

**EXPLORING HUMAN RIGHTS EDUCATION
AT SCHOOLS OF SOCIAL WORK IN
SOUTHERN AND EAST AFRICA**

by

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I declare that this thesis is my own original work. Where secondary material is used, this has been carefully acknowledged and referenced in accordance with university requirements. I understand what plagiarism is and am aware of university policy and implications in this regard.

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30 April 2020

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ABSTRACT

EXPLORING HUMAN RIGHTS EDUCATION AT SCHOOLS OF SOCIAL WORK IN SOUTHERN AND EAST AFRICA

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Degree: Doctor of Philosophy (Social Work)

Human rights have been a fundamental aspect of social work since its inception. However, little research has been done on the integration of human rights education into social work courses, especially in Africa. There is thus limited research evidence on pedagogic methods to teach human rights in social work schools in Africa.

The goal of this study was to explore the nature and extent of human rights in the curriculum and pedagogic methods that promote human rights education in schools of social work at universities in Southern and East Africa. A mixed methods research approach was used. Quantitative data were gathered using an online survey, and qualitative data were collected using semi-structured interviews and a document study. The questionnaire was completed by 28 schools of social work (14 in Southern Africa and 14 in East Africa). Qualitative data were collected from six schools of social work using semi-structured interviews and a document study of these schools' curriculum. Two schools in Southern Africa and four in East Africa participated in the qualitative phase of the study.

The findings of the study indicate that countries' socio-political contexts influence the freedom of higher education institutions to discuss human rights and speak out about human rights abuses, and subsequently their selected pedagogical practices. What universities believe *should* be included in the social work curriculum on human rights is incongruent with what *is* actually included. Moreover, educators' personal viewpoints and experiences influence the human rights content that they include in the curriculum. Students are not involved in curriculum design, and analogue teaching is still more prevalent than digital teaching, which affects human rights' educational

delivery. The study concludes that human rights content must be infused into the social work curriculum, and that pedagogic methods must facilitate learning which enables students to practise human rights-based social work.

The researcher proposes an outline for designing a human rights-infused social work curriculum and pedagogical methods, and recommends that it be adapted by schools of social work in Africa to fit their particular context. It is recommended that social work educators be trained to deliver on the adapted proposal.

Key words

Human rights education

Social work education

Human rights

Critical pedagogy

Social work curriculum

Southern Africa

East Africa

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LIST OF ABBREVIATIONS AND ACRONYMS

ACHPR	African Charter on Human and People's Rights
ASSWA	Association of Schools of Social Work in Africa
AU	African Union
BSW	Bachelor('s degree in) Social Work
CRC	Convention on the Rights of the Child
HRE	Human Rights Education
IASSW	International Association of Schools of Social Work
IFSW	International Federation of Social Workers
OAU	Organisation of African Unity
RSA	Republic of South Africa
SADC	Southern African Development Community
SPSS	Statistical Package for the Social Sciences
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization

CHAPTER 1

INTRODUCTION AND ORIENTATION OF THE STUDY

1.1 Introduction

Social work was brought to African countries by missionaries and white explorers from the northern hemisphere, and the profession and practice were therefore not a product of “indigenous inspiration” by the people of the land (Kudchodkar, 1963:96). The hegemony of the Global North in the initial development of social work in Africa resulted in a continuous importation of Western knowledge to the Global South (Badwall & Razack, 2012:147). The history of social work in the Global North is interlarded with references to the ideological frameworks of Christianity, philanthropy, feminism and socialism (Kendall, 1978:41), and these forms of Northern knowledge have influenced social work education at schools of social work in Africa (Rankopo & Osei-Hwedi, 2011:140). This influence also applies to human rights, because social work has been a human rights profession since its inception (Healy, 2008:735).

The fact that social work is a human rights profession has various implications for social work practice and education across the globe, including Africa (Ife, 2001:5). At the beginning of the millennium, social work as a human rights profession received renewed emphasis in the new global order (Ife, 2001:5). Healy and Link (2012:329) call for social workers to be trained to work in both local and international contexts. In line with the human rights focus of the African context of the study, Mwansa (2012:370) expresses the link between social work curricula and the local context as follows:

It is necessary, therefore, to establish curricula and practice methods that embrace the local context. Social work educators and practitioners in African countries need to find paradigms that address social issues built on the sociocultural, economic, political and environmental conditions pertaining to their communities.

Kreitzer (2012:183) expands the connection by pointing out that a need has been identified to develop appropriate pedagogic methods for social work at African universities:

African social work, too, has to find its own unique style of training and practice in order for it to be an influential force for change in Africa. It needs to cut the umbilical cord of [W]estern social work education, stop using interventions that don't work, and find a new pair of sandals that fit the African situation.

In a study by Twikirize, Asingwire, Omona, Lubanga and Kafuko (2013:120) on the role of social work in poverty reduction and the realisation of the Millennium Development Goals in Uganda, both students and educators indicated that there was “a dire need for generation and use of locally produced teaching and learning materials to further strengthen the contextualisation of social work education and practice”. This call applies equally to the role of social work in poverty reduction after 2015, and in achieving the Sustainable Development Goals (SDGs) of the United Nations (UN) embedded in the 2030 Agenda for Sustainable Development (UN, 2015).

The premise for the study was that the social work curriculum should uphold human rights in the local African context. Although human rights and social justice repeatedly emerged throughout the history of social work in Western countries (Ife, 2012:6), its history in Africa does not reflect whether and how Africans have been involved in developing and influencing the emergence of human rights in the social work profession, including its practice and education, according to their own perspectives and needs. The International Federation of Social Workers (IFSW) and the International Association of Schools of Social Work (IASSW) have both acknowledged the unique opportunity that social work provides for teaching human rights (Steen & Mathiesen, 2005:145). However, according to Steen and Mathieson (2005:146), little or no research regarding the implementation of the infusion of human rights education into social work courses has been conducted, so the field is largely unknown and unexplored.

Against the above background, the focus of the study was exploring the nature and extent to which human rights are included in the curricula of schools of social work in Southern and East Africa, and the pedagogic methods used in human rights education from a locally relevance perspective. The study focused on social work in Africa from a broader scholarly perspective, but the scope of the empirical study was narrowed to focus only on schools of social work in Southern and East Africa.

1.2 Definition of key concepts applicable to the study

1.2.1 Human rights

In his definition of human rights, Ife (2012:19) explains that “by human rights we generally mean those rights that belong to all people, regardless of national origin, race, culture, age, sex or any other characteristic”. These rights can therefore be seen as universal, applying to everyone, everywhere. Similarly, the Office for the High Commissioner of Human Rights [sa] defines human rights as follows:

inherent to all human beings, whatever their nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. All people are seen as equally entitled to their human rights, without discrimination, and these rights are all interrelated, interdependent and indivisible.

1.2.2 Pedagogic methods

In this study, pedagogic methods refer to teaching methods. Collins and O’Brien (2011:301) define pedagogy as a term that “refers to the art and profession of teaching. It stands for how a teacher teaches”. It includes the methodology and style of teaching a teacher chooses, and the preparatory training or instruction that prospective teachers acquire in teacher education programmes. Methodology is described as “[t]he application of principles, practices and procedures to a problem, project, course of study, or given discipline. The theories and techniques used in teaching” (Collins & O’Brien, 2011:292).

1.2.3 Human rights education

The study adopted Keet’s (2014:71) definition of human rights education and training:

[Human rights education] comprises all educational, training, information, awareness-raising and learning activities aimed at promoting universal respect for and observance of all human rights and fundamental freedoms and thus contributing, inter alia, to the prevention of human rights violations and abuses by providing persons with knowledge, skills and understanding and developing their attitudes and behaviours, to empower them to contribute to the building and promotion of a universal culture of human rights.

1.3 Rationale and problem statement

The rationale for this study emerged from the dual need to promote the teaching of human rights in social work (Steen & Mathiesen, 2005:145), and develop appropriate curriculum content and pedagogic methods for teaching human rights in social work

at universities in Africa (Hochfeld, Selipsky, Mupedziswa & Chitereka, 2009:14,19). Human rights are an intrinsic part of social work, which can be described as a human rights profession (IFSW, 1988 in Healy & Libal, 2012). Hence, this characteristic should form part of social work education. In this regard, Mmatli (2008:307) concludes that it is a requirement for social work education to instil a commitment to human rights, with the emphasis on including student's voices in all aspects of their practice. There is an urgent need to develop pedagogic methods uniquely suited to social work education in Africa (Kreitzer, 2012:40).

The literature review revealed that although the UN mandates the integration of human rights into education at all levels, no research has been done to determine whether the mandated integration or infusion have taken place (Steen & Mathiesen, 2005:146). The extent and content of human rights in the curricula of schools of social work education in Africa is thus unknown. No literature is available on human rights education in social work at universities in Africa – the literature addresses the topic primarily in the European and American context, but even there, the literature provides limited information. Although the literature refers to the need for developing pedagogic methods specifically for social work education in Africa (Kreitzer, 2012:40), there is no research evidence on the pedagogic methods actually adopted to teach human rights in social work at universities in Africa. Regarding social work curricula in Africa, Mwansa and Kreitzer (2012:402) remark that one of the critical challenges concerning social work education and practice is to create a more Afro-centric curriculum. Such a curriculum must be based on critical reflection and needs to incorporate cultural societal issues in relation to human rights.

In summary, it was unknown to what extent human rights are included in the curricula of social work schools in Africa, particularly Southern and East Africa, and what pedagogic methods are employed to teach human rights. This study is intended to fill the research gap by exploring the human rights content that is or should be included in the curriculum, as well as the pedagogic methods that are or could be used to teach human rights. It is envisaged that the study will contribute to human rights education in social work education in Africa in order to prepare social work students for rights-based social work practice by becoming responsive to human rights violations and influencing policy to promote human rights in future.

The main research question was the following:

What is the nature and extent of human rights in the curriculum and the pedagogic methods of human rights education in schools of social work at universities in Southern and East Africa?

The sub-questions supporting the main research question were the following:

- What content on human rights is taught in the schools of social work at universities in Southern and East Africa?
- To what extent are human rights integrated in the curriculum of schools of social work at universities in Southern and East Africa?
- What pedagogic methods are used to teach human rights at schools of social work at universities in Southern and East Africa?
- What curriculum content and pedagogic methods could advance teaching human rights in schools of social work at universities in Southern and East Africa?

1.4 Goal and objectives of the study

1.4.1 Goal of the study

The goal of the study was to explore the nature and extent of human rights in the curriculum in schools of social work at universities in Southern and East Africa, and the pedagogic methods that promote human rights education in those schools.

1.4.2 Objectives of the study

The objectives of the study were

- to conceptualise human rights education in social work in the context of human rights theory and critical pedagogy theory;
- to explore the extent to which human rights are integrated into the curricula of schools of social work at universities in Southern and East Africa;
- to explore the pedagogic methods used to teach human rights at schools of social work at universities in Southern and East Africa; and
- to propose appropriate curriculum content and pedagogic methods for teaching human rights at schools of social work in Africa.

1.5 Research methodology

This study adopted a convergent parallel mixed methods research design (triangulation) (Ivankova, Creswell & Plano Clark, 2007:260). A mixed methods approach was the most suitable for the study, because the world-view and theoretical approach used in the study are linked to the idea of praxis. Praxis is embedded in critical pedagogy theory, which relates to pragmatism, which in turn is typically associated with mixed methods research (Creswell & Plano Clark, 2011:41). The qualitative research approach enabled the researcher to reach a more in-depth understanding of the quantitative results of the study.

The research design for the quantitative research was a randomised cross-sectional survey design (Kumar, 2014:134). For the qualitative research phase, a collective case study design (Fouché & Schurink (2011:322) was adopted. Quantitative data were collected by means of a questionnaire (Neuman, 2012:173) from the 28 universities in Southern and East Africa that offer social work programmes. The questionnaire was designed and distributed using Qualtrics, an online survey platform.

Two data collection methods were used in two separate phases of the qualitative data collection process, firstly, one-on-one semi-structured interviews (Flick, 2014:197), followed by document analysis (Strydom & Delpont, 2011a:382). Six schools of social work (two in Southern and four in East Africa), were selected through a non-probability, purposive sampling technique for in-depth interviews on the inclusion of human rights in the social work curriculum and the teaching practices at these schools. The second phase of the qualitative study involved an in-depth document analysis of the curricula of the six participating schools of social work, with the aim of exploring how human rights education was reflected in the formal written curriculum of these schools. The quantitative data were analysed by means of the IBM SPSS software. The qualitative data from the interviews were analysed by means of thematic data analysis (Creswell, 2014:197-200), whereas content analysis was used for the document study (Flick, 2014:431,434). A detailed discussion of the research methodology and ethical considerations is presented in Chapter 4.

1.6 Structure of the thesis

The thesis is divided into the following chapters:

Chapter 1 provides a general introduction to and an overview of the study, introducing the research area and key concepts relevant to the study. It also outlines the rationale for the study and presents the problem statement. The goal, objectives and research question are specified, the research methodology is briefly stated, and the relevant key concepts to the study are explained.

Chapter 2 introduces the theoretical frameworks of the study, namely critical pedagogy theory and human rights theory, to argue the context of human rights education in social work education. The researcher uses the theoretical frameworks to clarify the link between social work education and human rights education and to explore human rights education at schools of social work in Southern and East Africa.

Chapter 3 presents an in-depth literature review on human rights education and social work education, including its historical development, from both a Western and an African perspective. It contextualises social work education in human rights education and explores the relevance of the pedagogy of human rights education for social work education in Africa.

Chapter 4 explains the research methodology used for the study. It includes the approach, type of research, mixed methods research design, the research methods, data analysis, trustworthiness and ethical aspects of the study. Furthermore, it presents the limitations of the study.

Chapter 5 includes the presentation, analysis and discussion of the findings from both the quantitative and the qualitative phases of the study. The research findings are related to similar or contradictory findings in prior studies and corroboration in the relevant literature.

Chapter 6 concludes the study. It discusses the key findings of the study and the achievement of the goal and objectives of the study. Conclusions drawn from the study are presented, followed by recommendations based on the findings.

CHAPTER 2

CRITICAL PEDAGOGY THEORY AND HUMAN RIGHTS THEORY AS THEORETICAL FRAMEWORKS FOR HUMAN RIGHTS EDUCATION IN SOCIAL WORK

2.1 Introduction

This study is an inquiry into social work education, which is embedded both in social work as a discipline and in human rights education, which is in turn embedded in human rights theory. Human rights are integral to social work, linking the two fields. Consequently, two theories were selected to construct the theoretical framework for this study to explore human rights education in social work, namely, critical pedagogy (embodied in the work of Paulo Freire and other prominent critical pedagogues) and human rights theory (as developed from a social work perspective). The chapter opens with a discussion of critical pedagogy, followed by a review on human rights theory. The chapter concludes with a summative comment on these theories and how they complement one another in providing the theoretical frameworks for the study.

2.2 Historical overview of the development of critical pedagogy

Critical pedagogy emerged from various paradigms, and can be described as radical, transformational, critical, political, educational and socialist. It developed into a theory that attempts to explain how pedagogy operates outside teaching and learning environments in the production of social experiences, as well as subject positions, values and knowledge (Giroux, 2006:8).

This critical educational theory mainly evolved from an attempt to link the work of Paulo Freire, a Brazilian educator and philosopher, with that of European intellectuals who were engaged in the development of critical theories. Henry Giroux (2013:1) describes critical pedagogy as emerging

out of long series of educational struggles that extend from the work of Paulo Freire in Brazil to the work on critical pedagogy advanced by myself and Roger Simon, David Livingstone, and later Joe Kincheloe in the 1970s and 1980s. Critical pedagogy is a movement and an ongoing struggle taking place in a number of different social formations and places.

Kincheloe (2012:151) mentions that critical pedagogy gained an international audience with the publication of Freire's *Pedagogy of the oppressed* in 1967, translated into English by 1970. Several scholars in education and other disciplines

have adapted Freire's conception of critical pedagogy into a "first world" context, while in fact Freire wrote from his experiences in a "third world" context (Kincheloe, 2012:151). This fact has a bearing on some of the subsequent criticism of Freire and of critical pedagogy which is addressed later in this section.

Saleeby and Scanlon (2005:2) summarise the origins of critical pedagogy as "a radical approach to education which has three intellectual roots": firstly, the critical theory of the Frankfurt School, in particular the work of Habermas (a member of the second generation of critical theorists), secondly, Gramsci's theory of hegemony, and thirdly, the work on education by Freire. With regard to the Frankfurt School's contribution to critical pedagogy, McLaren (2007:185) writes:

Critical educational theory owes a profound debt to its European progenitors. A number of critical educational theorists continue to draw inspiration from the work of the Frankfurt School of critical theory, which had its beginnings before World War II in Germany's Institut für Sozialforschung (Institute for Social Research). The membership of this group, who wrote brilliant and ethically illuminating works of Freudo-Marxist analysis, included such figures as Max Horkheimer, Theodor W. Adorno, Walter Benjamin, Leo Lowenthal, Erich Fromm, and Herbert Marcuse.

Darder, Baltodano and Torres (2009:19) assert that many educators, theorists and philosophers have contributed to the theory of critical pedagogy, "such as Horton, Gramsci, Foucault, [t]he Frankfurt School, and Giroux, Aronowitz, Apple, Greene and McLaren" (Darder *et al.*, 2009:3-9). McLaren (2007:185) also mentions the contributions of American theorists such as John Dewey and Miles Horton, and civil rights activists, including Martin Luther King Jr. and Malcolm X. Despite the vast theoretical development and contribution of the aforementioned authors of the Frankfurt school from 1923 until the late 1960s, and Giroux and McLaren, who continue writing on critical pedagogy, Freire is still considered to be the "most influential educational philosopher in the development of critical pedagogical thought and practice" (Darder *et al.*, 2009:5). Therefore, for the purposes of this study, the concepts developed by Freire are used to understand critical pedagogy.

In order to gain a broader perspective of the origins of critical pedagogy, Breunig (2009:250) tabulated an overview of the historical roots of critical pedagogy (see Table 2.1 below). This table makes evident the specific location of Freire in the broader scope of the theory.

Table 2.1: Overview of the historical roots of critical pedagogy

Critical Social Theorists	Liberatory Education	Pedagogical Project of Possibility	Feminist Pedagogy	Post-structuralism	The possibility of Pedagogical Practice
Social and economic equality	Emancipation from oppression	Disruption of dominant (socio-economically privileged) discourse	Disruption of the dominant (male privileged) discourse	Multiple “ways of knowing” that are situated, contextual, and partial	Employing the theory of critical pedagogy in praxis
Max Horkheimer	Paulo Freire (own emphasis)	Henry Giroux	bell hooks	Patti Lather	Paulo Freire (own emphasis)
Theodor Adorno		Peter McLaren (cultural studies)	Caroline Shrewsbury	Donna Haraway	Ira Shor
Herbert Marcuse		Michael Apple (curriculum studies)	Kathleen Weiler	Deborah Britzman	
		Roger Simon			

Source: Adapted from Breunig (2009:249)

Although Table 2.1 might seem like an oversimplification of the various features of critical pedagogy’s historical origins, it provides an overview of the pedagogies that are integral to the broad field of critical pedagogy (Breunig, 2009:249). In critical pedagogy, a positive, revolutionary utopian approach can be adopted, centred on the works of Britzman, Freire, Giroux, hooks, McLaren and Shor, as opposed to a negatively critical approach, such as that found in the work of Gur-Ze’ev. However, each approach has its own limitations and possibilities. Notwithstanding the diverse definitions and conceptions of critical pedagogy, there is one connecting factor, namely that they all intend to contribute to a more socially just world (Breunig, 2009:249). Freire’s contribution is located within the field of education and pedagogical practice, using the theory of critical pedagogy in praxis.

Critical pedagogy is at heart a radical and critical theory of education, examining “schools both in their historical context and as part of the existing social and political fabric that characterizes the class-driven dominant society” (McLaren, 2007:185). Similarly, social work can be described as a profession that is, among other attributes, radical, critical and committed to promoting the liberation of people (Ife, 2012:12; IFSW, 2014). The centrality of human rights and social justice in social work as a profession (Nadkarni, 2014:xi) affirms the inherently political dimension of the profession, its scholarship and the education of social work students, thereby endorsing the relevance of critical pedagogy in social work education.

Nikolakaki (2012:xi) suggests that critical pedagogy is more than just a theory; it offers a way to be in this world, especially in the context of the current neoliberal attack on

education, where human rights and accomplishments are not acknowledged or recognised. Similarly, Giroux (2012:xiii) emphasises that critical pedagogy cannot be reduced to just a methodology, because it has emerged as a contestation of “the increasing imposition of the dominant narrative in society” (Giroux, 2012:xiii). Critical pedagogy can be applied to various disciplines – McLaren (2007:185) explains that it began by providing a radical theory and analysis of schooling, “while annexing new advances in social theory and developing new categories of inquiry and new methodologies”. In line with Nikolakaki and Giroux’s comments above, McLaren (2007:186) points out that critical pedagogy does not constitute a homogenous set of ideas. McLaren (2007:186) argues as follows: “It is more accurate to say that critical theorists are united in their *objectives*: to empower the powerless and transforming existing social inequalities and injustices” (McLaren’s emphasis). It is this unity around the objectives of empowerment and transformation that the critical pedagogy project resonates with the social work profession and its commitment to address injustices and uphold people’s rights (Ife, 2012:230).

However, critical pedagogy has received a fair amount of criticism. As already mentioned, Kincheloe (2012:151) recognises that Freire’s original work emerged from his own experiences coming from the Brazilian context, in a country regarded as forming part of the “third world”, but was appropriated by and translated into a “first world” context, specifically by American critical pedagogues. His work was also written from a strong philosophical basis and was not necessarily empirically tested in practical educational contexts (Riasati & Mollaei, 2012:226). Inevitably, this translation of Freire’s work, written in a developing world context, to a first world context, as mentioned above, has had a number of implications for these “first world” educational contexts, and this has (perhaps unfairly) resulted in the criticisms below. Schrag (1988, quoted in Saleeby & Scanlon, 2005:5) argue as follows:

Advocates writing from the perspective of ‘critical thinking’ view critical pedagogy as failing to examine the evidence for truth claims from an empirical perspective, and see critical pedagogy as a thinly disguised form of leftist ideology that itself can fall prey to a lack of analysis, faulty reasoning, and poor logic.

Another critique is that, regardless of its assertions of emancipation and equality, Freire’s viewpoint on education does not succeed in addressing the power imbalances inherent in teacher-student relationships, which needs contextualisation (Goomansingh, 2009:76). In the last decade of the 20th century and start of the 21st century, feminist criticism of Freire’s work has been severe. From a feminist perspective, Weiler (2001:74) claims that Freire generalises an understanding of

oppression, a view that may result in the uniqueness of women's experiences' being overlooked. Elizabeth Ellsworth (1989:297-324), another feminist, strongly criticised Freire's work and the premises of critical pedagogy. Regarding the feminist critique, Freire (1993:173) responded that he did not intentionally use sexist language in his early writings, as the feminist movements were still emerging at the time when he wrote his initial work:

You see, during the 1970s the feminist movements did not criticize the treatment of gender in my work. But the feminist movements of the 1990s are being very critical. Why? Because the feminist movements of the 1990s are now seeing what in the 1970s they were, perhaps, not yet aware of. I think that it is wrong to criticize an author using the tools that history had not given him or her. I wrote *Pedagogy of the Oppressed* twenty years ago.

More recently, Saleeby and Scanlon (2005:5) write that feminists, multiculturalists, and post-structuralists from the political left have all levelled criticisms at critical pedagogy, questioning whether classrooms, even at university level, can indeed foster democratic dialogue, given the gender, race and class inequalities that structure society and the academy as a whole. Ellsworth (1989:298) claims that it is questionable whether safe spaces for dialogue can really be constructed, given such inequalities, and she wonders whether the continued domination of privileged groups in the classroom is not maintained by asking students from oppressed social categories to share their perspectives. Riasati and Mollaei (2012:226) concur with Gore's (1992:54-73) concern about the realities for teachers: given the abstract nature of critical pedagogy theory, it may lack applicability in the classroom situation. In response to this critique, Riasati and Mollaei (2012:226) write:

Freire himself, as noted earlier, challenged every teacher to focus on the realities of students' lives and experiences and to construct learning experiences that articulate with these. There is a responsibility on the teacher to create, adapt or specify the appropriate strategies for the particular context. Gore might argue that some critical pedagogy theorists could do more to acknowledge the realities of educational contexts rather than dwell in the rarefied terrain of the theoretical.

Regarding the argument of Gore (1992:54-73) cited by Riasati and Mollaei (2012:226) above, that some critical pedagogy theorists could do more to acknowledge the realities of educational contexts, Breunig (2009:248-251) reports that since the 1990s critical pedagogues have been urged to integrate the ideal of the theory of critical pedagogy with classroom praxis, and that "there is a body of literature that examines praxis-oriented teacher education across various contexts" (Breunig, 2009:251).

For the purposes of the current study, it is useful to note from the reactions to the criticism of critical pedagogy (which specifically focuses on the implementation of the theory in the classroom context and therefore addresses the pragmatic side of the theory) that working from a critical pedagogical stance implies approaching education with a critical mindset. The theory does not provide a methodology, as Giroux (2012:xiii) acknowledges, but it offers a way of being in this world (Nikolakaki, 2012:xi). It can be deduced that this theory provides a certain view on the world and that an educator must develop the most appropriate pragmatic solutions to his/her particular educational context based on a viewpoint informed by critical pedagogy theory.

In conclusion, critical pedagogy can be seen as originating from the work of several philosophers and theorists (see Table 2.1), among whom Freire was very influential. The theory seeks to address the central theme of this study, namely education and justice in society, within the context of human rights in social work education. Critical pedagogy theory is not static. It is constantly evolving in reaction to the socio-political contexts in which education is practised and therefore has definite value for social work education. After exploring the development and practice of critical pedagogy, the researcher could not find evidence in the literature of any translation or adaptation of critical pedagogy that is specifically linked to human rights education for the African context, and this is therefore one of the gaps that the current study attempts to address.

2.3 Critical pedagogy

Critical pedagogy is a well-known educational theory. It aims to raise critical consciousness regarding social conditions that are oppressive (Nikolakaki, 2012:xi). It is also a theory linked to the study of human rights education (Magendzo, 2005:138) and Ife (2012:286) therefore suggests that it offers a unique approach to teaching human rights in social work. Hence, critical pedagogy was adopted as part of the theoretical framework of this study.

Key concepts integral to developing an understanding of critical pedagogy theory are examined in this chapter. These concepts in critical pedagogy focus on issues of justice (Breunig, 2011:18), and can therefore be linked to human rights education, as developed in the work of Paulo Freire, Henry Giroux, Peter McLaren and Joe Kincheloe.

This part of the chapter begins with a discussion of the history and development of critical pedagogy, then an in-depth review of some of the fundamental influences of the theory is presented. These fundamental influences are derived primarily from the work of Paulo Freire, because, as Giroux (2012:xiii) points out,

Freire is central to the emergence of critical pedagogy, and his legacy informs and shapes a multitude of pedagogical interventions that link the details of everyday life and the connections the latter had to a much broader, global world.

2.3.1 The foundational work of Paulo Freire in relation to the development of critical pedagogy

This section discusses Paulo Freire's work, reflecting on concepts and ideas that are central to the development and evolution of critical pedagogy. First, Freire's personal history is discussed, followed by an in-depth exploration of the key concepts that he developed in his work.

2.3.1.1 Personal history of Paulo Freire

A brief overview of Freire's personal history is provided as an introduction to his work, because for Freire, the personal was part of the professional; he regarded the two as interrelated. Freire's background is usefully summarised by John Lockhart (1997:1)

Paulo Freire was born in 1921 in Recife, Brazil, into a middle class family. Despite this, his family suffered considerably in a period of economic depression, though they retained the outward symbols of social class status. His father continued to wear a tie, and the house contained a German piano. These early experiences had an impact on Freire's perception of class, which he later recalled when working with workers and peasants in his literacy programmes: 'Now as a young man, working with labourers, peasants and fishermen, I once more became aware of the differences among social classes'. The experience of North-East Brazil, and of Brazil as an underdeveloped society, had a dramatic impact on Freire personally and can be seen to have greatly influenced the direction of his approach. Underdeveloped societies may often suffer the effects of changes taking place in the developed world. Freire explains the impact of the 1930s economic depression in personal terms, relating the effects on his middle class family and on himself personally: 'My family left Recife in order to survive the economic crisis of the Depression in the 1930s. A great moment in my life was the experience of hunger. I needed to eat more. Because my family lost its economic status, I was not only hungry but I also had very good friends both from the middle class and the working class. Being friends with kids from the working class, I learned the differences of classes by seeing how their language, their clothing, their whole lives expressed the totality of class separations in society'.

This excerpt from Lockhart's summary reveals that Freire's own life experiences of poverty, as well as a growing awareness of inequality and the effect it has on society, informed his life's work. His lived experiences also contributed to his demeanour and approach to life in general. Scholars who had personal contact with him describe him as a humble person with a radical love of people (Kincheloe, 2012:147; McLaren 2007:304).

Apart from Freire's own personal experiences of class differences, he was also influenced by the wider effect of the financial depression that originated in North America on Brazil and Latin America (Lockhart, 1997:3). The global economic depression of the 1930s had a negative impact on his family's fortunes, and this was exacerbated when his father's death left the family in a downward spiral of continued poverty for some years (Lockhart, 1997:3).

Freire's exposure to poverty during his adolescence had a deep effect on his life. However, the shared love and support from friends and family "taught him how to harmonize between having and not having, being and not being, being able and not being able, wanting and not wanting", according to Nita (Ana Maria Araújo) Freire, his second wife (Araújo Freire & Macedo, 2000:13). The lack of means that the Freire family experienced also affected his scholastic progress, and at the age of 15, he was two years behind others of his age in educational achievement and was struggling to learn:

I wanted very much to study but I could not because our economic conditions did not permit it. I would try to read or to listen in class and I could not understand any of it because I was so hungry. It was not stupidity on my part. It was not lack of interest. My social conditions did not permit me to get educated. (Freire & Shor, 1987:29)

When Freire's oldest brother started to work, the family's nutrition improved, which contributed to Freire's learning and reading better (Freire & Shor, 1987:29). He began tutoring other children of his own age at the private high school he attended, and the director of the high school offered him free tuition (Taylor, 1993:15), enabling him to complete his high school education. He went on to teach privately and entered the University of Recife, where he studied law, philosophy and the psychology of language (Kirkwood & Kirkwood, 1989:32). Eventually he was awarded a doctorate by Recife University in 1959 for his doctoral thesis on the teaching of adult illiterates. He also achieved tenure as Professor of History and Philosophy of Education of the School of Fine Arts (Araújo Freire & Macedo, 2000:16).

Early in his work, Freire began to realise the significance of understanding the social meaning of education, and the need to move away from unnecessary formalism and stricture (Lockhart, 1997:4), ideas which matured over the years. John Dewey, who stressed the positive involvement of learners in the educational process, was one of the important influences in Freire's life, and his thinking is detectable in Freire's work, as he freely acknowledged. For example, Dewey wrote:

There is, I think, no point in the philosophy of progressive education which is sounder than its emphasis upon the importance of the participation of the learner in the formation of the purposes which direct his activities in the learning process, just as there is no defect in traditional education greater than its failure to secure the active co-operation of the pupil in construction of the purposes involved in his studying. But the meaning of purposes and ends is not self-evident and self-explanatory. (Dewey, 1963, quoted in Freire & Shor, 1987)

An important development in Freire's work was brought about by theories of underdevelopment, specifically the claim "that underdevelopment in the third world is a by-product of development in the major economic states" (Lockhart, 1997:6). Freire adopted the analysis of Albert Memmi, who believed that underdevelopment signifies not only economic dependence, but cultural and psychological dependence as well (Lockhart, 1997:6). Memmi supposed that the coloniser justifies his/her power and wealth by instilling psychological inferiority in the colonised, who in turn admires the coloniser, wishing to become him/her (Freire, [1968] 1996:44). Freire adopted this argument to indicate a feature of oppressed people everywhere, which is that they tend to internalise the characteristics of the oppressor (Lockhart, 1997:6). Freire ([1968] 1996:27) writes:

Almost always, during the initial stage of the struggle, the oppressed, instead of striving for liberation, tend themselves to become oppressors, or 'sub-oppressors'. The very structure of their thought has been conditioned by the contradictions of the concrete, existential situation by which they were shaped. Their ideal is to be men; but for them, to be a 'man' is to be an oppressor. This is their model of humanity.

Freire draws on the work of writers such as Fanon and Memmi in explaining the dialectic of development and underdevelopment, or domination and dependency (Freire, 1990:36; Lockhart, 1997:6; Morrow & Torres, 2002:71). All Freire's writings are concerned, to varying degrees, with the relationship between education and politics and, more broadly, with the idea of praxis, which is the dynamic between theory and practice (Lockhart, 1997:1). Freire's primary practical context is an educational one, a practice concerned with the process of teaching and learning (McLaren, 2007:249). Ironically, as indicated in the previous section, one of the

aspects of critical pedagogy that is often criticised is that it lacks pragmatism (Riasati & Mollaei, 2012:226). However, Freire's work embraced pragmatism, as he aimed to make a contribution to addressing educational practices, believing that education is a tool for transformation (Souto-Manning, 2010:7). Lockhart (1997:1) mentions that Freire's "philosophical and theoretical context, however, extends beyond educational theory as such into political philosophy, psychoanalysis, sociology and theology". The relationship between education and politics, conceived broadly, provides the basis for Freire's pedagogy as a revolutionary approach (Lockhart, 1997:1) and makes it relevant for the study of human rights education in social work.

The key concepts of Freire's theory that are embedded in the theory of critical pedagogy indicate the relevance of Freire's work in the theory of critical pedagogy.

2.3.1.2 Key concepts in Freire's work

The following concepts are key concepts or themes that developed in Freire's work and practice as a critical pedagogue: banking education, praxis, humanisation, dialogue, conscientisation, generative themes and codification/decodification. A brief look at these concepts provides an overview of the core ideas that constitute Freire's pedagogy:

- *Banking education*

The term "banking education" may be the one concept most widely associated with the work of Paulo Freire. In order to explain the banking concept, it is important to note that Freire believed that education should not be based on the pseudo-participation of students in their learning, but requires their committed involvement (Freire, [1968] 1996:51). Freire ([1968] 1996:52) sees "narrative education" as only having the characteristic of the sonority of words, not their transforming power, which results in what he calls "banking education":

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing deposits. They do, it is true, have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is the people themselves who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system. (Freire, [1968] 1996:53)

Banking education gives rise to the teacher-student contradiction, which must be solved so that both can become teachers and students simultaneously. He maintains that this contradiction is maintained by the following attitudes and practices which mirror oppressive society as a whole (Freire, [1968] 1996:54):

- a) the teacher teaches and the students are taught;
- b) the teacher knows everything and the students know nothing;
- c) the teacher thinks and the students are thought about;
- d) the teacher talks and the students listen – meekly;
- e) the teacher disciplines and the students are disciplined;
- f) the teacher chooses and enforces his or her choice, and the students comply;
- g) the teacher acts and the students have the illusion of acting through the action of the teacher;
- h) the teacher chooses the program[me] content, and the students (who were not consulted) adapt to it;
- i) the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students;
- j) the teacher is the Subject of the learning process, while the pupils are mere objects.

As an alternative to this banking concept, Freire pleads for reciprocal education where there is inquiry and praxis (see Section 2.2.2.2) which leads to people's becoming more human (Freire, [1968] 1996:53). He reasons that “[k]nowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other” (Freire, [1968] 1996:53). The lecturer must therefore become a student among students and leave his/her oppressive role as source of all knowledge, because “the deposits themselves contain contradictions about reality” (Freire, [1968] 1996:56). It is necessary for the humanist revolutionary educator's efforts to “coincide with those of the students to engage in critical thinking and the quest for mutual humanization” (Freire, [1968] 1996:56). The lecturer needs to imbue his/her efforts with a profound trust in students and their creative power (Freire, [1968] 1996:56).

The opposite of banking education is education that facilitates and creates a space where students are capable of independent thought, as Freire ([1968] 1996:58) writes: “Authentic thinking, thinking that is concerned about reality, does not take place in ivory tower isolation, but only in communication.” If banking education is therefore countered by not adjusting to the world which limits the creative power of men and women, education can become transformational.

- *Praxis*

Praxis (action/reflection) means that it “is not enough for people to come together in dialogue in order to gain knowledge of their social reality. They must act together upon their environment in order critically to reflect upon their reality and so transform it through further action and critical reflection” (Freire Institute, 2015:9). McLaren (2007:35) writes that praxis is “theory in motion, the dialectic between matter and consciousness, between social being and subjectivity”. Freire ([1968] 1996:60) links praxis with emancipation when he says that “[l]iberation is a praxis: the action and reflection of men and women upon their world in order to transform it”. Lockhart (1997:17) summarises Freire’s understanding of praxis as follows:

Freire, then, has a consistent theme of overcoming the separation of thought and reality, and frequently uses the language of praxis. In Freire’s terms, praxis is an essential part of the human essence. There can be no dichotomy between ‘world’ and ‘people’, or between theory and practice. In fact, Freire goes further, arguing that any theory which is not rooted in and followed up by practice is false. Action should not be an occupation, a task to be performed, but a pre-occupation which cannot be separated from critical reflection.

The embeddedness of praxis in critical pedagogy theory is emphasised by Saleeby and Scanlon (2005:5), who point out that “critical pedagogy, in its ideal form ends in praxis – action and/or investigation taken on the basis of dialogically developed critical awareness of problems and oppression”. Praxis is therefore one of the key concepts in Freire’s work and the broader critical pedagogy theory.

- *Humanisation*

Freire ([1968] 1996:25-27) begins the first chapter of *Pedagogy of the oppressed* with introducing the concepts “humanisation and dehumanisation”. He claims that the central problem for humanity is the problem of humanisation. Because history shows that both humanisation and dehumanisation can be real binaries, this has inescapably and urgently become the concern of humanity (Freire Institute, 2015:1). Of these two, only humanisation can be humanity’s true vocation (Freire, [1968] 1996:37). This quest for humanisation can be summarised as follows:

To achieve this therefore there is a need for liberation. But the process of liberation must essentially not be one concerned with individuals and persons as such but a social process. This is because the dehumanization of man [humanity] has been taking place as the product of an unjust and exploitative social order. The struggle for this liberation must therefore be carried out by the oppressed to restore the humanity of both the oppressors and the oppressed. The oppressor class is too dehumanized to lead a liberation struggle as it has thrived on the dehumanization of the oppressed. (Freire Institute, 2015:1)

There is, however, a danger that the oppressed can internalise the ways of the oppressor and become oppressors (Freire Institute, 2015:2). For the oppressed, to be in this world is to be like the oppressor, to yearn to have and have more; therefore, the struggle for liberation by the oppressed, together with those in solidarity with them, becomes a struggle by humanity in the process of achieving freedom with no distinction between the oppressed and the oppressor (Freire Institute, 2015:2). Therefore, freedom has to be acquired by conquest, that is, by positive action; in other words, it has to be pursued constantly and responsibly (Freire Institute, 2015:2). In the researcher's view, it can be concluded that it is not enough to take action in order for people to be liberated, because true liberation goes further – it includes transformation embodied in positive action. This positive action has to be carried out as the struggle against oppression in a situation where the world and humanity are in interaction; hence, the need becomes evident in this struggle for praxis, which itself is a process of interaction between reflection and action (Freire Institute, 2015:2).

Webb (2010:330) writes that the future good towards which critical hope is directed is humanisation, or “becoming more fully human”. For Freire ([1968] 1996:37) humans “are searchers and their ontological vocation is humanization”. Freire ([1968] 1996:56) links the idea of humanisation with education when he explains that the humanist revolutionary educator's efforts must, from the outset, “coincide with those of the students to engage in critical thinking and the quest for mutual humanization”. In sum, lecturers must become a student among students and abandon their oppressive role as source of all knowledge, thereby becoming more human as educators and freeing themselves and their students from dehumanising educational practices.

- *Dialogue*

Central to Freire's approach is his notion of dialogue, which is the essence of education as a practice of freedom. For people to enter into dialogue, there must be equality amongst participants, where each must trust the other, sharing mutual respect and love (Freire Institute, 2015:9). Each participant must question what is known to him/her and comprehend that through dialogue existing thoughts may change and new knowledge can be created (Freire Institute, 2015:9). Dialogue is seen by Freire as a human phenomenon; the essence of dialogue itself is the word (Freire, [1968] 1996:68):

Within the word we find two dimensions, reflection and action, in such radical interaction that if one is sacrificed – even in part – the other immediately suffers. There is no true word that is not at the same time a praxis. Thus, to speak a true word is to transform the world.

Freire ([1968] 1996:69) claims that “the word is not the privilege of some few persons, but the right of everyone”. In other words, if all people have the right to the word, to speak, then all people have the right to be part of the transformation of the world. As a consequence, “no one can say a true word alone – nor can [he/]she say it *for* another, in a prescriptive act which robs others of their words” (Freire, [1968] 1996:69).

Dialogue is also seen as the encounter between people, mediated by the world, in order to name the world, an existential necessity (Freire, [1968] 1996:69). Furthermore, dialogue cannot exist without humility: “It would be a contradiction in terms if dialogue – loving, humble, and full of faith – did not produce this climate of mutual trust, which leads the dialoguers into ever closer partnership in the naming of the world” (Freire, [1968] 1996:72). People therefore must truly love life and the world in order to engage in dialogue with one another. Freire explains his construction of dialogue further by emphasising that dialogue is more than just a technique; it characterises an epistemological relationship, a way of knowing and should not be viewed as only a technique to engage students in learning tasks (Freire & Macedo, 1995:379).

In conclusion, dialogue in Freirean terms holds transformative power, but is at the same time a simple act of love and respect between humans who truly seek to understand each other and create new meaning of the world by engaging in dialogue.

- *Conscientisation*

Freire ([1968] 1996:51) draws his understanding and development of the concept “conscientisation” from the work of Alvaro Viera Pinto (cited in Freire [1968] 1969:51), who explains conscientisation as follows:

The method is, in fact, the external form of consciousness manifest in acts, which takes on the fundamental property of consciousness – its intentionality. The essence of consciousness is being with the world, and this behaviour is permanent and unavoidable. Accordingly, consciousness is in essence a “way towards” something apart from itself, outside itself, which surrounds it and which it apprehends by means of its ideational capacity. Consciousness is thus by definition a method, in the most general sense of the word.

The Freire Institute (2015:9) explains that conscientisation is “[t]he process of developing a critical awareness of one’s social reality through reflection and action. Action is fundamental because it is the process of changing the reality”. Freire believes that all people acquire social myths, which have a dominant tendency, and so learning is a critical process which depends upon uncovering real problems and actual needs (Freire Institute, 2015:9). Webb (2010:335) describes Freire’s conception of conscientisation as “the critical insertion into history of real subjects animated by a profound confidence in the transformative capacities of human agency and committed to confronting and overcoming the ‘limit situations’ that face them.”

Freire ([1968] 1996:82, 83) defines several distinct levels of consciousness, which Lockhart (1997:17) describes as “the ‘magical’, the ‘naïve’ and the ‘critical’, through which people pass. These stages are complex, though coherent, realities which affect people’s lives. The aim, therefore, is to bring people to a critical awareness”. Praxis and conscientisation can be seen as related concepts in Freire’s argument that there is no simple relationship between reality and consciousness, that consciousness does not merely reflect reality but is reflexive, acting upon reality, and is in turn transformed by it (Lockhart, 1997:17).

Aubrey and Riley (2016:128,131) refer to conscientisation as a process whereby teachers and learners are empowered to change the world in the name of social justice; as well as the way in which learners and teachers develop their consciousness, that can lead to decisions about pedagogy. Webb (2010:335) further links conscientisation to hope when he writes that “[t]he discourse of conscientisation is the discourse of transformative hope; a hope against the evidence that recognises the obstacles before it and yet grows in strength in spite

of these”. Conscientisation therefore can be seen not only as a gateway to the comprehension of different realities, but also as a vehicle to achieve social justice in the world.

- *Generative themes*

A very elaborate explanation of generative themes or epoch is provided by Freire ([1968] 1996:78-105) in the third chapter of *Pedagogy of the oppressed*, which is too extensive to include in this discussion. The Freire Institute (2015:9) summarises the concept as follows:

According to Paulo Freire, an epoch “is characterized by a complex of ideas, concepts, hopes, doubts, values and challenges in dialectical interaction with their opposites striving towards their fulfilment”. The concrete representation of these constitute the themes of the epoch. For example, we may say that in our society some of these themes would include the power of bureaucratic control or the social exclusion of the elderly and disabled. In social analysis these themes may be discovered in a concrete representation in which the opposite theme is also revealed (i.e. each theme interacts with its opposite).

Lockhart (1997:18) explains that generative themes can be seen as the problems and issues which are felt and lead to action:

These themes form the basis for an analysis of the underlying contradictions, and they are called ‘generative’ because they lead to action, which in turn generates different themes. Sometimes people are unable to see any themes clearly. To Freire, this implies a very profound theme: the theme of silence. All themes encompass in them ‘limit-situations’ or blocks which people must overcome, though sometimes the blocks are so great that people become fatalistic.

Souto-Manning (2010:9) has incorporated the different Freirean concepts extensively in her practice; she sees generative themes as common experiences across people’s lives; experiences that are relevant to their realities, that can serve as starting points to problem posing, that allows for dialogue to be initiated. Generative themes are part of a process of engaging people in their own lives and are “codifications of complex experiences in the lives of the participants. They have political significance and are likely to generate considerable dialogue geared towards action” (Souto-Manning, 2010:36). The identification of generative themes is followed by codification.

- *Codification and decodification*

Codification is a way of gathering information in order to build up a picture (codify) around real situations and real people (Freire Institute, 2015:9). Decodification is a process by which the people in a group begin to identify with aspects of the situation until they feel themselves to be in the situation and so become able to reflect critically upon its various aspects, thus gathering understanding. It is like a photographer bringing a picture into focus (Freire Institute, 2015:9). The decodification process reflects some similarities to the deconstruction process of language, which developed from the writings of French philosopher Jacques Derrida (1997). Like decodification, deconstruction is a process of revealing what has not been seen before; “deconstruction does not do anything; it only performs what is already done by and in the text of being read; it does not take things apart, it is not an operation, it only reveals how things are put together” (Wolfreys, 1998:14).

A codification is not necessarily the creation of a picture; but is any representation that embodies a problem to be resolved. It can be a poem, a video, a drama, a speech, a schematic diagram, or perhaps even a piece of music; in other words, anything that generates emotion (Morrow & Torres, 2002:124; Souto-Manning, 2010:36). Codification implies a very active role for teachers or facilitators in the learning process, because they (and the students) should challenge, provoke, stimulate and inspire (Lockhart, 1997:25). Through this process both lecturers and students can counter passive education (Freire Institute, 2015). Lockhart (1997:18) mentions that the concepts of codification and decodification cannot be understood without reference to Freire’s experience of literacy training, where the method of codification and decodification is used to tap into the social knowledge of participants and to engage them in the process of overcoming problems.

Shor and Freire (1987:28) mention that a liberating teacher has to study the routine scenario in the classroom and see how the socialised limits express themselves concretely; the teacher then decides which themes are the best points of entry for critical transformation. Clearly, this requires some skill from the lecturer, which emphasises the active role a lecturer needs to take in order to facilitate deep learning. The teacher represents the material he/she knows of student culture or of the object to be studied from these access points to the inside of the situation. Shor and Freire (1987:28) explain: “This re-presentation of a student theme or of an academic context or of a moment from society is the

problem or ‘codification’ posed to the class for inquiry.” It can be concluded that codification and decodification become an artistic process through which key themes are discovered as well as access points to consciousness, followed by a recomposition of the themes into an unsettling critical investigation.

Critical investigation can be considered fundamental to critical pedagogy. The work of Freire is regarded to be a driving force in the development and theorisation of critical pedagogy. In this regard, McLaren (2007:304) makes a large claim for Freire’s contribution: “Ultimately, Freire’s work is about establishing a critical relationship between pedagogy and politics, highlighting the political aspects of the pedagogical and drawing attention to the implicit and explicit domain of the pedagogical inscribed in the political.” Critical pedagogues still draw on the work of Freire. It is therefore important also to introduce Freire’s work in critical pedagogy, as will be illustrated in the next discussion.

2.3.2 Critical pedagogy: the major concepts

In this section, five central concepts underlying critical pedagogy are briefly discussed, as presented by Peter McLaren (2007:194-220). Critical pedagogy is a very diverse theory with applications in various contexts. As an introduction to their article on rethinking critical pedagogy and the Gramscian and Freirean legacies, Fischman and McLaren (2005:425) write:

Critical pedagogy problematizes the relationship between education and politics, between socio-political relations and pedagogical practices, between the reproduction of dependant hierarchies of power and privilege in the domain of everyday social life and that of classrooms and institutions. In doing so, it advances an agenda for educational transformation by encouraging educators to understand the socio-political contexts of educative acts and the importance of radically democratizing both educational sites and larger social formations.

Judging from the quote above, critical pedagogy can be considered as more than just an educational theory – it is a theory that consciously considers the relationship between education and the socio-political context in which it is practised. This premise of what the theory is and does can best be understood by considering the concepts discussed below, as they are integral to critical pedagogy.

2.3.2.1 The significance of theory

For a critical educator, it is important to endorse theories that are dialectical in nature; in other words, theories that recognise societal problems as more than simply isolated

events relating to individuals or deficiencies in the social structure, but rather see them as part of the interactive context between individual and society (McLaren, 2007:194). Dialectical theories, according to Morrow and Torres (2002:19), refer to the arbitrating processes between the subject and society. These authors add that the philosopher Jean Jacques Rousseau “can be credited as the founder of the modern dialectical and critical theory of the subject, setting the stage for the discussions of Kant and Hegel” (Morrow & Torres, 2002:19). The individual and society can be seen as being inseparably interwoven, so that reference to one by implication means reference to the other (McLaren, 2007:194).

Darder *et al.* (2009:9) describe dialectical theory as a dialectical view of knowledge that functions to unmask connections between objective knowledge and the cultural norms, values and standards at large, and is embraced by critical pedagogy. In terms of this way of thinking, the educational context becomes more than just an arena of instruction, and recognises that it is also a cultural environment that promotes or hinders the empowerment of students and their self-transformation (McLaren, 2007:195).

In this regard, McLaren (2007:195) gives an example of how critical theorising can be materialised in fundamental teaching practice by referring to an important distinction between micro and macro objectives, as defined by Giroux (cited in McLaren, 2007:195). In relation to classroom objectives, for instance, “macro objectives are designed to enable students to make connections between the content, methods and structure of a course and its significance within the larger social reality” (McLaren, 2007:196). Micro objectives, on the other hand, reflect the course content. They are characterised by their purpose to guide students and learners on a content-bound path of subject investigation. In other words, students discover the connection between micro curriculum objectives to the broader socio-political context through the macro curriculum objectives. McLaren (2007:196) explains: “The dialectical approach to classroom objectives allows students to acquire a political perspective, making the hidden curriculum explicit and develop a critical political consciousness.”

Dialectical theory and thinking therefore seek out contradictions. Carr and Kemmis (2004:33) write that dialectical thinking “is an open and questioning form of thinking which demands reflection back and forth between elements like *part* and *whole*, *knowledge* and *action*, *process* and *product*, *subject* and *object*, *being* and *becoming*, *rhetoric* and *reality*, or *structure* and *function*”. Discovering contradictions is not the

same as merely discovering paradoxes – revealing contradictions leads to constructive action, because, in a dialectical approach, components are considered as mutually constitutive and not separate, whereas paradoxes are seen as the opposition between two poles (Carr & Kemmis, 2004:34). Considering the importance of theory when discussing critical pedagogy thus encompasses the dialectical nature of critical theories that helps us to “focus simultaneously on both sides of a contradiction” (McLaren, 2007:194).

2.3.2.2 Critical pedagogy and the social construction of knowledge

McLaren (2007:197) suggests that “knowledge is a social construction deeply rooted in a nexus of power relations”. The social interactions that we have with others symbolically construct the world that we inhabit, depending to a great extent on culture, context, custom and historical specificity. The questions surrounding why and how knowledge is constructed the way it is, and how and why the dominant culture celebrates and legitimates some constructions of reality, but not others, are some of the important questions asked by critical pedagogy (McLaren, 2007:197).

McLaren (2007:197-208) discusses critical pedagogy and the construction of knowledge in terms of forms of knowledge, class, culture (which can be broken down further into dominant culture, subordinate culture and subculture, and can be considered regarding cultural forms), hegemony, ideology and prejudice. These concepts are briefly explained below.

- *Forms of knowledge*

In mainstream education, the emphasis is on technical knowledge, which is based on the natural sciences and can be quantified and measured. Technical knowledge is emphasised by educators for whose practice the point of departure is mainly liberal and conservative educational ideologies. Aside from technical knowledge, there is practical knowledge, which aims to inform individuals in order for them to construct their daily actions. The acquisition of practical knowledge is achieved by analysing and describing social institutions developmentally or historically (McLaren, 2007:198). By contrast, critical pedagogy follows what Habermas calls emancipatory knowledge, which endeavours to transcend and reconcile the opposition between technical and practical knowledge (McLaren, 2007:198). According to Wardekker and Miedema (1997:52), Habermas’s emancipatory knowledge implies that by means of criticism, self-reflection and analysis, every human being must be given the possibility to develop into a freely

rationality acting and self-determining person. Material power, ideologies and prejudice should not limit these possibilities for self-determination. Hence, the concept of emancipation offers an anthropological model that is both formal and dynamic in nature (Wardekker & Miedema, 1997:52). Habermas rejects technological determinism and believes that the capability to construct knowledge is the outcome of the adaptive evolutionary process through which people become humanised (cited in Morrow & Torres, 2002:48), a concept that resonates with Freire's idea of humanisation, as discussed above. Emancipatory knowledge therefore "has the potential to contribute to social justice, equality and empowerment" (McLaren, 2007:198).

- *Class*

According to McLaren (2007:198), "[c]lass refers to the economic, social, and political relationships that govern life in a given social order". The constraints and limitations individuals and groups experience in the areas of their level of income, occupation, place of residence, and other indicators of status and social rank, are reflected in class relationships (McLaren, 2007:198). Relations of class are born from surplus labour, which is produced by someone and received by someone else. The social distribution of power and its structural allocation is linked to class relations. Because capitalists gain more from the labour which they buy from the labourers than the labourers themselves, an uneven distribution of wealth arises in capitalist societies. In this regard, McLaren (2007:201) writes:

The dialectical contradiction or internal relation inheres in the fact that the capitalist mode of production of wealth premised on an exchange of equivalents is, in essence, a relation of exploitation through the extraction of surplus value on the part of the capitalist.

Regarding the importance of class, McLaren and Farahmandpur (2005:173) refer to Michael Parenti's (1994) claim that society is saturated with class realities, determining people's lifestyles, opportunities and access to power. Parenti (1994, cited in McLaren & Farahmandpur, 2005:173) mentions the crises of capitalism, the way that the state is organised, how the law is written, how the sciences and social sciences are studied, how mass culture is created and manipulated, how the environment is treated and how social reality itself is defined – all these are areas in which class interests are involved. Kincheloe (2012:161) mentions that in a reconceptualised evolving critical theory the Marxist notion that economic factors dictate the nature of all other aspects of human existence is not wholly accepted, but he does acknowledge that economic factors continue to shape everyday life

and give rise to class struggles. Class therefore remains one of the central themes of the critical pedagogy project.

- *Culture*

McLaren (2007:201) emphasises that culture is essential as a concept for any understanding of critical pedagogy, and points out that people need to be cognisant of how cultural questions enable them to comprehend with whom power lies, how it is reproduced and manifested in social relations, and link education to the wider social order. The Critical Theory of the Frankfurt School, which is one of the intellectual roots of critical pedagogy, views culture and thought as not a mere consequence of economic forces, but as functioning as “relatively autonomous social forces requiring their own analysis and critique” (Saleebey & Scanlon, 2005:2). Critical pedagogy therefore acknowledges the power of culture in any analysis of the social order in society.

- *Dominant culture, subordinate culture, and subculture*

These three categories related to the concept of culture are central to the discussion of critical scholarship (McLaren, 2007:201). Dominant culture is seen as those representations and social practices that affirm the core values, concerns, and interests of the social class which controls the symbolic and material wealth of society (McLaren, 2007:201). The subordinate culture constitutes “groups that live out social relations in subordination to the dominant culture of the ruling class”, while subcultures can be seen as subsets of the dominant and subordinate cultures (McLaren, 2007:201). Kincheloe (2012:163) maintains that culture is important in the critical effort to understand domination and power. Culture is viewed as an area of struggle where the production and transmission of knowledge are a contested process. In this regard, dominant and subordinate cultures use “differing systems of meaning based on the forms of knowledge produced in their cultural domain” (Kincheloe, 2012:163).

- *Cultural forms*

Cultural forms are those social practices and symbols that express culture, for example, those found in music, dress, food, religion, dance and education. They are the product of people’s efforts to sculpt their lives out of their surrounding physical and political environment (McLaren, 2007:202). However, McLaren (2007:202) warns that the existence of cultural forms cannot be seen as separate from “sets of structural underpinnings related to the means of economic

production, the mobilisation of desire, the construction of social values, asymmetries of power/knowledge, configurations of ideologies, and relations of class, race and gender”. Culture and cultural forms are therefore viewed through a critical pedagogy lens as embedded in the structure of society.

- *Hegemony*

The term hegemony refers to a process of social control that is carried out through the intellectual and moral leadership of a dominant social class over subordinate groups (McLaren, 2007:203). Furthermore, the author indicates that hegemony is not only maintained by force, but mainly through consensual social practices, social forms and social structures, created in specific milieus such as the church, state, school, mass media, political system and the family (McLaren, 2007:203). In this context, social practices are seen as that which people say, do, gesture, as well as signs and rituals and a combination of these. Social forms are understood to be the principles that afford legitimacy to specific social practices such as state legislature as a social form that gives legitimacy to the social practice of teaching. Social structures refer to constrictions that limit individual life, appear to be uncontrollable by the individual, and originate in the power relations that govern society (McLaren, 2007:203). Fischman and McLaren (2005:429) explain that hegemony is just as related to

antagonistic processes as it is to consensual individual and social practices of negotiation and/or exchanges that take place not only in the realm of the civil society but also in the everyday actions of families, the state, and the various political arenas.

Hegemony therefore operates not only within the broad structures of society, but also within the smaller structures embodied in relationships between individuals and groups.

- *Ideology*

Hegemony and ideology are interrelated. Kincheloe (2012:162) mentions critical theorists' recognition that the formation of a hegemony cannot be separated from the production of an ideology. Ideology infiltrates all aspects of social life and does not simply relate to various political ideologies, such as communism, socialism, anarchism, rationalism or existentialism (McLaren, 2007:205), but also to the construction of sense and meaning; it saturates the representation of values, ideas, beliefs and the manner in which groups and individuals express them. It can be explained as a way of viewing the world, a multifaceted network of ideas, rituals, various types of social practices and symbols that we are inclined to accept as "normal" and "common sense" (McLaren, 2007:205). Ideology can function in both a negative and positive way. Ideology functions in a positive way when it provides the images, categories, concepts and ideas through which people create meaning from their social and political world, from projects, come to a certain awareness of their place in the world and act in it. Ideology functions negatively when it deliberately or inadvertently obscures the fact that all such perspectives are unavoidably selective (McLaren, 2007:206). Critical pedagogues who attempt to become aware of the ideologies that inform their own teaching must ask themselves one question: "How have certain pedagogical practices become so habitual or natural in school settings that teachers accept them as normal, unproblematic, and expected?" (McLaren, 2007:208). Although reference is made in the above quote to "school settings", the question is just as applicable to higher education settings. Ideology and hegemony are thus concepts central to the understanding of critical pedagogy.

- *Prejudice*

McLaren (2007:208) defines prejudice as "the negative prejudgement of individuals and groups on the basis of unrecognised, unsound, and inadequate evidence". To understand how prejudice functions in different contexts from a critical viewpoint, it is necessary to grasp the risk that the negative attitudes derived from prejudice can occur so often that they take on an ideological character that can be used to justify acts of discrimination (McLaren, 2007:208).

The concepts discussed above are related to the social construction of knowledge. In the next subsection, knowledge is explored further as part of critical pedagogy, specifically in relation to power.

2.3.2.3 Critical pedagogy and the power/knowledge relation

The understanding of the relationship between power and knowledge is a fundamental concern of critical pedagogy. McLaren (2007:209) states that although knowledge is always an ideological construction linked to social relations and particular interests, it normally receives little attention in educational programmes since the dominant curriculum divorces knowledge from issues of power and treats it in a technical manner. Thus knowledge is seen only as something to be mastered and not as a vehicle of empowerment. Elaborating on the power/knowledge relation, McLaren (2007:209) refers to the work of Foucault who explains that “truth” is socially constructed and inscribed in knowledge/power relations, which is in turn engraved in discourse. Foucault (1972:117) argues that discourses are made up of discursive practices, which he describes as “a body of anonymous, historical rules, always determined in the time and space that have defined a given period, and for a given social, economic, geographical, or linguistic area, the conditions of operation of the enunciative function”. Discursive practices can thus be said to “refer to the rules by which discourses are formed, rules that govern what can be said and what must remain unsaid, and who can speak with authority and who must listen” (McLaren, 2007:209). Social and political institutions, such as universities and penal institutions, are governed by discursive practices. Power/knowledge relations are therefore important for discovering what theories educators should invoke and what knowledge they can provide in order to empower students (McLaren, 2007:211).

2.3.2.4 Critical pedagogy and the curriculum

From the perspective of critical pedagogy, curricula are premised on the notion that there is no universal methodology that can work for all populations. This in turn implies that there is no fixed curriculum or programme, because all decisions related to curricula and study material are based on the needs and interests of students (Aliakbari & Faraji, 2011:79), rather than on those of the dominant class. Critical educational theorists see curricula as representative of more than a programme of study, classroom text, or a course syllabus, and rather as representative of an introduction to a certain form of life, serving in part to prepare students for dominant or subordinate positions in the existing society (McLaren, 2007:211). In a critical pedagogy, the curriculum is outlined through the use of student experiences and lived realities and is therefore more transformative (Aliakbari & Faraji, 2011:79). This means that it fosters students’ acquisition of the necessary strategies and skills that

help turn them into social critics who can make decisions affecting their social, political, and economic realities (Giroux & McLaren, 1992:25).

Apart from the formal curriculum, critical pedagogues are also interested in the unintended outcomes of the educational process, which they refer to as the hidden curriculum (McLaren, 2007:212). Educational institutions shape students both through standardised learning situations, and through other agendas, including rules of conduct, class or lecture room organisation, and the informal pedagogical procedures used by lecturers with specific groups of students (McLaren, 2007:212). The hidden curriculum is therefore the unseen transformation of students that occurs while they are engaged with the formal visible curriculum.

Another aspect of curriculum highlighted by critical pedagogues is that it functions as a form of cultural politics. McLaren (2007:214) explains that cultural politics refers to a part of the socio-cultural dimension of the educational process which allows educational theorists to emphasise the political consequences of interactions between teachers/lecturers and students from dominant and subordinate cultures. Seeing the curriculum as a form of cultural politics assumes that the social, cultural, political, and economic dimensions are the principal categories for understanding contemporary education (McLaren, 2007:214). The curriculum thus lies at the core of critical analysis of the educational sphere studied by critical pedagogues.

2.3.2.5 Social reproduction and cultural capital

According to McLaren (2007:215), “[s]ocial reproduction refers to the intergenerational reproduction of social class (i.e., working-class students become working-class adults; middle-class students become middle-class adults)”. Schools and higher education institutions reflect the wider societal inequalities, because they reproduce the structures of social life through the socialisation (colonisation) of student subjectivities and the establishment of social practices distinctive of the wider society (McLaren, 2007:215), especially capitalist society. The question for higher education institutions is how they transfer the class and status positions of the broader society. Morrow and Torres (2002:67) concur that “class-divided societies sustain their identities through processes of domination that facilitate the reproduction of power relations from one generation to the next”. From the viewpoint of critical pedagogy, as indicated above, sustaining classes through domination is enabled by the educational system, which therefore warrants analysis.

Another concept related to social reproduction is cultural capital, which McLaren (2007:218) explains as referring to “The general cultural background, knowledge, disposition and skills that are passed on from one generation to the next; and it represents ways of talking, acting and socialising, as well as language practices, values, and styles of dress and behaviour”. This implies that students from the dominant culture inherit profoundly different cultural capital from that which students from economically disadvantaged backgrounds inherit, and that educational institutions tend to reward and value students who exhibit the dominant culture rather than those who inhabit inferior class positions (McLaren, 2007:218).

2.3.3 Summary of the review of critical pedagogy

From the in-depth discussion above, starting with a general overview of the origin of critical pedagogy, moving to the main concepts embedded in Freire’s work and ending with the central concepts of critical pedagogy, it is clear that critical pedagogy is firmly rooted in the personal and socio-political viewpoints of Freire ([1968] 1996, 1990, 1993, 2000), Freire and Macedo (1995) and Freire and Shor (1987), Giroux (2006, 2012, 2013), Giroux and McLaren (1992), McLaren (2007), McLaren and Farahmandpur (2005) and Kincheloe (2012) and other contributors. Freire’s work in particular reflects how the personal becomes the political, because his own deeply personal experiences of poverty, injustice and class differences in Brazil informed the development of the central themes in all his writings and philosophy. Continuous commentary on the socio-political organisation of the world is immanent in discussions of critical pedagogy. Educational contexts are viewed as a reflection of the state of the world, embodied in class, cultural, racial and social differences and inequalities. Critical pedagogy has been criticised for not being pragmatic enough, but the authors and co-creators of this approach see it as transformative, radical, ever-evolving and indispensable to the regeneration of education as a way of addressing injustices in society. It is precisely this quest for social justice which informs the discussion in the second part of the chapter, which provides an exposition of human rights theory in the context of social work.

2.4 Human rights theory for social work

Globally, theorising on human rights is still strongly located in legal contexts and literature. Morgan (2009:7) believes that the dominance of the academic discipline of law in human rights teaching and research is mainly due to the unfortunate consequences of positivism in the social sciences. Although Morgan (2009:7)

acknowledges that interdisciplinary work and research on human rights have gained momentum since the 1990s and is increasing, the legal literature on human rights still outweighs that in the social sciences. Hence, an overview on human rights education in social work cannot offer any measure of completeness without an exploration of the theory of human rights from texts written in the disciplines of both social work and law.

Social work, which is located in the social sciences, does already have a solid human rights foundation, as indicated by Staub-Bernasconi (2016:41):

.....social work has a tradition of human rights of more than 100 years – first present in writings, second as accounts of and about human rights activists and then getting institutionalised in many common documents of the International Association of Schools of Social Work (IASSW), the International Federation of Social Workers (IFSW) and the International Council of Social Welfare (ICSW).

At the same time, however, Staub-Bernasconi (2016:41) indicates that having a strong human rights base does not mean that social work as a discipline has contributed adequately to the development of a theory of human rights located in the discipline. The researcher is of opinion that it takes a deep understanding of human rights and how it applies to social work to foster a commitment among social workers to contribute to the development of a theory of human rights.

A starting point for a human rights framework for social work is embedded in an understanding of the conservative side of human rights – Ife (2016:4) argues that social workers need to understand the conservative side of human rights and their origin. Such an understanding obliges social workers not merely to

accept a human rights perspective uncritically, but rather to engage with the difficult challenges of human rights, and to reformulate the idea of human rights so that it is more consistent with progressive social work practice. In doing so, social work can actually make a contribution to the human rights field, currently so dominated by the legal profession.

The relevance of human rights as a theoretical framework for the current study is located in its historical conception (Freeman, 2011:15). This focus resonates with Ife's (2012:221) view that because human rights are discursively constructed, and therefore change over time, an understanding of the history of the human rights struggle in both the West and the rest of the world is necessary in order for social workers to place their own human rights work in context. The discussion below thus shifts towards an attempt to define and discuss human rights as a concept. In the next

section, human rights theories and theorisation on human rights for social work are considered, before the chapter summary is presented.

2.4.1 Historical overview of the inception of human rights

In this section, a brief overview is presented of the historic development of human rights from both a Western and an African world-view. This overview is followed by a discussion of the history of human rights in the social work profession, with the emphasis on how human rights have been intertwined with social work since its inception.

The extensive history of human rights can be approached from different angles. Freeman (2011:15) states that it is valuable to explore the history of human rights as a contemporary concept, as it can become a way of looking at its history from a historical and philosophical basis. It is important to note that all accounts of the history of human rights are controversial, as there are different viewpoints in this regard (Freeman, 2011:15).

2.4.1.1 The Western history of human rights theory

The first overview of this history below is provided from the perspective of a modern discourse derived from the European Enlightenment, also known as the development of human rights from a Western perspective (Ife, 2016:4). However, as the history of human rights presented here shows, it is believed that its origins can be found in ancient times and cultures around the world such as Persia (now Iran), India and other Middle Eastern regions (Freeman, 2011:16). This history raises questions about regarding human rights as a Western concept. Notwithstanding, Freeman (2011:16) claims that it is irrelevant whether the concept of human rights originated in the West and has just recently been universalised, casting a shadow over its validity: he argues that a concept's history is irrelevant to its validity, which rather depends on its meaning, which is partly derived from its historical usage.

The disagreement about the history of the concept of human rights even in the West is partly premised on by the linguistic expression of the construct. In this regard, Freeman (2011:16) refers to MacIntyre, who claims that there is no expression in any ancient or medieval language that can be correctly translated by our assertion of "a right" before more or less 1400. Nevertheless, it can be posited that although an expression for the concept "human rights" or "rights" was not known or used in ancient times, the experience of power and its abuse, religious duties and rights, citizen's

rights, the worth and dignity of people, was part of ancient civilisations and that this experience is embedded in the contemporary understanding of human rights concepts (Freeman, 2011:17). The version of the history of human rights presented below is a general overview that fits with the legal framework of the origins of human rights as described in the *Educator's guide bringing human rights to life* (2012:13-18) and other sources produced from a Western perspective.

The term “human rights” was only formally legitimated by the United Nations in 1945, noting that the concept is in fact a legacy of the struggle for survival of the human species in the face of its own vulnerabilities in an often hostile environment over many centuries (Wronka, 2017:61). Human rights presumably began with humanity itself; the first time that one person acted in a decent way towards another person in distress, or acted dutifully in ways that fulfilled human dignity and need. Although in most cultures people may have acted in this way towards one another, such acts have not been documented or codified anywhere (Wronka, 2017:62). Among the few documented origins of human rights, the Code of Hammurabi is one of the earliest long-established ethical and legal systems. It was proclaimed by King Hammurabi (1795-1750 BC) and takes a prayerful format with incantations to the gods, and proclaims groups of laws that people could readily comprehend in relation to their communal obligations. The Code includes over 300 laws of ethical conduct, as well as the punishment for violating them (Nagarajan, 2011:108). Although the Code may seem harsh with regard to the punishment of transgressions, it contains the first steps toward an ethical code of conduct, outlining how one person should act towards another (Dubois, 2005:201). Wronka (2017:64) mentions major antecedents to ideas of civil and political rights in Antiquity that appear in the works of prominent Greek writers such as Pericles (490-429 BC) and Sophocles (469-406 BC). Although the Greeks owned slaves and women had very few rights, there were some indications of philosophies of free thinking (Wronka, 2017:64).

In 539 BC, Cyrus the Great, the first king of ancient Persia, freed slaves, established racial equality and declared that all people have the right to religious freedom (*Educator's guide bringing human rights to life*, 2012:13). These and other decrees were chronicled on a baked clay cylinder called the Cyrus Cylinder, which many believe to be the world's first charter of human rights (*Educator's guide bringing human rights to life*, 2012:13). Freeman (2011:15) mentions that the Buddhist King Ashoka of India (264-238 BC) also promoted tolerance, appointed officials to prevent wrongful punishment and provided for the health and education of his people.

From Babylon, the notion of human rights spread rapidly to India, Greece and Rome, where the concept of “natural law” evolved, based on the fact that people were inclined to follow certain unwritten laws in life (*Educator’s guide bringing human rights to life*, 2012:14). Roman law was therefore grounded in rational ideas derived from the nature of things (*Educator’s guide bringing human rights to life*, 2012:14). In his discussion of the history of human rights, Wronka (2017:63) includes a section on Judeo-Christian and also Islamic traditions (covering the period before and after Christ) with specific reference to the notion of human dignity and non-discrimination, which he sees as fundamental human rights concepts and which are relevant to social work.

Moving to the Middle Ages, Wronka (2017:65) indicates that some of the most influential forerunners to the *Universal Declaration of Human Rights* during this time were St Augustine (354-430), St Thomas Aquinas (1225-1274) and John of Salisbury (1120-1180). In his classic work, *The City of God*, Augustine lays the basis for the inclusion of solidarity rights into the *Universal Declaration of Human Rights*. In his *Summa theologica*, Aquinas restates the principle of human dignity, while John of Salisbury emphasises the importance of the different layers of society working towards the common good of the whole, comparing humankind to the body, and the functionality of all body parts to achieve a harmonious society (Wronka, 2017:65).

During the Middle Ages, the most significant document was the *Magna Carta*, the *Great Charter*, drawn up in 1215 by citizens of what was then England, forcing King John to sign it after he had violated some ancient laws and customs by which England had been governed (*Educator’s guide bringing human rights to life*, 2012:14). The *Magna Carta* established new rights that later came to be thought of as human rights and made the King of England subject to law (*Educator’s guide bringing human rights to life*, 2012:14). The *Magna Carta* is still regarded as a turning point in the establishment of freedom and as one of the most important legal documents in the development of modern democracy (*Educator’s guide bringing rights to life*, 2012:14). Freeman (2017:19) rightly points out that the *Magna Carta* was a text whose purpose was to provide remedies for specific complaints, and not to act as a charter of Englishmen’s rights, but this limited legal and political agreement became part of a national mythology, and in the 17th century it was invoked as part of Early Modern debates about rights in England. Its reputation as a precursor of modern human rights texts is not undeserved (Freeman, 2011:19).

During the Renaissance, four major social theorists who addressed some of the human rights issues of the time were Petrarch (1304-1374), Giovanni Pico (1463-1494), Desiderius Erasmus (1466-1536), and Martin Luther (1483-1546) (Wronka, 2017:66). Petrarch believed that education should have a “sober use”, with the purpose to educate the moral and honourable person, and not one who merely pretended to be educated. Pico’s work, *Discourse on the dignity of man* (by which he meant the dignity of humankind), described human beings as worthy of all reverence. Erasmus was deeply concerned about the corrupting effect of power (and by implication the effect of power relations in society). Martin Luther advocated freedom of conscience in religious matters and proclaimed that no person may be coerced into faith (Wronka, 2017:67). A very influential document of the time called the *Defense of liberty against tyrants* was written in 1579 under the pseudonym Stephen Junius, but it was in fact a collection of principles published by French Huguenots, focusing on the dilemma of obedience to the state, accentuating the priority of individual conscience (Wronka, 2017:67). Because the printing press had come into use by that time, this document was widely distributed and became a means of bearing witness to the abuse of authority, urging all people to respond to their own conscience, stating that, among other things, arbitrary executions and exile should not be tolerated; all of these principles are central in human rights discourse (Wronka, 2017:67).

The Renaissance was followed by the age of the Enlightenment, with philosophers such as John Locke, Thomas Paine, Francois Marie Voltaire, Jean Jacques Rousseau, Gracchus Babeuf, Mary Wollstonecraft and Immanuel Kant contributing to the discourse about life and liberty (Claeys, Cummings & Sergeant, 2013:680-682). Locke’s writings influenced Thomas Jefferson’s *Declaration of Independence*, but his work lacked any notion of positive rights, as he regarded poverty as the result of moral failure rather than symptomatic of structural disorder (Wronka, 2017:68). Paine, however, contradicted Locke, as he did not believe that poverty was a result of moral weakness; instead, he wrote in his *Rights of man* (again meaning humankind) that the government has a duty to provide for progressive taxation, education and employment for all (Wronka, 2017:68). Voltaire strongly advocated for freedom of the press and religious thought, while Rousseau and Babeuf added that compassion for Europe’s lower classes should be practised because, as Rousseau posited, nobody should be so wealthy that he/she can buy another, and no one should be so poor that he/she would be forced to sell him-/ herself (Wronka, 2017:68). Representing the voice of women in this era was a work by Mary Wollstonecraft called *A vindication of*

the rights of women: With strictures on political and moral subjects, published in 1792 (Sen, 2004:320).

The greatest philosopher of rights in this era, however, was Immanuel Kant, who “maintained that natural law, known to reason, not consent or consensus, was the basis of all rights and obligations, and of the authority of those who made positive law” (Freeman, 2011:27). Kant believed that all people, by virtue of their humanity, had an innate right to freedom that provided the basis for such human rights as those to freedom of association and expression (Freeman, 2011:27).

In 1628 the *Petition of right* was produced by the English Parliament, setting out the rights and liberties of the people as opposed to those of the British crown, after King Charles I proposed certain policies leading to unfair taxation and the imprisonment of citizens who opposed his policies (*Educator’s guide bringing human rights to life*, 2012:14). The next milestone was the 1776 American *Declaration of Independence*, proclaiming the right to life, liberty and the pursuit of happiness. This declaration philosophically emphasised the two themes of individual rights, and the right to revolution. These themes spread internationally at the time and specifically influenced the French Revolution (*Educator’s guide bringing human rights to life*, 2012:15).

The succeeding events in the development of human rights, as they became known in the West were the establishment of what is now known as the *Constitution of the United States of America* in 1787 and the adoption of the *Bill of Rights* in 1791 (*Educator’s guide bringing human rights to life*, 2012:15). The French *Declaration of the Citizen*, which was adopted in France in 1789, was similar to the 1791 *Bill of Rights*. It established that all citizens are equal in the eyes of the law (*Educator’s guide bringing human rights to life*, 2012:16).

By the end of the 18th century, however, the concept of natural rights on which the *Bill of rights* was based, was opposed by conservatives, because they were considered too subversive and egalitarian, and some radicals were not in favour of the concept, believing it permitted too much inequality of wealth (Freeman, 2011:32). The violence of the French Revolution confirmed the worst fears of the conservatives and discredited the concept of natural rights in England, but did not inhibit the movement for reform (Freeman, 2011:32).

Stemming from different motives, reformers and conservatives therefore pursued alternatives to natural rights (Freeman, 2011:32). Edmund Burke and more

specifically Jeremy Bentham rejected the concept of natural rights. For Burke, the true rights of people were social and not natural rights, and for Bentham the only rights were legal rights (Freeman, 2011:33). Both Burke and Bentham believed that due to the simplistic and dogmatic nature of the Rights of Man doctrine of the French Revolution, it should be viewed as dangerous (Freeman, 2011:33). Consequently, 19th century Utilitarianism, which Bentham regarded as an objective standard by which the goodness or badness of laws could be evaluated, superseded the concept of natural rights as the theoretical basis of reform in England and France, where the concepts of both natural rights and utility were seen as mutually compatible (Freeman, 2011:33). As the French Revolution progressed, the cause of the poor was seen to be neglected by the natural rights ideologists and was transformed by the ordinary working-class and socialist movements that played a crucial role in the struggle for economic and social rights (Freeman, 2011:35).

During the age of industrialisation, rapid technological advances contributed to the increasing misdistribution of wealth, because it created limited ownership of capital and a dehumanised workforce (Wronka, 2017:70). Prominent theorists during this era were Karl Marx and Friedrich Engels, who were critical about civil rights, viewing them as a disguise for capitalism (Wronka, 2017:70).

In 1864, the First Geneva Convention, attended by 16 European countries and a number of American states, assembled for the purpose of adopting a convention for the treatment of soldiers wounded in combat. The main principles laid down in the Convention related to the treatment of the soldiers and other medically related principles, and these were maintained by the later Geneva Conventions, and set the standards of international law (*Educator's guide bringing human rights to life*, 2012:16). In the beginning of the 20th century, the First World War was viewed in hindsight as a humanitarian tragedy, but it advanced the causes of social and economic rights, the rights of minorities and women, and the right to national self-determination against imperialism (Freeman, 2011:36). The League of Nations was established at the end of the war, addressing questions of workers' rights, justice in the colonies, minorities, slavery, the rights of women and children, and the predicament of refugees (Freeman, 2011:36). Unfortunately, the League of Nations was a failure and it made no mention of the *Rights of Man* ("man" is used in the generic sense of humans, here), and the concept of human rights was only revived again in the aftershock of the Nazi atrocities before and during the Second World War (Freeman, 2011:36).

In 1938, the year preceding the Second World War, the abuses of Germany's Third Reich already became evident (Wronka, 2017:6). In an attempt to address these abuses, the United States called a conference in Evian. However, this conference failed, because many of the attending countries did not want to draw attention to their own human rights abuses, and it was concluded that no nation had the right to interfere with another nation's domestic affairs, because of the principle of domestic sovereignty (Wronka, 2017:6). With the failure of the Conference of Evian, Germany grew stronger in its propaganda for a Third Reich, resulting in the Second World War, and the genocide and other atrocities committed by the Nazis both before and during the war have become infamous. People around the world were outraged by these war crimes, which ultimately led to the establishment of the United Nations in 1945, followed by the *Universal Declaration of Human Rights* in 1948. Mrs Eleanor Roosevelt, wife of United States president Franklin Delano Roosevelt, believed that ideas move people, and she played an instrumental role in crafting the *Universal Declaration of Human Rights*, which was the first charter proclaiming the thirty rights to which every human being is entitled (Wronka, 2017:285).

The *Declaration*, adopted by the United Nations on 10 December 1948, is the most universal human rights document in existence. In its preamble and in Article 1, the *Declaration* unequivocally proclaims the inherent rights of all human beings (*Educator's guide bringing human rights to life*, 2012:17). The member states of the United Nations pledged to join forces to promote the 30 articles of human rights that, for the first time in history, had been assembled and codified in a single document. As a result, many of these rights, in various forms, are today part of the constitutional laws of democratic nations (*Educator's guide bringing human rights to life*, 2012:17). Freeman (2011:37) asserts that, seen in historical perspective, it is astonishing that the concept of the rights of humankind, which had been dismissed only a few decades earlier, and had been flagrantly abused only a few years earlier, was revived, and that, although it has been perceived as a Western concept, has become global. In hindsight, therefore, the period between the French Revolution and the end of the Second World War can be seen as the dark age of the concept of human rights; currently, humanity is in the second age of human rights (Freeman, 2011:37).

In the next part of the discussion, the historical development of human rights in Africa is reviewed.

2.4.1.2 *The African history of human rights theory*

Heyns (2006:19) mentions that the idea of human rights as it is used in Africa today has strong roots in the struggle against colonialism and the remnants of colonialism, therefore a brief discussion on these periods in the history of Africa is covered.

The following comment by El-Obaid and Appiagyei-Atua (1996:821) provides a suitable vantage point to commence this discussion.

The human-rights debate in Africa is a reflection of the continent's political and legal history. Therefore, any discussion of human rights in Africa must be grounded in the political and ideological history of the continent, covering four broad periods: pre-colonial, colonial, post-colonial (the struggle for independence) and contemporary. The history of nationalism and anti-colonialism is particularly important.

The conception of human rights in Africa can be traced back to pre-colonial times. El-Obaid and Appiagyei-Atua (1996:821) mention that during Africa's pre-colonial history (up to the early 1800s, ending with European contact during the late 1800's) traditional ethnic communities lived under various socio-political arrangements, also called traditional African political systems. These political systems, ranging from the simple to the complex, embodied elements of human rights and traditional forms of democracy that were embedded in many of the cultures and religions of these communities (El-Obaid & Appiagyei-Atua, 1996:821).

Unfortunately, the way of life for people living under traditional African political systems was impaired by contact with Europeans, which initially centred on commercial relations, mostly with regard to raw materials. These relations also led to the slave trade and escalated to the development of colonialism on the continent due to the growing demands of European imperialism and capitalism (El-Obaid & Appiagyei-Atua, 1996:821). In spite of a number of agreements and treaties that were concluded between African kings and chiefs and Europeans, the formal beginning of colonialism was initiated when most of these kingdoms were denied any legal standing when the continent was declared nobody's land at the Vienna Congress of 1815 (El-Obaid & Appiagyei-Atua, 1996:821).

European colonialism, stretching from the late 1800s to the mid-1900s, led to severe contradictions and transformations in Africa, imposing extensive changes in the socio-political and economic context, specifically related to new boundaries, European legal systems, languages and religions which demonised and banished their African counterparts (El-Obaid & Appiagyei-Atua, 1996:822). The geopolitical character of

the continent was permanently transformed by new boundaries and exacerbated ethnic divisions, leaving a legacy of arbitrary and irresponsibly drawn crevasses between peoples. These changes need to be acknowledged in order successfully to conceptualise human rights in Africa (EI-Obaid & Appiagyei-Atua, 1996:822).

Post-colonial African history, stretching from the mid-1900s to the late 1980s, was characterised by great disillusionment (Reid, 2011:137). Granted, it was a period of hopeful transition from European control and institutions to national independence at first, but the post-colonial era was rife with repression and corruption, resulting in the accumulation of wealth by ruling elites (Wengraf, 2014:6). The ruling African elite adopted and enforced a wide entire spectrum of ideologies – socialism, one-partyism, pro-Americanism, Pan-Arabism and Pan-Africanism (EI-Obaid & Appiagyei-Atua, 1996:822) – the implementation of which was not conducive to upholding people's rights.

After this period, contemporary Africa emerged, characterised by many contradictions and misperceptions, and the question of human rights and democracy lies at the centre of much of the turmoil (EI-Obaid & Appiagyei-Atua, 1996:822). In this regard, Aidoo (1993:704) acknowledges that in modern-day Africa the struggle for democracy may also be a struggle for rights, but he warns that although it is possible to have human rights in undemocratic conditions, democracy does not automatically guarantee human rights (Aidoo, 1993:705). Therefore, although positive developments transpired after post-colonialism, such as a decline in foreign manipulation of the ruling elite, due to the end of the Cold War, and widespread uprisings for a more participatory form of government, there were also more impediments to the achievement of universal human rights (Aidoo, 1993:707). These impediments became evident in inter-ethnic atrocities and religious intolerance, as well as a return to the support of Africa's "Big Men" by the West, leading to more unabashed repression by the regimes in various countries (EI-Obaid & Appiagyei-Atua, 1996:822; Sewpaul, 2014:15). In this political milieu, where there are cultural dichotomies, and there is ambivalence regarding the post-colonial African state, perpetuated by a silent struggle between traditional African values and Western civility, a new meaning to the concept of human rights in Africa must be constructed (Mwenda, 2000:4).

The results of colonialism in Africa can therefore be viewed as a violation of the rights of the people and peoples of a whole continent. Colonialism and its aftermath has had

a ripple effect, impeding the realisation of the worth and dignity of people and peoples and ultimately affecting humans' right to live peaceful lives while reaching their full potential as human beings, both individually and collectively.

The above overview of Africa's movement from pre-colonial times to contemporary Africa explains how the effects of colonialism have given rise to the emergence of various human rights issues, and how the rights of the people and peoples of Africa have been impeded. It does not explain the nature of the concept of human rights as embedded in African culture, an African world-view and way of life. The discussion therefore now turns to this perspective, in view of the fact that, as Cobbah (1987:309) notes, there seems to be some agreement that the concept of (individual) human rights, as generally understood, is historically a Western concept. This raises the question of whether, if non-Western cultures do not share the Western conception of human rights, they do offer other approaches to the enhancement of human dignity.

Mwenda (2000:3) states that all societies are built on a set of norms and values. He maintains that in traditional African societies, individuals and communities' sense of duty and responsibilities, for example, was more important and of higher value than the notion of human rights. In this regard, it is worth noting Cobbah's (1987:310) contention that the emphasis on the natural law origins of the Western human rights denies the centrality of culture in societies. Therefore, Cobbah (1987:310) emphasises that the discussion of human rights in Africa needs to occur in a cultural context, and that the Afrocentric conception of human dignity, which is presented as a valid world-view, should inform the cross-cultural insemination of ideas.

An insightful saying which sets the stage for discussing the African culture in relation to rights and entitlement in a community is the well-known adage that reflects the African philosophy of existence: "I am because we are, and because we are therefore I am" (Cobbah, 1987:320; Flikschuh, 2016:6). This saying alludes to the nature of African social organisation, reflecting a cohesiveness which relies on the importance of kinship in the African lifestyle, contrary to the concept of the nuclear family still dominant in Western society (Cobbah, 1987:320). Various organising principles exist in African social life such as groupness, sameness and commonality, highlighting the survival of the entire community, a sense of interdependence, cooperation and collective responsibility. These principles are the opposite of the Western ideas of control over nature and survival of the fittest (Cobbah, 1987:320).

Family members are assigned different social roles in African culture in extended families. These roles revolve around whether a society is matrilineal or patrilineal (Cobbah, 1987:320). In this regard, the roles of kinship are different than in Western society. The role of a father can, for instance, be assumed by an uncle, or all male cousins may be seen as brothers, and female cousins seen as sisters (Radcliffe-Brown, 1987:6). The way relatives are named – kinship terminologies – are related to the expected behavioural patterns, norms and ideals that govern family members (Cobbah, 1987:320). Kinship terminology defines family members' roles and institutionalises these roles, which are in fact *rights* [own emphasis] which each kinship member customarily possesses, including the *duties* [own emphasis] which each kinship member has toward his/her family (Cobbah, 1987:321). This implies that the right of one family member is the duty of another and vice versa.

These rights and duties within a large African family are organised around four underlying principles, namely respect, reciprocity, responsibility and restraint. Cobbah (1987:321-322) explains these principles. Respect is seen as a fundamental behavioural principle towards family and society, especially in a hierarchal African family, where older people (even those a day older) command the respect of younger people. Restraint implies that no person has complete freedom; a principle enabling communalism within the family and wider society, implying that individual rights are always balanced against the requirements of the group. Responsibility in a large African family implies that just as an extended family provides a safety net for the individual, it also implies extensive responsibilities towards the family. In African society, reciprocity of generosity is expected, whether it happens in the long or the short term, and can even be carried over into the next generation (Flikschuh, 2014:5).

The basis of the kinship system is therefore a set of obligations and entitlements that are, for instance, evident in the African approach to the care of the elderly, orphans and the destitute, which is seen as a communal responsibility (Cobbah, 1987:322). Communal well-being is paramount and the pursuit of human dignity lies within the group, including both the living and the dead (Cobbah, 1987:322). In this regard, Mwenda (2000:3) asserts that in traditional African communities, a sense of duty and responsibilities to communities and individuals is of higher importance than human rights *per se*. Political rights are intertwined with extended family structures and a consultative relationship with the chief, marked by checks and balances, ensuring that rulers do not become dictatorial (Cobbah, 1987:322).

Another topic that is approached in a different way in African cultures than in Western cultures is the issue of land ownership. In Western society, land ownership is considered an inalienable right, while in African society land is communally held. From a human rights perspective, in Africa, social security and minimum economic rights can be guaranteed via the communal land ownership system (Cobbah, 1987:323).

Figure 2.1 provides a schematic representation of the African versus the Western world-view (Cobbah, 1987:330).

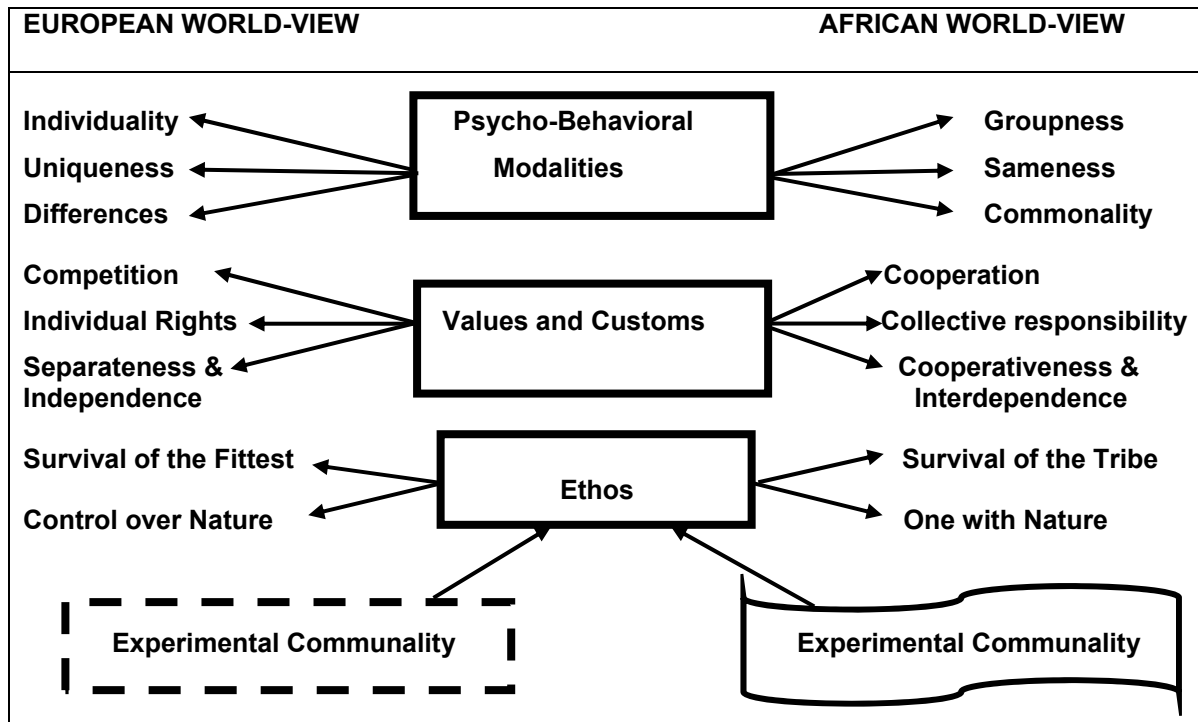


Figure 2.1: Comparative world-view schematic: Western vs African world-view

Source: Cobbah (1987:330)

From Figure 2.1, it is evident that African communalism may be viewed as a lifestyle, while it is in fact a world-view that places the individual within a continuum of the dead, the living and the not-yet-born, thus positioning the individual within his/her community (Cobbah, 1987:323). Regarding the value or importance of the individual in African societies, El-Obaid and Appiagyei-Atua (1996:832) contend that although the African notion of rights is viewed as communitarian, individual rights have also existed in African communities and that their exercise helped to reinforce those societies. Gyeke (1987:154, cited by El-Obaid and Appiagyei-Atua, 1996:832) claims that the African social order is not solely communalistic or individualistic, nor is individualism necessarily submerged by communalism or communalism antithetical to

individualism. He explains the interchange between communalism and individualism in the following way:

Communalism may be defined as the doctrine that the group (that is, the society) constitutes the focus of the activities of the individual members of the society. The doctrine places emphasis on the activity and success of the wider society rather than, though not necessarily at the expense of, or to the detriment of, the individual. (Gyeke, 1987:155, quoted by EI-Obaid and Appiagyei-Atua, 1996:832)

The individual is therefore born into humanity, incapable of sufficiently meeting his/her needs, meaning that communalism does not negate individualism, it merely mirrors the limited character of the possibilities of the individual (EI-Obaid & Appiagyei-Atua, 1996:833). The individual is able to experience success and meaning in his/her life, provided that he/she identifies him-/herself with the group, which is a reciprocal relationship between the individual and the group (EI-Obaid & Appiagyei-Atua, 1996:833). To explain how African social thought grants a role to individuality, EI-Obaid and Appiagyei-Atua (1996:833) refer to the following criteria:

- (1) Since individual capacities are not equal, their contributions to the community are expected to be unequal. In other words, individuals are recognized on the basis of their merits to some extent.
- (2) The individual *qua* individual has a will, identity, aspirations and desires which can be described as peculiar [to him/her].

The individual in African society therefore has rights that he/she can exercise, which will lead to the achievement of human dignity and the proper functioning of the community. The African notion of rights thus displays some similarity to the Western notion of civil and political rights; the difference is the entity that guarantees, and benefits from, the exercise of those rights, or the entities that do so (EI-Obaid & Appiagyei-Atua, 1996:834). To sum up the debate over the individual versus the collective in the African conception of human rights, EI-Obaid and Appiagyei-Atua (1996:834) write the following: "The African conception of rights is, therefore, community-based, resulting from the community's interest in ensuring and benefitting from the exercise of rights; but personal or individual rights are emphasized first." The authors conclude that both Western and African notions of rights are concerned with personal human rights (EI-Obaid & Appiagyei-Atua, 1996:832).

A discussion about the history of human rights from an African world-view would be incomplete if the conception of the *African Charter on Human and Peoples' Rights* is not included. This is because the *Charter* is an essential part of the creation of an African human rights system (Bekker, 2013:1). Therefore, a brief overview of the

creation of the *African Charter* is provided next, followed by a concluding deliberation on human rights in Africa.

The Organisation of African Unity (OAU), created in 1963, declared its intention of acknowledging the sovereignty of states, allowing for non-interference in the domestic affairs of those states that had already gained independence, but a blind eye was turned to abuses committed by newly-independent African states towards their own citizens, specifically during the period stretching from the 1960s to the 1980s (Bekker, 2013:2). Two years before the establishment of the OAU, there was already a call for the adoption of an African human rights instrument. Still, it took two more decades for the African human rights system to take form, after intermittent calls made at a several conferences and seminars organised primarily under the auspices of the United Nations (UN) and the International Commission of Jurists, all from outside the African continent (Bekker, 2013:2). Eventually, a decision on human rights and peoples' rights was adopted at the 16th ordinary session of the Assembly of Heads of State and Government of the OAU, held in Monrovia, Liberia, from 17-20 July 1979. Part of this decision was that the Secretary-General of the OAU was called on by the Assembly of Heads of State and Government of the OAU, to consolidate a meeting of qualified experts to prepare a preliminary draft of an African Charter, providing, among other things, for the establishment of bodies to promote and protect human rights (Bekker, 2013:2).

However, due to some African governments' hostility to regional human rights protection in Africa, a conference of representatives which was planned to take place in Ethiopia in order to adopt the Draft Charter, could not take place, signalling that the charter project was under threat (African Commission on Human and Peoples' Rights, 2017). However, due to dedicated efforts by the OAU Secretary General, the President of Gambia, two ministerial conferences were convened in Banjul, where the Draft Charter was adopted and subsequently submitted to the OAU Assembly (Gittleman, 1982:667). Because of the role that the President of Gambia performed in promoting the circumstances in which the *African Charter* could finally be adopted, the *Charter* is often referred to as the 'Banjul Charter' (African Commission on Human and Peoples' Rights, 2017).

The African human rights system was ushered in by the adoption of the *African Charter on Human and Peoples' Rights* on 28 June 1981, in Nairobi, Kenya, by the OAU Assembly (African Commission on Human and Peoples' Rights, 2017; Ayeni,

2016:6; Bekker, 2013:2). The *Charter* came into force on 21 October 1986. Currently all 54 member states of the African Union (AU, previously the OAU), with the exception of South Sudan, are parties to the *African Charter* (Ayeni, 2016:6).

Looking at an outline of the *African Charter*, El-Obaid and Appiagyei-Atua (1996:836) indicate that it is divided into three sets of conceptual structures: peoples' and individual rights; duties of states and individuals (not peoples); and implementation. The Committee of Experts that drafted the *Charter* required that the *Charter* should echo the African conception of human rights, adopting the African philosophy of law as a pattern, while meeting the needs of Africa. In adhering to this requirement and embodied in the guidelines submitted to the Committee of Experts, the *Charter* achieved its uniqueness, which lies in its cultural component and the question of African development (El-Obaid & Appiagyei-Atua, 1996:836). Because the OAU member states endeavoured to take the values of African civilisation into account in drafting the *Charter*, unique features such as the relationship between the community and individual rights and assigning duties to the individual, the community and the state are entrenched in the *Charter* (El-Obaid & Appiagyei-Atua, 1996:836).

The *African Charter* is further characterised by a unique link between individual and collective rights, which is inherent to African notions of human rights with its communitarian focus. El-Obaid and Appiagyei-Atua (1996:837) explain the link between collective and individual rights in the *African Charter*, which is a reflection of the African world-view that has been discussed earlier, as follows:

...the *person* in the African context is given the opportunity to attain his or her full potential by being supplied the wherewithal by the community through the exercise of his or her rights. These rights include the rights to life, to education (largely informal, and including the right to moral education), to love and affection and other purely individual rights. These are the person's rights *to be*. The community then helps the individual to exercise and enjoy rights *to do*: the right to land and to labour; the freedoms of thought, opinion, religion, expression, movement, association and assembly; and the right to marriage. These rights are also individual but are exercised in a communal fashion. The exercise of rights *to do* leads to the acquisition of property and to the third type of rights, rights *to have*, which are embodied in the right to property. When the right to property is enjoyed, the individual is said to have attained full *development* and is in a position to contribute to the development of others.' Rights *to have* are exercised to satisfy the needs of the individual, the family (nuclear and extended) and the community, in that order. (El-Obaid & Appiagyei-Atua's emphases)

The creation of the *African Charter* was therefore an attempt to reflect the true character of the African world-view. Compared to human rights instruments at a global

and regional level, it is said to be unique in the following ways (Ayeni, 2016:6): the *Charter* contains both first and second generations of rights, in other words, civil and political rights, as well as economic, social and cultural rights; and both are justiciable. The inclusion of peoples' rights, also known as solidarity rights, is another distinctive feature of the *Charter*. Contrary to other international human rights treaties, the *African Charter* does not allow for deviations from its provisions (legal clauses), even in emergency situations.

As its primary supervisory mechanism, the *African Charter* established the African Commission on Human and Peoples' Rights and bestows on this Commission both promotional and protective mandates (Ayeni, 2016:7). This implies that the *Charter* has mandated the Commission to protect and promote the human rights of Africa's people and peoples, interpret the provisions of the *Charter* and execute any other tasks assigned to it by the AU Assembly (Ayeni, 2016:7). The Commission was formally inaugurated on 2 November 1987, and a few years later, the Protocol to the African Court on Human and Peoples' Rights came into force on 25 January 2004, with the purpose of ensuring and protecting peoples' rights in Africa and to complement and reinforce the functions of the African Commission (Ayeni, 2016:7).

Although there are several shortcomings and criticisms of the *African Charter*, one of the main limitations is that it lacks adequate normative content in respect of the protection of women's rights, dealing with women's rights only within the family context (Ayeni, 2016:7). In order to address this limitation, among other reasons, the *Maputo Protocol* was adopted on 11 July 2003, coming into force on 25 November 2005, and was ratified by 36 states in 2016. Its innovative provisions allow for "the legal prohibition of female genital mutilation and an authorisation of medical abortion in instances of rape, incest, sexual assault and where a pregnancy endangers the health or life of the mother" (Ayeni, 2016:8). Furthermore, the *Protocol* is the first legally binding human rights treaty that makes explicit reference to HIV/AIDS and attempts to address other human rights issues such as violence against women, polygamy, child marriage, widowhood, harmful practices, women's economic empowerment, women's inheritance, the political participation of women, women in distress and women in situations of armed conflict (Ayeni, 2016:8).

Although both the *Charter* and the *Protocol* are increasingly used by civil society organisations in many countries, not all member states are using it to address human rights violations, mainly due to state-level characteristics such as the level of political

stability in a state, the extent of openness and transparency, citizen participation in governance and state repression (Ayeni, 2016:11). In summary, in order to address a multitude of human rights issues in Africa, the African *Charter*, Commission and Court are useful tools that also took the African world-view into consideration when they were drafted or established and in the way they function and operate.

However, Mwenda (2000:3,4) warns that although these human rights tools exist, there are opportunists who do not pursue human rights, but whose interests lie in securing donor funds and the ideological re-focusing of the continent, commenting that human rights in Africa is a lucrative business for some people. Although this might be the case, Mwenda (2000:4) asserts that the rich sub-cultures of traditional African society have not been entirely demolished, because there has been some transference of aspects of the old to the new. This is noticeable in cultural contradictions, where there is a struggle between the values of traditional African society and the norms of modernity and Western civility. In order to advance the human rights agenda in Africa, Mwenda (2000:6) cautions that it is important to note that many post-colonial African states function in ways that are visibly and notoriously oppressive, making it a challenging endeavour to subject such powerful intimidating state systems to the human rights agenda. In this regard, Mwenda (2000:5) suggests that, in order to advance human rights in Africa, it is important to deconstruct the Western myth of human rights by not continuing to spread Eurocentric notions in Africa, but rather to allow Africans to re-discover their ideal versions of human rights and democracy.

Mwenda (2000:6) adds that in the African societal context, where a high premium is placed on duties and responsibilities, it would be useful to create and promote “an enforceable and well respected Bill of Responsibilities for both the State and the individual”. The premise for this idea is rooted in the nature of the African society, which has developed through several socio-economic periods, characterised by communitarianism with its values and an ethos of the common good embedded in the social responsibilities of the individual and the State (Mwenda, 2000:6). Therefore, because of this sense of collective and communal responsibilities that still exists in numerous parts of African society, it would be difficult for the concept of human rights, which is entrenched in a philosophy of individualism, to be accepted in such communities. At the same time, it is also important to note that the concept of human rights in Africa cannot be seen in isolation from the level of development of the continent, which has in Mwenda’s (2000:6) view stagnated somewhere between the

feudal and capitalist systems, implying that it will be difficult to enforce a capitalist human rights superstructure on a continent that is not fully capitalist or economically advanced to levels that can withstand aggressive individualism. A different approach is perhaps necessary, as Cobbah (1987:310) points out:

Africans have not attempted in any real sense to articulate for the international human rights community an African sense of human dignity or perhaps human rights, one that flows from an African perspective on the self and one that perhaps the rest of the international community can also use.

These words encompass the closing thoughts on the history of human rights from an African world-view. It underscores the gist of the whole discussion that outlined the uniqueness of the deep-rooted communitarian values in African society, though not at the expense of the individual, and its implications for the human rights discourse that originated in a Western paradigm. It raises the possibility that human rights conceptualisation, discourse and practices may well benefit from an African perspective.

Staying with the history of human rights, the discussion now turns to a brief overview of the history of human rights in social work. The discussion will show the influence of the West in the development of the social work profession, as well as in social work training in Africa, and that it still has an influence in the decolonial era today.

2.4.2 Historical overview of human rights in the social work profession

The footprint of human rights in the social work contexts of both the West and Africa are presented as far as the literature studied revealed that footprint. This section commences with a narrative of the history of human rights in the social work profession, which predominantly occurred in the Western world, followed by a description of how the narrative unfolded in Africa.

2.4.2.1 The history of human rights in the social work profession: the Western version

The social work profession has its own unique history in relation to the construct of human rights, which permeates all consensual international documents fundamental to contemporary social work. These are documents containing the international definition of the social work profession, ethics in social work, the global standards for the education and training of social workers, and expressions in official documents

that indicate the compatibility of the profession's values and mission with human rights (Healy, 2008:737; Staub-Bernasconi, 2010a:9).

Wronka and Staub-Bernasconi (2012:70) contend that human rights are not a completely novel concept in social work. They note that the early social worker and human rights activist Jane Addams, for instance, wrote her book *A new consciousness and an ancient evil* as far back as 1912. In it, she discussed prostitution as not a moral issue, but as a global socio-economic venture with the purpose of organising slavery. She also refers to the origins of human rights, the relation of the concept to the eradication of slavery and advocating for individual freedom in general. The goal of social work was therefore, from its inception, to advocate for human rights.

Looking back even further into history from a Western perspective, social work can be described as built on age-old practices regarding how people should be treated or not, dating back to the mid 1300s, when landowners provided general protection as well as care for their workers during illness and old age (Kirst-Ashman, 2013:171). A central theme from medieval times, even through the Black Death (which peaked around 1348) and subsequent waves of the plague, through to industrialisation and beyond, was care for the poor, those with disabilities, orphans, destitute families and anybody that suffered due to illness or other ailments. This obligation was reflected in the Elizabethan Poor Laws of 1601, the English Poor Laws of 1834, Settlement Houses, and Charity Organisation Societies such as those instigated by social work pioneers such as Dorothea Dix, Jane Addams, Ellen Gates Star and Mary Richmond until the 1900's (Kirst-Ashman, 2013:172-183). This time was also known as the progressive period, when educated men and women in the West aimed to create structures that would advance social justice (Kirst-Ashman, 2013:172).

Since the beginning of the 20th century, there have been a number of leading social workers who have made a unique contribution to human rights. These social workers and their contributions are presented in the table below, constructed by the researcher based on a review by Healy (2008:738-740).

Table 2.2: Social workers and their contribution to human rights

Year(s)	Social worker	Contribution
Early 20 th century	Jane Addams (1860-1935)	American and international activist. Exerted leadership in all three generations of human rights. At the forefront of the battle for women's suffrage, children's rights, immigrant education, health care, peace, housing and progressive education. Defined war as a

Year(s)	Social worker	Contribution
		violation of human rights and presided over organised protest against World War I at the Women's Congress of The Hague in 1915 (Wronka & Staub-Bernasconi, 2012:67). Helped coordinate national and international human rights organisations that are still active today. Received the Nobel Peace Prize in 1931 for her leadership in third-generation rights.
	Sophonisba Breckinridge (1866-1948)	Treasurer of the Women's Peace Party in 1915. Participated in the women's peace delegation to The Hague (1915). Active in international child welfare movements of the 1920s and 1930s. Promoted rights of and humane treatment for offenders through participation in the International Penal and Prison Congress. Promoted political and civil rights for women, maintenance of peace and problems of international law and attention to social problems.
	Julia Lathrop (1858-1932) and Gracie Abbott (1978-1939)	Both served on League of Nations human rights committees. Abbott led efforts of the League of Nations Committee to counter the trafficking of women and children and served as the first US delegate to the International Labour Organisation.
	Eglantyne Jebb (1876-1928)	A British pioneer of children's rights. Wrote the first <i>Declaration of the Rights of the Child</i> in 1923, adopted by the League of Nations in 1924 as the <i>Declaration of Geneva</i> . The document was the forerunner to the UN's <i>Convention on Children's Rights</i> , which was ratified in 1989 (Wronka & Staub-Bernasconi, 2012:77).
Early 20 th century	Alice Salomon (1872-1948)	Founder of social work and social work education in Germany. First president of the IASSW. Champion for women's rights, wrote her doctoral thesis on unequal wages of men and women. Leader in the International Women's Council. Worked in movements for peace and disarmament in the early 20 th century.
	Bertha Reynolds (1887-1978)	Lent her voice to the call for the preservation of civil rights in the USA during 1940 (war-time). She closed an address to the US National Conference of Social Work with a strong call to join in the fight for peace and freedom without being deterred.
	Edith Abbott (1876-1957)	Called for social work involvement in research and policy on migration because of its impact on expanded concepts of public policy, which includes issues of human rights and national prosperity. Both Edith and Bertha Abbott's comments in the public domain indicate that social workers were familiar with and used human rights language before the 1948 <i>Universal Declaration of Human Rights</i> was proclaimed.
Mid-20 th Century onwards	Whitney Young (1921-1971)	Head of the US-based Urban League. Leader in the drive for African Americans' civil rights movement.
	Sattareh Farman-Farmaian (1921-2012)	Founder of social work in Iran. Worked actively to promote the rights of women and children.
	Shirley Gunn (1954-)	Imprisoned for her activism during the apartheid years in South Africa. She was wrongly charged with the bombing of a building in Johannesburg. The IFSW was involved in active advocacy for her

Year(s)	Social worker	Contribution
		release. She continues to work for the promotion of human rights after the demise of apartheid.
	Ellen Kuzwayo (1914-2006)	One of the first black South Africans to obtain a degree in social work. She was a member of the Young Women's Christian Association (YWCA), through which she fought and resisted apartheid. She continued to work for the promotion of human rights after the demise of apartheid.
	Sybil Francis (1914-)	Social worker from Jamaica. Head of the Social Welfare Training Centre. Leader in the IASSW and ICSW and delegate to the UN where she represented newly independent Jamaica in the 1960s. In the UN she served as a member of the third committee working on the <i>International Convention on the Elimination of All Forms of Racial Discrimination</i> . Her delegation proposed that 1968 be designated International Human Rights Year.

Source: Compiled from data in Healy (2008:738-740)

These contributors to the advancement of human rights and social justice are just some of the prominent figures in the development of social work, but many others also contributed to the cause. Healy (2008:740) indicates that human rights movements are interdisciplinary, which implies that noteworthy contributions by social workers in the field of human rights may not always be recognised as related to the profession.

Healy (2008:740-741) mentions several critical incidents with regard to social work's involvement in major human rights movements that occurred since the early 20th century. One such incident occurred around the Second World War, when a group of 75 American leaders in the social work profession formulated and signed a statement advocating for peace and the prevention of war, rather than managing the disastrous effects on society afterwards (Healy, 2008:740). The statement, which was distributed to all members of the US Congress and the press, included a plea to preserve all the civil rights of people that seemed to be jeopardised in preparation for the war, such as the right to free speech, assembly and free press (Healy, 2008:740).

On an international level, the IASSW and IFSW joined the anti-apartheid movement (in addition to various individual efforts) in an official capacity. South Africa was temporarily expelled from the IFSW in 1970, and was permanently expelled in 1976 for maintaining racialised professional social work groups (Healy, 2008:741). In the IASSW, South African schools of social work could only keep their membership if a set of conditions and inspections specified by the IASSW were in place, although the Nordic schools of social work were opposed to this process (Healy, 2008:741).

A significant area in which social work activism has been particularly strong is that of children's rights; specifically, during the initial years when it was still a struggle to get recognition of the fact that children should be seen as worthy of rights (Healy, 2008:741). Since these early years, social work has been visibly active in the promotion of children's rights in all fora and in many countries, especially in respect of formal international conventions on the rights of the child (Healy, 2008:741).

Another prominent rights cause where social work has played a dedicated activist role is the gay rights movement, the history of which is still being written (Healy, 2008:742). Internationally, social work has adopted policy and ethical statements that promote equal rights for all, irrespective of sexual orientation. The issue of gay, lesbian, bisexual and transgender rights is viewed in very different ways in different countries and social workers in some contexts have taken up this cause individually, as not all social workers are in support of the profession's stance in this struggle (Healy, 2008:742).

From 1948 and into the 1950s, very little reference was made to human rights in the Proceedings of the International Conferences of Social Work. Only during the 1950 Conference, held in Paris – 19 months after the adoption of the *Universal Declaration of Human Rights* – did Donald Howard in his opening plenary address quote this charter of the UN (Healy, 2008:742). Howard also cited Articles 21 and 25, indicating their significance with regard to social well-being, but this should only be seen as an acknowledgement of the articles. Billimoria, a delegate from India, made a call to action on human rights when she delivered her speech, pointing out that the UN had yet to agree on action plans to implement the *Universal Declaration of Human Rights* (Healy, 2008:742). For many years thereafter, the social work profession was not actively involved in pursuing a human rights agenda, with the exception of the 1968 International Conference of Social Work, themed "Social Welfare and Human Rights", held in the UN International Year of Human Rights, with keynote papers and elaborate discussions on the various aspects of human rights (Healy, 2008:742).

Although social work was deeply connected with human rights in its formative years, the history of the profession does not reflect official international leadership in this area between 1945 and the mid 1980s. There is no real explanation for this lack of involvement, other than limited participation in international affairs by local social workers during the 1970s (Healy, 2008:744). By 1988, however, the IFSW formed a Human Rights Commission and released a policy statement on human rights,

advocating, amongst other things, on behalf of persecuted social workers. This renewed dedication to human rights was followed by the publication resulting from collaborative work in the early 1990s between the UN, IFSW and IASSW, which yielded a manual on human rights and social work, a significant accomplishment (Healy, 2008:743). Wronka and Staub-Bernasconi (2012:77) indicate that ten years after the compilation of the manual, the IFSW published a Professional Training Manual on the UN Convention called *Social work and the rights of the child*. In subsequent years, to the present, many more books, documents and academic journal articles as well as international conferences with a human rights focus followed. Nevertheless, Healy (2008:744,745) and Reichert (2011a:213) lament that social work still has low visibility in the global human rights movement. This is probably because of the profession's emphasis on social and economic rights, and its neglect of civil and political rights, which tend to evoke more public response. The profession has also tended to focus on socially excluded and vulnerable groups. Moreover, the profession favours a case approach above macro strategies, combined with the requirement of strict confidentiality, which hinders the use of cases to serve the greater cause. The immediate attention of the profession is on needs rather than rights. Finally, there is a lack of continued human rights leadership by organisations representing the profession.

To conclude the review of social work's historical involvement with human rights, Wronka and Staub-Bernasconi (2012:77) relate that by the beginning of the new millennium, the IFSW and IASSW presented three documents, which were collated as a supplement to the 2007 edition of the journal called *International Social Work*. The first of these was a consensual document, the *International Definition of the Social Work Profession*. The second was a statement on *Ethics in Social Work*. The third was *Global Standards for the Education and Training of the Social Work Profession* (Wronka & Staub-Bernasconi, 2012:77). All three documents include a specific focus on human rights. Since they have been adopted by the IFSW and IASSW, more international social work documents that include an emphasis on human rights have been created and adopted. These include the updated 2014 *International Definition of the Social Work Profession* and the *Global Agenda for Social Work and Social Development* (2012), which emphasise collaboration at all levels to achieve social justice and the universal implementation of human rights (*Global Agenda for Social Work and Social Development*, 2012).

Social work, as it historically developed in the Western world, had a clear and specific relationship with human rights, be it via social workers as human rights activists, or documents that were created to commit the profession to upholding people's rights. The human rights work of the international social work bodies is currently done as a collaborative effort between the global North and the global South, but human rights as part of the social work profession or social work as a human rights profession has had a different history in the South, specifically in Africa, which is the focus of the next discussion.

2.4.2.2 The history of human rights in the social work profession: the African version

Social work as a human rights profession in Africa faces a severe challenge in the form of the reality of extensive human rights violations (Spitzer & Twikirize, 2014:377). It has been argued that the origins of these violations may be traced back to the ineradicable imprint of colonialism on the African continent, because colonialism altered its religious, cultural, economic and political landscape (Sewpaul, 2014:14). Africa before colonialism was a continent with its own rich history and culture, reflecting a vast diversity of ethnic groups with their own social, economic, and political infrastructures (Kreitzer, 2012:xiii), as has been discussed earlier (Section 2.3.1.2). Governance during this period seems to have been more democratic than in most other parts of the world, including Europe, due to the kinship system with its own customs, laws, and traditions that constituted and structured society, thereby maintaining stability in perpetuity (Kreitzer, 2012:xiii). In this system, individuals, families and communities were cared for and enriched, while supporting the running of societies, serving as a way to administer rules and principles of succession and seniority, as well as residence patterns, according to customary law (Kreitzer, 2012:xiii).

In such a supportive system of societal functioning, there was no need for human rights activism or social work services, as Mwansa and Kreitzer (2012:391) explain. In Botswana, for instance, structures were in place that dealt with welfare and communities as a whole, and the villages, chiefs and extended families handled and provided for the spiritual, cultural, social and material needs of community members. The way in which communities were organised allowed for dealing with social issues as they arose, as the value of assisting those in need was seen as a community responsibility and it was customary for those who were more wealthy to assist the poor (Mwansa & Kreitzer, 2012:391). Unfortunately, this system of kinship or communal care was greatly impeded by the advent of colonialism. Mwansa and

Kreitzer (2012:394) indicate that colonialism corrupted the fabric of the African continent, in that it fostered conditions in which animosity between ethnic groups was created, culminating in wars and the predicament of underdevelopment.

Regarding the social work profession, colonialism provided the socio-political context and climate in which the practice of social work was established (Mwansa, 2011:6). From its inception, social work in Africa was characterised by case work, group work and community mobilisation, specifically executed via rural development for community projects, better known in the French colonies of West Africa as “Animation Rurale” (Mwansa & Kreitzer, 2012:398). The system encompassed the concept of self-help – at the time an approach to community development alongside the social work practice model in Anglophone countries, which was primarily remedial, with departments of social welfare organised to provide handouts to the less fortunate (Mwansa & Kreitzer, 2012:398).

Social work in Africa was mainly practised from a Western paradigm with social work education that had its roots firmly in Western curricula and Western textbooks, and African academics were trained at universities in the West (Mwansa & Kreitzer, 2012:398, 399). This discussion is extended in Section 3.4 where an in-depth exposition of social work education and human rights education in social work in Africa is provided.

Although social work in Africa was, and in many instances still is, practised from a Western paradigm, one has to distinguish between social development used as a strategy, and social work as an end goal (Lombard, 2007:301) in Africa, in order to achieve the optimal development of Africa and its peoples. Therefore, the adoption of a developmental approach to social welfare can be seen as part of the historical development of social work in Africa. In this regard, Mwansa and Kreitzer (2012:403) write:

Interestingly, the original ASWEA documents stressed the importance of social development, which has now been embraced by many school curricula in Africa. Three of the documents are entitled *Relationship between Social Work Education and National Social Development Planning* (ASWEA, 1973b), *The Role of Social Development Education in Africa's Struggle for Political and Economic Independence* (ASWEA, 1977) and *Social Development Training in Africa: Experiences of the 1970's and Emerging Trends of the 1980's* (ASWEA, 1981).

Social development as an approach to social policy was initially introduced through the United Nations as a way of addressing the development needs of the poorest nations worldwide; the approach emerged after colonial rule ended in the 1960s and independent states were constituted (Patel, 2015:28). An integral part of social development is sustainable development, which gained prominence in 1987 with the

report of the World Commission on Environment and Development, also known as the Brundtland Commission (UNDP, 2003:2). In 1995 the *Copenhagen Declaration on Social Development*, which also stresses sustainable development, became a renewed universal accord reflecting consensus that people need to be the core focus of development; thereby providing a basis for social development to address poverty (Lombard & Wairire, 2010:99). Another event that furthered the social development agenda was the adoption of the *Millennium Declaration* in 2000 and the adoption of the Millennium Development Goals in 2001, affording an opportunity for Africa to be involved in the development of the continent (Lombard & Wairire, 2010:99). In relation to this discussion, it is important to mention that social development has a fundamental connection to human rights as it is viewed and practised as one of its key themes (Patel, 2015:82). Social development as a strategy and end goal is an approach to social welfare (developmental social welfare) and social work (developmental social work), which has a clear commitment to human rights and social justice, recognising the link between human rights, social justice and human freedoms (Lombard, 2014:46). A social rights and social justice perspective aligns the developmental approach to social welfare, which stems from the assumption that social justice is “desirable, definable and possible” (Patel, 2015:83). In the recent past, reference can be made to South Africa, which, after the demise of apartheid, adopted a developmental approach to social work and social welfare, mandated by the *Constitution of the Republic of South Africa Act, 108 of 1996* (RSA, 1996) and the *White Paper for Social Welfare* (RSA, 1997). Both the *Constitution* and this *White Paper* are premised on a strong human rights basis, and are committed to upholding human rights and social justice (Patel, 2015:82).

Coming back to the history of human rights in social work in Africa, several authors (Kreitzer, 2012:1-41; Mwansa, 2011:4-13; Mwansa & Kreitzer, 2012:398-401; Sewpaul, 2014:13-19; Smith, 2014:305-323) have written a detailed account of the history of the social work profession in Africa, but almost no mention is made of the history of human rights in social work in Africa. The researcher could also not find any social workers who were human rights activists in the past, with the exception of Ellen Kuzwayo, referred to earlier, and Winnie Madikizela-Mandela, who was a well-known anti-apartheid and political activist. Child Welfare in Gauteng, the National Welfare Forum, and the Interim Professional Council presented a submission to the Truth and Reconciliation Commission of South Africa during 1999, in which they apologised to the country’s people for their explicit or implicit compliance with violations in the human rights field (Patel, 2015:53), in view of the fact that the social work profession did not engage actively in protest action during the apartheid era. The submission further acknowledged that if organisations rendering social services had refused to

implement apartheid policies, social welfare in South Africa might have taken a different turn (Patel, 2015:53).

Moving to the more recent past of social work and human rights in Africa, Spitzer and Twikirize (2014:377) lament that in East Africa, community human rights violations are more severe than ever, referring specifically to the stigmatisation of women, children, people with albinism, homosexuals, certain ethnic groups and other minorities. Sewpaul (2014:21) comments that one distinctive aspect of traditional African communities is its strong cultural basis, which gives rise to certain cultural practices, some of which may be seen in the context of the cultural relativism and universal human rights debate as violating people's rights (Sewpaul, 2014:21). Sewpaul (2014:21) argues that violations of human rights-based on so-called cultural practices, such as female genital mutilation, cannot be pardoned in traditional African value systems which value human dignity.

Spitzer and Twikirize (2014:377) rightly ask where, in view of these human rights abuses, the voices of social workers in Africa are that are prepared to stand up for people's rights and at the same time find a gentle balance between the profession's dual commitment to respecting cultural diversity and advocating for human rights. In answer to this question Sewpaul (2014:21) remarks that social workers in Africa can play a facilitative role related to inter-cultural debate, dialogue and constructive confrontation. In this regard, Sewpaul (2006:430, 2014:22) refers to social work activists such as Shabangu in Swaziland, who attracted media attention for speaking out against polygamy in the country. Another example is the Treatment Action Campaign in South Africa that in 2003 took the South African government to the Constitutional Court, which ordered the government to make available nevirapine (a low-cost antiretroviral therapy to prevent mother-to-child transmission of HIV) to women (Sewpaul, 2006:430, 2014:22).

Some social workers in Africa in their individual capacities, or in affiliation with progressive civil society organisations, are currently engaged in challenging various policies related to macroeconomics, health and welfare policies (Sewpaul, 2006:431) as well as human rights abuses. However, social work still has not contributed significantly enough to the broader human rights discourse in Africa – Mtetwa and Muchacha (2013:37) report this in the Zimbabwean context, but it is arguably also the case in most other African countries:

It is here contended that in keeping with the professional values of safeguarding human rights and promoting social justice, social workers have been surpassed by other professionals such as lawyers, journalists, teachers and medical practitioners. In the middle of a social and political crisis, social workers folded

their hands yet other concerned citizens took a bold step in their various formations such as the Poets for Human Rights Zimbabwe, Progressive Teachers Union of Zimbabwe, and Zimbabwe Lawyers for Human Rights, Zimbabwe Doctors for Human Rights and the Media Institute of Southern Africa.

A review of the history of social work in Africa with specific reference to human rights confirms this: the profession has a human rights history and the developmental approach to social work in Africa is embedded in human rights and social justice (Lombard & Wairire, 2010:100), but social workers are not visible enough as human rights activists in Africa. It therefore makes sense for Wronka and Staub-Bernasconi (2012:70) to argue that, because human rights embody the legal mandate to satisfy human need, thus promoting human development, they must be a priority for the profession. Sewpaul (2016:35) points out that this is not a novel idea: she refers to Bertha Reynolds, who in 1936 already warned that if social workers “do not stand courageously for all human rights, they will lose their own, including the right to practise their profession as a high and honourable calling”. It can therefore be observed that the history of human rights in social work in Africa differs from its history in the West, as the profession has been practised in a way that violated people’s rights due to the profession’s colonial origins, and still has not been transformed sufficiently. As already noted, historically, very few social workers who were human rights activists in Africa could be identified, and currently there are still calls for social workers in Africa to engage more actively with human rights.

The next section focuses on an examination of a theory of human rights for social work. Ife (2016:7) mentions that creative alternatives to the Enlightenment world-view of human rights need to be found, some of which may be postmodernism, post-colonial theory, critical whiteness, indigenous world-views and ecocentric philosophies. He adds that such an approach is necessary in order to propel social work in a different direction from that adopted by lawyers in their interaction with human rights (Ife, 2016:7). The history of human rights from a Western and African world-view, as well as that in social work from both world-views, shows, however, that theorisation on human rights is likely to continue to be strongly influenced by these histories, and that such theorisation poses a complex challenge.

2.4.3 An exploration of a theory of human rights for social work

As has been indicated in the discussion thus far, there is an indissoluble link between human rights, its history, and social work. However, human rights as a topic is not only the subject matter of social work or the legal profession, but has expanded in the

last decades from being the almost exclusive domain of legal scholars and political philosophers to involve scholars from various disciplines such as sociology, anthropology, political science, psychology, history and economics (Morgan, 2009:1). The contribution that the social sciences has made towards social scientific research on human rights is substantial, and both supplements and builds upon extensive human rights scholarship in law and philosophy (Morgan, 2009:1). However, Morgan (2009:1) indicates that this contribution is unevenly spread across the social sciences – in a book which Morgan (2009) co-edited, focusing on human rights and social science perspectives, social work and its contribution to the human rights body of knowledge is not clearly indicated. This may be an indication that social work has not yet established itself as a noteworthy contributor to the broader human rights and social science debate.

Notwithstanding, social work has made some significant contributions to the human rights discourse, as is evident from the work of Ife (2016), Healy (2008), Healy and Libal (2012), Healy and Link (2012), Healy, Thomas, Berthold and Libal (2014), Reichert (2007, 2011a, 2011b), Staub-Bernasconi (2010a, 2010b) and Wronka (2017), to mention only a few. While acknowledging such contributions, Reichert (2011a:213) argues that social work is currently presented with a new challenge of engaging in a truly analytical approach concerning human rights, because specific human rights principles are seldom being analysed in social work literature, where human rights are frequently referred to as nothing more than a theme for international social work. It is in this context that the discussion below explores the theoretical foundations of human rights and how they can become part of a theory of human rights for social work. First, an overview of the definitions and philosophies of human rights is given, as well as an explanation of the three generations of human rights. Then the focus shifts to theories of human rights, followed by a proposed theorisation of human rights for social work. Relevant perspectives from the legal profession, social sciences, and specifically social work are integrated into the discussion.

2.4.3.1 Definitions and philosophies of human rights

From a purely constructivist viewpoint, it is impossible to provide a single universal definition for human rights which would be acceptable for law, social work and other social sciences, and would be fit for Western and African paradigms, because each discipline has a unique approach to defining human rights. Therefore, human rights definitions are presented below from various perspectives to show the broad scope

of the different facets that human rights embrace. Because definitions of human rights are often imbedded in and understood as part of philosophies of human rights, the researcher discusses both definitions and interwoven philosophies of human rights together.

A basic and general definition of human rights is

those rights, which are inherent in our nature and without which we cannot live as human beings. Human rights and fundamental freedoms allow us to fully develop and use our human qualities, our intelligence, our talents and our conscience and to satisfy our spiritual and other needs. Human rights are based on “mankind’s increasing demand for a life in which the inherent dignity and worth of each human being will receive respect and protection. (United Nations, 1987:4)

Related to the above general definition, Levin (2012:19) notes:

Human beings are born equal in dignity and rights. These are moral claims that are inalienable and inherent in all human individuals by virtue of their humanity alone. These claims are articulated and formulated in what today we call human rights, and have been translated into legal rights, established according to the law-creating processes of societies, both on the national and international level. The basis of these legal rights is the consent of the governed, that is the consent of the subjects of the rights.

Both of these definitions refer to human rights in relation to fundamental freedoms, inherent to humanity, emphasising its inalienability. Ife (2012:19) explains, however, that human rights must be understood as discursive, meaning that human rights are not static or fixed and can therefore not be fully defined. This view is shared by Freeman (2011:6), who points out that human rights are often vaguely worded, and that their meaning is not easily settled in a court of law. Therefore, the determination of what is meant with human rights becomes a continuing social process that involves various professionals, such as academic lawyers, UN experts, judges, governments, intergovernmental organisations, non-governmental organisations, non-legal academics and citizens (Freeman, 2011:6).

Because defining human rights is such a continuous and discursive process, Ife (2012:19) prefers not to give a single definition of human rights, because it will privilege his voice over that of others. He would rather give a description of what is meant by human rights, or what may count as a human right:

By human rights we generally mean those rights that we claim belong to all people, regardless of national origin, race, culture, age, sex or any other characteristic. Such rights are therefore universal and apply to everyone,

everywhere, while more specific and circumscribed rights will only apply to certain people in certain circumstances. (Ife, 2012:19)

Similarities to the definitions quoted above are observable in this explanation, such as the notion that human rights belong to all people. Shestack (1998:203) takes the discussion of having rights because of being human further, stressing the difficulties surrounding the universality of human rights and other questions that arise:

What is meant by human rights? To speak of human rights requires a conception of what rights one possesses by virtue of being human. That does not mean human rights in the self-evident sense that those who have them are human, but rather, the rights that human beings have simply because they are human beings and independent of their varying social circumstances and degrees of merit. Some scholars identify human rights as those that are 'important,' 'moral,' and 'universal.' It is comforting to adorn human rights with those characteristics; but, such attributes themselves contain ambiguities. For example, when one says a right is 'important' enough to be a human right, one may be speaking of one or more of the following qualities: (1) intrinsic value; (2) instrumental value; (3) value to a scheme of rights; (4) importance in not being outweighed by other considerations; or (5) importance as structural support for the system of the good life. 'Universal' and 'moral' are perhaps even more complicated words. What makes certain rights universal, moral, and important, and who decides? (Shestack, 1998:203).

The quote above emphasises that although it may appear easy to define human rights by referring to the fact that people have rights because they are human, it becomes far more challenging to explain what can be considered as rights and which rights take precedence over others. For this reason, intuitive moral philosophers see attempts to define human rights as pointless, as they maintain that these definitions involve moral judgments that are self-evident, and cannot be further explicable (Shestack, 1998:203). According to Shestack (1998:203), the focus of other moral philosophers is on the consequences of human rights and their purpose. The prescriptivist school, for instance, believes that the concern should be with that which is actually accomplished, and not with what people seek to achieve by issuing a moral or human rights statement. The process of attempting to define the term "rights" continues to be difficult; Shestack (1998:203) claims that rights is a "chameleon-like term that can describe a variety of legal relationships".

This "chameleon-like" term takes on yet another colour when one of the descriptions of human rights that Montero (2016:68) refers to is considered:

So, for instance, Griffin proposes that we understand human rights as general moral norms aimed at protecting human personhood, where the notion of personhood points to the capacity to paint a picture of what a valuable life would

entail and then to try to make it happen (Griffin 2008, p. 32). According to him, in order to be a human person in the fullest sense, we must enjoy the autonomy to choose our own path through life; the liberty to follow the path we have chosen without arbitrary interference by others; and the minimum provision of resources required to make genuine choices, including access to food, shelter, elementary education, and medical care (Griffin 2008, p. 33). When coupled with practical considerations on the nature of human biology and human societies, these three components of personhood bring about specific human rights that burden every other agent with an obligation to advance their satisfaction to the extent to which they are capable.

Montero's (2016:68) interpretation of Griffin's work focuses on what people need to be fully human and live a valuable life. This implies that they have access to the minimum resources, and their need obligates other agents (such as governments) to enable everyone to have access to these resources. Montero's (2016:68) argument is in line with social work practice that attempt to assess and meet human needs.

Ife (2012:125) also believes that social work practice should be about defining, realising and guaranteeing human rights. For Ife (2012:22), it is important to understand human rights in the context of people's realising their full humanity and recognising that structures and discourses of oppression, by nature, operate against human rights values. Consequently, Ife (2012:22-23) indicates the following criteria that must be met in order for a claim to be made on the basis of human rights. He refers to these criteria as a definition of human rights for his discussion of the topic (Ife, 2012:22):

- Realisation of the claimed right is necessary for a person or group to be able to achieve their full humanity, in common with others.
- The claimed right is seen *either* as applying to all of humanity, and is something that a person or group claiming the right wishes to apply to all people anywhere; *or* as applying to people from specific disadvantaged or marginalised groups for whom realisation of that right is essential to their achieving their full human potential.
- There is substantial universal consensus on the legitimacy of the claimed right; it cannot be called a 'human right' unless there is widespread support for it across cultural and other divides.
- It is possible for the claimed right to be effectively realised for all legitimate claimants. This excludes rights to things that are in limited supply; for example, the right to housing with a panoramic view, the right to own a TV channel, or the right to 'own' large tracts of land.
- The claimed right does not contradict other human rights. This would disallow as human rights the 'right' to bear arms, the 'right' to hold other people in slavery, a man's 'right' to beat his wife and children, the 'right' to excessive profits resulting in poverty for others, and so on.

A claim to human rights therefore needs to pass certain rigorous tests such as some agreed convention, like the *Universal Declaration of Human Rights* and other human rights conventions, which are important because they provide solid grounds on which human rights can be claimed in a specific context (Ife, 2012:23).

The above attempts to define and explain the concept of human rights have several similarities or core ideas, but Mutua (2001:205,206) severely criticises such definitions and descriptions. His critique is based on the argument that human rights are a Western construct embedded in the defining language and thinking attached to a Westernised concept. He claims that human rights have become a source of judgment by the global North of the global South – he suggests that all human rights violations that occur in the world are alleged to happen in the global South. If such violations are judged by the global North, this pitches Africans against Africans, for example. Mutua (2001:202) uses a metaphor of savages, victims and saviours (SVS) to underpin his argument against current human rights discourses: *savages* refer to non-Western governments and the non-Western world; the *victims* are the people of the non-West whose rights have presumably been violated in any way, and the *saviours* include UN declarations and Western NGOs, among others.

In essence, Mutua (2001:202) posits that the current definitions and explanations of human rights are mere Western constructions, which all people from non-Western countries may not experience as valid for their own contexts, even if their governments have ratified international treaties and conventions. Mutua (2001:234) explains that the universalisation of human rights is problematic because the peoples of Africa, Asia, South America and the Pacific have been assimilated into European international law. He argues that the tradition of universalising Eurocentric norms is being continued by human rights law, when it intervenes in the societies and cultures of the South to “save” them from beliefs and traditions that are claimed to promote despotism and to disregard and disrespect human rights (Mutua, 2001:235). In his concluding argument Mutua (2001:243) suggests that in order for human rights to be redeemed and become truly universalised in its conception, multiculturalisation needs to be achieved by finding a balance “between individual and group rights, giving more substance to social and economic rights, relating rights to duties, and addressing the relationships between the corpus and economic systems”. In other words, Mutua (2001:243) believes that human rights conceptualisation must break away from the historical gamut expressed in the majestic master narrative of human rights which

keeps the hierarchical relationship between non-European and European populations intact.

It goes without saying that a definition or conceptualisation of human rights from a perspective such as that suggested by Mutua needs to be formulated, but thus far, there is none that could be included in this discussion. Likewise, extensive bibliographic searches found no contributions by non-Western social work scholars who have made contributions to human rights conceptualisation that carry similar weight to those of Western scholars such as Ife (2016), Healy (2008), Healy and Libal (2012), Healy and Link (2012), Healy, Thomas, Berthold and Libal (2014), Reichert (2007, 2011a, 2011b), Staub-Bernasconi (2010a, 2010b) and Wronka (2017). Therefore, the definitions and conceptualisations of human rights that the researcher has had to rely on in this study are those mentioned above, even though they are Western formulations. However, the researcher does so in the awareness that, as Ife (2012:19) has indicated, a single definition of human rights is too subjective to describe such a complicated concept, and that human rights must be seen as discursive. The researcher furthermore agrees with Mutua that a definition for an understanding of human rights in non-Western contexts has to be developed. The researcher therefore acknowledges the fluid nature of the construct of human rights.

In light of the above discussion, a better understanding of the three generations of rights, as explored below, may give more guidance for social work to engage with rights-based social work practice.

2.4.3.2 Three generations of human rights

In this section, the discussion on the term human rights is extended to a typology of human rights also known as the three generations of human rights. These three generations of human rights evolved in Western theorisation, although the second and specifically third generations of human rights emerged in response to the critique that human rights may be primarily perceived as a Western concept. Ife (2001:96) acknowledges that the very idea of first-, second- and third-generation rights embeds a Western bias, as it reflects the order in which value has been apportioned to these notions in modern Western thought. Nevertheless, an understanding of the three generations of human rights is necessary: it is of specific value for social work practice, because it broadens the construction of narrow legal human rights interpretations, opening up the field of human rights which allows social work to become a prominent focus of human rights practice. At the same time, it demonstrates

the centrality of a human rights framework to all social work practice, as opposed to being merely a field in which social workers specialise in advocacy work (Ife, 2011:43). The three generations of rights are explained and discussed below.

Wronka (2017:16) includes the three generations of human rights among the five core notions of human rights which are part of the *Universal Declaration of Human Rights*. These five include human dignity and non-discrimination alongside the three generations of rights. Although both human dignity and non-discrimination are integral to social work practice, the researcher also regards the right to human dignity and non-discrimination as embedded in the three generations of rights.

2.4.3.2.1 First-generation rights: civil and political rights

Civil and political rights originated from Enlightenment and liberal political philosophy (Ife, 2012:44). These rights arose mainly in response to the abuses of their people by tyrannical 17th and 18th century absolute monarchs, eliciting opposition in the form of documents such as the *American Declaration of Independence* and *Bill of Rights* (Wronka, 2017:18). Civil and political rights are individually based, and focus on the fundamental freedoms seen as vital to the fair and effective organisation of civil society and democracy (Ife, 2012:44). These rights are linked to natural rights and are seen as something that we possess in some way as part of the natural order; they can therefore not be granted, realised or achieved, but should be guaranteed or protected (Ife, 2012:44). Civil and political rights include the right to vote, freedom of speech, the right to free assembly, a fair trial and equality before the law, citizenship, privacy, self-expression, freedom of religion, the right to be nominated for public office and free participation in society and in the nation's civic life (Ife, 2012:44). These rights also include "the right to be treated with dignity, the right to public safety, freedom from discrimination (religious, racial, gender, etc.), protection in order to go about one's lawful business, and freedom from intimidation, harassment, torture, coercion and so on" (Ife, 2012:44). It is strongly asserted that these rights must be protected because they are based on liberal ideas of the value of individual (Ife, 2012:44).

Civil and political rights are more or less outlined in Articles 3 to 21 of the *Universal Declaration of Human Rights*, implying liberty to pursue the quest for human dignity free from the abuse of political authority and discrimination (Wronka, 2017:18). These rights are also referred to as negative rights; this essentially emphasises that there may be no governmental interference in the basic human need to express oneself in writing or verbally, or practise a particular religion (Reichert, 2011a:209; Wronka,

2017:18). Civil and political rights need to be protected rather than realised; consequently, campaigning for these rights may involve preventing human rights abuses, as well as protecting and safeguarding rights, as opposed to the more positive assertion, realisation and provision of human rights (Ife, 2012:44). The protection of first-generation rights has traditionally been sought by means of bills of rights, constitutions, legal instruments and UN conventions (Ife, 2012:45).

Regarding social work practice in relation to civil and political rights, Ife (2012:55) mentions that it is reflected in advocacy models and work with refugees, for prison reform, as well as attempts to secure satisfactory legal representation for people, work in community legal centres and assistance to families whose relatives have disappeared, among other areas that require advocacy. Ife (2012:55-59) gives an elaborate account of what social work practice in this area of rights might entail, too lengthy to reflect here. Suffice it to say that social work can make a significant contribution in the context of the protection of people's civil and political rights.

2.4.3.2.2 Second-generation rights: economic, social and cultural rights

These rights are positive rights, which implies that governments must ensure an existence worthy of human dignity by providing for basic necessities, also described as various forms of services or social provision to realise people's full potential as human beings (Ife, 2012:45; Wronka, 2017:18). These rights are outlined in articles 22 to 27 of the *Universal Declaration of Human Rights*, and include health, food and clothing, education, social security, meaningful and gainful employment, the right to be treated with dignity in old age, special protection for mothers and children, leisure time and reasonable recreation, and participation in a community's cultural life (Ife, 2012:45; Wronka, 2017:18).

Second-generation rights as they are known today originated from 19th and 20th century socialism or social democracy. They draw on the tradition that the collective, embodied by the state, is responsible for providing for the needs of individuals (Ife, 2012:45). These rights arose in reaction to abuses resulting from industrialisation, causing mass poverty amid affluence; Thomas Paine emphasises the plight of the destitute during this time (Wronka, 2017:18). However, Ife (2012:45) indicates that there is less consensus regarding second-generation rights in contemporary mainstream Western political discourse, because such collective ideologies are less accepted than liberalism, while the extent of implied state obligation is also not easily agreed upon in the mainstream politics of some governments.

The fact that these rights are considered positive rights calls for a much more active role for the state, because its role extends beyond protecting rights to taking a decisive part in ensuring that these rights are realised via several forms of social provision, thus requiring resource-intensive commitment from the state (Ife, 2012:46). Furthermore, economic, social and cultural rights are not so clearly protected by legislation, constitutions and conventions; even though they do exist in governments' constitutions and instruments of the UN such as the *UN International Covenant on Economic, Social and Cultural Rights*. The dilemma does not lie with conventions and legislation, but with enforcement, because abuses in the parameters of these rights are harder to prove in a legal context (Ife, 2012:46).

Social work practice can be viewed as operating at the core of second-generation rights: Ife (2012:59,61) indicates that direct practice, organisational practice, policy development, research and action resonate with social work, implying that social workers have a contribution to make to second-generation human rights.

2.4.3.2.3 Third-generation rights: solidarity rights

These rights became the topic of debate in the last three decades of the 20th century without a matching UN covenant, as a response to the critique that human rights, as defined hitherto, are too individual and are based in Western liberalism and subsequently less relevant to cultures with more collective norms, such as those in the global South. Criticism came specifically from Asia (Ife, 2012:47).

The proposition of collective rights as a third category of rights is a suggested answer to the aforementioned critique. These rights must be understood at a collective level – they belong to the community, population, society or nation, as opposed to being freely applicable to the individual, although individuals can benefit from their realisation (Ife, 2012:47). These rights include the following:

...the right to economic development, the right to benefit from world trade and economic growth, the right to live in a cohesive and harmonious society, and environmental rights such as the right to breathe unpolluted air, the right to access clean water, and the right to experience 'nature'. (Ife, 2012:47)

Solidarity rights furthermore arose from 20th century struggles against colonialism, unstable social and economic development, the struggles of colonised peoples to develop self-determination and the challenges of environmental activists (Ife, 2012:48). Wronka (2017:19) points out that collective rights are still in a process of conceptual elaboration, and should be understood as a result of domestic

sovereignty's failure to address global issues such as war, pollution, self-determination, development, the oppression of indigenous and other peoples, and human-made and natural disasters. They should also be read in the context of the advent of nationalism in countries of the global South that are concerned with global power redistribution in several contexts.

As mentioned above, the codification of collective rights in treaties and conventions is only in a preliminary stage, so legal and constitutional mechanisms for their realisation and protection do not yet exist (Ife, 2012:48). The promotion of collective rights necessitates cooperation between governments on world issues, where one country or group does not dictate conditions to another if those conditions inhibit the prosperity or growth of the other group (Reichert, 2011a:209). This means that industrialised countries should not take advantage of economically less advantaged countries by exploiting their resources (Reichert, 2011a:209).

Collective rights include the right to economic development. This can be reflected in community work with regard to social work practice (Ife, 2012:62). However, the Western undervaluation of third-generation rights is evident in Western social work, where practice with families and individuals is prioritised over community work and development (Ife, 2012:63). Continuing to frame social work as a human rights profession implies the inclusion of collective rights, with specific reference to social development, community economic development, political development, cultural development, environmental development and personal or spiritual development (Ife, 2012:64, 65). As mentioned earlier, though, social development has been a strategy and end goal for some time in social work practice in Africa; where the focus is more specifically on social and economic development at the individual, group and community level, as well as at the national levels, linking the practice with collective rights.

In summary, the three generations of human rights are all relevant to social work practice. The UN mechanisms are reflective of the three generations of rights, although collective rights are still less prominent than the first two generations. However, the call for collective rights shows a shift from a purely Western perspective towards embracing some values relevant to countries of the global South. Unfortunately, an awareness of civil, political, social, economic, cultural and collective rights and how they must or can be exercised in daily life does not necessarily mean

that the theoretical and philosophical underpinnings of human rights are clear. The next section takes this debate further.

2.4.3.3 Theories of human rights

Human rights theories or theorising on human rights is a controversial issue in the discipline of law (Turner, 1993:490). Freeman (2011:62) remarks that scepticism about human rights theory is strong, and that perhaps human rights theory cannot even be defended theoretically. He cites Rorty (Freeman, 2011:62), who argues that because there is no true theoretical foundation for any belief, there can be no theoretical foundation for human rights, which are based on belief in the dignity and value of human beings. He also cites Forsythe (1989), who argues that because of the inherently controversial nature of philosophical theories, concern with theory may undermine human rights practice (Freeman, 2011:62). In favour of human rights theory however, Freeman (2011:63) cites the arguments of Gewirth (1981), who points out that because different people can make conflicting human rights claims, it is difficult to choose rationally between them without a theory of human rights. According to Gewirth (1981, cited in Freeman, 2011:64), questions that human rights theory can seek to answer include the following: “Are there any human rights? What is their content and scope? How are they related to each other? Are any of them absolute, or may they all be overridden in certain circumstances?” (Freeman, 2011:64). These are just some of the questions and debates surrounding human rights theory. There are too many and some are too elaborate to discuss here. However, these critiques indicate that theorisation on human rights is not straightforward. Nor are the theories discussed clearly in the literature. Consequently, only two theories (the interest theory and the choice theory, which both contribute significantly to the philosophical basis of human rights) are discussed below, followed by a framework for understanding the four main schools of thought related to human rights theorisation.

2.3.2.2.1 Interest theory approach

The interest theory approach to human rights, according to Fagan (2012:11), originated mainly from the work of Finnis, Turner, Nussbaum and Sen, among others. The common denominator is the appeal that each theorist makes to the existence of fundamental human interests. This theory holds the view that human beings are physiological and social agents who, in order to be human, require adequate promotion and protection of certain interests which pre-exist the institution of human

rights and social institutions (Fagan, 2012:11). Grounded in people's very nature, human rights can be viewed as existing in order to protect and promote those interests that constitute people, as these rights offer the mechanism that best identifies and secures these interests. In addition, with regard to realising people's fundamental interests, human rights are considered to be instrumentally valuable, despite of the form that those interests must necessarily take (Fagan, 2012:11).

Bearing in mind the tradition of natural law, Fagan (2012:11) explains that Finnis identifies seven basic forms of human flourishing which are seen as universal, encompassing physical and social attributes of the human condition. These are life, knowledge, play, aesthetic experience, sociability or friendship, practical reasonableness and religion, or the capacity for spiritual experience. Fagan (2012:11) explains Finnis's argument that the function of human rights is to secure access to and enjoyment of the seven human flourishings, and that their justification lies in the extent to which they are successful in providing for this end. This theory can be seen as Aristotelian because it is based on human flourishing, and as liberal, because it values each human's individual flourishing (Freeman, 2011:70).

Nussbaum (1997:287), in contrast to Finnis's notion of human flourishings, lists ten basic goods selected from those human capabilities that she views as central in any human life, namely life, bodily health, bodily integrity, senses, imagination and thought, emotions, practical reason, affiliation (friendship and respect), other species, play, control over one's environment (political and material). When capabilities conflict, the theory can, to a limited extent, set priorities by requiring that basic capabilities trump non-basic capabilities; for example, play would be less important than food (Freeman, 2011:70). Although there are differences in the approaches of Finnis and Nussbaum, both present visions of what humankind ought to be, as opposed to what it is (Fagan, 2012:11). This view presents an idealistic picture of humankind and does not account for humanity's capacity for inhumanity, an aspect of human nature that should be taken into account in deliberating on human rights, seeing that the need for most human rights is evident in their being violated rather than upheld or respected (Fagan, 2012:11; Freeman, 2011:71). Yet, the capabilities theory in particular is of value cross-culturally, because via cross-cultural dialogue, the list of capabilities is always open to challenge. Capabilities theorists thus argue that democratic rights, liberal freedoms and basic welfare are all required by a believable account of human flourishing (Freeman, 2011:70).

A core analytical aspect of the interest theory approach lies in the question of “which motives are identified as securing individual’s and states’ respect for human rights generally” (Fagan, 2012:12). Both Finnis and Nussbaum (cited in Fagan, 2012:12) argue that this question can be answered sufficiently by a precise understanding of human nature and reason as a constituent of that nature, meaning that the establishment of an institutional commonality can be achieved by the realisation of people’s common attributes (Fagan, 2012:12). Unfortunately, neither Finnis nor Nussbaum adequately addresses the less respectable aspects of the human condition, and both neglect one of the essential features of any account of humanity and correlative rights: the phenomenon of systematically induced human suffering (Fagan, 2012:12).

By contrast, Turner (1993) appeals to core aspects of the human condition as providing the foundation and scope for human rights as a social institution, by endeavouring to identify some trans-historical and asocial elements of the human condition in response to which, and out of which, our concern for human rights should be guided (Fagan, 2012:12). In Turner’s view, the function of the institution of human rights is to protect one human being from another, and to a similar extent, to provide for more thriving human life (Fagan, 2012:12). For Turner (1993:501), the ultimate feature of the human condition is the following:

Human beings are frail, because their lives are finite, because they typically exist under conditions of scarcity, disease and danger, and because they are constrained by physical processes of ageing and decay. Against this characterisation of human ontology, it can be argued that this condition of frailty is historically and culturally variable and that therefore it cannot function theoretically as a substitute for natural law.

All people therefore have a similar capacity for suffering, and the extent to which human suffering is inflicted by humans determines that we should prevent to avoid such suffering. Human rights then becomes a way of acknowledging human frailty and eluding and preventing human suffering (Fagan, 2012:12).

Criticism of Turner’s theory is that it assumes the existence of a relatively equal environment, inhabited by all vulnerable and frail human beings. However, this premise cannot be considered true, because it is not possible to claim that all the people (or peoples) of the world are similarly or equally vulnerable to one another (Fagan, 2012:13). In this regard, Fagan (2012:13) gives the following illustration:

The so-called South, for example, has been far more vulnerable to the economic and political conditions of the North than the other way around. We may be

increasingly occupying a single global space, but the distribution of a capacity for harming others is anything but equal. This is important insofar as it potentially undermines a motivation for the relatively invulnerable peoples of the world to recognise human rights of the vulnerable.

Evaluating the theorisation of Finnis and Nussbaum, Fagan (2012:14) mentions that although they both provide reasons for why people should enjoy access to the conditions for basic goods or flourishing, they do not explain why people should act in order to ensure the enjoyment of these conditions by everyone; in other words, lacking an explanation for justifying equal resource distribution in a world that is currently unequal.

The interest theory approach justly emphasises the fact of people's embodiment as a vital feature of being human, with a relatively robust account of essential interests being generated by its focus on physiological and social attributes (Fagan, 2012:14). Equally, a good attempt has been made by the interest theory approach at defining what constitutes being human (Fagan, 2012:14). The main weakness, though, lies in producing an achievable and politically effective reciprocal commitment to the human rights of all people, from a vision of what any single individual must have access to if he/she is to be human to begin with (Fagan, 2012:14). In order to reach such a position, Fagan (2012:14) writes,

will require not just a means by which the geopolitical barriers between the haves and the have-nots may be overcome but also a determination of scope of human rights so that one individual's human right does not become another's mere social privilege.

In conclusion, it can be stated that the interest theory approach provides an admirable explanation of what constitutes being human, but does not succeed in convincingly confronting the challenge presented by a world falling profoundly short of securing the fundamental interests of all (Fagan, 2012:14). The shortcomings of this theory do not, however, mean that it is devoid of any valuable views applicable to social work practice, as will be indicated later in the chapter (Section 2.3.3.3.2).

2.4.3.3.1 Choice theory approach

Central to the choice theory are two complementary normative ideals: liberty and equality. Each has its own historical development and distinct conceptual structures (Fagan, 2012:14). Equality is mainly understood as non-discrimination, so that all individuals are afforded an equal legal and moral standing in the primary political and legal institutions of modern states (Fagan, 2012:14). From a human rights

perspective, though, nobody can *earn* his/her equality, because everyone possesses it inalienably, implying that an individuals' claim to equal standing cannot be based on merit or accomplishment (Fagan, 2012:14). Regarding individual liberty, two elements are deemed essential to the concept; the condition of non-interference and the active formulation of and pursuit of projects and goals that make the ability to exercise liberty possible (Fagan, 2012:15).

The choice theory of human rights stresses liberty and equality as the concepts that determine the basis and scope of the theory; the emphasis is placed on free exercise of choice as the fundamental basis for human rights, with the capacity for individual liberty as humankind's distinctive feature (Fagan, 2012:15). To be a human agent implies possessing both liberty as a condition and adequate opportunities for exercising that liberty; for if we have a fundamental essence, it constitutes a capacity for individual liberty which determines the value of all other interests (Fagan, 2012:15). Because the purpose of human rights is then by implication to secure and promote the exercise of free choice, there is no doubt that the ideal of liberty is central to the human rights doctrine. The aim of choice theorists is then to identify the basis and application of this condition, where there is an endeavour to reach for equal individual liberty. The most valuable contributions to choice theory are those of Alan Gewirth (Fagan, 2012:15).

The choice theory is explained here according to the conceptualisations of Gewirth. At the centre of his human rights theory, Gewirth has placed the concept of agency (Freeman, 2011:72). He argues that regardless of the many diverse moralities in the world, morality itself presupposes agency, and all agents must regard the proximate necessary conditions of their actions as necessary goods, which are well-being and freedom (Freeman, 2011:72). In this context, “[f]reedom consists of choosing one’s actions without external coercion on the basis of adequate information. Well-being consists in having the other general abilities of agency” (Freeman, 2011:72). We are therefore all agents of morality, possessing purposes and goals which we wish to be realised (Fagan, 2012:16). The necessary goods for all agents are also the necessary goods of action; hence, all agents must reasonably acknowledge that others have an equal right to these goods as they do (Freeman, 2011:72).

Gewirth (1982:20) describes as four essential logical steps to a conclusion that asserts that we are “bound to accept the necessity of human rights by virtue of being rationally purposive agents”. These four steps are listed by Fagan (2012:16):

1. Every agent holds that the purposes for which he or she acts are good.
2. Every agent must logically accept the legitimacy of freedom and well-being as necessary conditions for purposive action.
3. Every agent must hold that he or she has rights to freedom and well-being, since denying this is to accept the legitimacy of others interfering in one's actions.
4. Every agent is a purposive agent, and rights to freedom and well-being are prerequisite to this condition.

As his conclusion to this formulation, Gewirth (1982:20) makes what he considers to be a dialectically necessary claim, stating that “my argument for the existence of human rights is that every agent logically must hold or accept that he/[she] and all other agents have these rights because their objects are the necessary conditions of human action”. He argues thus that human rights are the indispensable means through which we can secure the realisation of our goals “and that having and realising goals is what makes us human agents in the first place” (Fagan, 2012:16).

Because the rights to freedom and well-being are human rights, every human being is an actual, potential or prospective agent, and all rational agents are logically destined to accept that they should possess fundamental human rights (Fagan, 2012:16; Freeman, 2011:72). A person may deny others their human rights, but, in doing so, is acting irrationally in a profound way; therefore, “a denial by any agent that any or all other agents possess human rights is a failure of rationality” (Fagan, 2012:16). Nevertheless, it may happen that the human rights of one person are in conflict with those of another person, “as indeed one human right may conflict with another in respect of the same person” (Freeman, 2011:72). Human rights are therefore only presumed (and not absolute) rights (Freeman, 2011:72).

Freedom and well-being is being viewed by Gewirth (1982:15) as constituents of action, as opposed to mere results of action or of particular normatively attributed consequences. He defines freedom as “controlling one's behaviour by one's unforced choice while having knowledge of relevant circumstances, with a view to achieving some purpose for which one acts” (Gewirth, 1982:15). Regarding Gewirth's concept of well-being, he distinguishes between the following three levels of goods constitutive of well-being (Fagan, 2012:17):

1. Basic – the essential preconditions of action.
2. Non-subtractive – abilities and conditions for maintaining one's level of purposive action.
3. Additive – abilities and conditions for increasing one's level of purposive action.

These three levels of goods are seen as inherent and necessary aspects of human agency, with nothing owed to the partial or particular viewpoint or commitments of any single agent (Fagan, 2012:17).

Gewirth's style and overall orientation of his account of the foundation and scope of human rights originates from the rational moral philosophy of Immanuel Kant, the 18th century German philosopher (Fagan, 2012:17). His theory therefore simulates some of the ideas of Kant, such as his claim to have identified a set of principles applicable to all rational agents *per se*, implying that it is binding on them, albeit only in theory (Fagan, 2012:17). This signifies an attempt to identify the grounds on which every person (in other words, every rational agent) may claim to possess human rights. In other words, "the grounds for my possession of human rights logically commit me to accept that all other such agents also possess human rights" (Fagan, 2012:17). One of the aims of the theory is the combination of individual liberty and equality as fundamentally reciprocal ideals, while claiming to have identified the grounds upon which all moral agency is ubiquitously constituted (Fagan, 2012:17). Like Kant's moral philosophy, Gewirth's theory is also an account of philosophical foundationalism, and he can be described as "the definitive rights foundationalist of the contemporary age" (Fagan, 2012:17).

As with most theories, Gewirth's conception has attracted criticism. To begin, Freeman (2011:72) mentions that "there might be some tension between Gewirth's claim that it is logically necessary to recognise human rights and his acknowledgement that they may be overridden in some circumstances". Although Gewirth was meticulous in constructing his argument, the relation between empirical assumption and logical deduction is not clearly detectable (Freeman, 2011:73). More specific criticism is the following: the claim that rights are derived from needs is invalid; it is not clear what essential goods are necessary for; rights are empirically but not logically needed for action; and the supposition of moral equality is liberal and Western, and thus not inherent in morality (Freeman, 2011:73). Regarding the agency approach, a problem arises where human beings lack full agency; for example, mentally challenged people and children would presumably be less equal in terms of their rights. This argument is, however, countered by the notion that there are others who may have strong obligations towards those that have less agency (Freeman, 2011:73).

Despite the criticism of Gewirth's theory, Fagan (2012:73) believes that Gewirth's theory of human rights adequately satisfies the ambition of human rights: "to identify the basis for all human beings' possession of fundamental rights, while also indicating the grounds upon which the scope of their application may be determined through the combination of liberty and equality". In relation to the motivational question for human rights, Fagan (2012:17) holds that Gewirth has dealt better with this question than the interest theorists, because for him choice is an essential exercise to human agency, "but is limited to the extent that any agent's exercise of choice is consistent with every other agent's opportunity to also enjoy their liberty". Still, Fagan (2012:18) admits that there are specific problematic issues related to Gewirth's theory, namely the way he formulates reason in the contemporary era, and his premise regarding the centrality of human rights to human agency.

It can therefore be concluded that irrespective of the contributions that the choice theory has made to the philosophical basis of human rights, this theory, as is the case with the interest theory, cannot offer a complete, flawless analysis and exposition of human rights. This state of affairs emphasises the relativity of all theories, even though they provide a framework for understanding complex concepts such as human rights.

With reference to a framework of understanding human rights theories, Dembour (2012:137-145) has constructed a framework representing the four main schools of thought on human rights, through which an overview can be gained of the different approaches to human rights theories. These four schools are discussed below.

2.4.3.3.2 Four schools of thought on human rights

Because of the vastness of the human rights field, combined with the multitude of theories and schools of thought on human rights, ranging from earlier centuries to the contemporary age, Dembour (2012:137) endeavoured to provide an overview of the conceptual field of human rights. Four schools of thought (the natural school, the deliberative school, the protest school and the discourse school) are briefly described below, followed by a table representing a systematic comparison of the four schools, as developed by Dembour (2012:144).

- *The natural school*

The credo of the natural school is the well-known definition of human rights, those rights one possesses simply by being a human being (Dembour, 2012:137). Most

natural school scholars hold that human rights are absolute because they are entitlements that are fundamentally negative in character (Dembour, 2012:137). The basis for these entitlements is “nature”, which could refer to the universe, God, reason or another mystical source; thus, human rights’ natural character determines their universality (Dembour, 2012:138). Natural scholars welcome the inscription of human rights in positive law, because they believe that human rights exist independently of social recognition, despite the fact that they prefer such recognition (Dembour, 2012:138). The heart of human rights orthodoxy has traditionally been represented by the natural school. Scholars such as Alan Gewirth, Jack Donnelly and Michael Perry have contributed to theorising in this school (Dembour, 2010:12,13).

- *The deliberative school*

The deliberative school of thought sees human rights as political values that liberal societies choose to adopt, and rejects the natural component that forms the basis of the traditional orthodoxy (Dembour, 2012:138). For deliberative scholars, human rights are born from societal agreement. Although they would like to see human rights become universal, they acknowledge that this will require time (Dembour, 2012:138). They understand that for human rights to become universal, people globally must accept that human rights are the best possible political and legal standard society can be ruled by and must therefore adopted (Dembour, 2012:138). This school invariably emphasises the bounds of human rights, which it considers fit to exclusively govern the polity “and not being relevant to the whole of moral and social human life” (Dembour, 2012:138). Deliberative scholars such as Jürgen Habermas, Michael Ignatieff and Tom Campbell see constitutional law as one of the principal ways to express the human rights values that have been agreed upon (Dembour, 2012:138).

- *The protest school*

The primary concern of the protest school is redressing injustice. Protest scholars believe that human rights articulate rightful claims made by or on behalf of the underprivileged, the poor, and the oppressed (Dembour, 2012:138). These scholars see human rights as claims and aspirations allowing the contestation of the status quo in favour of the oppressed. Hence, the premise that human rights are entitlements does not particularly interest them, although they do not reject it (Dembour, 2012:138). As protest scholars do not view one victory as signifying the end of all injustice, they advocate relentlessly in their struggle for human rights

(Dembour, 2012:138). Protest scholars “accept that the ultimate source of human rights lies on a transcendental plane, but most of them are more concerned with the concrete source of human rights in social struggles, which are as necessary as they are perennial” (Dembour, 2012:138). Although these scholars at times consider the expansion of human rights law as a goal, they tend to be suspicious of human rights law as participating in a process of routinisation, favouring the elite and thus far from embodying the authentic human rights ideal (Dembour, 2012:138). Prominent scholars in this school are Jacques Derrida, Neil Stammers and Upendra Baxi (Dembour, 2010:16).

- *The discourse school*

The discourse school sees human rights as existing only because people converse about them. Hence, this school is characterised by a lack of reverence regarding human rights (Dembour, 2012:138). Discourse scholars concede that the language surrounding human rights has become a powerful language through which political claims can be expressed, but they are convinced that neither are human rights a given nor do they constitute the right answer to the world’s misfortunes (Dembour, 2012:138). Discourse scholars fear that the imperialism of human rights may impose on and strain the limitations of an ethics based on individualistic human rights (Dembour, 2012:138). Nevertheless, some scholars concede that as the most prominent political ethical discourse of the current era, the human rights discourse may sporadically produce positive results. However, they still do not believe in human rights and frequently desire that superior projects of emancipation could be conceived and put into practice (Dembour, 2012:138). Alasdair MacIntyre, Makau Mutua and Shannon Speed are scholars associated with the discourse school (Dembour, 2010:18).

A more comprehensive view of the four schools, comparing their contemplation of human rights, is offered by Dembour (2012:144) in the table reproduced below.

Table 2.3: Systematic comparison of the schools of human rights

<i>Schools of thought (orientation)</i>	<i>Natural school (HR old orthodoxy)</i>	<i>Deliberative school (HR secularism/new orthodoxy)</i>	<i>Protest school (HR dissidence)</i>	<i>Discourse school (HR nihilism)</i>
Human rights (HR)				
Are conceived, in short, as:	A given	Agreed upon	Fought for	Talked about
Consist in:	Entitlements (probably	Principles	Claims/aspirations	Whatever you put into them

Schools of thought (orientation)	Natural school (HR old orthodoxy)	Deliberative school (HR secularism/new orthodoxy)	Protest school (HR dissidence)	Discourse school (HR nihilism)
	negative at their core)			
Are for:	Every single human being	Running the polity fairly	First and foremost those who suffer	Should be, but are not, for those who suffer
Can be embodied in law?	Definitely – this is the aim	Yes – law is their typical if not only mode of existence	Should be, but law too often betrays the HR idea	HR law exists but does not embody anything grand
See HR law since 1948 as definite progress	Yes	Yes	No	No
Are based on:	Nature / God / Universe / Reason (with legal consensus acting as a fall-back for many)	A consensus as to how the polity should be run (with reason in the background)	A tradition of social struggles (but with a yearning for the transcendental)	Language
Are realisable?	Yes, through individual enjoyment (and good substantive laws)	Yes, through political organisation (and good procedural laws)	No, they require perpetual struggle (and implementing laws risk being an abject deformation of their ideal)	No, unsurprisingly they are a failure
Are universal?	Yes, definitely, they are part of the structure of the universe (even if they get translated in practice in slightly different forms)	Potentially, if the consensus broadens	At source, yes, if only because suffering is universal	No, their supposed universality is a pretence

Source: Dembour (2012:144)

From this table, it is evident that most of the human rights work developed in the Western world fits in with the natural school, and can be seen as the generally accepted human rights orthodoxy that defines human rights as belonging to everybody just because they are human. Dembour (2012:145) notes, however, that in academic contexts, the new orthodoxy, represented by the deliberative school, may be replacing this old orthodoxy, while most human rights activists seem to be at home in the protest school. The discourse school of thought, lacking faith in human rights, may be the least prevalent school, especially among human rights academics (Dembour, 2012:145).

What is of importance for social work is that the four schools of thought are of value to every academic discipline in the human rights conceptual field (Dembour, 2012:145). That includes social work, which, as indicated earlier, is not mentioned in the human rights literature in relation to the social sciences contribution to human rights, despite having made some noteworthy contributions to the field of human rights. It may therefore be necessary for social work to be clearer on its location within the human rights conceptual field and its relation to the four schools.

The interest and choice theories fit into the natural school of thought on human rights, which again emphasises that theories are at best a particular viewpoint explaining phenomena in a specific framework or school of thought. For social work, both the interest and choice theories hold value because they can enhance understanding of how human rights can be used to understand people, their freedoms and agency in the contexts in which they function. There are elements in each of the four schools' characteristics that is applicable to social work practice. The natural school's approach resonates with social work's view that all people have inalienable rights just because they are human. The deliberative school is firmly rooted in the law, and social work practice is supported by certain laws, for instance, those pertaining to the wellbeing of children. Social work's history of activism and advocacy links with the sentiments of the protest school and is still at the core business of social work practice. Although social work does not perceive human rights' evolution as a complete failure, as the discourse school believes, it does agree with the the inability of formal human rights structures, conventions and declarations truly to uphold people's rights and protect them from human rights violations, as is the case in countries where gross human rights violations still occur.

2.4.3.4 Elements of a human rights theory for social work

The above heading was partly adopted from a contemplation on human rights by Sen (2004), titled "Elements of a theory of human rights", in which he attempts to address theorisation on human rights, its general justification and whether social and economic rights can be included in the wider class of human rights (Sen, 2004:317). Sen's arguments about human rights in this article, confirmed by Dembour (2012), as discussed in the section above, are indicative of the diversity in different philosophies of human rights, the contestation surrounding some human rights concepts, and the notion that human rights are not a sufficiently rigorously defined field.

The search for and investigation of elements of a theory of human rights may also become a focus in social work scholarship in this area, because no universal human rights theory for social work is spelled out in the literature – there are only elements of such a theory. This explains why the researcher has opted to borrow Sen's (2004) wording, which refers only to *elements* of a human rights theory for social work, and not a true theory. The broader nature of social work as an academic discipline and profession is indicated by the global definition of social work below:

Social work is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledges, social work engages people and structures to address life challenges and enhance wellbeing (IFSW & IASSW, 2014).

Nevertheless, it is undeniable, based on this definition, that human rights are still considered central to social work. If this is correct, one might expect that theorisation on human rights for social work would be better developed by now, as the history of human rights and social work goes back more than a century, as already indicated in Section 2.3.2. However, this is not the case. Several social work scholars, including Healy (2008), Ife (2016), Reichert (2011a), and Staub-Bernasconi (2010a, 2016) have attempted such theorising. So have others who wrote about social work and human rights more from a practice point of view, such as Androff (2016), Sewpaul (2016) and Wronka (2017). But there is still a need for a stronger philosophical basis unique to human rights in social work. In this regard, Freeman (2011:118) mentions that, just as human rights law needs the support of the social sciences, the social sciences need the support of philosophy. This philosophical basis for human rights in social work therefore still has to be developed. As it is beyond the scope of this study to do so, the researcher only present some elements that may contribute to the development of a theory of human rights for social work.

However, one may also argue that social work is not necessarily in need of a specific human rights theory or theories customised to the profession's specific character and foci. The question is then how and by what social work practice will be informed instead. Is it enough to say social work is guided by certain values, principles and ethical standards, without anchoring it in specific reasoning and philosophy about human nature and what it means to be human in a society where everyone is equal and respected?

The discussion below focuses on that which has been, and seemingly is, the focus of human rights in social work. In order to determine elements for a human rights theory for social work, the researcher begins by highlighting the concepts of universalism versus cultural relativism and pluralism or contextualism, as they have been discussed in some depth by several authors in relation to human rights. Next, the emphasis that social work places on social, economic and cultural rights is discussed, as well as the importance of social, economic, environmental and political justice. Lastly, the rights-based approach to social work practice is deliberated on, as it receives the bulk of the attention in the literature.

2.4.3.4.1 Universalism and pluralism/cultural relativism

Universalism versus culturalism are two principles that need to be balanced continuously, as in some instances they can be seen as a binary (Ife, 2012:114; Reichert, 2011a:213). Universalism is a concept associated with the thinking of the natural school of human rights, which believes that human rights belong to everyone everywhere and are therefore universal (Reichert, 2011a:213). Originating from a Western conceptualisation, universalism reveres individualism, which stands in contrast to the claim that cultural groupings define their own ethics and values (Reichert, 2011a:213). One criticism of universalism is that it perpetuates colonialist practices, when one group assumes that it takes precedence over another (Reichert, 2011a:214). Cultural relativism holds that all viewpoints are equally valuable, that any truth is relevant, belonging to the individual or his/her culture (Reichert, 2011a:215). All religious, ethical and political beliefs are then regarded as truths interconnected to an individual or society's cultural identity (Reichert, 2011a:215). However, Ife (2012:111) indicates that the culturalist standpoint wrongly assumes that cultures are static and monolithic, while they are actually constantly evolving and changing, together with values, norms and practices; with a pluralistic character, meaning that they are not universally held. The struggle for human rights in Ife's (2012:113) view "takes place across cultural boundaries" and by maintaining the universality of human rights, it is implied that they are matters for human beings in all cultural contexts, becoming a shared, global struggle, including all humanity, and thus specifically the social work profession.

Staub-Bernasconi (2010a:9) explains the following with regard to social work and universalism:

In all consensual documents about the 'definition of the profession of social work', 'ethics in social work' and 'global standards for the education and training of the social work profession', human rights are mentioned as a *universal* regulative idea for critical reflection on the theory, ethics and practice of social work.

In various places in such documents, it is mentioned that social workers need to be sensitive to context-specific realities, promoting respect for beliefs, cultures, religions, traditions and ideologies among different societies and ethnic groups, in so far as these are not in conflict with people's fundamental human rights (Staub-Bernasconi, 2010a:9). In Staub-Bernasconi's (2010a:9) view, for social work, this suggests that the quandary between universalism and contextualism or relativism regarding human rights has been solved, although the understanding is a delicate one; in other words, there is consensus in social work that human rights can be seen as universal norms for the social work profession. However, conversely, it implies that the social work profession is "legitimised to criticise context-specific, cultural or religious values, ideologies and norms when they contradict the universal claim for the respect of individual human dignity and human rights" (Staub-Bernasconi, 2010a:9).

In the researcher's view, this reasoning falls within Dembour's (2010) first three schools of thought. Although such a position rightfully aims to protect the vulnerable in society, it does not take into consideration that this reasoning places social work itself in a position of power over people as long as it merely uses human rights conventions and declarations in deciding which cultural and other practices and or beliefs are in violation of human rights. This view does not allow for the arguments of the fourth school of thought, where dialogue would precede judgement, and would bring about balance in the power relationship between the social work profession as a possessor of knowledge and moral judgement, versus the people of various cultural, ethnic or religious groupings. Ife (2012:112) echoes the importance of dialogue in opening up debates surrounding cultural practices, stating that social workers need to become more open to learning about people through dialogue, which is a two-way process.

Although the social work profession may have acknowledged and documented its consideration and respect for all people and cultures (Steen, 2012:855), it cannot be guaranteed that individual social workers as representatives of the profession uphold these values, and do not allow their personal prejudices to guide their interaction with diverse people(s). It also cannot guarantee that all social work training institutions worldwide adhere to the standards, values and norms related to human rights set out

in international social work documents such as those of the IASSW and IFSW. A further complication is that schools of social work are situated within specific countries with specific socio-political contexts that may dictate how human rights-related issues may be approached in social work education and practice, which does not necessarily allow social workers to practise from a rights-based framework.

Therefore, in the social work practice context, one still needs to consider the worldwide criticism of the “biased” and “hegemonial [W]estern universalism” of human rights that Staub-Bernasconi (2010a:9) refers to, and which she claims social work is in theory free from. Regarding pluralism, Staub-Bernasconi (2010a:9) argues that in the face of being accused of being Eurocentric or neo-colonialist, deliberation of human rights may swing to the opposite extreme, characterised by tolerance and uncritical cultural pluralism, enforced and encouraged by postmodern constructivism. In her view, this may give rise to new violations of human rights, for example, the absence of state-dependent health services might not be addressed if it is seen as merely relevant from an individual/subjective or local contextual viewpoint. In her thesis on the subject, Staub-Bernasconi (2010a:13) attempts to find a solution to the polarisation between hegemonial universalism on the one hand, and fundamental pluralism on the other. The answer she proposes lies in presenting moderate conceptions of universalism and pluralism.

Although it is somewhat lengthy, it is helpful to consider Staub-Bernasconi’s (2010a:13-17) explanation of the characteristics of both absolute universalism and fundamental cultural contextualism, followed by a list of their common characteristics, given that scholars such as Ife (2012:114), Reichert (2011a:216) and Sewpaul (2016:35) devote considerable space to these concepts in their writings about social work and human rights. The summary in Table 2.4 below was compiled by the researcher from the work of Staub-Bernasconi (2010a:13-17).

Table 2.4: Absolute universalism versus cultural contextualism

Characteristics of hegemonial universalism	Characteristics of fundamentalist cultural contextualism/relativism	Characteristics of moderate universalism and pluralism
Individual and social/societal characteristics, especially ideas, values and norms, are said to <i>exist for all, for the whole world at any time and any place, and to be</i>	Ideas, values and norms <i>differ from individual to individual, family to family, context to context, society to society</i> ; therefore, it is impossible to find common characteristics – values and norms – for all	They both start with descriptions of “what is”, of the actual situation, problems and conflicts – and especially of experiences of denigration, discrimination, violence etc. They proceed to a search for

Characteristics of hegemonial universalism	Characteristics of fundamentalist cultural contextualism/relativism	Characteristics of moderate universalism and pluralism
<i>objectively true</i> ; in this sense, it is ahistorical.	men, women, groups and societies.	explanations of what could possibly determine them. What are their biological, psychic, social and cultural causes and consequences? This includes descriptions, explanations and ethical judgements of the values and norms of the relevant actors.
If there is a need for <i>legitimation</i> , one can take recourse to <i>axiomatic, unconditional</i> , and thus immutable, <i>notions</i> such as God, nature, history, a specific book (the Bible, the Koran), reason, or the market – and the eternal or natural laws of these.	<i>There is no objective truth</i> , truth is in the eye of the beholder, without any “outside criteria”; thus it is completely subjective.	Moderate positions must accept that these descriptions, explanations and valuations will be questioned, criticised and possibly corrected by empirical evidence. This means that these descriptions, explanations and judgements can be questioned, criticised and revised in the face of new empirical evidence. Factual truth and factual falsity – full and partial – are attributes of propositions concerning facts. Moral truth refers to real facts, such as discrimination, oppression and exploitation, as does moral judgement in line with, for example, humanist, religious, Kantian or Marxist ethics.
<i>Critical questions</i> are not heard or allowed, either from within or from the outside.	<i>Critical questions</i> from the standpoint of an outsider are not allowed.	Debatable or deliberative universalism and pluralism therefore accept the notion of the fallibility and ameliorability of one’s position. This occurs in a common learning process where human need, interests and human rights violations are articulated and claims are negotiated and legitimated in the light of values, norms and human rights.
<i>Compromises between different interests and claims are not possible</i> , because they would be a sign of weakness or even cowardice. It is a	Every form of universalism, including the <i>search for compromise and especially consensus, has to be criticised as hegemonial</i> ; this implicitly means questioning or even	They allow the search for cooperation and consensus – which could also be a consensus about dissent – or for a fair compromise referring to metanorms, for example,

Characteristics of hegemonial universalism	Characteristics of fundamentalist cultural contextualism/relativism	Characteristics of moderate universalism and pluralism
matter of all or nothing, victory or defeat.	<i>negating democratic procedures.</i>	those pertaining to social justice.
<i>Any dissidence or deviation from universalist principles is an uncivilised, barbaric or criminal act against humankind, nature or God which may not be tolerated and which confers not only the right, but also the moral duty to intervene, punish or prosecute.</i>	Relativistic pluralism is a guarantee of tolerance: “Live and let live” is the credo – which is in fact a credo of <i>tolerance as indifference.</i>	If this is not possible, the parties have to allow people to opt out of an inhuman, repressive, exploitative social system (the exit option); in this case, there must be a social, and probably also economic, support system for those who take the exit option.
		In short, tolerance is not defined by <i>indifference</i> to or acceptance of any behaviour legitimised by cultural or religious tradition or political ideology, but by <i>social respect in spite of</i> (minor) moral differences and a <i>clear demarcation of where tolerance has to end</i> : no tolerance for human suffering, social injustice, or oppression; no tolerance for intolerance, or “zero tolerance for torture”.

Source: Adapted from Staub-Bernasconi (2010a:13-17)

The summary in this table indicates the complexities surrounding universalism and cultural relativism, and it highlights the fact that social work, both in an educational and practice context, should not revert to an either/or viewpoint regarding human rights, but that serious and deliberate efforts need to be made in order to reach Staub-Bernasconi’s moderate universalism and cultural relativism.

In this regard, Ife (2012:113) captures the essence of striving for such moderation when he explains that the challenge for a social worker working from a rights-based perspective is to uphold a strong human rights perspective, regarding universal human rights as significant, but striving to find culturally appropriate ways in which they can be realised in diverse cultural contexts. This must be done while bearing in mind “that those cultural contexts themselves are subject to change and that cultural values tend to be pluralistic rather than monolithic” (Ife, 2012:113). Because social workers are often in a position where they can support the struggle for human rights, while at the same time contextualising those rights in various cultural traditions by

considering the relationship between rights and needs, such human rights work becomes the main concern for social work (Ife, 2012:113).

In conclusion, if one adopts Staub-Bernasconi's (2010a:21) argument that social work has a unique mandate to be more autonomous in its judgements related to human rights violations, and provided that social workers approach human rights work with a sensitivity towards the universalism versus cultural relativism binary, then social work has a human rights mandate, enabling it to be political (Staub-Bernasconi, 2010a:21). But this is a challenge of some magnitude, because there are many factors to consider in training and practice that go beyond philosophy and theory development. Still, without a strong theoretical and philosophical basis, a theory of human rights can neither be developed nor practised.

2.4.3.4.2 Second-generation rights and social, economic, environmental and political justice

Social work scholars include social justice in particular, as well as economic, environmental and political justice, in their contributions to the human rights discourse, by means indicating its relevance to social work practice and link with human rights (Ife, 2012:38; Lombard, 2014:46; Sewpaul, 2016:37; Staub-Bernasconi, 2016:41; Wronka, 2017:1). Concerning second-generation rights, Androff (2016:45) states that these rights are "a natural fit with social work", thereby affirming their relevance for this discussion. Thus, a social work study of human rights in the African context cannot ignore the social development approach to social work. Unfortunately, prominent social work scholars in the field of human rights (Section 2.3.3.4) have not yet developed a specific philosophical and theoretical body of knowledge related to second-generation rights/social rights for social work. The social development approach emphasises social rights and social, economic, environmental and political justice; hence these various forms of justice should be included in identifying elements of a theory of human rights for social work.

In line with the current study's premises on the relevance of social development, Spitzer (2014:19), after considering recent publications and debates, concluded that it can be assumed that the social development approach seems to be the "most influential theory and concept in social work in Africa". The emphasis on social rights does not mean that all three generations of rights are not equally important in the context of developmental social work (Lombard, 2014:47), because social work

practice takes a unique angle in considering a social development context, with a dual focus on social and economic development (Spitzer, 2014:19).

From a philosophical and theoretical viewpoint, elements of a theory of human rights for social work can be supported from the seminal work of Rawls (1971) and the work of Nussbaum (1997), Sen (2004) and others. However, these theorists are not social work scholars. This again indicates the need for social work scholars to contribute to the development of philosophy and theory in the field of human rights in social work. In this regard, Sen (2004:356) mentions that conceptual clarity on human rights is necessary for practice and the richness of practice, but it is “also critically relevant for understanding the concept and reach of human rights”. Nevertheless, these theorists’ work can contribute significantly to rights-based social work theorisation and practice. Unfortunately, the theories of these scholars are too vast and elaborate to discuss here, but reference is made to some significant aspects that can enhance the discussion on human rights theory for social work.

Before reflecting on social, economic, environmental and political justice, a brief indication is given of some of the significant ideas of Rawls and Sen, relating to social rights. Nussbaum’s capabilities theory has been referred to in Section 2.3.3.3, so it need not be repeated here, although it relates to Sen’s work (Freeman, 2011:70) and is relevant to the discussion.

Regarding second-generation rights, Sen (2004:316) mentions that some critics of human rights accept the general idea of human rights, but not social, economic and cultural rights, because of alleged feasibility problems and reliance on the existence or non-existence of specific social institutions. Sen (2004:319) sees human rights mainly as ethical demands, and not predominantly as legal, proto-legal or ideal-legal commands. He regards legislation as a further act, as opposed to being a constitutive characteristic of human rights. Human rights gain importance via the freedoms that form the subject matter of these rights, with both the process and opportunity aspects of freedoms that can feature in human rights (Sen, 2004:319).

To the question of whether second-generation rights can reasonably be included in human rights, Sen (2004:320) responds that human rights can embrace both influenceable and significant social and economic freedoms. He adds that if these rights “cannot be realized because of inadequate institutionalisation, then, to work for institutional expansion or reform can be part of the obligations generated by the recognition of these rights” (Sen, 2004:320). Just because a situation may exist where

at a given moment it is not possible to realise an accepted human right, which could however be promoted or realised later via political or institutional change, that does not in itself convert that claim to a non-right (Sen, 2004:320).

The inclusion of social and economic rights, and for that matter, solidarity rights, does not feature in the initial exposition of the rights of human beings, but are more part of the contemporary domain – their legitimacy for inclusion in the general class of human rights is challenged by the institutionalisation critique and the feasibility critique (Sen, 2004:346). The institutionalisation critique “relates to the general issue of the exact correspondence between authentic rights and precisely formulated correlate duties. Such correspondence, it is argued, would exist only when a right is institutionalised” (Sen, 2004:346). However, Sen (2004:346) posits that obligations can be perfect and/or imperfect, depending on institutional possibilities. Based on the ethical significance of social and economic rights, an advocate for these rights may seek to realise them via institutional reform and expansion, such as agitating and demanding for proper legislation, as well as the use of political recognition and social monitoring in order to supplement legal demands (Sen, 2004:347).

The feasibility critique posits that even with the most dedicated efforts, it may not be feasible to realise a number of social and economic rights for all (Sen, 2004:347):

This would have been only an empirical observation (of some interest of its own), but it is made into an allegedly powerful criticism of the acceptance of these claimed rights on the basis of the presumption, largely undefended, that recognised human rights must, of necessity, be wholly accomplishable.

If this presupposition is accepted, it implies that many of the alleged economic and social rights would immediately be placed outside the domain of possible human rights, especially in the context of poorer societies (Sen, 2004:347). In other words, it should be part of the agenda of social work to advocate for and contribute to the enhancement of societies where the realisation of social, economic and cultural rights would become possible.

Sen (2004:330) also highlights capabilities in his analysis regarding a theory of human rights. Capabilities are the central focus of Nussbaum’s theory (1997). Sen (2004:333) and Nussbaum (1997:276, 277) are both aware of similarities and differences between their approaches, as is evident from the quotations below:

...both Sen and I have even more strongly emphasized the importance of rights to our own capabilities approach. We stressed the various roles liberty plays within our respective theories and emphasized the closeness of our approach to

liberal theories such as that of John Rawls. Moreover, rights play an increasingly large role inside the account of what the most important capabilities are. Unlike Sen, who prefers to allow the account of the basic capabilities to remain largely implicit in his statements, I have produced an explicit account of the most central capabilities that should be the goal of public policy. (Nussbaum, 1997:277)

Nussbaum has discussed the importance of identifying an overarching 'list of capabilities', with given priorities, in a more Aristotelian way. My own reluctance to join the search for such a canonical list arises partly from my difficulty in seeing how the exact lists and weights would be chosen without appropriate specification of the context of their use (which could vary), but also from a disinclination to accept any substantive diminution of the domain of public reasoning. The framework of capabilities, as I see it, helps to clarify and illuminate the *subject matter* of public reasoning, which can involve epistemic issues (including claims of objective importance) as well as ethical and political ones. It does not – and cannot – displace the need for public reasoning. (Sen, 2004:333; Sen's emphasis)

Despite these differences, both these theorists have made substantial contributions regarding capabilities and human rights. Nussbaum (1997:276) states that both she and Sen have indicated from the outset "that the capabilities approach needs to be combined with a focus on rights".

To come back to Sen's perspective on capabilities in reference to elements of a theory of human rights, Sen (2004:334) explains that not all functioning should be seen as some or other freedom, but that freedom, in the form of capability, focuses on "the *opportunity* to achieve combinations of functionings". This includes, for instance, opportunities such as being well-nourished or in good health, with the implication that a person is free to use this opportunity, or not. A capability therefore "reflects the alternative combinations of functionings over which the person has freedom of effective choice" (Sen, 2004:334). He explains that in his argument toward a theory of justice, he has maintained that the freedom to have any specific thing must be distinguished from actually having that thing (Sen, 2004:335); in other words, that which a person is free to have is relevant, not only what he/she actually has. The relevance of substantive freedoms can be argued about in a similar way, when it comes to a theory of human rights (Sen, 2004:335).

Sen (2004:315-156) still covers more content in his contemplation on human rights. For the purposes of this discussion, it was most relevant to indicate his perspective that second-generation rights can reasonably be included in human rights theorisation, with an emphasis on the duty it places on society to create circumstances in which those rights of people can be realised. His theory of capabilities is significant inasmuch as it contributes to the concept of freedoms, their

opportunity aspect, and, important for social work, the fact that these capabilities must be “supplemented by considerations of fair processes and the lack of violation of the individual’s right to invoke and utilize them” (Sen, 2004:338). In pondering a theory of human rights for social work, the issue of ensuring that individuals (and society at large) can actually enjoy their freedoms can be seen as part of social work’s quest to facilitate an environment in which people can articulate their rights and in which those rights can be realised and protected (Ife, 2012:118).

Moving closer to focusing on social justice and, ultimately, economic, environmental and political justice, some important aspects of Rawls’s work are considered, because Shestack (1998:217) declares that Rawls’s work, as a theory of justice, should be considered a monumental thesis of modern philosophies, with human rights being an end of justice. Shestack (1998:218) goes so far as to say that “[n]o theory of human rights for a domestic or international order in modern society can be advanced today without considering Rawls’[s] thesis”.

Regarding social work, according to Banerjee (2005:7) social workers unanimously agree that in relation to utilitarian, libertarian and egalitarian theories of social justice, Rawls’s theory of justice are the most suitable for the social work profession. Banerjee (2005:8) also reports that in her comprehensive literature search related to social justice as a concept, the significant scholarly contributions associated with social justice confirm that it is an important subject for the profession of social work.

Rawls’s theory cannot be explained in a few paragraphs, so only his two principles of justice are highlighted here. The first principle is that “each person is to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all” (Rawls, 1971:302). Rawls has arranged his principles of justice in a hierarchy, with liberty as the first priority, focusing on the basic liberties (Shestack, 1998:219). Although Rawls has not indicated these liberties very specifically, according to Shestack (1998:219), they include “political liberty, freedom of speech and assembly, liberty of conscience and thought, freedom of the person (along with the right to hold personal property), and freedom from arbitrary arrest and seizure”. Because citizens of a just society should have the same basic rights, the first principle necessitates that these liberties should be equal (Shestack, 1998:219). Rawls applies a value criterion in determining basic liberties: he “believes that a liberty is more or less significant depending on whether it serves the full, informal, and effective exercise of the moral powers” (Shestack, 1998:219).

The second principle that Rawls indicates deals with distributive justice:

Social and economic inequalities are to be arranged so that they are both: (a) to the greatest benefit of the least advantaged, consistent with the just savings principle, and (b) attached to offices and positions open to all under conditions of fair equality of opportunity (Rawls, 1971:302).

Banerjee (2005:14) explains that in Rawls's revised thesis, published in 2001, he calls the first part of the second principle "the fair equality of opportunity principle", through which fair access to work and education is guaranteed for all citizens that have equal talent and ability, regardless of their background in terms of socio-economic class. The second part of the second principle is called "the difference principle", and it accepts some inequalities in social and economic institutions as fair, but require that these inequalities be "to the greatest benefit of the least advantaged" people (Banerjee, 2005:14).

The value of Rawlsian justice for social work is situated in its equality, which implies that every citizen has the same basic civil and political freedoms, while everything else is fairly, though not equally, distributed among all citizens (Banerjee, 2005:14). However, Banerjee (2005:14) indicates that although specifically the second principle "is not about equality in socioeconomic spheres, but about fairness in these areas, it apparently is designed to lessen the gap between rich and poor people to create a more egalitarian society". It is therefore understandable that Banerjee (2005:11) indicates that Rawlsian egalitarian justice is appealing for social work, as it views the redistribution of resources as a moral obligation, thereby linking to the concept of social justice, which is broadly agreed by social workers as referring to "better living conditions and life circumstances for people who are poor, vulnerable, oppressed and marginalized in society" (Banerjee, 2004:9).

Lundy and Van Wormer (2007:727) mention that social justice can be seen as a key social work value, entailing "advocacy to confront discrimination, oppression, and institutional inequities". In the same discussion, they go on to discuss economic justice, which they describe as "a narrower concept, referring to the standard of living that ideally should be equitable". This refers to the idea that all people should be afforded the opportunity to engage in meaningful work, thereby generating an income that provides them with sufficient food, lodging and a standard of living that allows them to enjoy good health (Lundy & Van Wormer, 2007:728).

Another justice concept that relates to social and economic justice is environmental justice, which Besthorn (2013:35) describes as an extension of the utilitarian and

distributional aspects of modern Western ideas of social justice. He writes that environmental justice

emphasizes the minimization of environmental harms and an equitable distribution of environmental benefits or goods, such as protecting clean water, maintaining species integrity, ensuring climate stability, and guarding wilderness areas in such a manner as to bring about the most good for the greatest number of people. (Besthorn, 2013:35)

At this point, it is important to mention that the deeper relationship between social, economic, environmental and political justice and human rights justifies a thesis on its own, and cannot be described here.

Regarding environmental justice, it is worth referring to Ife's (2016) recent examination of human rights and social work, where he points to law scholars' inquiry into how legal systems can become more in tune with nature, suggesting that social work should take more serious cognisance of the ecological crisis (Ife, 2016:8). He adds that there has been significant criticism of "traditional human rights and its perceived Western bias, and the coming ecological crisis" to challenge human rights to such an extent that it may be argued that the construct may have reached its "use-by date" and needs serious rethinking (Ife, 2016:8). Although the researcher agrees with some aspects of Ife's reasoning, the challenges that many societies, especially in the developing world face, for instance, in Africa, can hardly be addressed by discarding human rights and only emphasising environmental justice, as third-generation human rights refer to the person in the environment and not either the environment or the person.

Ife's (2016:6) argument that indigenous people have a special connection to nature and the environment may be true for many indigenous people, but, unfortunately, for many Africans, the reality is that this connection to nature, living from and in harmony with the land, no longer applies – for them, it is a precolonial state of being which has been impeded by the effects of colonialism, poverty, wars, globalisation and other problems. Wangari Maathai (2008:255), who established the Green Belt Movement in Kenya, explains this issue well when she refers to poverty that continues to escalate due to deforestation via corruption, among other issues, for the sake of Western capitalism, which compounds problems such as the lack of water, healthy oil, fuelwood, and nutritious food in rural areas in Kenya. She explains that poor people, though they may be deeply connected to nature, will cut down the last tree to cook what might be their last meal.

It is evident that the perpetuating factors which have left many people in Africa in a position where they need to abandon the notion of nature conservation in order to survive, in spite of their traditional connectedness to nature, cannot only be addressed through environmental justice. These factors need to be integrated with social and economic justice, and hence a human rights platform where the three generations of rights are respected. The researcher therefore believes that the concept of human rights has not become outdated, but needs to be upheld better in order to effect social, economic, environmental and political justice.

In this regard, to conclude this section, it is fitting to cite Lombard's (2014:46) comment that all the justices are interrelated and are linked with human rights. Regarding political justice, she refers to Cowger's (1989) argument that political justice comprises a context in which all people have an equal voice in those mechanisms in society that relate to decision-making, as well as protection against destitution. Using this description of political justice, it is possible to make more links to the other justices and social and economic rights. The indissoluble link between various forms of justice and social and human rights is embodied in a rights-based framework for social work practice.

2.4.3.4.3 A rights-based framework for social work practice

The last section, which draws on the elements of a rights-based practice framework for social work, described by Androff (2016), is related to the overwhelming emphasis that social work scholars place on social work practice from a rights-based perspective (Ife, 2012:36, 2016:3; Wronka, 2017:121-241). This is significant, because social work field practice teaching, for instance, is referred to as the profession's signature pedagogy, underlining the impetus for social work practice (Boitel & Fromm, 2014:608).

Regarding social work and human rights, Androff (2016:26) writes that "[s]ocial work may lack the legal sophistication or philosophical nuance, but the strength of the profession is its practice and practical relevance". Rights-based social work practice is therefore an important focus in social work. With this statement, Androff (2016) set the scene for the framework he used to write his book *Practicing rights: Human rights-based based approaches to social work practice*. One of the contributions he makes is a theoretical framework of principles for rights-based social work practice, which centres around human dignity, non-discrimination, participation, transparency and accountability (Androff, 2016:35). These principles are valuable for rights-based

social work practice, but as indicated earlier (Section 2.3.3.4), it does not fall within the realm of the theorisation or philosophy of human rights.

Ife (2012) has produced a significant contribution to human rights approaches in social work with his book *Human rights and social work towards a rights-based practice*, which includes a substantive section on the philosophical and theoretical underpinnings of human rights. The second part of the book again focuses strongly on rights-based practice, with chapters that outline themes such as a construction of human rights for social work and achieving human rights via social work practice.

Wronka's (2017) second edition of *Human rights and social justice: Social action and service for the helping and health professions* can in many ways be seen as a practice guide for social workers, because it provides guidelines such as the advanced generalist/public health model, focusing on whole-population approaches to human rights and social justice. He also includes a chapter on action research strategies for social workers practising from a human rights perspective.

Other books that focus on the many facets of social work practice from a human rights framework include those by Lundy (2011), Mapp (2014) and Reichert (2007, 2011b), among others. Androff (2016:6) provides a comprehensive list of books and journal articles written on social work and human rights. These focus mostly on rights-based practice, education and research, with less reference to the philosophical basis of human rights.

Although, given the scope of the thesis, it is not practical to give an exposition of which aspects of social work practice and theory in relation to human rights have been covered in the body of social work literature, it is necessary to take note of where the emphasis lies. The researcher argues that there is an imbalance between human rights theory and rights-based practice in social work, with most of the research and literature focusing on practice and very little on the philosophical and theoretical contemplation of human rights in and for the profession. However, this state of affairs may be an indication of social work's unique contribution to the human rights debate or potential contribution. Perhaps it is not necessary for social work to construct theories of human rights for the profession, as it is an applied science in need of research informed practice. But, on the other hand, there are several scholarly contributions indicating that it is well within the reach of social work scholars to develop such theorisation, which will place social work on a par with other social sciences, such as sociology and anthropology, which are recognised for their

contributions to the human rights discourse. Therefore, in the final analysis, Ife's (2016:7) suggestion that the emphasis in social work's contemplation of human rights should shift to "the human' as the centre of 'human rights'", which implies "a different starting point for the traditional debates about human rights, involving gender, race, class, universalism, colonialism, and so on", should be considered as a new starting point in developing a theory of human rights for social work.

2.5 Summary

This chapter commenced with an exposition of the work of Paolo Freire and critical pedagogy as a theory that is relevant to research on social work education in the context of human rights. The second part of the chapter presented an in-depth discussion on human rights theory and its historical origins from both a Western and African perspective, including a similar account of the history of human rights in social work. From these multiple historical perspectives on human rights' development, it can be deduced that the quest for justice has prevailed through the centuries, and is still an evolving quest, growing and changing in the same way that people and societies do. History shows that human rights have always been part of the social work profession, and must therefore continue to be an integral part of social work education.

A brief description of human rights theories that are part of the philosophical foundations of human rights has been presented, along with a framework for understanding human rights. From a philosophical perspective, human rights are at the centre of various debates and is therefore a complex concept that encompasses more than just a simplistic understanding of rights. An exploration of elements that can form part of a human rights theory for social work was undertaken in this chapter, revealing that the debate of universalism versus cultural relativism, a focus on second-generation rights and the four justices, as well as an emphasis on rights-based social work practice can be considered prominent in theorisation on human rights for social work.

Finally, a need was identified for the development of a theory of human rights for social work, as this area of the profession is still underdeveloped. The next chapter focuses on human rights education, social work education and human rights education in social work. Both theories have been discussed, and from this a foundation for the interpretation of the data collected in this study will become evident in the next chapter.

CHAPTER 3

HUMAN RIGHTS EDUCATION AND SOCIAL WORK AT UNIVERSITIES IN AFRICA

3.1 Introduction

In the second part of Chapter Two (see Section 2.3), the focus was on human rights *theory*, indicating its relevance and applicability to this study. Building on that exposition of human rights, the focus in this chapter is *education* regarding human rights in social work. The field of Human Rights Education (HRE) is a field in its own right and refers to a specific approach applied in education, and human rights in social work education in both Western and African higher education contexts.

With regard to the need for people to be educated regarding human rights, Mubangizi (2015:497) writes: “People cannot enforce rights that they are unaware of.” He adds that the primary objective of human rights education is building and creating a culture of human rights by empowering people to access the rights to which they are entitled. An awareness of these rights gives rise to various societal and individual benefits (Mubangizi, 2015:497), and is particularly relevant in relation to marginalised and oppressed people. Promoting their access to these rights is one of the core objectives of the social work profession (IFSW, 2001).

Libal and Healy (2014:123) stress the rationale, value and importance of human rights in social work. They explain that, as social work is a rights-based profession, with its commitment to create a more equal and just society, human rights must be integrated into the curriculum. This implies that educators must be able to use experiential learning methodologies to convey this material and students must be able to apply human rights approaches when they embark on their practice (Libal & Healy, 2014:123). A considerable body of work has been written on human rights in social work, especially in a Western context. This is evident from the anthology *Advancing human rights in social work education*, edited by Libal, Berthold, Thomas and Healy (2014), as well as several articles published in academic journals in the last five years. A chapter in the aforementioned book (Libal *et al.*, 2014) indicates that the American Educational Policy and Accreditation Standards (EPAS) embraces the notion of

human rights, mandating its inclusion in the social work curriculum in the United States (Berthold, Thomas, Healy & Libal, 2014:497).

In Africa, however, not all countries have professional associations for social work (Midgley, 2014a:viii) that can mandate the integration of human rights in the social work curriculum, as is the case in the United States. Concerning human rights education in Africa, Yeshanew (2004:3) claims that specialists, observers and especially higher education teachers experienced in human rights education agree that, strictly speaking, an African system of human rights education does not exist. Education around human rights in Africa, it is argued, needs to contribute to the actual alleviation of poverty on, and reconstruction of, the African continent. Moreover, where it is practised at all, such broader human rights education in schools on the African continent is a relatively recent development and it is not found in all African countries (Carrim & Keet, 2005:102). Human rights education is therefore not included in the curriculum of many schools of social work or in the mandate of the existing associations for social work in African countries.

Arguably, human rights education and an awareness of human rights in the social work curriculum are two sides of the same coin, as human rights are not taught in social work only for the sake of creating an *awareness* of human rights – they are integral to the core and nature of the profession. They underlie the most basic premises of social work and social work education. Because social work is a human rights-based profession, human rights education can offer social work education a number of conceptual frameworks, teaching techniques and methodologies that can make it easier to infuse human rights content into social work curricula.

Human rights education, its definition and history, as well as the decolonisation of human rights education, are explored in this chapter in order to indicate the relevance and value of human rights education to infusing human rights into the social work curriculum. This is followed by a discussion of human rights education and the social work curriculum, and models of and approaches to education regarding human rights that can add value to social work education. Next, social work education, its history and pedagogy are elucidated. Finally, education regarding human rights in social work is considered to bring the exploration of human rights education and social work education together.

3.2 Human Rights Education

The *Universal Declaration of Human Rights* recognises people's right to be educated about their human rights as a fundamental right in itself (Ero, 2014:118). Human rights education is an emergent field of educational theory and practice which is gaining increased attention and significance across the world (Tibbitts & Kirchsclaeger, 2010:1). The concept has become embedded "into the language of relevant government departments, non-governmental organisations (NGOs), educational institutions, international human rights agencies, and other human rights groups" (Mubangizi, 2015:497). It is progressively becoming a well-known focus point of international policy discussions, domestic textbook reform, and educational strategies addressing post-conflict scenarios (Bajaj, 2011:481).

This international focus necessitates greater clarity about the nature of human rights education and what it can accomplish. Ideology, location and other variables offer a means to categorise the various approaches to human rights education, as well as models built around the principles of coexistence, global citizenship, and transformative action (Bajaj, 2011:481). Tibbitts and Kirchsclaeger (2010:1) point out that since the late 1970s, at the urging of the United Nations, international human rights movements and the efforts of NGOs, the United Nations and various regional human rights bodies have widened their focus in search of integrating human rights norms, concepts and values into mainstream educational systems across the world. Gaining momentum since the early 1990s, this effort has yielded a "growing body of educational theory, practice and research that often intersects with activities in other fields of educational study, such as citizenship education, peace education, anti-racism education, Holocaust/genocide education, education for sustainable development and education for intercultural understanding" (Tibbitts & Kirchsclaeger, 2010:1). Given that it is acknowledged as a strong and substantial movement in education worldwide, an overview of the historical development of human rights education and how it is defined can assist with an understanding the relevance of human rights education in the context of social work.

3.2.1 Defining human rights education

There is no universal agreement on the definition and theories of human rights education as an approach (Mubangizi, 2015:498). Because the context and purpose of a particular definition may differ from others, human rights education is defined in diverse ways. Nevertheless, most definitions of human rights education are aligned with the *United Nations Declaration on Human Rights Education and Training*, which was adopted in December 2011 by the General Assembly of the United Nations, without a vote, and has formed the basis of all other human rights education definitions since then (UNESCO, 2017:14,15). The *Declaration* states:

In accordance with those instruments, which contain elements of a definition of human rights education agreed upon by the international community, human rights education can be defined as any learning, education, training or information efforts aimed at building a universal culture of human rights, including:

- (a) Strengthening respect for human rights and fundamental freedoms;
- (b) Fully developing human personality and sense of dignity;
- (c) Promoting understanding, tolerance, respect for diversity, gender equality and friendship among all nations, indigenous peoples and minorities;
- (d) Enabling all persons to participate effectively in a free and democratic society governed by the rule of law;
- (e) Building and maintaining peace;
- (f) Promoting people-centred sustainable development and social justice.

Human rights education encompasses:

- (g) Knowledge and skills – learning about human rights and human rights mechanisms and acquiring skills to apply them in a practical way in daily life;
- (h) Values, attitudes and behaviour – developing values and reinforcing attitudes and behaviour which uphold human rights;
- (i) Action – taking action to defend and promote human rights. (UNESCO, 2017:14,15)

Bajaj (2011:484) comments that the United Nations' definition of human rights education emphasises the notion of tolerance or acceptance of others, based on knowledge about human rights, and to a great extent reflects the role of international norms for guaranteeing social cohesion and peace. The UN definition is mainly aimed at national policy-makers, and can be considered as a top-down statement of what human rights education is and should be (Bajaj, 2011:484). This should be seen in light of UN initiatives, which are usually mostly targeted toward member states. In this case, the purpose is enlisting member states' commitment towards human rights education integration in formal schooling, higher education, and professional training (Bajaj, 2011:484).

With the promise of grassroots level efforts to achieve awareness about human rights in mind, Amnesty International (s.a.) defines Human Rights Education as follows:

Human rights education is a deliberate, participatory practice aimed at empowering individuals, groups, and communities through fostering knowledge, skills, and attitudes consistent with internationally recognized principles. ... Its goal is to build a culture of respect for and action in the defence and promotion of human rights for all.

Amnesty International's definition emphasises the responsibility of human rights learners to become activists for human rights via the process of human rights education by sharing information with others and actively working to defend human rights. In other words, social change is an important outcome of such education, as learners become agents of the process of claiming their own rights and defending others' rights (Bajaj, 2011:485).

The definition of human rights education proposed by Keet (2014:71) combines the UN *Declaration's* definition and that of Amnesty International, in the sense that it encompasses the roles of both national policy-makers and the community as change agents:

[Human rights education] comprises all educational, training, information, awareness-raising and learning activities aimed at promoting universal respect for and observance of all human rights and fundamental freedoms and thus contributing, inter alia, to the prevention of human rights violations and abuses by providing persons with knowledge, skills and understanding and developing their attitudes and behaviours, to empower them to contribute to the building and promotion of a universal culture of human rights.

An additional focus in human rights education is suggested by Horn (2009:1):

The phrase human rights education can refer both to the human right to education – which is a right protected by the International Covenant on Economic, Social and Cultural Rights (ICESCR) – and, which is more often the case, to the content of education to develop a substantive knowledge and understanding of human rights.

Horn (2009:66) also mentions that evaluators of human rights education have stressed the value and significance of a wide definition of human rights in education. This kind of broader description of human rights contributes to a substantive understanding of human rights as both the object and substance of human rights education, and not necessarily as the right to education (Horn, 2009:66).

Human rights education therefore does not only refer to various pedagogical methods and materials to promote human rights, but also relates to all people's right to know their rights. For social work specifically, human rights education has a dual function, in the sense that students must know about their rights as human beings, but must also be knowledgeable about the rights of the people and communities that they work with on a daily basis.

Following on from this clarification of human rights education as a concept, the discussion can now proceed to a brief outline of the history of human rights education, both generally in the international arena, and in Africa in particular.

3.2.2 *The history of human rights education*

Keet (2015:49-51) distinguishes between four broad phases in the historical development of human rights education. These phases are Phase 1: Pre-1948, Phase 2: 1948 to 1994, Phase 3: 1995 to 2010, and Phase 4: 2011 to the present. The discussion below adopts his useful grouping of events.

- ***Phase 1: Pre-1948***

It can be argued that the roots of human rights education lie in an interest in moral education as inherent to all the major educational theories, going back to Plato (circa 428 BC-348 AD) and evolving over the centuries, all the way to Dewey (1859-1952) (Keet, 2015:49). This implies that a moral education addresses issues around human dignity and well-being relevant to human rights, however they were conceived of in various periods.

- ***Phase 2: 1948 to 1994***

There is a dominant belief regarding the origins of human rights education that it "was 'created' by the Charter of the United Nations in 1945 and the *Universal Declaration of Human Rights* in 1948" (Keet, 2015:51).

This phase "reflects on the formalisation of human rights education as an educational effort aimed at legitimising the human rights universals, which are, in turn, products of the frenzied standard-setting processes linked to the establishment of normative international provisions" (Keet, 2015:49). During this phase, the concept of human rights education was formalised "as a right in itself with particular reference points in a number of important international human rights

instruments as opposed to the ‘loose’ educational configurations preceding it” (Keet, 2015:51). Particularly from the 1970s onwards, influenced by thinkers such as Paolo Freire (see Section 2.2), human rights education has developed its own pedagogical sphere, which became firmly rooted across the globe. It turned into a “popular theme” within the UN, because the *Universal Declaration of Human Rights* and *International Covenant on Economic, Social and Cultural Rights (ICESCR)* emphasise the need for education as a right, and for education regarding human rights. Hence, several role players want to advance to the content and methods of human rights education (Horn, 2009:61).

- *Phase 3: 1995 to 2010*

An International Congress on the education of human rights and democracy was held by UNESCO in cooperation with the UN Centre for Human Rights in 1993 in Montreal, Canada, with the theme “World Plan of Action for Education in Human Rights and Democracy” (Horn, 2009:62). The conference provided for the construction of extensive programmes for human rights education to advance “the ideals of tolerance, peace and friendly relations among states, peoples and marginalised groups” (Horn, 2009:62). The next milestone in human rights education was the World Conference on Human Rights in Vienna in 1993, where the representatives of 171 countries affirmed the State’s obligation to training (Horn, 2009:62). These conferences paved the road for the proclamation of the Decade for Human Rights Education on 23 December 1994, to begin on 1 January 1995.

In his seminal paper presented to UN member states and NGOs at the launching of the UN Decade for Human Rights Education (1995-2005), Baxi (1994:3) asserts that the “origins of notions of human rights education, even as itself constituting a human right, can be traced to the text of the germinal Universal Declaration of Human Rights”. He explains that the Preamble to the *Declaration* emphasises the vital importance of a “common understanding” of human rights and fundamental freedoms to the achievement of “freedom, justice and peace in the world” (Baxi, 1994:3). He then refers to the operative section which

proclaims that a ‘common standard of achievement’ of these values, nationally and globally, requires, *inter alia*, ‘that every individual and organ of society, keeping this Declaration constantly in mind, shall try by teaching and education to promote respect for these rights and freedoms ...’. ‘Education’ in human rights

is thus the individual and collective duty of all, nationally, regionally and globally.
(Baxi, 1994:4)

Acting on this collective duty, building on the accomplishments of the United Nations Decade for Human Rights Education (1995-2004), the General Assembly of the United Nations proclaimed the World Programme for Human Rights Education on 10 December 2004 (UNESCO, 2017:2).

By the end of this Decade, the first phase (2005-2009) of the World Programme for Human Rights Education commenced. This phase focused on human rights education in the primary and secondary school systems. The second phase (2010-2014) focused on human rights education for higher education, and on human rights training programmes for teachers and educators, civil servants, law enforcement officials and military personnel. The focus of the third phase (2015-2019) is on strengthening the implementation of the first two phases and promoting human rights training for media professionals and journalists. The World Programme is complemented by the United Nations' *Declaration on Human Rights Education and Training* (2011, cited in UNESCO, 2017:2), reflecting the international community's increasing recognition of the value of human rights education.

Human rights education expanded during this phase, commencing with the proclamation of the United Nations Decade for Human Rights Education (1995-2004). During these ten years, there was a detectable and deliberate effort by the international community to propel human rights education into a legitimate and justifiable pedagogical formation. For the first time, there was an effort to provide a structured conceptual framework for human rights education.

- *Phase 4: 2011 to the present.*

Keet (2015:50) describes the advent of this phase as follows:

As the legitimacy crisis of the dominant global human rights discourse matured into a full-blown counter-hegemonic distrust, on 19 December 2011, the General Assembly adopted the United Nations Declaration on Human Rights Education and Training (UNDHRET: A/RES/66/137). Ironically, the adoption of the UNDHRET (A/RES/66/137) also represents the beginning of the fourth phase (from 2011), the age of counter-hegemonic distrust and the emergence of CHRE, which we are living today.

The acronym CHRE used by Keet (2015:50) above stands for Critical Human Rights Education, which he indicates is the position that he adopts in his writing on human rights education. This position is in line with a critical view of social work education in relation not only to human rights in the curriculum, but also to the decolonisation project (discussed in detail in Section 3.2.4).

Human rights education therefore has both a long history and a strong future commitment, linked to the *Universal Declaration of Human Rights*, in spite of the current backlash. Much of the criticism of human rights education is directed against the challenges of realising gender equality and other serious worldwide human rights challenges. Examples are mentioned in a declaration released at the International Conference on Human Rights Education “Bridging our Diversities” Montreal, Quebec, Canada, held from 30 November to 3 December 2017:

We are concerned that serious challenges to human rights in all regions of the world are undermining the basic fabric and social cohesion of our societies. We are alarmed by growing inequality, exclusion, discrimination and polarization; the persistence of poverty and escalation of conflict; the increasing use of populist and nationalist discourses; the disillusionment with traditional democratic processes and the erosion of the rule of law, both international and domestic; the rise of terrorism and violent extremism; and the slow progress made in overcoming barriers to the inclusion and participation of the many communities which make up our societies –including youth, migrants and refugees; Indigenous Peoples; minorities; people living with disabilities; lesbian, gay, bisexual, transgender, transsexual, queer and intersex people. (International Conference on Human Rights Education, 2017:1)

In the light of the quote above, it is clear that human rights violations are still rife throughout the world, mandating the ongoing quest of human rights education to inform all people about their rights and advance advocacy and action for human rights internationally.

From the discussion in this section, it can be deduced that human rights education initially developed in tandem with the *Universal Declaration of Human Rights* of 1945, gaining momentum with the Decade for Human Rights Education and the World Programme for Human Rights Education initiated by the UN thereafter. Although these movements regarding human rights education had, and still have a worldwide reach, including in Africa, it may be argued that human rights education has evolved in a different way in Africa from the West. This contention is explored in the next section.

3.2.3 History of human rights education in Africa

The history of the development of human rights education in Africa provides a context for an understanding of human rights education in social work in Africa.

The history of human rights education in Africa is part of the history and development of human rights on the continent. Arguably, Africa was at a disadvantage regarding human rights education from the beginning, as initially only Egypt, Ethiopia and Liberia voted for the adoption of the *Universal Declaration of Human Rights* in 1948, although most African countries had adopted the *Universal Declaration of Human Rights* by 2019. In 1948, however, most African countries were still under colonial rule, and the then Union of South Africa, along with the Soviet bloc, refrained from voting (Horn, 2009:57).

Although African participation in respect of signing human rights instruments surpasses the total international average for most of these instruments, ratification does not mean that all these African states in fact comply with the demands of the instruments themselves (Horn, 2009:58). Initially, some African states often submitted their state reports late, and the reports lacked detail, but “by 31 December 2006, only 11 African countries had not submitted any reports at all to the treaty body” (Horn, 2009:58). Horn (2009:58) suggests that the success of the UN system is questionable if state reporting relying on governments as the source of information is the most prominent evaluation and review instrument. Although the UN sees the treaty system as an accomplishment of the organisation, Viljoen (2007:149) mentions that the impact of the monitoring mechanisms of the prominent treaties on Africa, such as state reporting, is doubtful, and points out that there is insufficient evidence of the system’s success in Africa. Viljoen’s (2007:149) critique suggests a lack of real commitment by African governments to upholding human rights, which can in turn influence how human rights education is integrated at universities in individual countries.

As has been explained in Section 2.3.1.2 the *African Charter on Human and Peoples Rights* was not very enthusiastically accepted. It was only in 1999, when Eritrea ratified the *Charter*, that it finally attained the full ratification of all 53 member states of the OAU (Horn, 2009:59). Overall, African countries were slow to ratify the various African instruments – they preferred to focus their attention on the UN system rather

than their own. It is alarming that, for instance, only half (27 countries) had ratified the *Convention for the Elimination of Mercenarism in Africa* by December 2006 (Horn, 2009:59). By the same date, even fewer (only 20 countries) had ratified the *Protocol to the African Charter on the Rights of Women in Africa* (Horn, 2009:59). A few more (39 countries) had ratified the *African Charter on the Rights and Welfare of the Child* (Horn, 2009:59). By October 2015, of the 54 member states of the African Union (AU), there were still only 37 countries that had ratified the *Maputo Protocol on the Rights of Women in Africa* (AU, 2016:1). This tardiness in the ratification of prominent human rights documents yet again raises questions about the degree to which African countries commit themselves to upholding human rights.

Nevertheless, there have been some positive human rights developments in Africa which are not reflected in state reporting. These include three noteworthy documents originating from the AU (Horn, 2009:60). The first of these is new *Principles Governing Democratic Elections in Africa*. The second is a declaration on *Democracy, [and] Political, Economic and Corporate Governance in Africa*. The third is an *African Union Covenant on Preventing and Combating Corruption*, which the Ministerial Council of the AU agreed to (Horn, 2009:60).

Although documents such as these indicate an increased concern in Africa for the protection of human rights, a lack of the kind of knowledge and information that could be provided via human rights education is still an obstacle preventing Africans from claiming and exercising their human rights (Horn, 2009:60). African society still needs to be transformed, because it may be argued that it is impossible to make significant progress towards the realisation of human rights by only

...taking cases to treaty bodies on behalf of aggrieved persons and being sympathetic towards the fate of the marginalised, while civil society is predominantly elitist: its members come from the top echelons of urban life, and they often do not speak the vernaculars of the people they offer to represent. (Horn, 2009:61)

Thus, while Africa has succeeded in ratifying many of the large range of human rights treaties, it is still evident that vulnerable and marginalised populations, as well as society at large, and the influential judiciary, have still not embraced and internalised human rights principles. There is considerable room for the development of an African human rights culture and more general knowledge of the rights of all people (Horn, 2009:61). The people that social workers render services to are the most vulnerable

members of their society and they are the most in need of knowledge about their rights. They are, however, often prevented from having the knowledge and opportunity to exercise their rights due to the circumstances that prevail in their countries, especially widespread poverty (Malcolm, 2014:369).

If human rights education is to gain momentum in Africa, the words spoken by Baxi (1994:10) in 1994 after the drafting of the 1993 *Montreal Plan* still ring true. He emphasised that, although the *Montreal Plan* links human rights and democracy, there also needs to be an effort to acknowledge history, because it has profound consequences for the future of both human rights and human rights education globally. Baxi's (1994:10) comment is underpinned by his belief that the belligerent linkage between human rights and democracy may have appeared to many leaders, and especially to the peoples of the Global South, to be aggressively Eurocentric. His fear has proved to be realistic, as the call to decolonise human rights education shows (see Section 3.2.4).

Baxi (1994:10) recommends that the *Montreal Plan* be supplemented by notions of "historic" time, because the existing liberal democracies in the Global North developed out of the histories of people's struggles with the state and within civil societies over centuries. It is therefore inconceivable that human rights education strategies in themselves will in some way accelerate historic time for the rest of the world. Believing that it can do so thus disrupts the meaningful global drive towards the goals of human rights education (Baxi, 1994:10).

As human rights education developed alongside human rights in Africa, there is a need, as Baxi (1994:10) points out, to recognise that

...practices of power during the long dark night of the 'cold war' did not enable the former colonial powers and their allies, to contribute to the decolonized nations' capabilities to 'nurture democratic values, sustain impulses for democratization' or to promote 'peaceful' democratization of whole civil societies. Nor is the quest to locate, in the post-cold war era, the Other (the Enemy) of a solitary superpower necessarily conducive to the rapid evolution of human rights cultures across the world. (Baxi, 1994:10)

Baxi (1994:10) warns that the *Montreal Plan* "moves close to heart of contemporary darkness" when it refocuses human rights education only on its initial task of transforming civil society. This is an urgent and compelling task, both for the Global South and North, but more specifically for the North, where civil societies, while

passionately developing and nurturing cultures of human rights at home, are “indifferent to how their elected representatives may often play God abroad, especially in the South” (Baxi, 1994:10).

Indeed, human rights education in the Global South has not developed with the same momentum as in the North. In this regard, Cardenas (2005:368) refers to the UN survey of progress, based on information collected directly from governments, conducted in the Decade for Human Rights Education. The survey indicated that human rights education is most noticeable among states in Europe and the Americas, followed by the Middle East and North Africa, sub-Saharan Africa, and the Asia-Pacific region. In Africa, human rights education has focused on curriculum initiatives, particularly ones incorporating human rights concepts into local schools; by contrast, human rights education for professional groups has been fairly infrequent (Cardenas, 2005:368). The UN survey revealed that professional human rights training up to that time was most likely to be conducted by NGOs, for example, those affiliated with the Inter-African Union for Human Rights. By 2005, the main challenge related to human rights education facing the African region appeared to be obtaining technical assistance in the short term and sustained funding in the long term, while building strong regional connections among role players involved in human rights education (Cardenas, 2005:368). Because human rights education in Africa confronts systemic challenges in the region, such as illiteracy, poverty, and political instability, when African states *do* participate in human rights education, many of these actions are taken under the auspices of national human rights commissions (Cardenas, 2005:368). Horn (2009:65) mentions that the number of these human rights commissions rose from six in 1996 to 38 by 1999 – they have become the main role players in human rights education in Africa, as well as a very strong means for delivering human rights education.

There is a risk that where governments do take responsibility for education such as human rights education, they may construct it in a way that serves their own purposes. This risk is high where human rights education may be perceived as posing a considerable threat to corrupt, inefficient or non-democratic governments. Cardenas (2005:365) mentions that human rights education enables attempts at change: “[S]uccessful members of society may challenge the [S]tate openly, defying potential abusers or demanding punishment of violators and compensation for abuse”.

Although human rights commissions are primarily funded by the State, they are perceived, and supposed to be, independent. A strong network of human rights commissions and other human rights defenders and ombudspersons across Africa and globally expose human rights commissions in Africa to human rights education developments in various regions, with the potential to create a shared approach that may strengthen the universality of human rights (Horn, 2009:66).

This is crucial, especially in light of the fact that African participation in the first UN Decade for Human Rights Education (1995-2004) was not very significant: only seven of the 53 member states returned an evaluation questionnaire to the High Commissioner, and some of those reports were vague, with little information and no specifics on training programmes (Horn, 2009:67). It seemed that African governments expected intergovernmental organisations to fund human rights education projects, as responses were received from 13 NGOs, three national human rights institutions and four human rights and university institutes. In their turn, NGOs attributed the obstacles to realising human rights education in Africa to a lack of political will (Horn, 2009:67). This statement may be valid, as the commitment by governments in Africa to human rights education did not improve significantly in the second half of the Decade for Human Rights Education. Only 17 out of 50 sub-Saharan African countries reported to the High Commissioner on initiatives taken in their countries as part of the Decade for Human Rights Education, and many of these reports were outdated (Horn, 2009:68). Among the few countries to submit elaborate reports were Mozambique, Namibia and Zimbabwe. Horn (2009:68) points out that the UN does not have any instruments to measure the success of human rights education efforts. This implies that although such human rights education programmes may exist, it is difficult to assess how successful they really are. For example, Zimbabwe spent time, money and energy in setting up and implementing human rights education programmes, but the state of the country does not reflect any real impact of these programmes (Horn, 2009:68).

Another important aspect in the development of human rights education in Africa is that civil society has tended not to succeed in the delivery of human rights education programmes to marginalised groups (Mubangizi, 2015:497). Okafor (2007:269) suggests that the reason for this may be that human rights activists are part of a small elite that has a specific understanding of the human rights environment, but not

necessarily of what Okafor (2007:269) refers to as “the language of the marginalised”. This implies that these activists can identify with the life experiences of the governing elite, rather than with those of marginalised people, and are consequently unable to bridge the gap between the elite and the have-nots (Horn, 2009:69). Similarly, Ero (2014:117) comments that the UN struggles to enforce and materialise the rights in the *Universal Declaration of Human Rights*. The UN has also found the fundamental task of making human rights education available to poor communities that do not have access to such information very difficult. One may thus conclude that as long as societies in Africa remain poor, there will be a gap not only between rich and poor, but also between those who know their rights and those who do not (Ero, 2014:122). This poses a challenge for the UN, governments, NGOs and, ultimately, for social workers.

Horn (2009:70) maintains that regardless of their shortcomings, NGOs are the main role players in specialised grass-roots education, and in human rights education. It seems that civil society in Africa has performed slightly better than governments in human rights education during the first half of the decade, in the sense that NGOs’ human rights education programmes did reach most of their target groups. However, it must be acknowledged that education is not often identified as NGOs’ main focus. They prefer to focus on generic work on human rights awareness to increase support for their particular areas of interest, which seldom includes interaction with the government, although the long-term success of formal educational programmes would be difficult to sustain without government participation (Horn, 2009:70).

There is no direct link between the first Decade of Human Rights Education and the development of human rights commissions in Africa, but the commissions may be seen as performing an important role as human rights educators during that period (Horn, 2009:72). At the time of the first Decade of Human Rights Education, the treaty bodies did not indicate in their endeavours that they were prepared to make human rights education a general point in evaluating state reports. However, as Horn (2009:75) explains, human rights education cannot be left to the UN Committee on Economic, Social and Cultural Rights, because, even though the right to education is mainly the mandate of this Committee, all the treaty bodies are responsible for educating the multitudes, state officials and vulnerable societies. No treaty report can claim to be complete if it does not take into account the state of education regarding

human rights in the country. Yet, as Horn (2009:75) and Mubangizi (2015:502) indicate, governments in Africa are not expected explicitly to take up their mandate on human rights education. Therefore, human rights institutions, treaty bodies and civil society will have to take the initiative to effect change regarding human rights education in Africa.

In conclusion, Ero (2014:122) reflects on obstacles in the way of materialising human rights education in Africa:

...the challenges to HRE do not exist in a vacuum. They are immersed in overbearing structural issues which in turn are immersed in historical and socio-cultural contexts that appear determined against the establishment of the mainstreaming of rights...The potential effects of human rights once it is fully established in the sub-region, should not be forgotten.

In order to establish these potential effects of human rights, however, the “key objective – a global culture of human rights – has a long way to go in Africa” (Horn, 2009:70).

In the above discussion of the history of human rights education in Africa, there are several references to vulnerable groups and marginalised populations. These are the groups that social work services focus on, and that need to know and exercise their rights. Seeing that social workers interact with these groups, social work as a profession is very well positioned to advance human rights in Africa, provided that social workers on the continent are adequately trained in human rights (McPherson & Libal, 2019:4). As Baxi (1994:10) and Cardenas (2005:368) point out, however, human rights education in Africa has been strongly influenced by the Global North and still needs to be reframed for the African context. The next section therefore focuses on the decolonising of human rights education, which is important for designing appropriate human rights-infused social work curricula for universities in Africa.

3.2.4 Decolonising Human Rights Education

One of the pressing questions related to human rights globally is why, if all people are supposed to have human rights, and know their rights, most people do not have these rights and/or know about them (Zembylas, 2017:487). This is a flagrant contradiction – Zembylas (2017:487) mentions that lately awareness of the presence of many

contradictions in the human rights field is growing, but human rights education has failed to address these contradictions, legitimising an uncritical and narrow type of human rights discourse in education.

An important aspect of addressing these contradictions in human rights, and more specifically human rights education, is a shift towards pursuing a decolonising approach in human rights education. Zembylas (2017:487) argues that in order to achieve such an approach, it is crucial

...to examine human rights issues through a critical lens that interrogates the Eurocentric grounding of human rights universals and advances the project of re-contextualising human rights in the historical horizon of modernity/coloniality. This alternative configuration of HRE as 'critical' and 'transformative' offers pedagogical and curricular possibilities that go beyond conventional forms of HRE and create openings for pedagogical praxis along social justice lines. The quest to create these openings and possibilities is a fundamental element for decolonising the theory and pedagogical practices of human rights.

This quest to build spaces for decolonising pedagogy can transform human rights education theory and practice to a pedagogy with a less Eurocentric outlook, multiple perspectives and a pluralist as well as a universal understanding of human rights. Such an understanding can recognise the histories of coloniality, their entanglement with human rights, and the significance for social justice projects (Zembylas, 2017:487), which is also important for rights-based social work practice.

Before elaborating on aspects of decoloniality and human rights education, a description or definition is required of what a post-colonised context and decolonisation, might be. A post-colonised context is a decolonisation environment where the footprints of colonisers have been identified and their influence on oppressing local and indigenous cultures, languages, ways of being and doing have been turned around (Midgley, 2014b). Yellow Bird (2008:284) captures the core elements of a post-colonised society in the following definition of decolonisation:

Decolonization is a process that begins with the understanding that one is colonized (at whatever level that may be). It is creating and consciously using various strategies to liberate oneself from, or adapt to, or survive in oppressive conditions. It is the restoration of cultural practices, thinking, beliefs and values that were taken away or abandoned but are still relevant or necessary for survival and well-being. It is the birth and use of new ideas, thinking, technologies and lifestyles that contribute to the advancement and empowerment of Indigenous Peoples.

Some details in this definition, for example, the reference to aspects such as the restoration of cultural practices, thinking, beliefs, values and the birth of new ideas, can be linked with Zembylas's (2017:487) plea for creating openings for pedagogical praxis along social justice lines, as a central element of the human rights education decolonisation process.

The need to rediscover the histories of coloniality as part of the decolonisation of human rights education can be fruitfully met by recognising, as Baxi (1994:2) points out, that human rights cultures have in fact been created over centuries "by the praxis of victims of violations, regardless of the mode of formulation of human rights standards and instruments". He adds that the most vital source of human rights is the consciousness of the peoples of the world who have waged a continual struggle for self-determination and decolonisation. They have fought against racial discrimination, gender-based violence and discrimination, the denial of access to what they need to meet basic minimum needs, environmental degradation and devastation, "systematic 'benign neglect' of the disarticulated, disadvantaged and dispossessed (including the indigenous peoples of the Earth)". This emphasises the importance of consulting people themselves regarding their experiences of human rights violations, in order to draw on these experiences to inform a decolonised human rights education curriculum.

Al-Daraweesh and Snauwaert (2013:410) suggest five elements of a pedagogy that is reframed within a hermeneutical and critical approach to human rights and human rights education. The first element focuses on the social, cultural, political and historical nature of human rights education (historicisation). The second offers students the tools they need to comprehend the concept of human rights in context (contextualisation). The third focuses on drawing strength from the notion of multiple perspectives on human rights (multi-perspectivity). The fourth involves taking a critical stance toward human rights as they are conceptualised or interpreted locally (criticality). The fifth element recognises that human rights conceptualisations are partial and incomplete (partiality). These elements can help human rights education to become more transformative and critical. They can be supported by decolonial strategies for the project of decolonising human rights education, because this is unavoidably part of the wider task of decolonising knowledge and education (Zembylas, 2017:493).

Barreto (2012:16-21) indicates three broad strategies that have succeeded in advancing the project of decolonising human rights, maintaining that they can support human rights education to become decolonised and decolonising. The first strategy relates to the re-contextualisation of human rights education, so that different traditions of human rights, beyond European borders, are included, as well as a critical relationship with human rights universals in human rights education theory and practice. Second, a critique of critical theory and pedagogy and its enrichment with decolonial thinking and praxis needs to be initiated. In this regard, Broeck (2013:106) suggests that critical theory has to implement a *longue durée* historical approach (considering a long period during which social processes develop) that broadens its field of study to recognise modernity's entanglement with coloniality and to read history from the viewpoint of the colonised. Thirdly, Barreto (2012:23) stresses the need to adopt an ethics of emotions as an ethics of human rights and human rights education. This affective turn can be viewed as a new kind of scholarship that "offers various insights towards establishing a link between colonialism, human rights and emotions, especially in relation to how human suffering is entangled with colonialism and elicits rights-talk" (Zembylas, 2017:495).

Ihonvbere (2000, cited in Ero, 2014:119) criticises human rights educators. His critique is related to some of the strategies just mentioned. He questions the use of human rights statistics as a basis on which human rights educators build their curricula. He remarks that such curricula are often assembled in ways that divert attention from deeper structural issues in the region (Ihonvbere, 2000, cited in Ero, 2014:119). For example, a contentious issue such as human rights entrenchment in sub-Saharan Africa is only understandable in the context of pre-existing social structures, both real and normative, including history and cultural circumstances (Reuschemeyer, 2003, cited in Ero, 2014:119). His criticism emphasises the need to apply suitable strategies for decolonising human rights education and that it is a process that human rights education theorists, practitioners and social work educators should embrace.

In conclusion, it is worth noting Keet's (2012:8) remark that "an unreflexive form of HRE masquerading as its radical-productive opposite becomes dominant" if human rights education does not adopt a dynamic, self-renewing and critical orientation of human rights, and is therefore in need of critique and renewal. Such renewal should

be grounded in our ability to articulate human rights education and human rights as a critical engagement “that is neither caught up in human rights idolatry or cultism, nor is conservative and uncritical” (Keet, 2012:9). The inclusion of different notions of human rights in human rights education that challenge the Eurocentric structures and standards of the ideas of what is “human” and what “rights” are, therefore enlarges the scope of human rights education, leading to a reconfiguration of human rights education (Zembylas, 2017:491).

Human rights education in social work curricula in Africa thus need to reflect cognisance of the effect that colonialism has had on human rights education. It is vital to design and embrace a decolonised human rights education curriculum. Within the framework of decolonisation, the discussion will therefore continue by focusing on human rights education’s curricular configuration, followed by an exploration of some models applicable to human rights education.

3.2.5 Human rights education and the social work curriculum

One of the main strategies in advancing human rights education, especially in the Phase 3 (2015 to 2019) of the World Programme for Human Rights Education, is “the expansion of the presence of HRE in curricula and related training” (UNESCO, 2017:20). This section therefore presents an exploration of human rights in the social work curriculum, specifically looking at the curricula of human rights educators (UNESCO, 2017:4, 5). In the context of this study, human rights in the curriculum are interpreted in the context of higher education, specifically in social work education.

Freeman (2002:34) mentions that the *Universal Declaration of Human Rights* is “treated as a quasi-sacred text by its supporters and as a clumsy piece of bad philosophy by its critics”. Many human rights education practitioners regard the *Universal Declaration of Human Rights* as a central curricular and pedagogical text, despite the criticism it has attracted. Similarly, most NGOs, independent state agencies and governments regard the *Universal Declaration of Human Rights* as a curricular and pedagogical text as the starting point for human rights education. However, Keet (2012:7) criticises the use of these documents when he explains that “HRE has evolved into a burgeoning pedagogical formation that sources its currency from a perceived consensus on human rights universals”. Keet (2015:51) explains that “the UDHR is not only the authority on which many other declarations, principles,

guidelines, resolutions, recommendations, covenants, conventions and protocols are based”.

Studies on human rights education mainly focus on the conversion of human standards into pedagogical and educational foci, aiming to integrate human rights education into systems and practices (Keet, 2012:7). The risk posed by these studies is that, based on the apparent legitimacy of human rights education, they have “constructed HRE as a declarationist, conservative, and uncritical framework that disallows the integration of human rights critiques into the overall HRE endeavour” (Keet, 2012:7). The term “declarationist” was developed by Keet, who explains it as follows:

I coined this term to refer to the almost dogmatic belief that all human rights truths are generated and consummated within human rights instruments such as declarations, conventions and covenants. Human Rights Education, according to this understanding, focusses on transmitting the provisions in these instruments. The associated tendency is called declarationism. This term was first employed in a paper delivered at the World Conference on the Right to and Rights in Education, Netherlands (25-30 November, 2004). (Keet, 2012:22)

The argument that Keet (2012:7) poses here is that the transformative radicality of human rights should ideally be facilitated, but instead, limits are imposed on the pedagogical value of human rights education via declarationism. He therefore makes a plea “for a discourse approach to human rights that can make human rights critiques pedagogically intelligible”, thereby, renewing human rights education (Keet, 2012:7).

Regarding human rights education and the curriculum in an African context, Horn (2009:70) mentions that African governments have spent the bulk of their resources on curricular development, but that educators question the effectiveness of integrating such education into formal education. Horn (2009:70) quotes Henry (1991), who emphasises that “the historical role of education to socialise students into the existing social structure” is problematic, because students are, for instance, “taught to respect authority and to revere politicians, and not to question them”. This remark can be tied back to the discussion on decolonising human rights education under the previous heading, and to Zembylas’s (2017:495) observation that a decolonised pedagogy (and therefore a decolonised curriculum) requires the interruption of Eurocentric knowledge at the classroom level in the hope that these interventions help undermine historical distributions of power structures.

Human rights education in Africa needs to contribute to the alleviation of poverty and the reconstruction of the continent (Carrim & Keet, 2005:102). Human rights education in schools in Africa, however, is a fairly recent development, and is not found in all African countries (Carrim & Keet, 2005:102). Therefore, Carrim and Keet (2005:103) call for a “maximum infusion” of human rights in the curriculum to allow an “inclusive” approach to human rights education”. The main task remains to integrate human rights content in the curriculum, irrespective of the various critiques of key documents, and the arguments concerning which human rights content should be integrated in the curriculum and how. This process is therefore discussed in the next section.

3.2.5.1 The process of infusing human rights content into the social work curriculum

Carrim and Keet (2005:101) refer to the integration of human rights content in the curriculum as “infusion”, explaining that it can be described as a technique of curriculum design with integration as its main aim. But infusion does not equal integration. Rather, they see infusion as “a way of designing curricula so that different contents may be brought in relation to one another, disciplinary boundaries pierced or collapsed or subject areas linked to one another” (Carrim & Keet, 2005:101).

They elaborate on this process, by distinguishing between minimum infusion and maximum infusion. Maximum infusion refers to content that speaks more directly to human rights concerns and issues, such as knowledge, attitudes, skills, values and development in relation to human rights. Minimum infusion refers to instances where content indirectly or obliquely refers to human rights issues and concerns. In these instances, human rights are addressed as matters of access, and human rights are used by way of indirect reference, application and implication (Carrim & Keet, 2005:101). Where knowledge, skills, attitudes, values or development are covered separately or singularly, this would also be regarded as minimum infusion (Carrim & Keet, 2005:101). Carrim and Keet (2005:101) developed the diagram in Figure 3.1 (overleaf) to illustrate the spectrum of deliberate and holistic infusion of human rights content in the curriculum on a continuum ranging from minimum to maximum infusion.

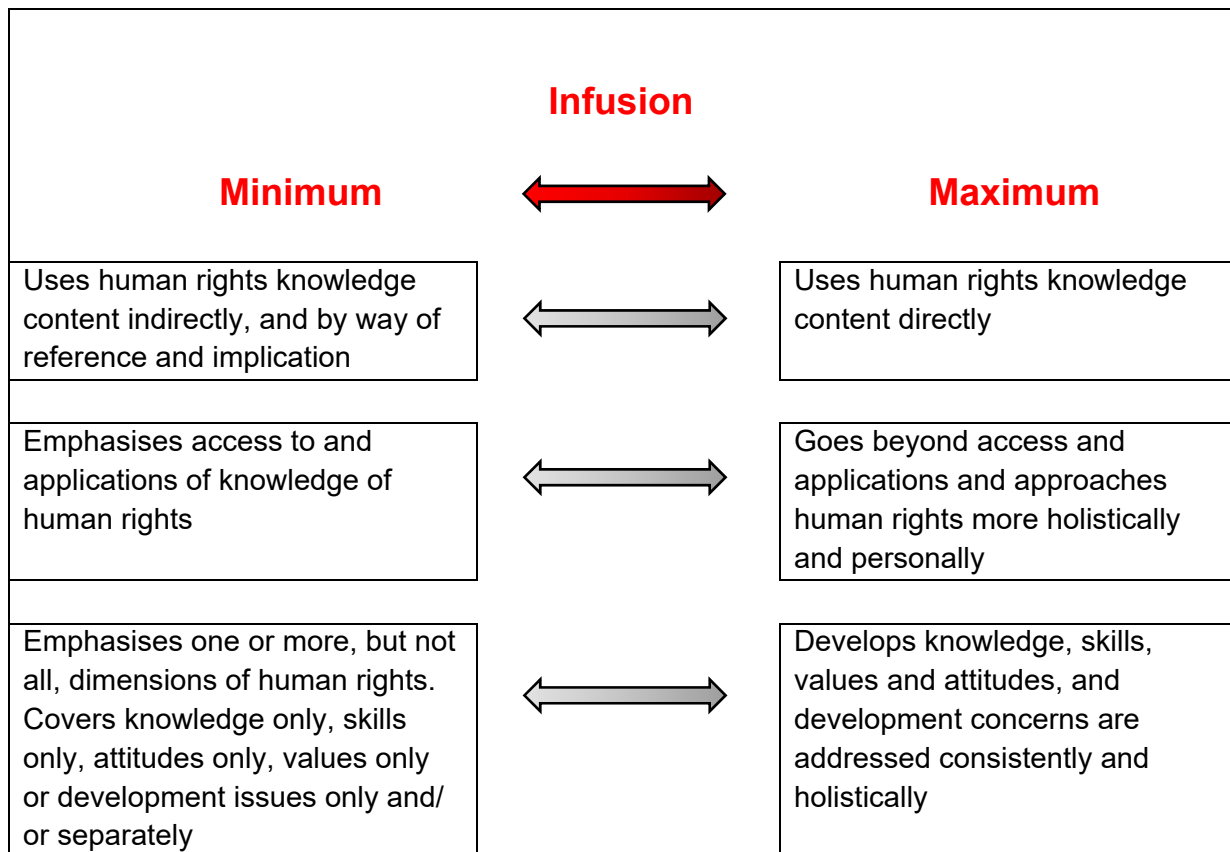


Figure 3.1: A spectrum of infusion

Source: Adapted from Carrim and Keet (2005:102)

Infusion of human rights in the curriculum can occur in three ways, according to Carrim and Keet (2005:102). First, it can be used to teach human rights knowledge – mainly as a version of “civic education”. Second, it can be used to focus on those skills and attitudes that might lead to a positive development and appreciation of human rights. Finally, it can look at the values that underpin human rights.

Besides the ways of infusing human rights into the curriculum mentioned above, there are various approaches to human rights education that can shape curriculum construction. They include a focus on citizenship, peace, democracy, the environment and anti-discrimination (Carrim & Keet, 2005:103). These approaches are not mutually exclusive, but should be used inclusively as a holistic approach to human rights education. Tibbitts (2015:10) mentions that approaches to human rights education should also take account of themes such as global citizenship education, education for mutual respect and understanding, peace education, education for sustainable development and intercultural/multicultural education. These themes “can be viewed as interconnected in their educational aims and approaches, and are

essential within education systems in order to prepare young people to be active, responsible and caring participants in their communities, as well as at national and global levels” (Tibbitts, 2015:10).

Cardenas (2005:367) explains that human rights education can be promoted at a state level, by encouraging research and the study of human rights issues and curriculum development, focusing on specific target groups and activities. Such activities and target groups are summarised by Cardenas (2005:367) in Table 3.1 (quoted verbatim) and should be considered in developing human rights-infused social work curricula.

Table 3.1: Human rights education: an overview

Curricular development
<ul style="list-style-type: none"> • Assess the extent and effectiveness of human rights education
<ul style="list-style-type: none"> • Incorporate human rights issues and methods into all levels of education
<ul style="list-style-type: none"> • Prepare training materials for human rights education
<ul style="list-style-type: none"> • Organize student competitions (e.g., human rights essays and posters)
Professional training
Educators
<ul style="list-style-type: none"> • Foster networks of educators (locally, regionally, and globally)
<ul style="list-style-type: none"> • Incorporate human rights education into teacher training colleges
<ul style="list-style-type: none"> • Hold human rights seminars and workshops for educators
<ul style="list-style-type: none"> • Create resource centers and specialized libraries
<ul style="list-style-type: none"> • Promote human rights methodologies (i.e., emphasizing participation, empowerment, etc.)
Other target groups: <i>police personnel, armed forces and members of paramilitary groups, prison officials, lawyers, prosecutors, judges, foreign service personnel, NGOs, health officials, immigration workers, journalists, trade union leaders, parliamentarians, etc.</i>
Research
<ul style="list-style-type: none"> • Encourage human rights research
<ul style="list-style-type: none"> • Support human rights publications
<ul style="list-style-type: none"> • Arrange human rights internships for graduate students
<ul style="list-style-type: none"> • Translate human rights materials from foreign languages
Informal education
<ul style="list-style-type: none"> • Increase broad awareness through public campaigns; incorporate human rights into art, radio programming and other media; sponsor Human Rights Day events
<ul style="list-style-type: none"> • Conduct workshops and seminars for vulnerable groups
<ul style="list-style-type: none"> • Disseminate human rights materials broadly

Source: Cardenas (2005:367)

The human rights education overview presented in the table above demonstrates the broad spectrum of aspects that should be covered in a curriculum related to human rights education for any group in society, which is equally relevant for higher education. It is important for social work education to assess the extent and effectiveness of human rights education in an existing curriculum. It is also useful to hold human rights seminars and workshops for educators, to promote human rights methodologies related to rights-based social work practice and to encourage and promote human rights research and publications (Henry, 2015:112). The core of such an approach is to teach students how to engage in rights-based social work practice (Henry, 2015:112).

In order to build a solid human rights-infused social work curriculum, it is important to understand how formal human rights documents can be included in the curriculum. A summary of such formal human rights documents, with specific links to human rights education, is therefore presented below.

3.2.5.2 Formal documents linked with human rights education

Provisions on human rights education have been included in various international instruments and documents. This inclusion highlights the increasing consensus of the international community regarding the fundamental contribution of human rights education towards the realisation of human rights (UNESCO, 2017:14). Below is a list of documents that explicitly allows for the advancement of human rights education:

...the Universal Declaration of Human Rights (art. 26); the International Convention on the Elimination of all Forms of Racial Discrimination (art. 7); the International Covenant on Economic, Social and Cultural Rights (art 13); the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (art 10); the Convention on the Elimination of All Forms of Discrimination Against Women (art. 10); the Convention on the Rights of the Child (art. 29); the International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (art. 33); the Convention on the Rights of Persons with Disabilities (arts. 4 and 8); the Vienna Declaration and Programme of Action (Part I, paras. 33-34; Part II, paras. 78-82); the Programme of Action of the International Conference on Population and Development (paras. 7.3 and 7.37); the Durban Declaration and Programme of Action (Declaration, paras. 95-97; Programme of Action, paras. 129-139) and the outcome document of the Durban Review Conference (paras. 22 and 107); and the 2005 World Summit Outcome (para. 131). (UNESCO, 2017:14).

Keet (2015:52) mentions that the relationship between human rights education and international human rights instruments can be regarded as “commonplace and the most dominant”. He claims, however, that “this relationship is hubristic since human rights universals, through diplomatic consensus, call for their own legitimacy to be entrenched through HRE. This relationship has been forged ever since the instructional formulation of the preamble to the UDHR” (Keet, 2015:52). The Preamble states:

The General Assembly proclaims this Universal Declaration of Human Rights... to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms. (UN, 1948)

In Article 26 of the *Universal Declaration of Human Rights*, the following specific aims of education are outlined:

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding among all the nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. (UN, 1948)

There is a clear link between formal human rights documents and a human rights education curriculum. Notwithstanding, it is important to heed Keet’s (2015:52) warning that such curricula can become “declarationist constructions of HRE” that view the *Universal Declaration of Human Rights* as a pre-packaged curriculum framework with the various international covenants and successive instruments as “predefined syllabi, as if these diplomatic outcomes have been designed for pedagogical purposes” (Keet, 2015:52).

It has been argued that human rights should be deliberately infused in the social work curriculum to ensure that social work students are able to engage in rights-based social work practice, but it is vital to consider the specifics of how this infusion can be achieved. In the next section, this process is explored further by discussing models and approaches that can be used to integrate and/or infuse human rights into the social work curriculum.

3.2.6 Models and approaches of human rights education relevant to social work

The development of models and approaches for human rights education, which may also be relevant for social work education, is an evolving process that must be considered in the broader context of the pedagogy of human rights education. This pedagogy, similar to that of other socio-cultural constructions, reflects a history of successes, failures, tensions, accomplishments, conflicts and contradictions (Magendzo, 2005:138). This pedagogy has been constructed from central theoretical frameworks and discussions, seminars and workshops with teachers, activists and grassroots educators, spanning several years (Magendzo, 2005:138). Important pedagogical principles, including the various models, were gradually identified as an outcome of the process of the development of these experiences (Magendzo, 2005:138).

The body of literature on human rights education reflects substantial scholarly discussion on approaches and proposed models for human rights education. The most prominent work in this area was done by Tibbitts (2002, 2017), whose work is therefore presented here, as well as complementary contributions by Bajaj (2011).

In 2002 Tibbitts published three models for grouping human rights education practice in both the formal and non-formal education sectors, described as Values and Awareness, Accountability and Transformation (Tibbitts, 2017:1). These models of human rights education are infused with an understanding of educational programming, learning theory and social change, and are organised by applying grounded theory about learner goals, target groups and other practical elements of educational programming, from a practitioner's point of view. At the same time, these models are linked with praxis and strategies for social change (Tibbitts, 2017:1). In 2017, Tibbitts revised these models, incorporating her scholarship, documentation and observation of practice across an array of teaching and learning settings globally, including her own. The three models are briefly discussed and then summarised in Table 3.2 (Tibbitts, 2017:12-18).

3.2.6.1 Model 1: Values and awareness – the socialisation model

In this approach, a fragmented and incomplete approach to human rights education is reflected, “as analysed through the UN definition ‘about’ ‘through’ and ‘for’” (Tibbitts, 2017:12). The infusion of critical standpoints or any explicit goal to advance agency in the learner or social transformation is not easily detectable. This model implies that human rights content and values can be learned, thereby offering superficial exposure to the field of human rights, which implies that it may be experienced as carrying ideological content (Tibbitts, 2017:12). This model is well known in schools, and is common in higher education. Themes such as human rights theory and the founding of the UN may be included in the curriculum and integrated in official learning resources. Human rights education themes and/or topics are often integrated in a “descriptive manner within carrier subjects, such as World History, Social Studies, or Citizenship Education” (Tibbitts, 2017:13).

A significant challenge for this model is to find ways in which human rights educators can avoid the “banking” model of education which Freire (1968) cautioned against, because in this model, human rights are not explicitly linked with calls for social change, or as an analytical framework. Instead, the lessons presented from the perspective of this model often do not incorporate “a critical perspective of one’s own society, the nature of power/authority, and the human rights system itself” (Tibbitts, 2017:13). For instance, participatory exercises might be introduced to discuss human rights topics, but with the intention to promote the learning of human rights concepts, without including their application to the daily lives of students. Therefore, students’ awareness of their own rights may be a mere by-product of this approach, since the way the topic is presented does not foster practices that challenge power structures or the political system (Tibbitts, 2017:13).

Where the Values and Awareness-Socialization Model is applied, there may be a strong emphasis on values such as equality and respect for others in the human rights education programmes in some educational settings. Human rights education is associated with socialisation towards pro-social behaviour in this model, which highlights one of the numerous problematic areas of human rights in educational settings, namely, that values can be detached from the fuller body of individual rights, critical reflection, international norms and legal standards, and from taking action.

Furthermore, core human rights values, such as participation and non-discrimination, can be claimed by other values systems as well, not taking into account that the uniqueness of human rights education lies in its linking of such values with the problematising of state-citizen relations, the question of justice and government accountability (Tibbitts, 2017:13).

Essentially, where this model is applied, the strategy for reducing human rights violations is passive, because human rights education programmes are not directly linked with the objective of getting students to engage in human rights activism or social change. The model thus merely serves as a “primer” for other human rights education efforts, based on its “validation of the human rights discourse, concern for those suffering from human rights violations and foundational knowledge about the international human rights system” (Tibbitts, 2017:14). Tibbitts (2017:19) warns that if this model is implemented in isolation, rather than as a first step towards more complete human rights education, it is “a problematic model within HRE practices”.

3.2.6.2 Model 2: Accountability – the professional development model

According to Tibbitts (2017:14),

[i]n this model, HRE is carried out with the explicit aim to develop the motivation and capacities of members of professional groups to fulfil their responsibilities in ways that are consistent with human rights values (i.e., do not violate human rights) and/or that actively promote the application of human rights norms in codes of conduct, professional standards and local laws. For this reason, the model is named the Accountability Model, though I have extended this title to include Professional Development, in order to make this approach clearer.

The skills orientation of this model implies that it involves focusing attention intensively on teaching and learning processes that are successful with adult learners. It is interested in participatory engagement strategies, and includes strategies that foster capacity-development in areas relevant to the professional roles and responsibilities of the student. From the perspective of increased capacities, this approach can consequently be directly associated with the principle of intrinsic empowerment (Tibbitts, 2017:15).

The assumption under this model is that students are already directly or indirectly associated with the promise of human rights via their professional roles. Here human rights education focuses on “the ways in which professional responsibilities involve

either (a) directly monitoring human rights violations and advocating with the necessary authorities; or (b) taking special care to protect the rights of people (especially vulnerable populations) for which they have some responsibility” (Tibbitts, 2017:15). The nature of capacity development is specific to the target audience, in which Tibbitts (2017:15) distinguishes four types of professional groups, namely professional groups (e.g. social workers, law enforcement officials, civil servants, health workers), lawyers, secular and religious community leaders, and journalists and educators.

The model assumes that all educational programming focuses on students’ being directly involved in the protection of group and on individual rights, but the specific content, skills and applications for human rights education need to be customised for each profession or discipline, in line with the professional culture and violations that have occurred in the local environment (Tibbitts, 2017:15,16).

Human rights education developed for professional groups can be structured either through pre-service courses or carried out once these professionals are working. The training may be provided in training academies or via higher education institutions. It is assumed that when such training is conducted by people with the same professional background as those that they are training, they will have a better understanding of the conditions under which people are working, enabling the trainers to construct the human rights education in a practical, applied and compassionate manner (Tibbitts, 2017:16). For example, human rights education carried out with social workers is most effective when it is presented by social workers who are knowledgeable and trained in the field of human rights.

An important question by this model is “where the HRE lies in relation to other standards or measures of accountability in relation to the application of HRE to the behavior of these professional groups” (Tibbitts, 2017:16). Is the human rights education aligned with any revisions in professional standards or codes of conduct? What is the level of accountability in relation to how well members of these groups will uphold human rights (for example, by helping members of the public to file complaints, by means of disciplinary procedures, internal monitoring and/or the presence of an active national human rights institution)? (Tibbitts, 2017:16).

A central focus on the student as a human being is of primary importance when offering human rights education to professionals, who might sometimes technically be viewed as perpetrators themselves. This implies understanding, in a way that cuts across all human rights education programmes, that each student brings his or her own unique experiences and values, vulnerabilities and aspirations to human rights education. Professionals must therefore be seen as individuals first, and then as a social worker, teacher, or any other professional. Honesty and criticality are essential for enabling contact with human rights education. For this reason, human rights education programming in the Accountability-Professional Development Model can appeal to the personal value systems of students, which “can lead to intrinsic empowerment and activism extending beyond the prescribed roles of the professional, though this is not the aim of this model” (Tibbitts, 2017:16).

3.2.6.3 Model 3: The activism-transformation model

The explicit aim of human rights education programming categorised under the activism-transformation model is to facilitate human rights activism and social change. A characteristic of such programming is that it is typically voluntary and not formal; it is carried out by civil society organisations concerned with marginalised groups, youth, community development and the training of human rights workers (Tibbitts, 2017:17).

In this approach, human rights education focuses on the internationalisation of human rights values and critical perspectives. This may lead students to apply the human rights lens significantly in their own lives. For example, they may exhibit new behaviour in their personal sphere (for instance, by addressing unequal relations in the family), as well as in the public sphere (for example, by affiliating with a human rights NGO or participating in campaigns). This implies that the strategy for reducing human rights violations is personal and immediate on the one hand, and collective, public and long-term on the other hand (Tibbitts, 2017:17).

Teaching and learning processes aligned with this model adopt methodologies of participation and empowerment, as well as transformation by integrating a critical pedagogy in the human rights education programme’s goals. These types of human rights education programming include a critical position towards aspects of one’s own

society, the nature of authority and power, and even the human rights system itself (Tibbitts, 2017:7).

The kinds of human rights education programmes that fall under the activism-transformation model include ones that focus exclusively on activism, for instance, the training of human rights workers, which can be seen as representing a form of instrumental empowerment. Other programming in line with this model is specifically geared towards marginalised groups, such as migrants and refugees, women, minority groups exposed to systematic discrimination, people with disabilities and the extreme poor (Tibbitts, 2017:17,18).

Students coming from any such marginalised groups may have experienced human rights violations and internalised oppression on a personal level. Hence, an “immediate aim of HRE is healing, intrinsic empowerment and personal transformation as demonstrated through increased self-confidence and capacity for taking action to reduce human rights violations that are being personally experienced” (Tibbitts, 2017:1). Students with heightened critical consciousness can be enabled to take action in their personal domain and also to engage in human rights activism, as well as long-term social change efforts (Tibbitts, 2017:18).

Youth development and community development are also part of the activism-transformation model. In such contexts, human rights education serves as one component of a wider strategy of leadership and capacity development. The common goal of these programmes is encouraging students to take action to reduce human rights violations. Tibbitts (2017:18) reports some evidence that communities have used some of these programmes, based on the critical human rights education framework, to review local conditions and organise themselves to initiate change (Tibbitts, 2017:18).

Civil society organisations almost always carry out informal human rights education. They are explicitly concerned with the critical framework of human rights. Combining this framework with voluntary participation creates ideal circumstances for fostering activism, especially, activism driven by the interests and goals of the students. Self-selection to take advantage of human rights education opportunities suggests a pre-existing alignment of personal values with the human rights message. Voluntary

involvement is thus indicative of the potential for the internalisation of human rights norms and their application in ways that are personally meaningful (Tibbitts, 2017:18).

In essence, Tibbitts's (2017:19) three models hold out the hope that in future human rights education may move away methodologically from didactic approaches to approaches that promote transformation and empowerment, and will stay closely connected to critical pedagogy, whence it originated. The key features of Tibbitts's (2017) revised human rights education models are summarised in Table 3.2, below.

Table 3.2: Key features of revised human rights education models

MODEL	Values and Awareness – Socialisation	Accountability – Professional Development	Activism – Transformation
FEATURES			
Sponsors	Typically government agencies or authorities	Both government agencies and civil society organisations, sometimes in partnership	Typically sponsored by civil society organisations
Kind of learner participation	Usually involuntary	Both voluntary and involuntary	Usually voluntary
Education sector	Usually in the formal education sector	Both formal (pre-service) and non- formal (in-service) sectors	Usually in the non-formal education sector, including youth and community development
Common target audiences	Students, sometimes the general public	Law enforcement officials, lawyers and judges, civil servants, health and social workers, educators, journalists, religious leaders	Marginalized populations, youth
Incorporation of critical stance	Non-critical stance	Critical view of one's professional role in relation to prevention of HR violations	Critical stance towards one's society or local environment, the nature of power, the human rights system itself
Orientation	Transmission of information	Development of capacities related to work roles and responsibilities	Personal transformation, human rights activism, social change
Key content	General human rights theory, history and content, with some attention to learner's rights	HR content relevant for group, with links to national protection systems and professional codes of conduct	HR content relevant for learner, with strong focus on learner's rights and contemporary, local human rights violations
Treatment of human rights norms & standards	General treatment, with reference of norms to	Selected as relevant for professional group; may	Selected as relevant for the learners, with strong

MODEL	Values and Awareness – Socialisation	Accountability – Professional Development	Activism – Transformation
FEATURES			
	promote positive social behaviour	include appeal to personal value systems	appeal to personal value systems
Teaching and learning strategies	Didactic to participatory	Participatory to instrumentally empowering	Instrumentally to intrinsically empowering or transformational
Strategy for reducing human rights violations	Passive: socialization and legitimization of human rights discourse	Active – agency: application of human rights values & standards within one’s professional role	Active – transformational: integration within one’s analytical framework, taking action to reduce violations in both private and public domains, participation in collective action and creation of social change agents

Source: Adapted from Tibbitts (2017:22)

Bajaj (2011:481) explains that human rights education models may be organised around principles of global citizenship, coexistence, and transformative action. She proposes that the strength of human rights education lies in its flexibility and adaptability.

While the models outlined by Tibbitts (see above) offer a universal vision for human rights education across various contexts, Bajaj (2011:486) points out that some scholars have distinguished human rights education by location. For example, studies have shown that different societies adopt different human rights education approaches. Bajaj (2011:486) cites Norma Tarrow, for example, who argues that human rights education content can differ in “‘first’, ‘second/socialist’, and ‘third’ world contexts based on emphases on individual versus collective rights”. Based on context and the perspective of the institution offering human rights education, different types of rights are emphasised, as Figure 3.2, overleaf, shows. This visual representation was constructed by Flowers *et al.* (2007, reprinted in Bajaj, 2011:487). The “emphases include ‘survival’ or economic/social rights, civil and political rights, activist-oriented education, and moral education that views human rights as part of ‘natural law’” (Bajaj, 2011:486). The differences in content are identified by these scholars on the basis of national context, but it is important to note that human rights

education is affiliated with different constituencies within different nations and may differ even across nation-states (Bajaj, 2011:487).

The different forms of education emphasised across these contexts have been conceptualised by various scholars, as summarised by Bajaj (2011:487). Thus, Figure 3.2, according to Bajaj (2011:487),

offers a view of the over-arching values of HRE (assumed to be common for all programmes), types of educational programmes, and the generations of human rights (a concept that has been critiqued by scholars in the field of human rights law, but that is still widely utilized).

The division among generations of human rights echoes the differentiations between countries with different political orientations and income levels.

The diagram conceptualises the variety of ways in which human rights education is practised, based on location, ideology, and desired outcomes (Bajaj, 2011:487). The extent to which the holistic and comprehensive perspective of human rights education represented in Figure 3.2 (overleaf) is assimilated and implemented in curricula and programmes is unclear.

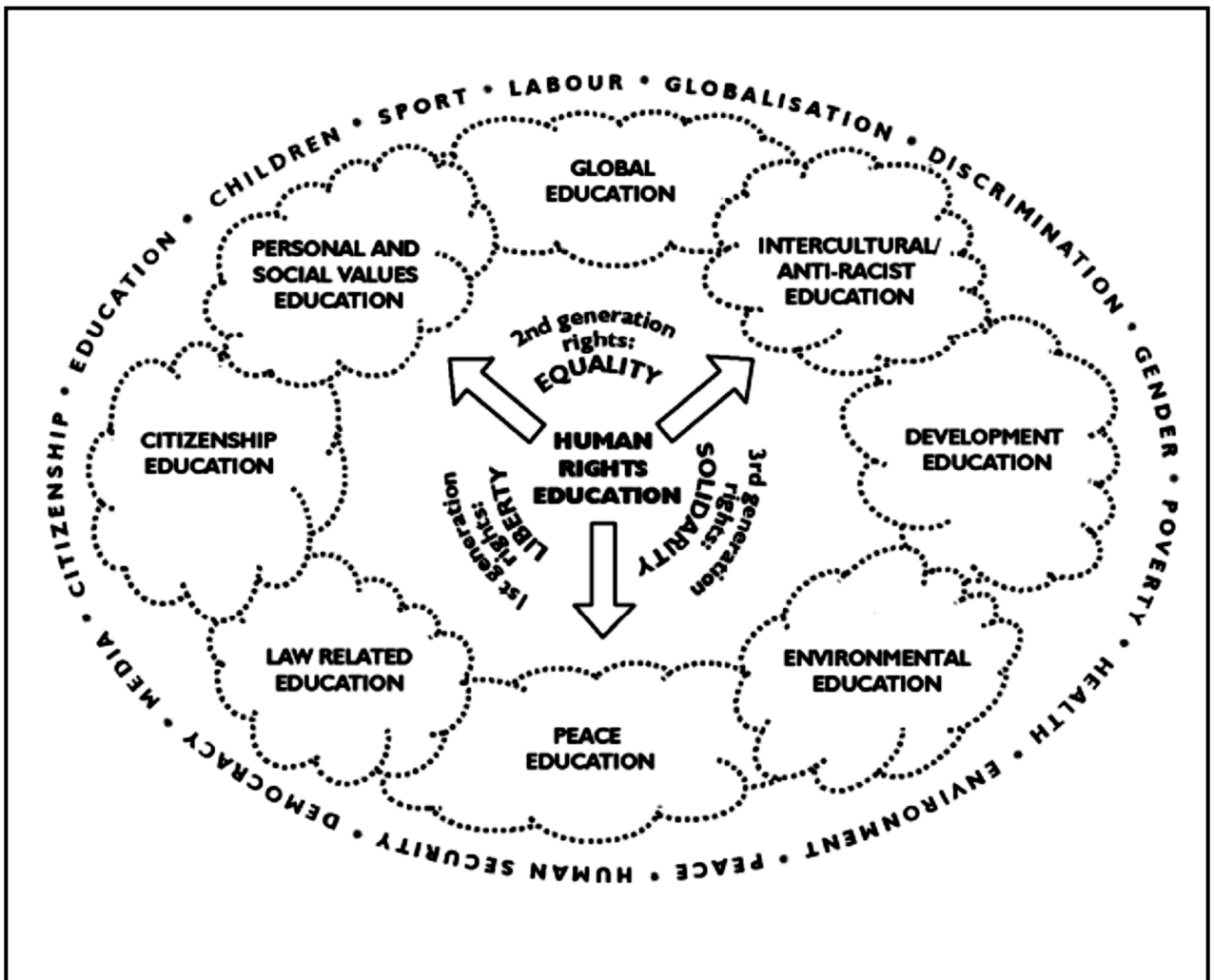


Figure 3.2: Types of human rights education

Source: Flowers *et al.* (2007, reprinted in Bajaj, 2011:487)

Bajaj (2011:491) presents another summary of human rights education that reflects its differentiated ideological orientations in Table 3.3, elaborating on the above diagram of the types of human rights education. Bajaj’s (2011:491) table distinguishes between three distinct types or forms of human rights education, which are not mutually exclusive. Instead the table “offers a way to conceptualize the primary reason for the introduction of human rights education, since it generally responds to some perceived need in a particular educational system, program, or school” (Bajaj, 2011:489). Although the goals and objectives of human rights education can reflect aspects of any of the three approaches represented in this model, Bajaj (2011:489) argues that the ideological orientations of most human rights education initiatives are commonly rooted in one of the following three categories: “(1) HRE for Global

Citizenship; (2) HRE for Coexistence; or (3) HRE for Transformative Action”. Bajaj (2017:489) also refers to Dembour’s (2010) distinction between four schools of human rights scholars (already discussed in Section 2.3.3.3.2 of this thesis), which she believes provides a useful insight into how human rights education may be comprehended differentially, in the sense that “‘protest’ scholars may be more likely to align with HRE for Transformative Action, [whereas] ‘deliberative’ and ‘natural’ scholars may be more inclined towards HRE for Global Citizenship”.

The aim of “HRE for Global Citizenship” is to offer students membership to an international community by fostering skills and knowledge associated with universal standards and values. The focus of “HRE for Coexistence” is the inter-personal and inter-group facets of rights, and normally this strategy is used where conflict emerges from ethnic or civil strife, but not from absolute deprivation. Thirdly, “HRE for Transformative Action” ordinarily involves students who are marginalised from political and economic power and for whom human rights education represents a considerable process of comprehending their own realities. This approach is linked to Paulo Freire’s critical consciousness development process “and what Meintjes terms a ‘critical human rights consciousness’” (Bajaj, 2011:490).

In Table 3.3 (overleaf), Bajaj (2011:491) thus outlines various ideological approaches to human rights education, representing different forms of human rights education that approach content, pedagogy and action in unique ways. These categories are all equally valuable, and the arrangement of the table is merely used as a way to arrange the orientations in such a way as to enable the reader to understand the vision, methodology, and approach of each of these orientations better, which contribute to social change.

Table 3.3: Differentiated ideological orientations of human rights education

Model	Content	Level of Affiliation	Underlying Ideology	Desired Outcome
HRE for global citizenship	<ul style="list-style-type: none"> • Information on International Covenants Norms/Standards • HR as diplomacy and international relations • Emphasis on Civil and Political Rights 	<ul style="list-style-type: none"> • Nation-States • Inter-governmental Agencies • Learners may have relatively privileged social position 	Human rights as new global political order	International Awareness + Interdependence
HRE for Coexistence	<ul style="list-style-type: none"> • Information on Pluralism and Diversity • Conflict Resolution Techniques • HR as 'learning to live together' • Emphasizes Right to Equality and freedom from Discrimination 	<ul style="list-style-type: none"> • *Group • Multi-Ethnic Nation-State • Post-conflict settings • Learners may possess unequal social positions/ privilege 	Human rights as healing and reconciliation	Membership in International Community Inter-group contact + Mutual Understanding
HRE for Transformative Action	<ul style="list-style-type: none"> • Historic and ongoing violations discussed • People's movements as part of Human rights struggles • Emphasis on instances of social inequality & discrimination • Economic and Social Rights • HRE as a critique of power & unequal power relations (local, national, global) 	<ul style="list-style-type: none"> • Learners may face exclusion/ rights abuses/ extreme poverty • Critical consciousness and agency for marginalized learners • For more privileged learners, solidarity with marginalized peoples across the globe 	HRE as radical politics of inclusion and social justice	Social Cohesion Activism + Participation
Social Change				

Source: Bajaj (2011:491)

From this section on models and approaches to human rights education it is evident that certain theoretical and practical underpinnings of the learning process are

associated with human rights education that need to be considered when studying human rights education and human rights education for social work education (Nazzari, McAdams & Roy, 2005:171). Human rights education includes the exploration of human rights principles and instruments, while promoting inquiry and critical reflection. Human rights education ultimately “inspires people to take control of their own lives and the decisions that affect their lives” (Nazzari *et al.*, 2005:172).

3.2.7 Summary

As has been mentioned at the beginning of this section on human rights education, this is an independent field of study with its own unique history, goals, underlying approaches, models and strategies. The importance of the exploration of human rights education for this study is the clarification of what it can offer to engage students in the understanding and practice of human rights in social work education. Next, human rights education in social work education is discussed in the broader context of social work education, including the history, conceptualisation and pedagogy of social work education.

3.3 Social work education

As already indicated in Section 2.3.2.2, social work education developed alongside the profession itself, but has its own unique characteristics, and these are highlighted in this section. The discussion commences with an attempt to define social work education, followed by its history and progress. As in the discussion on human rights and social work, the development of social work education is explored from both a Western and an African perspective. Social work pedagogy, focusing briefly on curricula, teaching philosophies and teaching methodologies, is included. The discussion ends with a reflection on human rights education in social work.

This exploration of social work education is inspired by the premise expressed in the report *Learning to live together: Council of Europe Report on the state of citizenship and Human Rights Education in Europe* (Council of Europe, 2017:41):

Education must be more than transmitting information and knowledge. It must be about learning to live in a world under pressure and advancing new forms of cultural literacy on the basis of respect and equal dignity. It must be about connecting the dots between the social, economic and environmental dimensions of sustainable development.

Social work education should reflect these words, as the aim of educating future social workers must include making students aware of the dots that need to be connected, as suggested above, while they work in environments that are increasingly demanding.

3.3.1 Social work education defined

There are few clear and precise definitions of social work education in the literature. One reason for this may be that, as Lishman (2012:7) asserts, social work education and social work are exceptionally complex, partly due to their political nature. Moreover, Lishman (2012:7) argues that social work education is relatively under-researched in any empirical and comprehensive way. The much-disputed, fluctuating definitions of social work and their continuing “modernisation”, are another problem and contribute to this state of affairs (Lishman, 2012:7).

The IFSW and IASSW’s (2014) *International Definition of the Social Work Profession*, referred to earlier in the thesis, and the *Global Standards for Social Work Education and Training* (IASSW & IFSW, 2004), which describes the profession and some standards of social work education, are arguably the closest that the literature has come to a definition or description of social work education.

Barker (2014:402) attempts a specific definition of social work education, describing social work education as

[t]he formal training and subsequent experience that prepare social workers for their professional roles. The formal training takes place primarily in accredited colleges and universities at the *baccalaureate social work* (bachelor’s degree in social work) level and in accredited professional schools of social work in *MSW*, *DSW*, PhD, and other *doctoral programmes*. Social work education includes extensive classroom activity and direct supervised work with clients (*field placement*). Social workers do not consider their education to be completed only because they have acquired their degrees. On graduation, most social workers provide services under *supervision* of more experienced colleagues and then take additional formal courses (*continuing education*). (Barker’s emphases)

Hoffman (2011:107) provides an overview of how social work education has developed, mainly in the United States of America, but acknowledges that social work education grew immensely worldwide from 2001 to 2011. Hoffman (2011:107) concludes that current trends in social work education have expanded to include distance education as a way of delivering teaching, but points out that there is a call

for greater accountability from social work programmes and accrediting bodies, and for efforts in the direction of unification in social work professional organisations.

Another facet of social work education worth mentioning is the view that social work has its own signature pedagogy, which can be “understood to be an essential educational preparation and to inculcate distinctive habits of thinking” (Shulman, 2005:22). A signature pedagogy is “pervasive, routine and habitual” (Shulman, 2005:22). The purpose of such a pedagogy is to prepare aspirant professionals to appreciate, recognise and learn from ambiguous and inherently complex situations; to contemplate, act, perform and think with integrity (Boitel & Fromm, 2014:609). Because social work as a profession shares these values, it is fitting for social work to acknowledge the features of field education as its own signature pedagogy (Boitel & Fromm, 2014:609). When one attempts to define social work education, the uniqueness of social work field education emerges as a distinctive feature.

A final aspect of the ongoing quest to define social work education is the influence that cultural and political contexts have on social work education. Guzzetta (2008:462) points out that the “truism that all education takes place within a cultural context and that each culture determines many vital aspects of education” also applies to social work education. A second truism that Guzzetta (2008:462) identifies is the emergence of teaching traditions from historical circumstances that influenced and shaped social work education. Another decisive factor in how social work education is structured is the response of education to political changes, along with the relationships between social work and other older, more established professions (Guzzetta, 2008:462). In some schools of social work, “current political issues seem to form the central focus of the teaching method, with a goal of providing students with preparation to deal effectively with political change and to overcome political obstacles to provision of social services” (Guzzetta, 2008:462). Social work education may consequently be regarded in a different way in developing countries from the way it is seen in industrial countries, possibly with the assumption that social work’s status depends on whether or not education for social work is considered a legitimate university area of study (Guzzetta, 2008:461).

As far back as 1978, Katherine Kendall (1978:46) called for a common understanding between countries regarding the educational basis of social work education, because

several countries have unique patterns and traditions of education. She explains that all schools of social work will not answer questions such as under whose auspices these schools operate, how they are organised, or the academic level at which social work teaching should be conducted and other educational issues in the same way (Kendall, 1978:46). She does not think that all schools of social work should necessarily have the same educational practices, but she argues that the following is important.

The educational framework within which the content is used and the way in which the content is organised and presented remain matters for national decision in accordance with prevailing conceptions of education. Our task at the international level is to arrive at a common understanding of the educational base which should support the professional practice of social work everywhere. Social work is both an art and a science in human and social relations. This assumes a body of knowledge which can be absorbed in a formal course of study and a set of skills which can be acquired through an educational experience. Because our concern is with professional education, we must also assume that a code of ethics and appropriate attitudes should be communicated in the educational process. (Kendall, 1978:46, 47)

Social work education can be defined broadly as the training of social workers at an undergraduate and postgraduate level, but Kendall (1978:46,47) concludes that, in a specific pedagogical context, the actual construction and execution of social work education programmes are influenced by a multitude of factors. These pertain to the specific training institution, but also to the existence of professional training standards and the socio-political and economic contexts of specific countries. The uniqueness of the profession is therefore echoed by the unique approaches to social work education adopted worldwide. Despite similarities and differences, social work education has its own history, which affects how it is practised today, both in the West and in Africa. This is the focus of the next section.

3.3.2 *The history of social work education*

This section must be read with the history of human rights in social work (see Section 2.3.2), because the history of social work, human rights in social work and social work education are interwoven; they differ primarily in their main focus areas.

The main focus in this section is the development of social work education in the West and Africa, although the history of social work education can be traced in Europe, the United States, Latin America, Asia and Africa (Hokenstad, 2011:489-490). The

reason for this selective focus is the strong colonial influence from Europe and the United States on social work and social work education in Africa. However, brief references are made to the evolution of social work education in other parts of the world in order to paint a more complete picture of the landmark events of the development of social work education worldwide.

According to Lorenz (2007:599), the social work profession has made few attempts to conduct serious research into the history of social work education, especially in Africa. Some active research networks have been established in central and Eastern Europe, uncovering enormously valuable material on the forms of intervention and the social professions in these regions (Lorenz, 2007:599), but similar research networks have not yet been created for a parallel research project in Africa. Lorenz (2007:601) emphasises the importance of tracing the history of social work education – he points out the importance of realising that “social work practices are deeply embedded in historical and cultural habits from which we cannot detach ourselves at will. Nor does it mean that we simply study how our forebears did social work and continue doing what they did”. In order for social work to maintain its mandate, he urges the profession to develop and practise its skills and methods “with a sense of historical responsibility and sensitivity, taking a critical position on the lifeworld processes which constitute all social relations” (Lorenz, 2007:601).

Lorenz (2007:601) refers to the process of taking such critical position, embedded in “historical responsibility and sensitivity” as “practising history”. This requires a dual sensitivity from social workers and educators, who need to position themselves professionally in a historical context, while also giving their interventions a historical dimension. In this way, “doing history means negotiating diversity, understanding the other as a different person with a different history, practising our core skills in social work as hermeneutic skills” (Lorenz, 2007:601). The importance and value of the history of social work education, with its human rights grounding, for both the profession and educating future social workers, is discussed below.

3.3.2.1 The history of social work education in the United States, Europe, Latin America and Asia

Before the 19th century, education for social workers was conducted on an informal basis. During the early years, fellow workers provided training to social workers, case

workers and family visitors. An apprenticeship model was thus used to educate social workers. This model implied that current social workers taught new social workers the skills they needed to perform the basic job requirements and functions. As the field grew, this model could not keep up with new developments and the ever-broadening range of activities and roles, and this informal mode was gradually replaced by more formal training programmes (Hoffman, 2011:108).

By the end of the 19th century, social reformers in North America and Europe were working towards remodelling charity as a form of scientific philanthropy. Great strides in social work education can be traced to this period (Hokenstad, 2011:489). Changes included the emergence of a more scientific base for charity work, drawing on knowledge gained from the emerging behavioural and social sciences. Formal training programmes were established. Courses were instituted for agency staff working with poor people, for example, using a combination of summer courses with field work (Hokenstad, 2011:489). During the 1890s, Britain broke new ground with lectures and practical work connected to the activities of the Charity Organisation Society (COS) and the Women's University Settlement in London (Hokenstad, 2011:489).

Younghusband (1981:14) explains that "the pioneers had to discover social work itself and training for it". These pioneers included friendly volunteers or district and charity visitors, settlement residents, deaconesses, police court commissioners or inspectors from the National Society for the Prevention of Cruelty to Children (NSPCC) (Younghusband, 1981:14). One of the key moments in social work training came when the English social reformer Octavia Hill (1838-1912) realised she had to train her co-workers: from 1893, the Charity Organisation Society began to appoint district secretaries, of which some were paid and full-time appointees, to train volunteers who had to conduct the actual work with applicants (Younghusband, 1981:1). Around the same time, Canon Samuel Barnett (1844-1913) began to conduct "group discussions and individual searching analyses of motivation with settlement residents" (Younghusband, 1981:14). Although, in time, some of these volunteers and workers began to be called social workers, training remained for a long time a kind of apprenticeship preparation in the work setting for a number of years, such as the training provided for Octavia Hill's housing managers (Younghusband, 1981:14).

Actual education for social work in Britain commenced in 1895 when the warden of the Women's University Settlement, Miss Margaret Sewell, was instrumental in creating a joint lectures committee between the settlement itself, the Charity Organisation Society and the National Union of Women Workers (Youngusband, 1981:14). The lectures were linked to practical experience, focusing on the Poor Law and charity and almsgiving, while explaining the application of the principles of charity (Youngusband, 1981:14). Eventually, a paid lecturer was appointed, the course was extended and more lectures with themes such as "the family and character", "thoroughness" and "personal work" were added (Youngusband, 1981:14). By this time, the need for work with children was already considered very important, so that an entire term was dedicated to provisions for children. Youngusband (1981:14) explains that during 1898 there were indications that social work education would be pursued at university level in future. She refers to a report from the Charity Organisation Society's special committee on training to the council, which stated that in future the committee would like to see the beginnings of a university for the study of social science, which would be the desired place from which all those who undertake philanthropic work would graduate.

Meanwhile, in the United States, the way was paved for instituting social work education with short summer courses, via the Charity Organisation Society in New York and the Hull House Pioneers in Chicago (Hokenstad, 2011:489). However, "it was not until 1904 that this program evolved into a proper school" (Midgley, 2001a:189).

A group of social reformers founded the Institute for Social Work Training in Amsterdam in 1899, and it is they who must be credited for establishing the first clearly defined school of social work (Hokenstad, 2011:489), several years before similar schools were created in Chicago, London and New York (Midgley, 2001a:189).

Around the same time, in Germany, courses were created as a product of the "embryonic women's movement" (Hokenstad, 2011:489). Alice Salomon (1872-1948) played a significant role in the initiation of this social work education. By 1899, she had established the first training course for social work in Germany, which later became the first school of social work with a full two-year programme of theory and practice (Kendall, 1978:173). Salomon linked social work with the women's

movement and, within a few years, she advanced beyond leadership of the movement in Germany to become Honorary Secretary of the International Council of Women. Her strong leadership qualities led her to put into action the proposal articulated at the 1928 Conference that all schools be invited to become part of an international association, today known as the International Association of Schools of Social Work (IASSW) (Kendall, 1978:172, 173).

Considering the history described above, it is clear that in the early years of the 20th century the growth in the number of education programmes for the developing social work profession accelerated, resulting in the founding of 14 schools of social work in Europe and the United States by 1910 (Hokenstad, 2011:489). Between 1910 and 1920, both existing and new education programmes for social workers affiliated with universities.

Latin America was not far behind in the development of social work education – “the oldest school of social work in the developing world was established in Santiago in Chile in 1920” (Midgley, 2001a:189). In Latin America, social work education originally developed in independent, non-university-based schools, but in the 1950s and 1960s, most of these schools for social work affiliated with universities, with full university integration by the 1970s and 1980s (Hokenstad, 2011:491).

Hokenstad (2011:489) reports that social work education began in other parts of the developing world too. In 1936, the Tata Institute of Social Sciences was established in Bombay, India, opening the way to social work education in Asia. Over time, most Asian countries organised social work education in undergraduate or graduate university-based programmes. However, in Papua, New Guinea, Samoa and some of the other Pacific Islands mainly non-university vocational training is given in preparation for students who want to work in government and NGO-sponsored community development programmes (Hokenstad, 2011:491). The recent history of social work education in Asia reflects rapid growth in this region, spurred by the efforts in the People’s Republic of China and countries such as Cambodia and Nepal. The active regional association for social work education in the Asian-Specific region is working to enhance communication and collaboration in the face of the complexities of the region, arising from a variety of national, socio-economic and political contexts (Hokenstad, 2011:491).

As discussed in more detail in Section 3.3.2.1, a number of historical developments regarding social work education occurred in Africa, with the initiation of programmes of social work education in South Africa by 1924 and Egypt in 1936. However, it was only from the 1960s that schools and departments of social work came into existence in most of Africa (Hokenstad, 2011:489).

After World War II, the United States took charge to become “the major motivating force and source of guidance for the establishment of welfare services and schools of social work in the developing world” (Hokenstad, 2011:489). The Commission for Social Development of the Economic and Social Council was concerned with the preparation of social welfare staffs from its first meeting in 1947. This concern resulted in an international survey of social work training in 1949 (United Nations, 1950, cited in Hokenstad, 2011:490). During 1951, the adoption of a resolution by the Economic and Social Council recognised social work as an emerging profession, with its own educational requirements and distinguishable functions (United Nations, 1951, cited in Hokenstad, 2011:490). In the 1950s and 1960s, the United Nations assisted national governments in training staff for the new social welfare services established in the various countries. These training programmes “included expert working groups, international and regional seminars, and technical assistance to governments, international exchange, and fellowship opportunities” (Hokenstad, 2011:490). These training programmes initiated and advanced swift growth of schools of social work throughout the developing world. The comprehensive development of new educational programmes was aided by United Nations reports on social work training (Hokenstad, 2011:490). The Third International Survey on Training for Social Work (UN, 1959, cited in Hokenstad, 2011:490) explored the nature of social work and its relationship to the emerging fields of the time, such as community development, and also examined the curriculum content and teaching methods in social work education. The training of non-professional personnel in the social welfare field was also discussed in this survey.

Regional associations of social work education, together with the IASSW (which was established in 1928), have contributed to the development and growth of social work programmes all over the world (Hokenstad, 2011:490). An IASSW initiative that emphasised indigenous curriculum development was instrumental in the process of regionalisation, so regional associations were established in the late 1960s and 1970s

in Asia, Latin America, and Africa (Hokenstad, 2011:490). Academics in different countries came together to explore the possibilities and problems involved in fashioning new patterns of social work education, through international and regional seminars scheduled as part of this initiative (Hokenstad, 2011:490). Eventually the European Regional Group for Social Work Education was established by 1980. This was followed by the establishment of a regional association for North American and Caribbean Schools of Social Work in 1992, but this was only possible after several years of negotiation and planning between countries in the region. In due course, all five regional associations became closely affiliated with the IASSW, but they also run and organise their own projects and conferences (Hokenstad, 2011:490).

The discussion of the history of social work education above shows that the profession has a rich, dynamic and long history in all geographical regions worldwide. However, the dominant role played by the United States and Europe in the development of social work education in the developing world should not be overlooked. In the next section, the history of social work education in Africa is described, tracing this Western influence, and considering how it may have influenced the development of social work education, as well as human rights education in social work in Africa.

3.3.2.2 The history of social work education in Africa

It is impossible to give a detailed account of the historical development of social work education in each Africa's more than 54 countries, each with its own unique approach to social work and social welfare. Therefore, a consolidated overview of the history of social work education in Africa is provided, drawing on the literature available from the countries that are most active in the field of social work education, especially in Southern and East Africa.

Section 2.3.1.1.2 has already mentioned the strong Western influence in the development of social work education in Africa, as well as the detrimental effects of colonialism, which extended to social work education at universities and schools of social work in Africa. Nevertheless, determined efforts in Africa did advance social work education on the continent, as the discussion below shows.

The first steps to form an organisation for social work education was initiated in 1965 (Mwansa, 2010:131). This effort resulted in the establishment of the Association of Social Work Education in Africa (ASWEA) in 1971 (Kendall, 1978:187). Sadly, the association encountered a number of problems, including the early passing of its first secretary-general in Addis Ababa, Ethiopia (Mwansa, 2010:131). Problems regarding his succession cost the association much of its original influence and quality. Other problems the inexperienced organisation faced included limited financial support, civil violence and general political instability in the Horn of Africa, where the secretariat was based, insufficient recognition from institutions of higher education, and the lack of a strong membership base. Understandably, the organisation struggled to survive under these circumstances and it finally became stagnant during the 1980s (Mwansa, 2010:131).

An effort was made to reanimate the organisation in the mid-1990s, naming it the East and Southern Africa Association of Schools of Social Work (ESASS) (Mwansa, 2010:131). As the name indicates, the association, organised from Zimbabwe, was only a regional body. ESASS did not manage to become well-known throughout the region, and could subsequently not build a strong membership base. It was virtually defunct by the end of the 20th century (Mwansa, 2010:131).

In 2000, during an annual general meeting of the Association of South African Social Work Educational Institutions (ASASWEI) (previously known as the Joint Universities Committee or JUC) the need to revive the dormant ESASS was identified by the schools of social work in South Africa, which re-entered the international arena after 1994 (Mwansa, 2010:132). This initiative was welcomed by the IASSW, which provided the seed money needed to relaunch the association in 2005. The association was renamed the Association of Schools of Social Work in Africa (ASSWA). The relaunch took place at the Pan-African Congress organised by the IFSW, Africa Region, in Nairobi, Kenya in 2005 (Mwansa, 2010:132). Since then, ASSWA has co-hosted several conferences and currently has more than 45 member schools, as well as 19 individual members (Hölscher, 2018/06/12). Mwansa (2010:132) warned that ASSWA must focus strongly on developing its member base, because in the past, the failure of other African associations to apply themselves to the mission, vision and values of these associations led to their effective demise. Although ASSWA's membership has grown since 2005, more dedicated efforts are still needed to attract

greater representation of all the African regions, as the current membership leans mostly towards schools from Southern and East Africa (ASSWA, 2018).

According to Kendall (1978:187), regionalism in the third world, among other reasons, emerged as “a response to the need of social work educators to share common interests and experience and partly as a corrective of the western influence that had shaped their educational programmes”. This need to “correct” the Western influence may be seen as one of the objectives of ASWEA and ESASS (in the past) and ASSWA (more recently). This argument is a reaction to De Jongh’s (1973:23) comment that he was not aware of any developing country where social work education was the original initiative and product of national development, rather, its inception can almost always be traced back to foreign influences.

During the 1970s, the denunciation of Western consultation and foreign influences became an integral part of a rising and renewed nationalism, which rejected the Western domination of developing countries (Kendall, 1978:187). Anti-Western, and specifically anti-American sentiments were common at this time, but the reality was that the consultants and foreign graduates of Western schools only knew social work as practiced and taught in the West. As Kendall (1978:187) points out, “there was no one to gainsay them in countries where social work, if it existed at all, was the prerogative of a leisure class intent on performing what it regarded as its moral obligations to the poor”. These circumstances were the catalyst for the quest of social work education, towards the late 1970s, to discover the nature and structure of the content of social work education for developing countries (Kendall, 1978:188). However, Kendall (1978:188) suggests that, although schools of social work in Africa started questioning the feasibility of their programmes at this time, they had not yet moved beyond “inward dissatisfaction” to the extent that would compel them to act on this inward dissatisfaction.

To address the need to develop more locally relevant curricula, the IASSW launched a new programme of activities in 1971. This programme stressed the importance of social development as an all-embracing educational objective, and encouraged the development of an indigenous curriculum (Kendall, 1978:188). African schools of social work took notice of this project by 1974, resulting in three prominent countries becoming intensely involved with the programme (Kendall, 1978:189). The

programme gave participating schools of social work in Africa some insight into several tasks related to social work education, such as faculty training, curriculum-building and the production of teaching materials. At the same time, the IASSW also become aware of the educational concerns and practice needs of the developing world (Kendall, 1978:189).

From 1971 to 1986, the relevance of Western social work education in the context of the African reality was the topic of ongoing debate in ASWEA (Kreitzer, 2012:xvii). The indigenisation efforts of the time, as documented in the ASWEA documents (Kreitzer, 2012:xvii), reflected the expressed need for social work in Africa to develop its own unique models for social work education (Mwansa, 2012:370). In the early 1990s, Osei-Hwedie (1993:27) called for an end to this debate, remarking that “it is time that social work in Africa found itself”. This view was echoed in 2001 by Mupedziswa (2001:285), who suggested that a way forward for social work education in Africa would be to shed its remedial character and move towards developmental social work education. However, by 2011 not much had changed on the social work education front in Africa, according to Mwansa (2011:4):

While the origin of social work education is well known, its future direction, development and focus on the continent remain unknown, at worst haphazard, ad hoc and undirected with serious implications for the mission and vision of the profession. Social work in Africa has been without a platform to foster discourse on its nature, character and direction.

However, finding such a platform is not easy, given that “social work education and training varies considerably across Africa, both within and across countries, with some countries not offering any formal education and training in the discipline” (Sewpaul & Lombard, 2004:537).

Furthermore, challenges for social work education range from a lack of resources, both material and financial, to a lack of proper professional recognition of social workers in Africa (Chitereka, 2009:153). Social work has traditionally been part of sociology at African universities; it often does not have its own identity in Africa. Nor is it a regulated profession in most African countries. However, there is a new trend for social work educators to form independent social work departments (Mwansa & Kreitzer, 2012:401). Professional associations and regulatory frameworks can advance the development of social work education in Africa.

One advantage of this state of flux for the development of social work in Africa is that the profession is relatively young, and is also “growing quickly due to the clinical and development needs of the continent” (Mwansa, 2012:369). Progress has been made in the region. One example is the professional and research outcomes in promoting social work in East Africa through the Promotion of Professional Social Work towards Social Development and Poverty Reduction in East Africa (PROSOWO) project (PROSOWO, 2015). This success has contributed to the follow-up project and the launch of the Centre for Research and Innovation in Social Work (CRISOWO) at the Makerere University in Uganda.

The Association of Schools of Social Work in Africa (ASSWA) (formerly ASWEA) has recently been reorganised. The aim of this exercise is to provide leadership and focus as well as guidance regarding the indigenisation process of social work education (Hokenstad, 2012:175). This aim is evident in the regional conferences that ASSWA undertakes in collaboration with national social work bodies on current themes. For example, the theme of the 2017 ASASWEI and ASSWA international conference in South Africa was “Rethinking social work in Africa: Decoloniality and indigenous knowledge in education and practice in South Africa”. Furthermore, the Africa region is actively involved in promoting the Global Agenda for Social Work and Social Development. This is evident in the Africa regional reports which are included in the global reports on three of the four themes, namely “Promoting social and economic equality”, “Promoting the dignity and worth of all peoples” and “Promoting community and environmental sustainability” (IASSW, IFSW & ICSW, 2014; 2016; 2018).

These initiatives present platforms to schools of social work in Africa to reflect critically on their curriculum content, pedagogic methods and on how to make a conscious effort to present an African perspective on social work (Mwansa & Kreitzer, 2012:401). The purposeful adoption of a developmental approach as a conceptual framework for human rights education in social work is inherent to this process. It can be concluded that although social work education in Africa originated from a Western paradigm, African scholars are currently making a conscious effort to create a pedagogy that is relevant to the continent. These efforts are essential – in this regard, Gray and Fook (2004:635) remark that there is a need for “African writers to articulate African cultural or indigenous models to demonstrate the way in which they differ from the Western models which they criticise”.

The discussion above on the history of social work education from both a Western and an African point of view has highlighted the prominence of human rights in social work education over the years. It is therefore necessary for social work education to employ various pedagogical methods to continue the advancement of human rights education in social work. The focus in the next section is therefore the pedagogy of social work, with a specific emphasis on its teaching philosophy, curriculum and teaching methods, which can be used to promote human rights content in departments of social work's curricula at universities in Africa.

3.3.3 Social work pedagogy

An attempt was made to define social work education in Section 3.3.1. In some definitions, there are brief references to pedagogy, but without contextualising the concept. Before discussing specific methods of teaching, the concept of pedagogy is briefly explored in order to provide a broader framework for understanding social work pedagogy, which is the vehicle through which human rights education must be delivered in social work education.

In the field of education, a distinction is made between education and pedagogy. Pedagogy is derived from the Greek word *paidagogos*, referring to the leading of the proverbial child/slave (Leach & Moon, 2008:5). In his seminal text published in 1905 on the question "what is pedagogy?", Stanley Hall (1905:375) also refers to the Greek pedagogue who led the boy to and from school, explaining that this pedagogue was the boy's keeper, not only his teacher. A child's keeper implies taking care of a child in a very dedicated way, and therefore having his best interests at heart. Such care is more than just teaching the child. Hall (1905:375) therefore indicates that the word pedagogy has evolved from its etymological meaning and can be seen as a description for the art of teaching. The term education is derived from the Latin word *educare*, which means to nourish or bring up (Leach & Moon, 2008:5). Nourishing implies that sustenance is provided, but it is not such detailed care as that which is provided by a guardian.

Leach and Moon (2008:5) argue that the discourse of education is more likely to be normative and descriptive, as opposed to that of pedagogy, which calls for recognition of the multiple and different dynamics of scenes of teaching and learning. Pedagogy

presents a manner of engagement with social processes, explaining its relevance to the humanities and social sciences (Leach & Moon, 2008:5).

Winch and Gingel (2008:152) explain that, in its widest sense, pedagogy refers to the method or technique of teaching. A range of pedagogical techniques can be identified and roughly categorised, such as conditioning, training, instruction, supervision, facilitation, modelling and erotetics, which means the logical analysis of questions or the use of questioning (Winch & Gingel, 2008:152). At its core, pedagogy must have the purpose or power to allow students and learners to carve out their own paths and identities in the multifaceted, knowledge-rich society that we inhabit (Leach & Moon, 2008:6).

From the views presented above, it can be concluded that teaching is the overarching process under which pedagogy resorts, providing the detailed guidance and techniques to facilitate learning. Social work educators therefore need to have their own understanding or philosophies of teaching as a broad concept, before such educators can engage meaningfully with pedagogy, which, as the art of teaching, encompasses the various methods and techniques of teaching.

3.3.3.1 *Teaching philosophy*

Most academics enter institutions of higher education without any training on how to be an educator, much less how to create a sound teaching philosophy (East & Chambers, 2007:811; Payant, 2017:636). Yet, today, presenting such a teaching philosophy as part of an elaborate teaching portfolio has become an inescapable requirement for academics involved in teaching (Schönwetter, Sokal, Friesen & Taylor, 2002:83).

A teaching philosophy can be described as “written statements of why teachers do what they do — their beliefs and theories about teaching, about students and about learning, all of which underpin what and how they teach” (Fitzmaurice & Coughlan, 2007:39). Schönwetter *et al.* (2002:84) composed the following operational definition of a teaching philosophy, after doing a comprehensive literature review: “A teaching philosophy statement is a systematic and critical rationale that focuses on the important components defining effective teaching and learning in a particular discipline and/or institutional context”. Schönwetter *et al.* (2002:84) provide an

elaborate discussion of all the aspects of this definition. Suffice it to conclude that the development of a significant teaching philosophy is more than just describing what and how one teaches: it connects to educators' own beliefs, philosophies of life, critical evaluations of, and engagement with their teaching practice.

Considering the quoted definitions of a teaching philosophy, it becomes evident that the development of such a philosophy needs to be considered in depth by educators in academia. As Fitzmaurice and Coughlan (2007:39) point out, good teaching encompasses more than just executing various teaching methods and techniques successfully; but they should be embedded in a strong teaching philosophy. Teaching philosophies are at the core of how academics teach, because they reflect personal beliefs and values connected to teaching and learning, institutional practice and disciplinary cultures (Fitzmaurice & Coughlan, 2007:39).

Social work educators are therefore also compelled to develop teaching philosophies, although there is little explicit or detailed discussion about how self-reflective processes and skills can assist social work educators to develop their teaching philosophies in the literature (Owens, Miller & Grise-Owens, 2014:332; Tinucci, 2017:3). Another factor that may hinder the implementation of self-reflective practices and ultimately crafting a teaching philosophy is the context in which social work academics function. This context can easily perpetuate a false separation of the personal from the professional self of the educator (Tinucci, 2017:4). The reason for advocating for a more personal involvement of educators in their teaching philosophies may be attributed to the culture prevailing in academia that diminishes emotion, the professional use of self, and self-disclosure by educators in the lecture room (Tinucci, 2017:4). This explanation is supported by Muccular (2013:141), who maintains that there is a need for responsible pedagogy to become an increasing requirement, and calls for educators to remove their masks. These masks are created with the purpose of reflecting an image based on societal expectations, and they only succeed in conveying the "inauthentic self" of the educator (Muccular, 2013:141). For social work educators, the development and continuous transformation of their teaching and learning practice must therefore find embodiment in a teaching philosophy that is subjected to self- and external evaluation (Owens *et al.*, 2014:343).

The brief overview of arguments regarding a teaching philosophy, above, as well as an in-depth search on the literature on the topic, only reflects teaching philosophy in relation to individual educators, with no reference to teaching philosophies for academic departments as a whole. In practice, academic departments are often requested to present self-evaluations for the purpose of reviews of their performance, including the possible formulation of a teaching and learning statement, among many other requirements (Worthington & Hodgson, 2005:99). However, the notion of a departmental teaching philosophy still needs to be explored via research, because it seems that with such noteworthy emphasis being placed on teaching philosophies for individual academics, university departments functioning without some form of philosophical foundation guiding teaching and learning may very well be out of step with their own faculties.

Moving deeper into the nuances of pedagogy, and specifically social work pedagogy as a means to deliver human rights content, the searchlight must fall on the curriculum as an important component of the broader spectrum of social work education. In order for human rights to be meaningfully infused into the social work curriculum, it is important for social work educators to be able to construct a significant and comprehensive human rights-based curriculum.

3.3.3.2 *Curriculum in social work education*

The term *currere* was introduced by Pinar in 1974. It is “the Latin infinitive of curriculum, which refers to a strategy devised to disclose experience” (William-White, 2013:5). *Currere* enunciates a reflexive autobiographical theory of a curriculum that enables an examination and revelation of society and the self. Hence, *currere* should be comprehended as both an autobiographical and biographical text, which allows the curriculum, the educator and political theory to be revealed and unified. Curriculum should be understood systematically as life history, school knowledge and intellectual development for self-transformation (William-White, 2013:5).

Berry (2017:53) provides a more simplified definition of curriculum, describing it as an action plan or a written document that comprises strategies for achieving desired ends or goals. This plan can be seen as specific and prescriptive, with the aim of effecting learning. Elaborating further on the goal of creating and implementing a curriculum, Patton and Prince (2018:93) explain that the focus of a curriculum is not to reach the

journey's end of information gathered to be mastered and consumed. Rather, it is about developing new knowledge and understandings of identity by immersing oneself as a learner in the totality of the process. In this way, "the structure of the course allows the internal experience to guide external understandings and meaning making" (Patton & Prince, 2018:93).

Desai (2018:61) adds that it is in the nature of all curricula to be limited by those who create its vision, mission and theoretical boundaries of knowledge, including the skills available to these creators at any moment in time. The challenge for all educators, theorists and anyone that attempts to create or develop a curriculum is ascertaining appropriate theory and facts for content development, supported by specific strategies for change (Desai, 2018:69).

Regarding curriculum and curriculum development in social work education, Desai (2018:69) mentions that it is important that curricula should attempt to centralise change functions, due to the profession's aim to effect social, economic and political change. Although the broad aim of social work education worldwide fits Desai's description, the micro curriculum content in social work education will differ from region to region in the world, and even between universities in a particular country (Barretta-Herman, 2008:833). There may be specific standards and competencies for social work education that influence the curriculum content in a particular country, for example, the Council of Social Work Education in the United States, which accredits social work programmes and determine requirements for curricula (Kirst-Ashman, 2013:23). Moreover, global standards for social work education, indicating specific core curriculum content, have also been formulated by the IASSW and IFSW (IASSW & IFSW, 2004:6,7).

Schools of social work worldwide can use the global standards as a benchmark for their curricula and use the guidelines to develop a human rights-based curriculum as included in the global standards document. As has been indicated above, curriculum content is much more than just a list of topics that must be included in a specific programme – it must be based on specific reflection on the purpose of the programme and its philosophical and theoretical underpinnings. For example, in order to reflect the importance of globalisation and regionalism for social work practice, Midgley (2001b:21) has proposed the construction of reconceptualised curricula for social

work education based on ideological perspectives as a way to improve global social work, together with regionalised social work practice.

The Global Standards for Social Work Education remains an important guideline in setting expectations regarding social work curricula, as Barretta-Herman (2008) found in her study on how the expectations of the Global Standards have been met and integrated amongst schools of social work that have IASSW membership. Most member schools have met the expectations, and differed only in their history, cultural norms and unique challenges experienced in different regions (Barretta-Herman, 2008:833).

A very important aspect of social work curriculum that needs to be highlighted, is that of being competency-based, as social work has a long history of using competency-based education to inform curriculum building (Bracy, 2018:1). The components of a competency-based curriculum include the following:

- (a) the competencies to be demonstrated, (b) a learning environment to assist students in the achievement of these stated competencies, and (c) a system to be present for the assessment of student performance that has a direct relationship with each competency. (Bracy, 2018:1)

Linked to these competencies is the development of performance outcomes, which Bracy (2018:3-5) categorises under the cognitive domain, the affective domain and the psychomotor domain. All three domains must be considered in developing performance outcomes, a task that requires dedicated effort from educators. The construction and development of a competency-based curriculum therefore encompasses a broad spectrum of characteristics, ranging from “integrated, coherent, and internally consistent, with performance outcomes at the core, [to] embodying the horizontal and vertical structure of the curriculum, illustrated by the outcomes that learners are expected to exhibit at the completion of courses” (Bracy, 2018:15). The themes that emerge from the performance outcomes display curriculum coherence. The mission, goals, and objectives of the curriculum should ultimately be shaped and defined by these themes (Bracy, 2018:15).

This brief discussion on the meaning of the term curriculum in general and the curriculum relevant to social work education and human rights specifically, shows that it is a field of study on its own. It therefore requires in-depth work from social work

educators to ensure that the goals of a specific social work programme are met within the framework of the global and local standards of social work education.

As Guzzetta (2008:461) indicates, for generations, the reigning triumvirate of teaching goals have been and still are “knowledge, values and skills”. These goals should be included when curricula are designed in social work. They must continue to be embodied in the specific teaching tools or methodology used to entice, guide and capacitate social work students to engage in a process of internalising the skills and the mindset needed to become a competent and professional social worker, and to deliver rights-based social work services. Teaching methodology is therefore discussed in more detail below.

3.3.3.3 Teaching methodology in social work education

General methods and techniques of teaching, also known as “generic pedagogical knowledge” (Berthiaume, 2009:215) are mainly developed by educators, but are then used widely across different disciplines and professions. The nature of the particular field of study determines which teaching methods are most applicable in order for students in that particular field to acquire the necessary competencies to become proficient in a specific profession (Fry, Ketteridge & Marshall, 2009:3,4; McPhee, 2009:xvii). This process can be referred to as developing “discipline-specific pedagogical knowledge” (Berthiaume, 2009:215). In this part of the discussion, a twofold approach is followed. It is important first to explain what is meant by facilitating learning as opposed to teaching, before exploring methods and techniques of teaching that can ultimately advance human rights in social work education. The reason for this sequence is to reflect the current trend in teaching that indicates the evolution of teaching over time, influencing the methods and techniques that can be used in social work education.

3.3.3.3.1 Facilitating learning

When it comes to teaching methods in general and in higher education, the misconception that it is possible to impart knowledge to the student sometimes still prevails (Slabbert, De Kock & Hattingh, 2009:100). As has been indicated in Chapter 2.2.2 this study is informed by the work of Paolo Freire (amongst others), who was strongly opposed to a one-way process of imparting knowledge to students, which he

called banking education (see Section 2.2.2.2). In line with Freire’s thinking, the argument for facilitating learning is based on the assumption that pedagogues do not have the power to make any student learn anything, but can merely design learning opportunities, using teaching tools and techniques in order to facilitate a process of learning (Slabbert *et al.*, 2009:100).

Scholars in the field of education claim that teaching is no longer considered a suitable concept in education, because it threatens fundamental educational reform attempts (Slabbert *et al.*, 2009:100). Facilitating learning consequently is deemed the most appropriate replacement for the concept “teaching” (Slabbert *et al.*, 2009:100).

A definition of facilitating learning was constructed by Rooth (2000:35), who explains that “facilitating of learning is *not* teaching, *not* telling, *not* lecturing, *not* preaching and *not* directing” (Rooth’s emphases) or guiding. Rather, facilitating learning enables learners to discover, explore, construct and develop, by providing the resources and structures for learning to occur (Rooth, 2000:35). Merely employing numerous teaching methods, skills and techniques for the sake of using what is available in the vast educational toolbox, without designing a process whereby learning can occur, will not automatically result in learning taking place (Slabbert *et al.*, 2009:100). Facilitating learning is different from teaching, because teaching alone cannot ensure that learning takes place, whereas facilitating learning focuses on the actual learning that must ensue (Slabbert *et al.*, 2009:101). An elaborate discussion on how to facilitate learning is provided by Slabbert *et al.* (2009:99-119), which goes beyond the scope of this thesis. The core ideas of the process (Slabbert *et al.*, 2009:102) are summarised by the researcher in Table 3.4.

Table 3.4: Facilitating learning

FACILITATING LEARNING		
What is the main purpose?	What are the required relationships to be established?	What is the facilitating learning function?
INITIATING LEARNING (Activating critical, reflective thinking – learners are presented with a “problem” that needs to be solved)	Relationship of <i>searching</i> for meaning (This relationship facilitates the initiation of learning)	<i>Learning task design (LTD)</i> 1 st function in facilitating learning (FL) – Should resemble real life challenges from the world of work. Requires both extraordinary subject content knowledge and professional content knowledge from the learning facilitator.
		<i>Learning task presentation (LTP)</i>

FACILITATING LEARNING		
What is the main purpose?	What are the required relationships to be established?	What is the facilitating learning function?
		2 nd function in FL – Face-to-face encounter between the learning facilitator and learners with the single purpose of engaging the learners in the learning process.
LEARNING	Relationship of constructing meaning (The core of education)	<i>Authentic learning (AL)</i> 3 rd function in FL – Foundation of education and fundamental in facilitating learning. A dynamic process operating internally in the learning individual.
MAINTAINING LEARNING (Ensuring that the authentic learning process is maintained until the highest possible learning quality is achieved)	Relationship of <i>enhancing</i> meaning (This relationship facilitates the maintenance of learning)	<i>Learning task execution (LTE):</i> Function of the individual learner and the 4 th function of FL <ul style="list-style-type: none"> • <i>Meta-learning (ML)</i> The ability of learners to know how they know, thinking about thinking, “learning how to learn in order to ensure the highest possible learning quality through rigorous, disciplined accuracy, precision, scope and depth” (Watkins, 2001:3). Authentic learning practice is found in metacognition. • <i>Co-operative learning (CL)</i> “Co-operative learning (CL) takes place when learners in small groups co-operate to learn with the exclusive purpose to increase the quality of each other’s learning in order to maximise their individual and collaborative potential” (Slabbert <i>et al.</i>, 2009:112).
		<i>Learning task feedback (LTF)</i> The 5 th function of FL – This is feedback provided by the facilitator of learning to the learners after the learners have constructed meaning and have shared it with the learning facilitator. Learning is maintained by means of continued learning task feedback.
		<i>Learning task consolidation (LTC)</i> 6 th function of FL – Learning task consolidation is a process through which learning that has occurred is maintained at the end of each learning period. The format of LTC after a learning period must ensure that learners will assess at which rate their learning has progressed and at what level they will pitch their learning quality)

Source: Adapted from Slabbert *et al.* (2009:102-118)

The middle column in the table above reflects the three relationships that need to be established in education. The relationship for constructing meaning (authentic

learning) can be regarded as the core of education. The other two relationships are in essence fostered to facilitate the first. Establishing these relationships is the learning facilitator's only function. Together, the relationships for seeking meaning, by facilitating the initiation of learning, and enhancing meaning, by facilitating the maintenance of learning, facilitate learning (Slabbert *et al.*, 2009:117).

This brief summary of facilitating learning sets the scene for a discussion of teaching methods and techniques in social work education. The process of facilitating learning prepares social work students to become lifelong learners in order to address their world of work. This is particularly important in a rapidly changing and complex environment with challenges such as diminishing workplace resources, increasing evidence-based practice requirements, and an ever-changing information landscape (Nissen, Pendell, Jivanjee & Goodluck, 2014:384).

Finally, facilitating learning is a vehicle to maximise human potential to build a sustainable, safe and thriving future for all. Facilitating lifelong authentic learning becomes evident when learners are challenged, prompted and invited by a learning facilitator to become personally vested in a learning task embodied in a challenging problem from a real-life context, often above their present ability to resolve (Slabbert *et al.*, 2009:117). Such challenging real-life contexts are presented to social work students via theory and practice classes throughout the BSW curriculum via numerous teaching methods, as explored below.

3.3.3.3.2 Teaching methods in social work education

It is often assumed regarding teaching methods and social work education that social work faculty and practitioners may have knowledge or training in the application of teaching methods and adult learning theories, just because the skills of social work are frequently modelled in the classroom (East & Chambers, 2007:811). Unfortunately, being knowledgeable about social work practice skills does not automatically make one a competent social work educator (East & Chambers, 2007:811), or give one the ability to deliver human rights content to social work students in a significant way.

Rather, teaching excellence requires certain fundamental skills, such as the ability to convey material in a clear and interesting manner, while relating to students in ways

that inspire them and convey positive regard (Lowman, 1996:65). Skills should be complemented and enhanced by certain characteristics, serving as components of teaching excellence. These characteristics are enthusiasm, clarity, preparation and organisation, stimulating presentation and love of knowledge, including both competence in and a passion for the subject (Sherman, Armistead, Fowler, Barksdale & Reif, 1987:67-72). Teaching methods can therefore be used most productively if they are complemented by the fundamental skills and characteristics mentioned above.

Before highlighting specific teaching methods, the concept “teaching methods” needs to be clarified. Nikandrov (1990:253) explains that teaching methods refer to “a means of controlling the cognitive activity of students directed towards specific educational objectives”. *The Greenwood Dictionary of Education* (2011:49) defines teaching methods as “[t]he exercises, lessons, and materials used to teach. The techniques used to impart knowledge or develop skills. The tools and strategies of instruction”.

According to Bakare (2011:90), a teaching method encompasses both teaching techniques and the complete atmosphere in the lecture room, including “the setting, arrangement, ambience, tone, approach as well as strategies in teaching/learning”. He posits that teaching methods can be viewed “as the way people are arranged while undertaking an educational activity while technique refers to the individual tasks that are undertaken to ensure that the learning task and the learner are successfully brought in contact” (Bakare, 2011:90).

From the different definitions and descriptions above, it can be concluded that the term teaching methods covers a very wide scope of activities in education. However, from the definitions, it seems that the core focus of teaching methods is still on facilitating learning via various techniques and even the atmosphere set in the lecture room or learning environment. Each teaching method has its own origin, guidebooks, research base, supporters, and critics, and there are various views on how the methods are interrelated and what they should be called (Prince & Felder, 2006:124).

Regardless of these different views, there is consensus on two broad categories into which teaching methods can be divided, namely inductive and deductive approaches to teaching (Shaffer, 1989:396; Prince & Felder, 2006:124). Shaffer (1989:396) describes these approaches as follows:

An *inductive approach* is defined as one in which: 1) the students' attention is focused on the structure being learned; and 2) the students are required to formulate for themselves and then verbalize the underlying pattern. A *deductive approach*.....is defined as one where, regardless of the timing relative to the practice part of the lesson, students are given an explanation. (Shaffer's emphases)

Inductive approaches to teaching and learning are all student-centred, and they include a wide range of instructional methods. These methods are categorised under inquiry-based learning, problem-based learning, project-based learning, case-based teaching, discovery learning, and just-in-time teaching (Prince & Felder, 2006:123). A feature of inductive methods is that they require students to take more responsibility for their own learning than deductive approaches, which are traditional lecture-based approaches (Prince & Felder, 2006:123). Research findings support inductive approaches, which “claim that students learn by fitting new information into existing cognitive structures and are unlikely to learn if the information has few apparent connections to what they already know and believe” (Prince & Felder, 2006:123). Inductive approaches are characterised as constructivist methods, emphasising the principle that students construct their own understanding of reality rather than merely internalise versions presented by their teachers, known as deductive approaches (Prince & Felder, 2006:123). Table 3.5 indicates the features of inductive instructional methods, indicating the degree to which each method reflects each feature.

Table 3.5: Features of common inductive instructional methods

	Method	Guided Inquiry	Problem-based	Project-based	Case-based	Discovery	Just-in-Time
	<i>Note: 1-by definition, 2-always, 3-usually, 4-possibly</i>						
Feature							
Questions or problems provide context for learning		1	2	2	2	2	2
Complex, ill-structured, open-ended real-world problems provide context for learning		4	1	3	2	4	4
Major projects provide context for learning		4	4	1	3	4	4
Case studies provide context for learning		4	4	4	1	4	4
Students discover course content for themselves		2	2	2	3	1	2
Students complete and submit conceptual		4	4	4	4	4	1

	Method	Guided Inquiry	Problem-based	Project-based	Case-based	Discovery	Just-in-Time
<i>Note: 1-by definition, 2-always, 3-usually, 4-possibly</i>							
Feature							
exercises electronically; instructor adjusts lessons according to their responses							
Primarily self-directed learning		4	3	3	3	2	4
Active learning		2	2	2	2	2	2
Collaborative/cooperative (team-based) learning		4	3	3	4	4	4

Source: Prince and Felder (2006:124)

The table above provides a definition of the various teaching methods. Social work education relies mainly on inductive teaching methods to facilitate learning, although some educators still use deductive approaches as well. However, social work educators that aim to deliver significant human rights content to students need to be cognisant of the features and methods of the various inductive instructional methods presented in Table 3.5. Educators must be mindful of which instructional methods they can use to deliver human rights content most effectively.

From a broad perspective, social work educators use a great variety of teaching methods. Many of these can also be used to teach human rights. East and Chambers (2007:812) list the following categories into which the current literature on strategies and methods in social work education can be divided: “(1) general methods; (2) philosophical perspectives about teaching; (3) specific strategies related to various content areas; and (4) research studies on teaching effectiveness”. General methods refer to methods normally already included in the social work curriculum, such as case studies, cooperative learning strategies and problem-based learning (East & Chambers, 2007:812). Philosophical approaches to teaching refer to the curricular approach and teaching philosophy underlying social work education (East & Chambers, 2007:812), as been discussed earlier in this chapter. Strategies related to various content areas refer to methods that can be used to teach within specific themes, for instance, cultural competence, social welfare policy, social work values and principles; in other words, covering the multitude of discipline-specific themes in social work education (East & Chambers, 2007:812), and ultimately human rights as well.

The complete spectrum of teaching methods in social work education comprise technology-based teaching methods, service-learning methods, specific teaching approaches such as cooperative learning and role play, and instructional methods across the curriculum (Dennison, Gruber & Vrbsky, 2010:401). There are also various technology-based teaching methods such as e-learning or web-based learning consisting of online electronic discussion forums, web-based instruction, videophone technology and e-mail instruction (Dennison *et al.*, 2010:402).

An approach relevant in social work is service learning, which is an “experiential learning approach that links theory and practice in a service activity which also provides students the opportunity to address community needs” (Dennison *et al.*, 2010:403). This teaching approach and other specific teaching methods are all teaching directives used in social work education. They can also be used for human rights education in social work. The other specific teaching methods include problem-based learning, cooperative learning, mastery learning (which provides vertical and horizontal curriculum alignment), feedback and correctives, retesting cycles, formative evaluations, and criterion-referenced grading of scripts (East & Chambers, 2007:812, Guzetta, 2008:463,464). Teaching methods across the curriculum encompass instructional methods such as discussion, modelling, and the use of written materials, lecturing, process recording and role play (Dennison *et al.*, 2010:404).

Given this study’s focus on human rights in social work education in Southern and East Africa, it is worth mentioning teaching methods highlighted specifically by authors from the global south. Desai (2018:69) indicates that social work education in the developing world requires the following methods and techniques from educators: mastering communication techniques for both small groups and very large gatherings of people (mass), audio-visual tool mastery, role play, street play, simulation games, non-formal education methods (specifically in countries with a high illiteracy rate), consciousness raising, mobilisation and organisation methods, folk drama, songs and ballads.

For social workers in Africa, teaching methods that facilitate transformative and activist rights-based social work practice, resulting in the development of determined and courageous professionals, is imperative (Lucas, 2013:99). Mandell

(1992:54) contends that teaching methods which train social workers for change, working against the dominant individualist ideology that discourages risk-taking, should be employed. In order to become activists, and ultimately human rights activists, social work students need to overcome fear (Lucas, 2013:100). When students are empowered via teaching methods that enable them to engage in power analysis in relation to class, gender, race and ethnicity in class, they can begin to overcome their fear (Lucas, 2013:100).

In summary, there are myriads of teaching methods that can be deployed in the social work education context. The curriculum content and specific themes and topics that must be learned, such as human rights, determine which teaching method(s) work best in a given context. When it comes to human rights content in the social work curriculum, educators can therefore draw on these varied teaching methods to facilitate optimal learning. The question pertaining to this study is then how human rights are presented in the social work curriculum, specifically in Southern and East Africa. The final part of this chapter explores this question.

3.4 Human rights education in social work

In this section, the discussion aims to bring two fields or disciplines together to form a unique terrain of study in social work, namely human rights education in social work. Its uniqueness lies in the contributions that each field brings to the terrain, which is neither purely social work nor purely human rights education, but human rights education tailored for social work, and social work that is shaped around human rights. Each has unique characteristics developed for and from educational settings both in the West and in Africa. However, as already indicated in Section 2.3.2, social work still lacks a sound philosophical human rights basis and human rights education in social work in its turn has not yet been completely developed, especially in Africa (Lucas, 2013:92), which is the focus area of this study. Here, human rights in social work education are not discussed separately for the West and Africa, but an integrated discussion is given to highlight and juxtapose the two broad geographical contexts.

In 2005, Steen and Mathiesen (2005:147) published an article contemplating whether social work education has made sufficient effort to infuse human rights into the curriculum. They concluded that there was a significant lacuna regarding human

rights in social work curricula, and called for this gap to be addressed. By 2014 schools of social work, specifically in the United States, had taken great strides to fill this gap, as has been evident from the required integration of human rights in social work educational curricula by the national educational standards in America (Libal & Healy, 2014:124). In Europe, social work education has also made efforts to advance human rights in social work, as Staub-Bernasconi (2010a:9) indicates, referring to several post-graduate social work programmes in human rights in the region.

In their publication *Advancing human rights in social work education*, Libal *et al.* (2014) provide significant new pedagogical insights into human rights education for social work worldwide. However, the book draws mainly on scholars and educational practices in the West and less on work from other regions, with only two chapters devoted to human rights in Africa, namely one on human rights and HIV in Uganda, and another on human rights, social welfare and questions of social justice in the South African social work curricula. No similar publications have so far been produced for Africa by scholars in Africa.

In Africa, however, human rights have not yet been fully infused in the curriculum, as Lucas (2013:92) and Kafula (2016:115) have indicated. The African contexts pose different human rights challenges to social work education than those in the West. Lucas (2013:92) explicitly states that there is consensus that social work in Africa has failed to respond meaningfully to the many social problems of the continent. Lucas (2013:92) describes the dilemma of social work in Africa as follows.

The profession has been assigned and accepted very narrow roles in the development agenda. In most African countries, Social Workers are found in the departments or ministries of social welfare or social services where they are charged with the responsibility of administering inadequate welfare programmes. They also coordinate and implement underfinanced Community Development and selfhelp projects in the government and non-government sector... Though the profession deals with victims of socio-economic deprivation, political intolerance and injustices of various forms, it has very little input in the formulation, development and evaluation of programmes that affect its constituency. Social Workers remain virtually silent on issues of the distribution of resources and opportunities, protection of human rights as well as the promotion of non-violent means of addressing conflict in human relationships.

Although human rights issues have close links with peace, conflict, justice and development in Africa (Kafula, 2016:118), both social work and social work education

in Africa has not noticeably identified with the disadvantaged, committing itself to confront injustice and oppression, placing human rights at the core of the social work curriculum discourse (Lucas, 2013:92). Social work students in Africa need to be prepared to prevent any acts of intimidation, marginalisation and oppression by political leaders. Such abilities can be fostered if human rights information is embedded in social work training, equipping social workers with the required skills to influence policy at both the national and international levels (Kafula, 2016:118).

From the above discussion, it is evident that there is a need for social work education in Africa to take a more decisive stand against human rights violations. Rwomire and Raditlhokwa (1996:15) point out that, although there are some social work academics in Africa whose writing reflects radical viewpoints, very few schools of social work in Africa, even in so-called democratic states, offer a radical or progressive educational programme. Nevertheless, in recent years, some schools of social work in Africa have made a deliberate effort to integrate human rights content in the curriculum (Lombard & Twikirize, 2016:41). Admittedly, social workers who have not been trained as radical thinkers will not be able to engage in social work practice that challenges injustices.

Lucas (2013:93) argues that social work education and practice in Africa remain largely underdeveloped, failing to embrace its transformative potential. He argues that the National Associations of Social Workers in Africa are generally incompetent and weak. Lucas (2013:93) claims that “[t]he state of affairs in Social Work education and Social Work practice calls for the profession to reappraise its moral, philosophical and value foundation. The profession should anchor itself firmly on social justice, human rights and peace”. Lucas (2013:94,95) adds that what is absent from the social work literature is the extent to which human rights are able to influence social work education and practice in Africa. He believes there has been little effort to transform social work education and practice to embrace fundamental human rights values. His comment reflects the goal of this doctoral study.

Another important aspect for social work education in both Africa and the West, as Wronka (2017) has consistently affirmed in his scholarship, is that human rights education cannot be positioned as a single unit or two in a course or just an elective course that all students are required to take for degree purposes (Berthold *et al.*, 2014:498). Rather, as Berthold *et al.* (2014:498) explain, “[c]reative ways to

incorporate human rights concepts, values, and ideas about rights-based practice will be most effective when incorporated throughout the curriculum, thereby underscoring its fundamental importance to the foundation of social work education”. Even more fundamentally important is the inclusion of human rights philosophy and values in the foundational level of the curriculum (Berthold *et al.*, 2014:497).

This process of incorporating human rights into the social work curriculum can be linked to the process of infusing human rights into the curriculum that Carrim and Keet (2005:101) explain, as discussed in Section 3.2.5. In this regard, Lucas (2013:98) suggests that social work education in Africa can use the infusion approach to integrate human rights concepts and values into the curriculum. Some of the main challenges for human rights education in social work in Africa are limited resources and political hostility. Field education may be a way to reach out to as many people as possible, while simultaneously offering students an opportunity to muster the willpower, courage and capacity to confront injustice and disadvantage (Lucas, 2013:99).

Human rights education in social work in Africa can also be advanced via transformative and activist social work practice, embarking on a process where social work sheds the domination of the State to create interventions with emancipatory dimensions. This process can be facilitated by public awareness programmes, links with social movements, engagement in policy practice and the harnessing of new media technologies for both social work education and practice (Lucas, 2013:100-103). In connection with the notion of transformation, Yesufu (2009:98) refers to the value of peace policies, and the development of passion and endurance to advocate for a more peaceful, humane and developed world that can transform society.

Referring to the phase in which human rights education in social work finds itself in the West, Berthold *et al.* (2014:500) contend that more emphasis should be placed on the development of doctoral programmes to advance the integration of human rights in social work education. Unfortunately, as is evident from the discussion above, human rights education in Africa is still trying to find its place in the undergraduate programme; hence, while the notion of postgraduate programmes in human rights are desirable, they have yet to be realised on the continent in future.

Finally, as Tibbits and Katz (2018:1) write, “human rights education is a bold attempt to influence laws and state policies, while at the same time inspiring people to connect human rights to their everyday lives”. Thus, human rights education in social work in Africa should influence laws and policies, and simultaneously aim to facilitate learning experiences that will enable students to become aware of and sensitive to upholding people’s rights while they engage in their everyday lives. Human rights education and social work education therefore have the same end goals. In this section, the strides that have been made in the development of human rights education in the West have become apparent, as has the need to develop human rights education in social work in Africa. The task is urgent, necessary and long overdue.

3.5 Summary

In this chapter, the focus was on human rights education as a field of study applicable to all spheres of education, including social work education, which is specifically linked to the social work profession. The exposition of human rights education indicated that there are a multitude of approaches and educational techniques that can be valuable in teaching human rights in social work. The development and unique nature of social work education was discussed, highlighting the differences between social work education in the West and Africa.

The literature indicates that although human rights education in social work has progressed over the last few years, “a cadre of educators need to be built that will be able to integrate human rights into the curriculum” (Berthold *et al.*, 2014:501). Human rights education in social work should therefore be seen as more than just transmitting knowledge and information. For the student, it should rather be about learning to function in a world under pressure. For the educator it should be about connecting the dots between the personal and the political, and ultimately the worth and dignity of all human beings. In other words, educators have to facilitate a learning process for social work students that enables them to understand their role in upholding people’s rights within the social, economic, political and natural environment. Both social work educators and students in Africa need to become attuned to the unique challenges of their specific environment, while finding a way to draw on the transformative potential of human rights education to address these challenges.

CHAPTER 4

RESEARCH METHODOLOGY

4.1 Introduction

This study was designed to explore the inclusion of human rights content in the curriculum and the pedagogic methods employed to teach human rights at schools of social work in Southern and East Africa, as there is very little information on this area of social work education in Africa. The main research question is the following:

What is the nature and extent of human rights in the curriculum and the pedagogic methods of human rights education in schools of social work at universities in Southern and East Africa?

The sub-questions supporting the main research question are the following:

- What content on human rights is taught in the schools of social work at universities in Southern and East Africa?
- To what extent is human rights integrated in the curriculum of schools of social work at universities in Southern and East Africa?
- What pedagogic methods are used to teach human rights at schools of social work at universities in Southern and East Africa?
- What human rights curriculum content and pedagogic methods can be developed for teaching human rights in schools of social work at universities in Southern and East Africa?

This chapter focuses on the research methodology used in this convergent mixed methods study. Both qualitative and quantitative research methods were used to collect data. The research methodology, including the research approach, type of research, population sample, reliability and trustworthiness as well as ethical considerations are discussed.

4.2 Research approach

The study used a mixed methods research approach. The mixed methods approach combines an integrated philosophy, methods, and a research design orientation (Creswell & Plano Clark, 2011:5). A researcher conducting mixed methods studies collects and analyses both qualitative and quantitative data, based on the research questions that have been posed (Creswell & Plano Clark, 2011:5). This research

design allowed the researcher in the current study to obtain data in different ways from schools of social work in Southern and East Africa. She visited seven universities where she obtained data through personal interviews. In addition, she collected data via an online questionnaire from other schools in the respective regions which it would have been too costly to visit in person. The researcher therefore combined the two procedures required by the convergent parallel mixed methods research design (triangulation), which steered the strategy for conducting the study (Ivankova, Creswell & Plano Clark, 2007:260).

The benefits of the mixed method approach for this study were that the quantitative results were better understood when the research problem was also studied from a qualitative perspective, while a broader understanding of the applicability of the qualitative findings could be obtained from complementary quantitative data (Huff, 2008:183). Delpont and Fouché (2011:436) mention several challenges that can arise when applying a mixed methods research approach. These include the possibility that the process may be very time-consuming, relying on many resources and the specific skills that researchers need to collect, analyse and combine both quantitative and qualitative data in one study. The researcher did experience some challenges regarding the time that it took to secure research funding to visit the universities which agreed to participate in the study. Obtaining permission to conduct research at these universities was equally challenging and time-consuming. In one instance, the researcher had to obtain a very expensive research permit that took several months to finalise, which delayed all the visits to the universities, as the researcher had to do them back-to-back due to their locality.

The mixed methods approach was particularly suitable to the study because critical pedagogy, the world-view and theoretical approach that the study adopted, is linked to the idea of praxis, which is embedded in critical pedagogy theory. Praxis, which refers to the idea that theory and practice cannot be separated (Ife, 2012:216), relates to pragmatism, which is typically associated with mixed methods research (Creswell & Plano Clark, 2011:41). Pragmatism, according to Creswell and Plano Clark (2011:43), “draws on many ideas, including employing ‘what works’, using diverse approaches, and valuing both objective and subjective knowledge”. The strategies of inquiry also fall into the mixed method approach when the results from the quantitative data collection process are compared and contrasted with the results of the qualitative data collection process, which is known as using the convergent parallel design (Creswell & Plano Clark, 2011:77).

In this study, the quantitative method was used to analyse statistically the data collected via online questionnaires to explore the nature and extent of human rights curriculum content lectured at schools of social work at universities in Southern and East Africa as well as the pedagogic methods employed to teach this content. This process was complemented by an exploration via the qualitative method, conducting interviews and a document study of curriculum content and pedagogic methods.

The study can be seen as convergent because the researcher aimed to develop a complete understanding of human rights education in the different schools of social work at universities in Southern and East Africa by merging the quantitative and qualitative sets of data in order to assess in what ways the results about human rights education converged and diverged, as recommended by Creswell and Plano Clark (2011:71). This can also be described as triangulation, which refers to “the use of more than one method while studying the same research question” (Hesse-Biber, 2010:3) – in this case, both quantitative and qualitative methods.

4.3 Type of research

As will be explained below, the characteristics of this study allow it to be classified as applied research (Durrheim, 2006:45). The researcher used the findings from the study to make recommendations regarding human rights in the curriculum and teaching methods for schools of social work in Africa. Roll-Hansen (2009:4) maintains that applied research helps a researcher to interpret and refine the research problem and to investigate possible solutions. By means of the current study, the researcher could discover the enabling and impeding factors influencing human rights education in social work in Southern and East Africa, allowing her to propose possible solutions to these impediments. In line with the principles of applied research (Kumar, 2014:13), the researcher used a convergent mixed methods research design, quantitative and qualitative procedures and techniques, to collect data in order to enhance understanding of human rights education in social work in Africa.

4.4 Research design

Given the kind of data that the researcher aimed to collect, a mixed methods research design was the most suitable for the study. Morse and Niehaus (2009:13) remark that mixed methods is an appropriate design when the answer to a research question may be improved by using more than one method. As has been mentioned above, for the

purposes of this mixed methods study, a convergent parallel design was adopted, implying the use of triangulation.

Triangulation is defined by Kumar (2014:386) as follows:

Triangulation involves the use of the same set of data from multiple sources to best achieve the objectives of your study. It is based upon the belief that use of the same set of data, collected through different approaches to draw conclusions, and its examination from different perspectives will provide a better understanding of a problem, situation, phenomenon or issue.

Both the qualitative and quantitative data collected for this study originated from schools of social work in Southern and East Africa. Similar questions were asked in the semi-structured interviews and questionnaire. Creswell and Plano Clark (2011:71) state that this research design is suitable when a researcher wants to develop a more complete understanding of the phenomenon or wants to compare multiple levels within a system. As there was no information on how the concept of human rights is accommodated in the curricula of schools of social work in Southern and East Africa, adopting the mixed methods design allowed the researcher to gain a more complete understanding of the phenomena on different levels.

As is characteristic of mixed method studies, the researcher aimed to use open-ended and closed-ended questions, emerging and determined approaches and qualitative and quantitative data collection and analysis, as described by Creswell and Plano Clark (2011:16) to obtain the data needed to achieve the aim and objectives of the study.

Adopting a convergent parallel design implied that the researcher simultaneously, but separately, collected quantitative and qualitative data. While the researcher conducted the interviews, the questionnaire was prepared for piloting, and it was sent to respondents approximately two months after the researcher had returned from the field visits to conduct the interviews. The advantage of a convergent mixed methods design is that the research takes less time to complete because data are collected simultaneously, and each type of data collected can be analysed by using techniques traditionally associated with that type of data (Creswell & Plano Clark, 2011:78). The researcher can attest to this advantage, because the two methods of data collection did not depend on one another, so the researcher managed to collect almost all the data in five months, with the exception of one school's curriculum, which took some additional time to obtain.

4.4.1 Quantitative study

For the quantitative part of the study, a randomised cross-sectional survey design was used to obtain data from universities in Southern and East Africa that offer an undergraduate social work programme which could be explored for its human rights educational content at a given point in time, as recommended by Fouché, Delpont and De Vos (2011:156) and Kumar (2014:134). This is a non-experimental research design. The cross-sectional design was appropriate for the study because it was a “one-shot” study as Kumar (2014:134) indicates, meaning that the study aimed to determine the situation regarding human rights education in social work in Africa by taking a cross-section of the population at the time of investigation (Kumar, 2014:134).

One of the advantages of survey research is that it is flexible, and many questions can be asked on a given topic, which also allows the researcher flexibility in data analysis (Babbie, 2013:262). This advantage allowed the researcher to explore various aspects of human rights in the curriculum, as well as the teaching methods, used by schools of social work in Southern and East Africa. Some of the advantages of quantitative research mentioned by Creswell (2015:5) are that it allows for efficient data analysis and the investigation of relationships within data. These advantages benefited the study, because the data could be analysed adequately by using the IBM Statistical Package for the Social Science (IBM SPSS), and cross-tabulation was used to investigate relationships within data.

A disadvantage of survey research is that the quest to design questions that will at least be minimally applicable to all respondents may result in a survey that appears superficial in its coverage of complex topics (Babbie, 2013:263). In the study, this disadvantage was countered by the in-depth qualitative data that were obtained from the case studies and curriculum documents of a sample of schools of social work, thus allowing the researcher to explore the complexities of human rights education at these schools. The qualitative research methods equally addressed the general disadvantages of quantitative research (Creswell, 2015:5), such as not recording the words of participants, being impersonal and dry, and providing a limited understanding of the context of the participants. In the interviews, participants’ words were recorded, with their informed consent, and the field visits to seven universities in six countries in Southern and East Africa provided the researcher with a unique understanding of the context of the participants.

4.4.2 Qualitative study

Qualitative research emphasises detailed examinations of cases and relies on interpretive or critical social science, while following a non-linear research path (Neuman, 2012:88). The qualitative part of the study was conducted to explore how human rights are presented in the curricular content, the specific teaching methods used to teach human rights to students, what literature is used in the teaching and what level of importance is attached to human rights education at the sampled schools of social work.

The first qualitative method used was interviews conducted with eight participants at seven universities in different countries (South Africa, Botswana, Tanzania, Uganda, Kenya and Ethiopia) in order to engage in the exploration of the pedagogy of human rights education at schools of social work at these universities. The second qualitative method aimed to illuminate how human rights education at the different schools of social work is reflected in the formal written curriculum, and these data were gathered by means of document study. These explorations and descriptions were then reduced to central categories that were analysed within a specific context. In other words, in line with what Schurink, Fouché and De Vos (2011:397) recommend, the data were reduced to more manageable pieces and then reassembled. The document analysis of the qualitative part of the study aimed to explore critically how the human rights curricula of the different schools of social work have been constructed, and how the emerging themes relate to themes identified in the interview data.

The research design for both qualitative methods was a collective case study design. Fouché and Schurink (2011:322) indicate that a collective case study is appropriate when a researcher wants to make comparisons between causes and concepts in studying multiple cases. A case study approach is thus applicable when a researcher is asking “how” and “why” questions and wants to cover contextual conditions, because these questions are relevant to the phenomenon under study (Baxter & Jack, 2008:545). In this study, the researcher asked how human rights education is embodied at the selected schools of social work and what specific pedagogies have been incorporated to teach human rights. In this exploration, the contextual conditions of each specific school and how it is situated in a specific country and is influenced by a specific socio-economic and socio-political context, were relevant to the study.

Collective case studies are also referred to as multiple-case studies. Baxter and Jack (2008:548) describe a “multiple case study” as one that “enables the researcher to

explore differences within and between cases. The goal is to replicate findings across cases”. The researcher used the qualitative data that were collected to converge and triangulate with the quantitative findings, as the nature of the study was mixed methods.

Advantages of the multiple-case study or collective case study design are that “the evidence from multiple cases is often considered more compelling, and the overall study is therefore regarded as being more robust” (Yin, 2009:53). This advantage proved to be true for this study, because varied and captivating information was obtained via the interviews and document study. A disadvantage of using a multiple-case study can be the extensive resources and time that may be required, which can exceed the means of a single student or research investigator (Yin, 2009:53). As has been mentioned earlier, dedicated effort and time were required from both the researcher and her research supervisor to obtain funding to visit the universities in the six countries listed above to conduct interviews, a process which required perseverance and dedication, as predicted by Yin (2009:53).

General disadvantages of qualitative research indicated by Creswell (2015:5) are the limited generalisability of the findings, because only soft data can be collected, only a few people are studied, the data might be highly subjective, and the expertise of the researcher may be minimised due to reliance on participants. However, it is fair to state that all these disadvantages have been addressed by the mixed methods nature of this study, since the qualitative data were supported, strengthened and expanded by the quantitative data. The study did benefit from the advantages from qualitative research which Creswell (2015:5) indicates, such as the detailed perspectives that could be provided by the eight interviewees, capturing their own voices, an opportunity to understand their experiences in context, a reflection of the views of these participants rather than those of the researcher, and the interesting accounts of participants’ viewpoints which are made available to readers of this research.

In the next section the research methods used in this study are explained and elaborated on.

4.5 Research methods

The discussion in this section provides a detailed account of how this convergent mixed methods study was executed. The study population, methods of data

collection, pilot study and data analysis process of both the qualitative and quantitative studies are explained.

4.5.1 Study population and sampling

The population in the study comprised all the schools of social work in the Southern African Development Community (SADC) and east Africa that offer at least a degree programme in social work, because they include “the totality of sampling units with which the study is concerned” (Strydom, 2011a:223). There are altogether 25 countries in Southern and East Africa (Botswana, Burundi, Comoros, Djibouti, Eritrea, Ethiopia, Kenya, Lesotho, Madagascar, Malawi, Mauritius, Mayotte, Mozambique, Namibia, Reunion, Rwanda, Seychelles, Somalia, South Africa, South Sudan, Swaziland, Tanzania, Uganda, Zambia and Zimbabwe). Not all of these countries do however have schools of social work, as was already determined by Hochfeld, Selipsky, Mupedziswa and Chitereka (2009:3) in a study on developmental social work education in Southern and East Africa. They identified 42 schools of social work in 15 of 21 of the 25 countries in these two regions.

Sampling was approached differently for the qualitative and quantitative studies and these two approaches are therefore discussed separately.

4.5.1.1 Sampling method for the quantitative study

Because the researcher could theoretically identify all the universities in Southern and East Africa that offer social work programmes and endeavoured to recruit them all to complete the online questionnaire, no sampling procedure was needed for the selection of respondents for the quantitative study. In order to determine which schools of social work in Southern and East Africa offer a bachelor’s degree in social work (BSW) and obtain the contact details of these schools, the researcher embarked on an in-depth internet search. This internet search, together with the latest list (at the time of data collection) of schools of social work affiliated with the Association of Schools of Social Work in Africa (ASSWA) provided the researcher with a list of schools that could be recruited to take part in the study. Table 4.1 (overleaf) indicates the number of schools the researcher could identify and eventually succeeded in including in the study.

Table 4.1: Number of schools of social work identified and recruited

Number of schools identified via the internet and ASSWA list that offer a BSW degree programme	Number of schools for which email contact addresses could be obtained and contacted	Number of schools that responded to the email invitation to take part in the study	Number of schools that submitted a completed questionnaire
94	80	33	28

From the table above it is evident that although the universities in the southern and eastern regions of Africa might have websites, contact details of the various academic departments are not always provided on these websites. In many cases, the websites are very outdated or even dormant. In one case, for example, the only contact details for all departments of a particular university available was that of the rector. The researcher contacted this rector, whose office did give the researcher contact details for the head of the Department for Social Work at the institution. The researcher therefore attempted to find contact details for schools of social work in any way possible, even if she had to contact other departments. This strategy was successful in one or two cases. The researcher sent several follow-up emails to all schools that did not respond to the first, second and third emails that she sent to them. The researcher also tried to recruit respondents via contacts in the two regions that her supervisor and she herself had. The initial internet search was extremely time-consuming, as many countries have a large number of universities. For instance, a country such as Kenya has 49 universities. Nowhere was there a complete list of all the universities in Southern and East Africa that offer social work, and the researcher had no choice but to use the internet in an attempt to identify these universities.

Eventually the researcher managed to obtain 28 completed questionnaires (14 from Southern Africa and 14 from East Africa), from universities in Ethiopia, Kenya, Malawi, Mauritius, Namibia, Rwanda, Seychelles, Somalia, South Africa, Tanzania, Uganda, and Zimbabwe.

4.5.1.2 Sampling method for the qualitative study

Non-probability types of sampling refer to sampling methods that rely solely on the judgement of a researcher (Strydom, 2011a:232). This includes the process where a researcher selects the sample based on the experience or knowledge that the group possesses (Strydom, 2011a:232). A purposive sampling technique was applicable to the qualitative part of this study, because eight cases were selected that illustrate some features that were of interest to the study (Strydom & Delpont, 2011b:392). As

suggested by Neuman (2012:149), for in-depth investigation, the researcher identified the particular cases that adhered to a range of criteria. The inclusion criteria were the following:

- a university in Southern or East Africa that offers a bachelor's degree in social work;
- the social work programme must include human rights content; and
- English could be used as a medium for both communication and documentation.

Teddle and Yu (2007:83) indicate that an advantage of purposive sampling is that it leads to “greater depth of information from a smaller number of carefully selected cases, whereas probability sampling leads to greater breadth of information from a larger number of units selected to be representative of the population”. A shortcoming of this method of sampling is that it is impossible to generalise the findings. Because this study was exploratory in nature and contained a qualitative inquiry, findings cannot be generalised. However, the purpose of the study, which was to obtain in-depth information on human rights education at schools of social work in Southern and East Africa in order to gain an understanding of the phenomenon, was achieved. How this purpose was achieved is discussed in the final chapter of the thesis.

The interviews were conducted at universities in South Africa, as well as Botswana, Ethiopia, Kenya, Tanzania and Uganda. Some of these universities were also included in the quantitative study, as indicated under Section 4.5.1.1. At one university, two interviews were conducted, because the initial participant was not available at the planned time of the interview, and one of his colleagues agreed to be interviewed. The original participant did, however, manage to arrive for the interview later, and because he had valuable information to share, an interview was also conducted with this participant. The pilot study was conducted at a university in South Africa and the findings were included in the study, which is possible in a qualitative study (Plowright, 2011:89). In addition, a second university in South Africa was interviewed, which explains how eight interviews were conducted in six countries. The curricula of the seven universities where the interviews were conducted constitute the document study undertaken as another qualitative inquiry of the study.

In the next section, the emphasis falls on the methods of data collection used in the quantitative and the qualitative studies.

4.5.2 Data collection

The mixed methods nature of the study allowed the researcher to use semi-structured interviews, document study and a survey as methods of data collection to answer the research question. Kumar (2014:191) mentions that data collection methods should be selected according to certain prerequisites, such as selecting participants and respondents who are motivated to share information and who have a clear understanding of the questions presented, and participants and respondents who are in possession of the required information. In order to address these prerequisites, the researcher opted for interviews with participants that she asked in advance of the study to determine whether they would be willing to share information. The researcher realised that in order to do any kind of pedagogical research, related documents would need to be studied, so document study was included in the research. Because it would not be feasible to visit all universities that offer a BSW programme in Southern and East Africa, it was practical to use questionnaires that could be completed by academics who were qualified to respond to questions related to social work education and human rights. The three data collection methods chosen are discussed in more detail below.

4.5.2.1 Quantitative method of data collection

A survey was used to collect the quantitative data. A survey can be described as a research strategy to produce statistics or numerical descriptions about the study population that the researcher is interested in (Best, 2012:234). Questionnaires are one of the methods of data collection used in conducting survey research (Best, 2012:235). The aim of the quantitative part of the study was, apart from collecting certain demographic information, obtaining data on the curriculum content and pedagogic methods employed for teaching human rights at schools of social work in Southern and East Africa. A survey as a method of data collection was therefore appropriate. Neuman (2012:173) explains that the development of a survey questionnaire forms the first phase in conducting survey research. The researcher compiled a questionnaire based on the literature study, in cooperation with the Department of Statistics at the University of Pretoria (see Appendix B).

Web-based surveys are considered to be quick and inexpensive. Questionnaires are flexible in their design, but “basic principles for question writing and for questionnaire design generally apply” (Neuman, 2012:194). The questionnaires were made available to respondents via Qualtrics, an online survey platform that allows for

anonymity and built-in informed consent. The disadvantages of web-surveys such as challenges surrounding privacy and verification (Neuman, 2012:195) therefore did not apply. However, apart from obtaining permission from the universities for the study, the researcher had to correspond electronically with a designated staff member at each institution to arrange for completion of the questionnaire. In all cases, the questionnaire was completed by the staff member in the particular department that the researcher communicated with. The researcher is aware of this, because when she reached out to the universities to participate in the study, the contact persons made themselves available as respondents, of their own choice, confirming that they had completed the questionnaire on behalf of the department. The request to the universities was that a respondent would complete the questionnaire on behalf of the department as a collective, after consultation with the faculty members. The researcher could, however, not identify who completed which questionnaire once it was submitted to the Qualtrics platform, thereby maintaining anonymity and confidentiality.

In some instances, it was a time-consuming process for the researcher to ensure that the questionnaire was completed, as she had to send several follow-up emails to the 33 prospective respondents in order to ensure an optimal response rate, which in the end resulted in 28 completed questionnaires. Another consideration regarding online questionnaires is that they may not be too complex. The design must be clear and simple, using screen-by-screen questions and “making the entire question visible on the screen at one time in a consistent format” (Neuman, 2012:196). The electronic questionnaire was designed in the fashion just mentioned and was pre-tested to avoid technical malfunctions and ensure that the instrument was as user-friendly as possible. The questionnaire was pilot-tested (see Section 4.5.3) to ensure that the questions were clear and that it was user friendly. The IBM SPSS programme was used to analyse the data obtained from the questionnaires.

4.5.2.2 Qualitative methods of data collection

The qualitative part of the study was conducted using two methods of data collection, namely semi-structured interviews and document study, as discussed in more depth below.

4.5.2.2.1 Semi-structured interviews

The researcher conducted eight one-on-one semi-structured interviews, guided by an interview schedule (see Appendix C). Researchers normally use this type of interviewing to gain a detailed picture of participants' beliefs about or perceptions or accounts of a particular topic (Greeff, 2011:351). The semi-structured interview schedule consisted of two sections. Section A focused on demographic data about the participants. Section B focused on participants' perceptions of human rights education, the priority they think it must have in the curriculum, the challenges they face to include human rights in the curriculum, the most effective methods and materials of teaching they have been using to teach human rights, and their suggestions for further development of human rights education in social work.

The interviews conducted allowed the researcher to explore participants' perceptions on human rights content in the curriculum and to gain insight into the pedagogical methods used to teach human rights. The interview schedule was used to guide, rather than prescribe the interviews, thereby affording the researcher the flexibility to gain a better understanding of participants' responses (Flick, 2014:197). The style in which the interviews were conducted can be described as responsive interviewing. Rubin and Rubin (2012:37) explain that responsive interviewing accentuates the significance of establishing a relationship of trust between the interviewer and interviewee that will result in more of a give-and-take conversation. In responsive interviews, the tone is friendly and gentle, with almost no confrontation, while the questioning follows a flexible pattern. In such a context, questions develop in response to what a participant has just said, with new questions constructed in order to draw on the knowledge and experience of the interviewee (Rubin & Rubin, 2012:37). Because the interviewees were in fact colleagues of the researcher in the sense of being in the same profession, the researcher could conduct such responsive interviews, while still following the interview schedule as a guideline. Although serious topics were touched on in the interviews, the theme of the research was not something which interviewees experienced as traumatic or threatening, and a light atmosphere prevailed during the interviews in a give-and-take context.

The semi-structured interviews took the specific form of interviewing experts in an institution that have specific knowledge and insight because of their position in the organisation (Flick, 2014:227). All the interviewees that the researcher interviewed were senior faculty members of their respective departments of social work, who had

in-depth knowledge of both the particular academic department and the undergraduate curriculum. The type of knowledge that can be generated via an expert interview relevant to this study was both technical and interpretative knowledge (Bogner & Menz, 2009:52). Technical knowledge refers to information related to the rules, operations, routines and applications specific to a certain field (Bogner & Menz, 2009:52), as reflected in an undergraduate academic course. Interpretive knowledge is “the expert’s subjective orientations, rules, points of view and interpretations” (Bogner & Menz, 2009:52) about the curriculum, human rights content and teaching methods, accessed via the interviews.

Meuser and Nagel (2009:71) mention that when conducting an expert interview, the interviewer should be able to restrict the interview to the interviewee’s expertise of interest to the researcher. The reason for doing this is that interviewees can easily get derailed and begin discussing irrelevant organisational issues, change between the roles of a private and the professional person, or give a rhetorical account of their professional views (Meuser & Nagel, 2009:71). In this regard, the researcher had to focus the interviews very strongly on the topic with all interviewees, because it would have been easy to discuss many other aspects of similar work contexts related to students, academia and mutual interests.

Other difficulties that may arise when conducting expert interviews are identifying the correct expert to interview, time restrictions related to the interviewee’s schedule and confidentiality related to the issues surrounding the organisation which employs the interviewee (Flick, 2014:231). The researcher did not have much difficulty in identifying those who should be interviewed at the selected universities, as her research supervisor has an extensive professional network in Southern and East Africa and could identify the experts at the various universities. In two cases, the heads of the social work departments identified the staff members who, in their view, knew the undergraduate programme well enough to be interviewed. Regarding time restrictions and finding an appropriate time to conduct the interviews, the researcher encountered some challenges. As the literature referred to above predicted, it was very difficult for the interviewees to find time for the interviews, especially in the countries in east Africa, where the researcher had to conduct all the interviews in one trip, flying from one country to the next, in order to complete the interviews within two weeks. In one case, the researcher’s flight was delayed and she could not contact the interviewee to explain what had happened. As a result, the interview almost did not take place – it could only be conducted thanks to the patience of the interviewee, who

waited for the researcher long after working hours. In another case, the researcher conducted the interview with the head of a department, who was constantly in demand. This implied that during the interview, there was knocking on the door throughout, and sometimes the interviewee had to answer the door. The issue of confidentiality of the organisation's functioning also came up in interviews. In some cases the universities where the researcher conducted the interviews are extremely protective of their programmes and curricular materials. At one university, it was very hard to obtain permission to conduct the interview and even more difficult to obtain the curriculum for the document study, as discussed in the next section. In all these instances, the researcher had to affirm that the universities interviewed as well as the interviewees and documents would not be identified in the thesis.

All interviews were digitally audiorecorded with a cellular phone and laptop, to ensure that if one device failed to record, there was a backup recording. The voice recordings were later transcribed by a professional transcriber. The researcher took some handwritten notes, which were later used as part of the reflection on the interviews. Document study was the second qualitative data collection method, which is discussed next.

4.5.2.2.2 Document analysis

In order to answer the research question of this study, a more complete understanding of the human rights content presented in the curricula of schools of social work at universities in Southern and East Africa was necessary. This was accomplished by conducting an in-depth document study of the curriculum document of each university which the researcher visited and where she conducted interviews.

Creswell (2014:183) mentions that qualitative studies draw on various data sources in order to provide rich data to validate a study. By studying the curricula of the sampled universities, a more comprehensive understanding that complemented the semi-structured interviews was gained, as recommended by Flick (2014:358). This added to the value of the complete study when the qualitative and quantitative data were merged. Strydom and Delport (2011a:377) refer to document study as documentary analysis, and indicate that it involves the study of existing documents, either to understand their substantive content or to illuminate deeper meanings which may be revealed by their style and coverage.

As indicated above, in-depth document study was conducted on the curricula of the universities as selected for the semi-structured interviews. Because it was possible that not all schools of social work's curricula would be available electronically, it was fortunate that the researcher obtained funding to visit the universities, as it provided an opportunity to collect a hard copy. As it happened, all the universities, except one, could make their curricula available electronically to the researcher. One university only had a hard copy of the curriculum and the researcher had to pay for a photostat copy to be made of the curriculum while she conducted the interview.

Two advantages of document study are that it is not costly, and it is non-reactive, because there are no participants who can make comments (Strydom & Delpont, 2011a:382). However, the researcher had to obtain written consent from the universities/department heads concerned to analyse these pedagogic documents. This proved to be a very challenging process in the case of one university, where there were no consensus among staff members about whether the researcher should be given access to the curriculum to study it, even though the researcher had formal permission from the university and the country's national research body to access the curriculum. Eventually, the researcher could only gain access to that particular curriculum document one year after it was initially requested.

A disadvantage of document study relevant to this study is possible bias, because the curriculum documents of universities are not necessarily intended for research purposes. It is therefore important to consider important analytical questions, such as what kind of reality the document creates, how this is accomplished, who produced the documents and for what purpose (Coffey, 2014:371). It was therefore significant for the researcher to bear in mind that a curriculum is likely to be written by more than one academic staff member in a particular field with the purpose of providing a detailed representation of the purpose and content of a particular university degree course and how it will be executed. Because the content of a curriculum may differ from what occurs in reality during course presentation to students (Flick, 2014:358), the semi-structured interviews in this study provided valuable information to contextualise the operationalisation of curricula.

There are various ways in which document analysis can be conducted, depending on the purpose of the study and the type of document. For the purposes of this study, the analysis of the curricula was to explore the human rights content and teaching methods in these documents. The most appropriate method for analysing the

curriculum documents of the schools of social work included in the study was qualitative content analysis. Two techniques of content analysis were used, namely summarising qualitative content analysis and structuring content analysis (Flick, 2014:431, 434). These two qualitative content analysis techniques are part of a package of techniques developed by Philipp Mayring (2000:1-10) from which a researcher can choose and adapt parts to the research question. The researcher therefore determined that these two techniques would be the most suitable to answer the research question of this study.

Kohlbacher (2006:11) explains that summarising qualitative content analysis involves

...attempts to reduce the material in such a way as to preserve the essential content and by abstraction to create a manageable corpus which still reflects the original material. For this the text is paraphrased, generalized or abstracted and reduced.

In the curricula of the different schools of social work, similar topics (expressed in similar vocabulary) related to human rights in specialised fields, for instance, disability, were summarised and paraphrased in order to determine how human rights are integrated in the curricula. The teaching methods reflected in the various curricula could also be summarised to create a manageable data base for further analysis and comparison with the structuring content analysis.

Structuring qualitative content analysis refers to discovering types of formal structures in the material that may be rated according to dimensions in the form of scales (Flick, 2014:434). Structuring may resemble the procedures used in classical content analysis and can be seen as the most important content analysis technique, because of its goal to filter out a specific structure from the data (Kohlbacher, 2006:12). The text is structured according to content, form and scaling. In the first stage, the units of analysis are determined, followed by the dimensions of the structuring that are established on a specific theoretical foundation, while the features of the system of categories are determined (Kohlbacher, 2006:12). In this study, the theoretical basis is that described in Chapter 2, namely, critical pedagogy and human rights theory. The categories determined for the structuring of the document study therefore focused on human rights and pedagogy-related concepts, such as the rights of specific groups of vulnerable people, social justice, equality, teaching materials, teaching methods, and other relevant categories. Definitions were formulated with key examples, and rules for coding in separate categories were determined, as suggested by Kohlbacher (2006:12). For example, rights of specific groups of vulnerable people

were defined as any curricular content that refers to a specific vulnerable group and human rights documents formulated for that group. The human rights content therefore had to link to such a group and it had to be a formal document uniquely formulated for that group. The process of appraisal of the data locations were repeated twice before the results were processed.

The results from both the summarising qualitative content analysis and structuring content analysis were compared within documents and with the responses from the semi-structured interviews and the questionnaires, in order to identify emerging themes.

4.5.3 Pilot study

The purpose of a pilot study is to allow a researcher to ascertain whether the required data can be obtained from the respondents, to orientate the researcher to the project in mind. Its function is “the exact formulation of the research problem, and a tentative planning of the modus operandi and range of the investigation” (Strydom, 2011b:236). A description is given below on the way that the pilot studies for both the quantitative and qualitative parts of the study have been conducted.

4.5.3.1 Quantitative pilot study

It was necessary to conduct a pilot study for the quantitative inquiry of the study in order to ascertain whether the questionnaire was appropriate for obtaining the required data, and also to allow the researcher to identify any unforeseen problems that might arise in the survey and/or during the course of data collection. A pilot study “involves testing an entire set of questions with a small sample of people ideally drawn from the population the researcher is interested in” (Best, 2012:252). A pilot study was therefore done to test aspects with two of the identified schools of social work from the population.

Some of the aspects of a pilot study that need to be addressed (Strydom, 2011b:237-241) are the literature review on which the questionnaire was based, the feasibility of the study (which was confirmed by the pilot study respondents’ feedback on the nature of the study as described in the cover letter for the questionnaire), and the measuring instrument itself. The two respondents who agreed to complete the questionnaire for the pilot study were very positive about the instrument, its wording and the sequence of questions. Both respondents were in agreement that it was user-friendly and succeeded in requesting the relevant information, in their opinion.

Before completing the questionnaire for the pilot study, respondents were asked to give their consent to use their responses, a feature that is built into the design of a Qualtrics questionnaire.

4.5.3.2 Qualitative pilot study

The researcher piloted the semi-structured interview schedule with a participant from one university that offers a BSW programme, and who met the same criteria set out for the participants in the study (Strydom, 2011b:237). The data collected from this participant, thus the pilot interview, were included in the main research study, a practice that is acceptable in research studies (Plowright, 2011:89). The feedback from the pilot study was aimed at assisting the researcher to refine, modify and improve shortcomings in the semi-structured interview schedule, as well as to provide feedback on the feasibility of the execution of the study as a whole.

This interview showed that the interview schedule was appropriate and allowed the researcher to obtain the kind of data it was designed to collect. The researcher did however realise that a disadvantage of conducting interviews with colleagues in the same profession is the tendency to veer off course and start “talking shop” for too long, something Meuser and Nagel (2009:71) caution researchers against. This was something that the researcher was very conscious of when conducting the rest of the interviews, when she made a conscious effort to stay focused on the topic of the interview. The pilot interview lasted one hour, which was an indication that the interview schedule and the researcher’s use of it allowed for obtaining enough data in a reasonable time for both the interviewee and the interviewer.

The fact that both the piloted questionnaire and interview were successful was an indication that the study as a whole was feasible and thus achievable.

4.5.4 Data analysis

The analysis of data requires following “standard procedures for observing, measuring, and communicating with others about the nature of what is ‘there’, the reality of the everyday world as we experience it” (Wolcott, 2001:33). Data that are subjected to analysis undergo examination and are reported on via procedures commonly accepted and understood among social scientists and ultimately the general public interested in the results of the analysed data (Wolcott, 2001:33). The ways that the data collected by this study were analysed in order for conclusions to be drawn from the analysis are discussed below.

4.5.4.1 *Quantitative data analysis*

Quantitative data in professional research can be analysed either manually or by computer (Fouché & Bartley, 2011:249), although researchers currently very seldom do manual data analysis because there is sophisticated electronic software that can be used (Kumar, 2014:328). The data collected via the questionnaire (see Appendix B) used in this study was computed in Excel, and analysed by using the IBM Statistical Package for the Social Sciences version 25 (IBM SPSS 25) software, which Babbie (2013:414) indicates is almost always the computer programme used for quantitative analysis in the social sciences today. This analysis was done with support from the staff members from the Department of Statistics of the University of Pretoria.

The database was organised and cleaned up as a first step in the data analysis process (Creswell, 2015:5). Descriptive statistics were used to present the quantitative descriptions derived from the coded data, gathered from the non-standardised questionnaire, in a manageable form (Babbie, 2013:460; Monette, Sullivan & De Jong, 2008:414). Bivariate analysis, through which the association of the position of one variable with the likely position of another variable is assessed, was used for data analysis (Fouché & Bartley, 2011:251). Regarding bivariate analysis, Fouché and Bartley (2011:266) mention that “[w]hen we classify subjects in relation to two separate variables simultaneously for the purposes of determining their degree of association, we create what is known as a cross-tabulation”. The test that was used to do the bivariate analysis is the chi-square test. Field (2013:871) explains that this test “generally refers to Pearson’s chi-square test of the independence of two categorical variables. Essentially it tests whether two categorical variables forming a contingency table are associated”.

Various combinations of two variables were cross-tabulated in order to explore as many different associations possible. For example, the qualifications of social work staff members were tested for an association with the kind of teaching methods used, with the underlying assumption that the higher the qualifications staff members have, the more advanced the teaching methods they might use.

The biographical data were displayed using tables. In order to report on the cross-tabulation of the variable associations, text and tables were used (Kumar, 2014:333). The results of the bivariate analysis, triangulated with the qualitative data analysis, were used to derive the key findings of the study.

4.5.4.2 *Qualitative data analysis*

Qualitative analysis can be described as methods for examining social research data without converting them to a numerical format (Babbie, 2013:390). For the purposes of data analysis, the researcher used thematic data analysis to analyse the data from the interviews, and content analysis to analyse the data from the document study. The process followed to execute the document content analysis is described in depth in Section 4.5.2.2.2 below.

The interview data were organised into phrases, themes and sub-themes after completion of the data gathering. The researcher followed the data analysis process described by Creswell (2014:197-200), according to the following steps:

- *Step 1: Preparing and organising the data*

This step involved transcribing the interviews, visually scanning the material, typing up fieldnotes and sorting and arranging the data into different types. The researcher recorded the interviews, and an independent transcriber transcribed the interviews afterwards. The transcribed data were visually scanned to get a sense of the data set and cross-checking was done by listening to the voice recordings while reading the data.

- *Step 2: Reading or looking at all the data*

This step involved getting a general sense of the information and reflecting on its overall meaning. The researcher looked at the general ideas participants verbalised. The tone of the ideas, the impression of the overall depth, credibility and use of information were explored. Notes were made in the margins of the transcribed interviews.

- *Step 3: Coding all the data*

During this step, data were coded by organising them in bracketed chunks (or text segments) and writing a word representing each category in the margins. The data were labelled into categories using terms based in the kind of language used by the participants.

- *Step 4: Using the coding process to generate a description of the setting or people, as well as categories or themes for analysis*

Description involves a detailed rendering of information about people, places, or events in a setting. The researcher generated codes for the description of the different universities and social work programmes that data were collected from.

The coding was used for generating themes and categories. These themes were triangulated with the data from the document study, as well as the quantitative data and appeared as major findings in the study.

- *Step 5: Advancing how the description and themes will be represented in the qualitative narrative*

Narrative passages were used to convey the findings of the analysis in the form of a detailed discussion of several themes, complete with subthemes, specific illustrations, multiple perspectives from individuals, quotations, and integrated with the content analysis from the document study.

- *Step 6: Interpretation of the findings*

In this step, the researcher revealed the lessons learned. These realisations were partly derived from the researcher's personal interpretation, but also included meaning emanating from a comparison of the findings with information gleaned from the literature linked with critical pedagogy theory and human rights theory, which constitute the theoretical frameworks of the study. As has been mentioned earlier in this section, the triangulation process with the quantitative data produced rich findings that were used to draw conclusions and make recommendations in the final chapter of this thesis.

4.6 Reliability, validity and trustworthiness of the research data

All research studies need to address aspects that could compromise the validity of the study (Creswell, 2015:19). Therefore, the reliability and validity of the quantitative study and the trustworthiness of the qualitative study in this research are addressed below. In the case of a divergent mixed methods study, such as that conducted in this study, Creswell (2015:19) mentions that a researcher needs to consider how the analysis of the different data sets will be merged and how divergent results will be explained, in order to ensure validity of the study. These aspects are clarified in the empirical chapter (Chapter 5), indicating how the data sets converged and diverged, and the possible reasons for these results.

4.6.1 Quantitative study

Validity and reliability are two of the most important concepts related to quantitative measuring instruments (Delpont & Roestenburg, 2011:172). Face and content validity were used to validate the data collection instrument (questionnaire, Appendix B) that was used in the study (Babbie, 2013:191). These two types of validity were ensured

by designing each question item in the questionnaire to have a logical link with an objective of the study, thereby ensuring that all aspects of the research study were covered, in line with Kumar (2014:214). Content validity is further “judged on the basis of the extent to which statements or questions represent the issue they are supposed to measure” (Kumar, 2014:214). This judgement was made by the researcher, other members in the field, such as the academics that completed the pilot questionnaire, and the researcher’s supervisor. To contribute further to the face and content validity of the questionnaire as a data collection instrument, it was evaluated by the statisticians of the Department of Statistics of the University of Pretoria, allocated to the study. The validity of the data collection instrument also became apparent during the pilot study, mentioned earlier, which indicated that the questionnaire was an appropriate data collection instrument for the quantitative part of the study.

Reliability is the second criterion for a data collection instrument. Neuman (2012:121) states that reliability means dependability. Delport and Roestenburg (2011:177) explain that “reliability occurs when an instrument measures the same thing more than once and results in the same outcomes”. Four procedures, indicated by Neuman (2012:21), were implemented to improve the reliability of the questionnaire. Firstly, all constructs were clearly conceptualised: the researcher ensured that each measure in the questionnaire only focused on a single concept. Secondly, a precise level of measurement was used – when asking educators at schools of social work (respondents), for example, to indicate the extent to which their institution agrees or disagrees with certain statements such as “social work is a rights-based profession”, as many categories as possible ranging between “strongly agree and strongly disagree” were provided to choose from. Thirdly, multiple indicators were used: more than one question in the questionnaire was formulated to measure each aspect of a variable. Fourthly, a pilot test was used, especially as the literature search did not turn up an existing questionnaire that focuses on human rights education in social work. Such an instrument needed to be developed for this study, so the questionnaire formulated and used in the study was tested on two pilot respondents.

Best (2012:256) recommends that the questions in a questionnaire should be grouped according to theme, and progress in a logical manner. The themes that the questionnaire was structured around were biographical details about the specific school of social work, the school’s approach to social work teaching, human rights content in the school’s curriculum, teaching methodologies related to human rights,

learning materials related to human rights and proposals for developing human rights curricula and relevant teaching methods.

The pilot test served to reveal any of the problems mentioned above regarding question construction, but none were encountered. The exploratory nature of the study for the sake of reflecting the teaching practices of human rights at schools of social work in Africa and possibilities of developing teaching materials in this area were highlighted in the cover letter of the questionnaire.

4.6.2 Qualitative study

In order to ensure the trustworthiness of the study, the researcher focused on clarifying potential researcher bias by keeping a research diary, and eliciting peer review and member checking (Best, 2012:110). The researcher created a reflexive research diary, as described by Strydom and Delport (2011a:381) in order to engage in reflexive practice on the research process. Member checking was realised by asking respondents about their views in relation to the data analysis, the researcher's interpretation of events and the conclusions reached (Best, 2012:111). This means that the researcher sent transcribed interviews to two participants, accompanied by the themes derived from the interviews, for their validation, also known as respondent validation (Silverman, 2014:91). Independent coding strengthened the interpretation of the data. The transcripts of the interviews were coded and organised in themes by an independent data coder, who had no prior knowledge of or involvement in the study. Peer debriefing was accomplished by discussing the research process and data collection with other experts in the field, such as the research supervisor and colleagues who are skilled researchers and academics.

In order to strengthen the reliability of a qualitative research process, Flick (2014:483) indicates that the more detailed the documenting of the research process, the more reliable it is. The specificity of qualitative research methods increase their dependability (Flick, 2014:483). In this study, a detailed account is given of how the qualitative data were collected and analysed. The researcher compiled reflexive notes on the research process throughout and added them to a reflexive blog which the researcher's supervisor commented on. Although the researcher tried several times to include another academic to comment on the blog, these attempts were not successful. The researcher invited seven different academics, who agreed to comment on the blog, but none of them engaged, even after being prompted several times. However, although only the researcher and her supervisor made entries on the

blog, the process still added to raising the level of the reliability of the qualitative part of the study.

Altheide and Johnson (1998:291-292) formulated the concept of “validity as reflexive accounting” in qualitative research, which locates validity in the process of doing research and various relationships at work in it. The relationships that Altheide and Johnson (1998:291-292) refer to are the following:

- the relationship between that which is observed such as meanings, behaviours and rituals and the larger historical, cultural and organisational contexts;
- the relationship between the observed, observer and the setting;
- the matter of perspective or point of view (either the interviewer’s or interviewee’s) used to give an interpretation in the data;
- the part of the reader or audience in the final product; and
- the question of representative, rhetorical, or authorial style employed by the author to provide interpretations and/or descriptions.

All these aspects were addressed by the researcher in the reflective writing in her blog, where she commented on what she observed of a particular university and city she visited and what she came to know of the university, its context and culture via her own observations, the interview content and the curriculum of the particular school of social work. The way in which the researcher wrote about the data collected, as well as possible anticipation of the reader(s) views on the collected, data was also reflected on in the blog, as well as the voice or writing style of the researcher.

Although trustworthiness, credibility, reliability and transferability may at times be challenging to account for in qualitative research, the researcher tried to use all the methods discussed above to increase the trustworthiness of the qualitative part of the study. In the next section, the equally important issue of the ethical considerations taken into account while conducting the study is discussed.

4.7 Ethical considerations

Babbie (2016:62-70) summarises several important ethical agreements that are paramount in social research, of which the following were relevant to the study:

- *Voluntary participation*

All the participants recruited in both the qualitative and the quantitative studies participated voluntarily in the study. The researcher emphasised the voluntary nature of participation in all communications with the participants and respondents. Participants were also informed that they were allowed to terminate

their participation at any stage of the research process, where necessary. To avoid misunderstandings, this voluntary participation aspect was included in the research consent form signed by interviewees and in the electronic questionnaire, where the nature of the study and participation was indicated and respondents could click on an icon to indicate their consent. If any respondents clicked on the icon denying consent, the questionnaire did not open for them to complete it. In both the qualitative and quantitative studies, all the participants gave consent to be part of the study and therefore participated voluntarily.

- *No harm to the participants*

The researcher was mindful of the fact that in the study, she would be asking participants to share information about their university and teaching practices. No emotional harm was anticipated, and although it was unlikely that any emotional harm would be involved, participants could feel that their department or school might be exposed to criticism and/or scrutiny. The researcher therefore initiated the first contact with the heads of departments or schools via email, and was very transparent about the purpose of the research. The researcher assured them that the research was not intended as an assessment of the quality of their programme or to expose their teaching practice in any way, but was merely an exploration of human rights in social work education. Participants were also informed that the researcher would address any questions they had about the research as best she could to assure the respondents' peace of mind. The participants and initial contact persons were satisfied with the researcher's explanation of the purpose of the study, as well as the process that would be followed and there were no issues that had to be clarified. As has been mentioned earlier in this chapter, however, there was one head of department who was reluctant to provide the school's curriculum, even after initially agreeing to share it. Although he never explicitly said why he was reluctant to make available the curriculum, he vaguely suggested that he did not want to share the curriculum outside the department for fear that it might be copied. After several discussions, assuring him that the curriculum would be treated as confidential, it was eventually made available to the researcher.

- *Anonymity and confidentiality*

The researcher protected the identity of the participants in both the qualitative and quantitative parts of the research study by only revealing the regions and countries from which the data were obtained and not identifying the specific universities or participants in the study. Although the participants of the quantitative part of the

study completed an anonymous online survey, the researcher is aware of the identities of those who completed the questionnaires, because she had to confirm via email with them that they would complete the questionnaire. However, once the questionnaires were completed in the Qualtrics system, the researcher did not know which questionnaire was completed by whom. Because the questionnaire had to be completed with the input of all the staff members of a particular school, the researcher also does not know who made which contribution towards the completion of the questionnaire. Being aware of the identity of the initial respondent who took responsibility for the completion of the questionnaire therefore does not mean the researcher knows how it was completed. The researcher also does not know whether the respondent did in fact consult his/her colleagues, or just completed the questionnaire by him-/herself. Nevertheless, the identity of respondents initially contacted to complete the questionnaire, as well as the schools they represent are not revealed in the study. All completed questionnaires and the complete data set of this study is safely stored in the Department of Social Work and Criminology at the University of Pretoria for the next 15 years, in line with university policy.

- *Deceiving subjects*

The researcher fully disclosed all the information that the participants needed to know to make an informed decision about participation in the study. The researcher was bound by research and professional ethics to treat respondents with dignity and respect, and did so at all times.

- *Analysis and reporting*

On completion of the research report and after the examination of the study, the researcher will publish the study's findings in reputable academic journals.

In addition to the above ethical considerations, Strydom (2011c:117, 122-123) highlights the following relevant ethical aspects which were also relevant to this study:

- *Informed consent*

The researcher invited the participants to take part in the research project by explaining the study via electronic mail. This information was also included in the consent form for the collective case study participants. Informed consent was built into the online questionnaire via the Qualtrix programme. The contact with the schools of social work that the researcher visited required more lengthy and in-depth discussion in order to explain all the details regarding conducting structured interviews and access to pedagogic documents. The researcher provided these

explanations to the prospective participants in a standard letter (see Appendix D) and via informal email discussions. Participants' questions were entertained to ensure that their concerns were addressed and clarified. The use of the digital audiorecorder while conducting the semi-structured interviews was explained to the participants and their consent was obtained. The cover letter to the informed consent form (Appendix E) provided background information, followed by what the participants would be consenting to by participating in the study.

- *Actions and competence of the researcher*

The participants were assured of the researcher's competence, based on the study of the applicable research methodology that the researcher undertook for the study, as well as guidance that the researcher would receive from her research supervisor, who is experienced and competent in social work research.

- *Debriefing of respondents*

Because the research was not conducted on a topic that could potentially traumatise the participants, there was no need to provide counselling services to debrief participants. The researcher did, however, send follow-up emails to all participants, thanking them for their participation and offering to answer any questions or comments that they might have following the interview. Responses to these emails mostly mentioned that the participants found the interviews very enlightening on the topic of human rights education in social work and that it was a positive experience, urging them to revisit their curriculum in relation to human rights content.

- *Authorisation to conduct the study*

Overall, the researcher tried to conduct the study as ethically as possible, respecting the participants and that which they shared with her for the valuable contribution that they have made to this research study. As stated above, the researcher approached the heads of department of the identified universities in order to get permission to conduct the interviews. Background information on the study was provided and the researcher obtained information from the heads of department on what she needed to do in order to get written consent from the schools of social work to conduct the research at the schools concerned. The researcher obtained permission letters from the seven participating universities to conduct the study (however, to protect the identity of the participating institutions, the letters are not included as attachments in the thesis). As required by the University of Pretoria for ethical clearance for the study, the requisite permission

letters had to be submitted to the Faculty of Humanities, Ethics Committee, who then granted ethical clearance for the study to proceed (see Appendix A).

4.8 Limitations of the study

Interviews could be conducted and curricula of only a sample of schools of social work could be collected due to the fact that such data collection is costly and time-consuming. Although a large number of schools of social work could be identified via the internet for the quantitative part of the study, dormant websites and the resulting lack of proper contact details available meant that almost a third of schools of social work could actually be contacted to participate in the study. Due to the low response rate, only 28 respondents representing 28 institutions were considered for the quantitative analysis. Although the response rate potentially compromises the rigour of the statistical analysis, this weakness was mitigated by the in-depth exploration through the qualitative methodologies, including content analysis.

It was very time-consuming to obtain both funding and written permission from the schools of social work that the researcher visited to conduct interviews, thereby extending the completion time of the study.

From the discussion in this chapter, it is evident that although the researcher was able to follow the described research methodology for the kind of research study she planned to conduct, there are many unforeseen scenarios that can have an impact on data collection. Regardless of how the execution of the data collection process was influenced by factors such as the time that it took for permissions to fall in place, the researcher did manage to implement the research procedures as indicated in the literature. This resulted in the collection of sufficient data in order to triangulate the data to produce significant research results, but not in results that could be generalised. However, as mentioned in Section 4.7, because the questionnaire had to be completed with the input of all the staff members of a particular school, the researcher also does not know who made which contribution towards the completion of the questionnaire.

4.9 Summary

In this chapter the research methodology used in the study have been elucidated. Both the quantitative and qualitative data collection methods have been described in depth in relation to data collection instruments used, the data analysis procedures followed and the pilot studies conducted. The validity and trustworthiness of the study

have been considered and an explanation has been given of ethical aspects relevant to the study. The next chapter sets out the empirical data collected by means of this research study.

CHAPTER 5

PRESENTATION OF EMPIRICAL FINDINGS

5.1 Introduction

The purpose of this chapter is to present research findings to answer the research question: *What is the nature and extent of human rights in the curriculum and the pedagogic methods of human rights education in schools of social work at universities in Southern and East Africa?* The focus is on participants' and respondents' responses, views and experiences related to human rights education in their particular schools of social work, as well as the human rights content and teaching methods featured in selected social work schools' curricula.

The quantitative data were derived from 28 completed questionnaires and analysed using the IBM SPSS software. The qualitative data were gathered from eight participants in one-on-one interviews, as well as from a document study of the curricula of seven schools of social work in Southern and East Africa. A thematic data analysis was undertaken to analyse the data from the interviews, following the data analysis process described by Creswell (2014:197-200). Two techniques of content analysis were used to analyse the data obtained from the document study, namely summarising qualitative content analysis and structuring content analysis (Flick, 2014:431, 434).

The questionnaires were constructed on the the basis of information gleaned from the literature study. Similarly, the themes and questions designed for the semi-structured interviews were also derived from the literature study. Therefore, the themes and questions are similar for both data collection instruments. By using this approach, the researcher could merge the discussion of the results from the qualitative and quantitative data into the same themes, which applied to both sets of data. In order to compare the findings and ensure the trustworthiness of the data analysis, the data derived from the semi-structured interviews, the questionnaires and the document analysis were triangulated.

The biographic data derived from both the quantitative and qualitative data collection are set out first, followed by the presentation and discussion of the identified themes. Where applicable, quantitative data are presented by tables and graphs. The qualitative data are supported by quotations from the interviews and references to the documents that were analysed (their comments are quoted *verbatim* to reflect their

own voices). The study's findings are related to similar or contrasting findings in the literature.

5.2 Profile of schools of social work in Southern and East Africa

The biographical data of the participants with whom the interviews were conducted are presented first, followed by the biographical data on the schools of social work.

5.2.1 Biographical data from the qualitative study

Table 5.1: Biographical details of participants in the qualitative study

Participant identification code	Participant University Identification Code	Participant University Curriculum Document Code	Region Region 1 = Southern Africa Region 2 = East Africa	Country	Number of years at the 'institution / university	Highest qualification	Years of experience in social work teaching	Current position
P1	PU1	PUD1	Region 1	C1 ²	8	Doctoral degree	8	Lecturer
P2	PU2	PUD2	Region 1	C1	10	Doctoral degree	10	Lecturer
P3	PU3	PUD3	Region 1	C2	30	Doctoral degree	30	Head of Department
P4	PU4	PUD4	Region 2	C3	3	Doctoral degree	3	Lecturer
P5	PU5 ³	PUD5	Region 2	C4	6	Doctoral degree	10	Senior Lecturer
P6	PU5	PUD5	Region 2	C4	12	Doctoral degree	12	Head of Department
P7	PU6	PUD6	Region 2	C5	21	Doctoral degree	21	Acting Rector
P8	PU7	PUD7	Region 2	C6	24	Doctoral degree	24	Senior lecturer

Interviewees' years of experience varied from three to 30 years, with an average of 14.75 years. All the interviewees had doctoral degrees. One participant's doctoral degree was in sociology and another's doctoral degree was in psychology. They had both been working in schools of social work for a long time and are lecturers⁴ of social work. The interviewees' positions in their respective schools of social work varied from

¹ The words "institution" and "university" are used interchangeably in this chapter.

² Participants P1 and 2 come from two different universities in the same country (C1).

³ Participants P5 and 6 are from the same university (PU5) and country (C4). They therefore have the same curriculum (PUD5).

⁴ In this chapter the terms "lecturer(s)" and "educator(s)" will be used interchangeably.

lecturer to acting rector. The distribution of their positions as faculty members was fairly balanced, with two heads of department,⁵ three lecturers, two senior lecturers and one acting rector, who is still actively involved in social work teaching. This distribution allowed for viewpoints and perceptions over a broad spectrum of faculty members that represented both experienced senior academics and less experienced junior ones. This is not to imply that junior lecturers are less informed about human rights, but they may possibly have less teaching experience, depending on their academic orientation.

5.2.2 Biographical data from the quantitative study

In this section the biographical data from the quantitative study are discussed, including the region, respondents' main source of income, the number of years teaching social work, the number of academic staff members in a particular department of social work and the highest qualifications of staff members.

In order to recruit respondents to complete the questionnaire, the researcher contacted the heads of departments of universities in Southern and East Africa in order to initiate the process of obtaining respondents. In the cover letter to the questionnaire (see Appendix B) it was clearly stated that any staff member could complete the questionnaire after consultation with the other staff members in the department. The researcher therefore gave departments the possibility to use their own discretion in completing the questionnaire. The request was that it was to be completed on behalf of the whole department, but in consultation with other staff members.

The data included in this section are presented in tables and graphs in order to provide a picture of the biographical details of the respondents.

5.2.2.1 Region where the school or department of social work is situated

As indicated in Section 4.5.1.1, there was an even spread between Southern and East Africa with regard to the questionnaires completed. For each region, 14 questionnaires were completed, producing quantitative data from a total of 28 questionnaires. A total of eight interviews were conducted for the qualitative study; five in East Africa and three in Southern Africa. More interviews were conducted in East Africa because one participant made arrangements with a colleague to stand in

⁵ The terms “department(s)” and “school(s) of social work will be used interchangeably.

for him to be interviewed, but managed to arrive in time also to be interviewed. This meant four schools of social work's curricula could be studied in East Africa, while only three were scrutinised in Southern Africa.

5.2.2.2 *The main source of income of the training institution where the schools of social work are located*

The data obtained from the 28 questionnaires on schools of social work's main source of income indicated that 24 schools (85.7%) received their funding from the State. One school (3.6%) was mainly funded by a religious institution, two schools (7.1%) were privately funded and one school (3.6%) received its funding from another source, as is indicated in the chart in Figure 5.1, below.

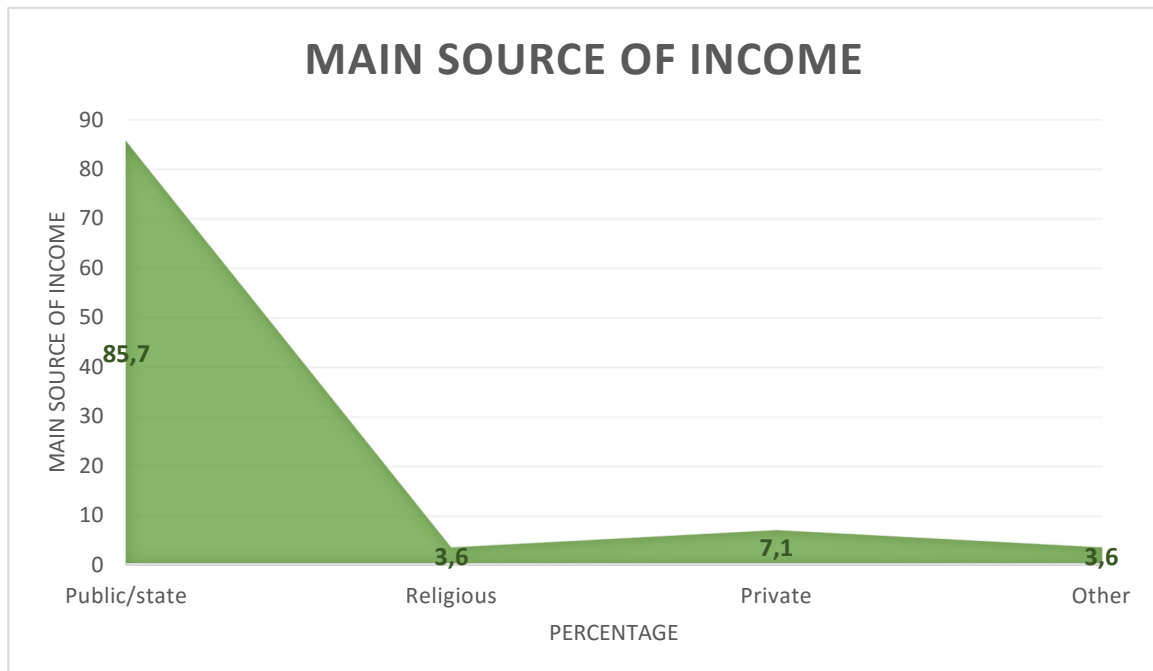


Figure 5.1: Main source of income of higher education training institutions (n=28)

Governments fund most of the universities (85.7%). State funding for universities may imply that these universities have an obligation to their governments concerning the way in which the university and its academic departments are structured and what content is included in particular programmes.

In the African context, Aina (2010:27) points out that authoritarian politics have greatly influenced higher education, with the result that universities often have to carry out a government-determined agenda. Furthermore, public universities in Africa face the need to transform in terms of their resources, relationships, form and governance in

an attempt to become more sustainable (Aina, 2010:37). From the interviews, one participant highlighted the dilemma in a government-funded university:

P4: I think the problem is around prioritisation, which is government prioritisation of the education sector and the government prioritisation of university education so to speak. As far as I am concerned, the resources that the government provides cannot even adequately meet the administrative expenses, salaries and all that, so it's very inadequate and yet the government decides how much students pay.

State funding has several implications for the staff, students and curriculum. One participant pointed out that because his/her university is completely government-funded, staff have to adhere to government policies. Another participant explained that full government funding of universities is not sustainable:

*P3: All government, but it's changing you know government funding is running out. Because for us it was more universal, it didn't matter whether your **parents** can afford, if you get the right points for entry into the university, government pays. You are expected to pay back something but there is no follow-up, you know with government. (P3's emphasis)*

In some countries, for instance, Ethiopia, Tanzania and Uganda, government-funded universities have to adhere to government policies that influence how human rights are presented at a specific school of social work. One participant reflected on this dilemma in the following way:

P7: You know, we always sometimes fear for the consequences for some of the things that might happen, for instance, there are many who debate on rights of people... of men having sex with men. You can speak about that in the classroom, but there are government rules, rules and regulations that can sometimes limit you from talking openly about that.

State funding of universities may therefore pose various challenges to schools of social work, ranging from inadequate funding to a strong influence on the curriculum content of a particular university.

5.2.2.3 Social work qualifications offered by schools of social work

Table 5.2 (overleaf) reflects the qualifications offered by the participating schools in the study. Although all the qualifications offered by participating schools are presented here, the scope of this study focused only on an exploration of the BSW programmes offered by these schools.

Table 5.2: Qualifications offered by schools of social work (n=28)

Qualification	Frequency	Percent
Bachelor of social work (BSW)	25	98.3
Undergraduate diploma in social work	3	10.7
Postgraduate diploma in social work	1	3.6
Master of social work (MA/MSW)	17	60.7
Doctor of social work (PhD/DPhil)	12	42.9
Other	2	7.1

Of the 28 schools of social work, 98.3% (25 of 28) offer a bachelor's degree in social work (BSW), 10.7% (3 of 28) offer an undergraduate diploma in social work and 3.6% (1 of 28) offer a postgraduate diploma in social work. Offering diplomas in social work may explain why some universities do not yet offer Masters of Social Work (MSW) degrees. The fact that most schools (98.3%, 25 of 28) offer a bachelors degree in social work indicates that schools of social work in Southern and East Africa are moving towards offering at least a bachelor's degree in social work. A BSW presents the platform to progress to the level of offering postgraduate qualifications.

The 60.7% of schools (17 of 28) in the two regions (Southern and East Africa) that offer a master's degree in social work is encouraging. The fact that 42.9% of schools (12 of 28) offer a doctoral degree is promising for advanced training in human rights education in Africa in view of the remark by Berthold, Thomas, Healy and Libal (2014:500) that social work doctoral programmes can become a vehicle for capacity-building to integrate human rights knowledge robustly in social work practice and education.

5.2.2.4 Number of years that respondents have been teaching social work

The chart in Figure 5.2 (overleaf) indicates the number of years that the respondents have been teaching social work.

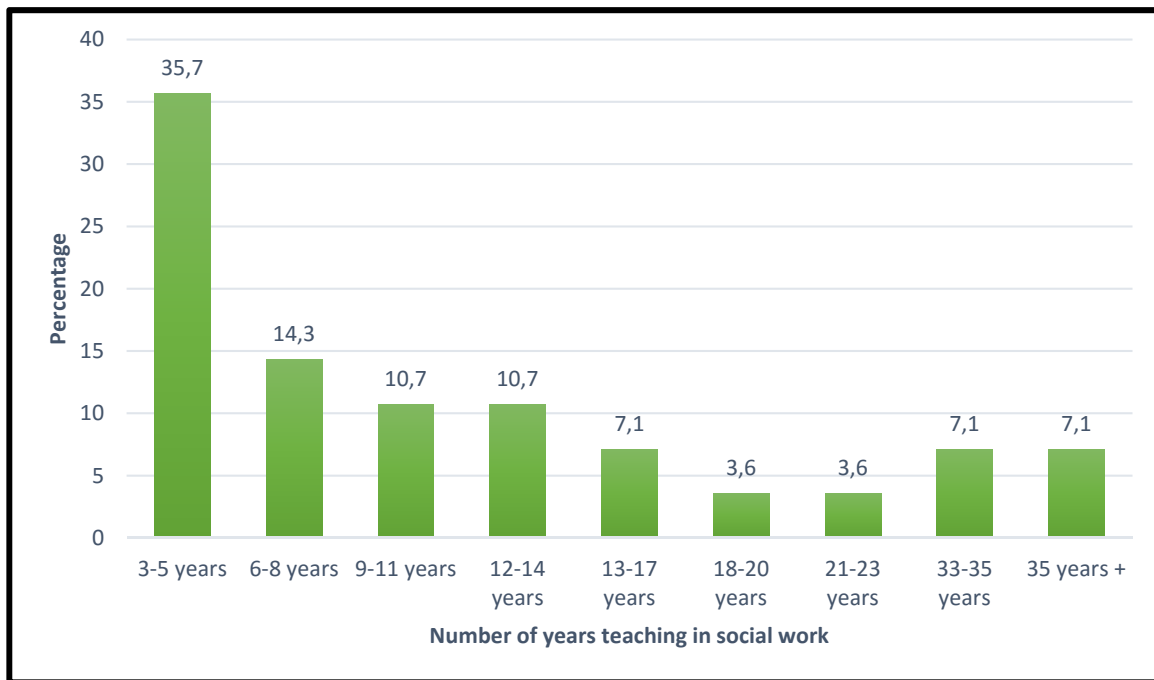


Figure 5.2: Number of years teaching social work (n=28)

The highest percentage, 35.7% (10 of 28), is reflected for respondents who had been teaching social work between three and five years. The percentage of respondents who had been teaching for six to eight years was 14.3% (4 of 28). Both groups combined amounted to 50% (14 of 28), so half of the respondents had been teaching social work for eight years or fewer. Cumulatively, 28.5% of respondents (8 of 28) had been lecturing for nine to 17 years, while 21.4% of respondents (6 of 28) had been teaching social work for 18 to 35 years or more.

Archer (2008:270) reports that there are some similarities and differences between more and less experienced faculty members in respect of their academic identities, which may affect how they approach social work education. Similarities centre on core values such as criticality, professionalism, intellectual endeavour, having autonomy over the format and direction of one’s work, professionalism, collaboration and collegiality (Archer, 2008:270). However, younger academics differ from their more experienced colleagues in that they have embraced the present higher education context, set in a neoliberal landscape, with more conviction (Archer, 2008:270). Consequently, in the case of this study, there may not be a significant difference between the academic identities of less and more experienced academics, and less experience did not make them less qualified to report on their school’s curriculum and teaching practices.

5.2.2.5 Number of academic staff members in social work departments

The data indicate that there was an almost even spread between the schools when it came to the number of academic staff members in the department, as is evident from the chart in Figure 5.3 below. Of the schools, 25% (7 of 28) had between three and six academic staff members, while 17.9% of schools (5 of 28) had an academic staff complement of 16 to 21.



Figure 5.3: Number of staff members in department (n=28)

Mushemeza (2016:236) states that the number of academic staff members that a particular school of social work in Africa appoints depends on factors such as funding, remuneration and infrastructure requirements. A particular constraint for universities in Africa is the high student enrolment number, with a much lower staff number, resulting in a very high student-to-staff ratio (Mushemeza, 2016:236). Because social work is a profession that requires training in both theory and practice, specifically field practice, any school of social work needs an adequate number of staff members to accomplish this extensive and challenging task (Simpson, 2015:573). The 17.9% of schools (5 of 28) that had 16 to 21 staff members may therefore be in a better position to address the requirements of offering a BSW programme with all its components, than a school that had fewer than six staff members, depending on the student-to-staff ratio. It can therefore be assumed that it may be very difficult for a small number of staff members to be able to teach in depth on all the components of a BSW

programme, let alone take a transformative approach to a human rights-infused curriculum aimed at facilitating deep learning.

The data obtained from this study do not indicate the student-to-staff ratios for the participating schools of social work. In hindsight, it would have been of value to the study if that ratio had been identified, given that Mushemeza (2016:245) indicates that much more attention should be given to the recruitment and retention of staff members at universities in Africa. According to Mushemeza (2016:245), “attention will have to be paid to: professional mechanisms of recruitment, appointment and promotion; quality teaching and researches that reflect the scientific and technological needs of society; welfare of academic staff; and public-private partnerships for resource mobilization.”

The capacity to develop and offer a comprehensive BSW programme in which human rights are integrated may therefore be influenced by the number of staff members available in a particular school of social work to deliver such a programme.

5.2.2.6 Highest qualification of all academic staff members

In order to form an understanding of the staff profiles in the responding universities, the respondents were asked to indicate the highest qualification that their staff members had. Their responses are captured in Table 5.3, below.

Table 5.3: Highest qualifications of staff members in schools of social work (n=28)

University Identification Code	Number and percentage of academic staff members according to highest qualification											
	Southern Africa (Region 1)											
	Social work diploma		BSW Degree		Master's Degree		Doctoral Degree		Other		Total	
	n	%	n	%	N	%	n	%	n	%	n	%
U1					2	33.33	4	66.67			6	100
U2			1	14.29	3	42.86	3	42.86			7	100
U3					10	71.43	4	28.57			14	100
U4	-	-	-	-	-	-	-	-	-	-	-	-
U5	-	-	-	-	-	-	-	-	-	-	-	-
U6					2	18.18	9	81.82			11	100
U7					10	66.67	5	33.33			15	100
U8					6	75.00	2	25.00			8	100
U9			2	20.00	5	50.00	3	30.00			10	100

University Identification Code	Number and percentage of academic staff members according to highest qualification											
	Southern Africa (Region 1)											
	Social work diploma		BSW Degree		Master's Degree		Doctoral Degree		Other		Total	
	n	%	n	%	N	%	n	%	n	%	n	%
U10					5	45.45	6	54.55			11	100
U11					6	85.71	1	14.29			7	100
U12			10	100							10	100
U13			1	25.00	3	75.00					4	100
U14					3	100					3	100
Total	0	0.00	14	13.21	55	51.89	37	34.91	0	0.00	106	100
East Africa (Region 2)												
U15					3	15.00	17	85.00			20	100
U16			3	50.00	3	50.00					6	100
U17					5	38.46	1	7.69	7	53.85	13	100
U18			9	69.23	4	30.77					13	100
U19					3	100					3	100
U20			2	10.00	12	60.00	6	30.00			20	100
U21			4	28.57	7	50.00	3	21.43			14	100
U22			1	6.25	11	68.75	4	25.00			16	100
U23	2	13.33	3	20.00	8	53.33	2	13.33			15	100
U24					1	20.00	4	80.00			5	100
U25	-	-	-	-	-	-	-	-	-	-	-	-
U26			1	16.67	4	66.67	1	16.67			6	100
U27			7	35.00	10	50.00	3	15.00			20	100
U28					3	16.67	15	83.33			18	100
Total	2	1.18	30	17.75	74	43.79	56	33.14	7	4.14	169	100

Table 5.3 reveals that most of the staff members of the schools of social work in Southern (51.89%) and East Africa (43.79%) have a master's degree as their highest qualification, although 8.1% more staff members in Southern Africa hold a master's degree than staff members in East Africa. In Southern Africa, 34.91% of staff members have doctorates, while 33.14% of staff members in East Africa have a doctorate as their highest qualification. The percentage of staff members who only have a BSW Degree as their highest qualification is slightly higher in East Africa (17.75%) than in Southern Africa (13.21%). University U23 is the only university in the study that had staff members (13.33%, 2 of 15) teaching social work with a

diploma as their highest qualification. By contrast, the data reveal that at University U15 in East Africa, 85% (17/20) of the staff members have doctorates, the highest percentage in both regions. None of the staff members at U15 has a diploma or BSW degree as his/her highest qualification. The researcher recognises that this result may be attributed to a university policy stating that all staff members are expected to have at least a master's degree, but preferably a doctorate.

With regard to the qualifications of staff members in relation to their ability to be good educators, Henard and Leprince-Ringuet (2008:11) raise the question whether the possession of a doctoral degree indirectly equals competency in teaching. Instead of equating qualifications with teacher competency, Henard and Leprince-Ringuet (2008:4) claim that excellent teachers are those that have a passion for their field of interest, for teaching their students and for learning. Therefore, it cannot be deduced that schools of social work with fewer staff members holding a doctoral degree necessarily present an academic programme that is inferior to the programmes of schools with staff members with higher qualifications.

In the next section, the findings are discussed according to the themes that emerged from the qualitative data. The findings are triangulated with the data with similar themes obtained from the quantitative study. Note that the voices of the interviewees are included by means of direct and *verbatim* quotation (printed in italics) and details from curricula are also quoted (not italicised).

5.3 Thematic discussion of the qualitative and quantitative data

Table 5.4 (overleaf) presents the themes and subthemes identified from both the qualitative and quantitative parts of the study.

Table 5.4: Themes and subthemes

Themes	Subthemes
1. Bachelor of Social Work (BSW) programme and human rights	1.1 Modules ⁶ dedicated to human rights 1.2 <i>Ad hoc</i> inclusion of human rights content in modules
2. Integration of human rights in curriculum themes of the BSW programme	2.1 Groups at risk of human rights violations 2.2 Development themes merged with human rights
3. Social work ethics, values and human rights integration	3.1 Rights-based ethics and principles in social work 3.2 Democratic values linked with human rights and social work values
4. Educators and students' own expression of views on human rights and human rights violations	4.1 Sharing of lived experiences of human rights violations and speaking out against human rights violations 4.2 Awareness and assertion of human rights by taking part in protest action
5. Teaching and learning in human rights education in social work	5.1 Teaching philosophy and approach to teaching and learning 5.2 Student participation in teaching and learning 5.3 Teaching and learning methods used to teach social work and human rights: Digital and analogue 5.4 Teaching and learning materials used to teach human rights
6. Capacity building of human rights education at schools of social work	6.1 Human rights training for social work educators 6.2 Prioritisation of human rights content in the social work curriculum with a focus on local relevance

5.3.1 Theme 1: Bachelor of Social Work (BSW) programme and human rights

As a starting point, it was important to determine whether and how many times the words “human rights” actually appeared in the curricula of the participating schools’ BSW programmes, before exploring related words or descriptions linked to human rights, such as “rights-based”. Table 5.5 (overleaf) indicates the number of times the words “human rights” appear in the curricula (document study) of the schools that took part in the qualitative study.

⁶ A module refers to the content, activity outlines and bibliographic resources built around a particular curriculum theme for teaching.

Table 5.5: Number of times the words “human rights” appear in BSW curricula

Region	Participant University Identification Code	Participant University Curriculum Document Code	Number of times the words “human rights” appear in the BSW curriculum
Southern Africa	PU1	PUD1	51
Southern Africa	PU2	PUD2	2
Southern Africa	PU3	PUD3	1
East Africa	PU4	PUD4	3
East Africa	PU5	PUD5	10
East Africa	PU6	PUD6	47
East Africa	PU7	PUD7	20

Schools PU2, PU3 and PU4 mentioned human rights fewer than four times, while School PU5 only had a human rights word count of ten and School PU7 had a count of 20. Schools PU1 and PU6 mentioned the words “human rights” 51 and 47 times respectively. Although the sample is not very large, it is still noteworthy that the words “human rights” appear more often in the curricula of the schools in East Africa than of those in Southern Africa.

A search of the curricula was also conducted for the word “rights”, for instance, in relation to children’s rights or rights of vulnerable people. The schools that had a high count of the words “human rights” also mentioned the word “rights” more often than schools with a low count of the words “human rights”. There was therefore no noteworthy difference between mentioning “human rights” and the word “rights”, implying that they are synonymous in the specified curriculum context. Those schools that had a significant focus on human rights in their curricula also focused on related rights concepts and issues throughout the curriculum. The schools that did not have a significant focus on human rights as such also did not have a focus on rights in relation to vulnerable groups, or specific issues such as people living with HIV either.

Most of the schools (5 of 7) mentioned the words “human rights” in their curricula 20 times or fewer. Compared with the quantitative data, 85.7% of respondents (24 of 28) strongly agreed that social work is a rights-based profession, thereby acknowledging that human rights are an integral part of social work. Furthermore, 82.1% of respondents (23 of 28) strongly agreed that human rights must be an integral part of the BSW programme. In the interviews, one participant expressed the opinion that human rights are at the core of social work in the following way:

P3: You see with human rights and social justice, you know social work is basically about that. It is the core and people really want to talk about those issues.

The curriculum documents studied revealed that schools of social work acknowledge that social work is a human rights profession. An excerpt from one curriculum states:

PUD1: Social Work finds its mandate in its claim to be a social justice and human rights profession.

Although the survey respondents and interviewees indicated their understanding that social work is a human rights profession and that curricula must be infused with human rights content, the data analysis found the actual inclusion of such content, explicitly identified as “human rights” in the curricula studied for this research, was frequent in the curricula of only two schools. Table 5.6 provides a summary of the responses to the statement, “the inclusion of human rights in the BSW curriculum is a controversial issue” (Appendix B, Question 7.5).

Table 5.6: Extent to which respondents agree or disagree that inclusion of human rights in the BSW curriculum is a controversial issue (n=28)

	Frequency	Percentage
Strongly agree	2	7.1
Agree	5	17.9
Unsure	2	7.1
Disagree	12	42.9
Strongly disagree	7	25.0
Total	28	100.0

Collectively, 32.1% of respondents (9 of 28) indicated that they agreed strongly, agreed or were unsure that the inclusion of human rights in the BSW curriculum is a controversial issue. Only 25% of respondents (7 of 28) strongly disagreed with this statement, whereas 42.9% (12 of 28) agreed. Compared to the earlier statistic, where 82.1% (23 of 28) agreed that human rights must be an integral part of the BSW programme, the percentage of respondents (25%, 7 of 28) that strongly disagreed that inclusion of human rights in the curriculum is a controversial issue was far lower. These statistics indicate that there is a difference between believing or agreeing that human rights must be included in the curriculum and having the liberty or conviction actually to include them. It could be that human rights are a controversial issue at

some universities in Southern and East Africa, or there could be other reasons unknown to the researcher.

From the qualitative data, subthemes emerged which relate to the format of human rights content in the curriculum. It was discovered that schools of social work in some instances have dedicated courses that focus specifically on human rights, and in other instances include human rights content in the curriculum as needed, in other words on an *ad hoc* basis. There is therefore a difference between planning deliberately to focus on human rights by designing a module dedicated to it, and randomly including human rights content in an unstructured way, as is illustrated by the discussion in the subsections below of the themes that emerged.

5.3.1.1 Subtheme 1.1: Modules dedicated to human rights

Dedicated modules refer to modules in the curricula designed to focus specifically on human rights, in other words, designed as human rights-based modules. Based on the document analysis, Table 5.7 indicates that 3 out of 7 schools have a specific course or module that focuses explicitly on human rights.

Table 5.7: Schools with modules/courses focusing only on human rights

Region	School Identification	Module Identification code	Human rights module/course
Southern Africa	PU1	PUD1	One core module: "Human rights and social work"
Southern Africa	PU2	PUD2	No dedicated human rights module/course
Southern Africa	PU3	PUD3	No dedicated human rights module/course
East Africa	PU4	PUD4	No dedicated human rights module/course
East Africa	PU5	PUD5	No dedicated human rights module/course
East Africa	PU6	PUD6	One core module: "Social work and human rights"
East Africa	PU7	PUD7	One module/course: "Human rights, justice and governance"

The open-ended question in the questionnaire (Appendix B, Question 15) asks: "Do you have any comments on the content and teaching of human rights in the social work programme?" This question was intended to give respondents an opportunity to

add any final contribution on the topic. Respondents elaborated on human rights courses in their curriculum. Only one respondent (P16) commented on having a dedicated human rights course:

There is a full module called “Human rights” which is taught at third year and is offered by law department which gives students a full view of human rights issues at local and international levels.

Based on this response, it seems that the human rights course is not presented by the school of social work itself, but by the law department of that particular university. In addition to the three schools of social work who have a specific module dedicated to social work and human rights, two interview participants also indicated that they had another department in their cluster that taught human rights, but it is not compulsory for students to enrol in the course; it is their choice:

P4: And that’s mainly because within the School of Social Sciences we have a department that specialises in human rights and international relations and all that, whereby if a student is interested in learning this specific course on human rights then they can take a course from that department. If we feel that the course requires an element of, a stronger element of human rights [in social work], you [the lecturer] can briefly talk about through the mainstream methods that I talked about or you can require students to take a course from political science.

P5: ...there are certain courses that we are providing to our students like Criminal Justice and Correctional and Administration where they can acquire certain principles in terms of human rights.

The quote from P5 indicates that human rights could be embedded in other programme content which means that it then shows up in particular in the curriculum account. However, Steen, Mann and Gryglewicz (2016:449) point out the need to infuse and/or integrate human rights content in the core undergraduate social work curriculum and evaluate the impact thereof on the attitudes of social work toward rights-based social work practice. In view of the findings of this study, it is concerning that very few schools of social work offer a dedicated human rights course, or integrate human rights content in the core subjects in an explicit, identifiable manner.

One interviewee commented that he believed that the students at their school can benefit from a dedicated human rights course:

P8: A course that is meant to give students an opportunity to understand human rights is a course and an avenue that will empower the students and give them a voice to speak against injustices that confront them and many perhaps may not be integrating it because they do not fully understand exactly what human rights are.

5.3.1.2 Subtheme 1.2: Ad hoc inclusion of human rights content in modules

As is evident from some of the quotes presented under Subtheme 1.1, the data suggest that schools of social work that do not have dedicated courses on human rights may argue that human rights content is assimilated or infused in existing courses. Therefore, although there may be consensus that human rights content must be integrated or infused in the curriculum, it does not mean that this infusion is a structured mandatory process. The quotes below indicate how human rights content is included in curricula in different ways, with varying levels of importance and urgency, depending purely on the discretion of the particular educator.

Five respondents (17.9%) in the quantitative survey indicated that human rights are embedded in various courses in their curricula:

U15: Human rights are cross-cutting within the curriculum, as a component of the content of different courses but also as a methodological approach that allows for freedom of expression, participation and dignity of both students and lecturers.

U7: HR does not have its own specific module but bleeds into everything from modules on child welfare, trauma, ethics, human behaviour and the social environment, community development, and policy, etc.

U3: Human rights are addressed in our programme, but (almost) always embedded within other topics, in particular social development (one of the pillars of which is a human rights base) and diverse and vulnerable population groups (where the violation of these groups' human rights comes up). But we don't teach human rights as a separate subject.

U28: In our school even if we don't have a standalone course on human rights, the subject matter is handled with other courses whenever it is necessary.

U27: My comment is that it is a well-known fact that social work is a rights-based profession and the education and practice of social work should in any way integrate issues of human rights. However, the problem in our case is how to advocate for the rights of people given the limitations/lack of political freedom.

Some respondents indicated in their open comments that the integration of human rights as a topic in their curriculum is linked to the socio-political context of their country:

U24: Teaching about human rights and practising it is highly context-dependent; especially it is highly dependent on the government policy.

U18: 1. In Country X the Social Work Curriculum (and other undergraduate curricula) is/are harmonised at national level (in Public Universities). The

difference is in teaching methods, teachers' approach, and teaching materials. 2. The social work department at my university was opened in October ...; it is very young. 3. The issue of human rights in Country X and in most African countries is problematic, given the nature of governments in the continent.

The inclusion of human rights content in the curriculum therefore ranges from being embedded in existing modules, included as the particular country's socio-political context allows, and inclusion on an *ad hoc* basis, as the respondent from one university (U28) indicated, "*whenever it is necessary*".

From the interviews conducted, apart from the three schools listed in Table 5.7 that have dedicated modules offering human rights, the other participants' views on the lack of focused human rights courses were as follows.

P6: We don't have human rights course proper as one course package but we are trying to make it mainstream especially in some courses.

P4: It's usually integrated in the different courses. Of course when you look at the curriculum I think most of them funnel throughout the courses is a special focus on human rights, special focus on women on gender. So, there are some issues that are mainstreamed in all courses.

P8: ...depending on the course that one is teaching, there are some courses that require you to talk about rights of an individual and there are some units that are prepared to help people to understand exactly where is justice denied to them.

P4: If we feel that the course requires an element of, a stronger element of human rights [in social work], you can briefly talk about it through the mainstream methods that I talked about or you can require students to take a course from political science.

A number of interviewees indicated that the integration or infusion of human rights content in their modules depends on the subject matter, but also strongly on the interests and discretion of the specific lecturer. A lecturer that gives more priority to human rights content will place a stronger emphasis on certain aspects in a particular course. Thus the inclusion of human rights content in modules or courses can sometimes be a personal choice or the preference of a particular lecturer, as indicated in the quotes below:

P3: We don't have a module. There is no conscious, you know, like ...deliberate effort to include a human rights aspect. It depends on the individual lecturers like, for example, one of my colleagues is so passionate about issues of social justice. I know I used to because I did a bit of community development and I did courses here on community development and policy analysis

etcetera; I always infuse the rights-based approach to development, but without thinking that, you know, like, I'm infusing a human rights, without consciously say, oh, we have a human rights approach... We have what we call the human rights issues, the politics of inclusion and exclusion, you know, that kind of stuff, but without necessarily – ... I guess what I am trying to say is that there is no conscious effort to say we really want a curriculum that will reflect and will deliberately ensure that members of staff infuse the human rights aspects into whatever they teach; you know, we don't do that. It just gets subsumed one way or the other, in a very disorganised way I would say... depending on the specific lecturer.

P5: What we usually do, it's not, honestly speaking, it's not specifically addressed in every subject but while we discuss we mention pointers that are well stipulated in international human rights and others. We will mention that fact, and basically depends on the interest of the instructor as well and if he has interest he will go into depth and will look into various details but some may not be interested to mention details and what you have mentioned now, but they will always mention that it is very essential respect human rights and democratic rights of everyone by taking certain elements from the constitution of the country.

The quotes above highlight the practice in some schools of social work, where, if human rights content is included in the curriculum, that inclusion is based on the judgement of a particular educator, and not mandated by the educational requirements and standards of the particular school. An individual educator will therefore decide whether or not human rights should be linked to the content he/she is lecturing on and which educational mode of delivery he/she will use to present human rights content to the students.

Based on the quantitative data from the survey, the results from the responses on the statement that “[t]he integration of human rights into social work applies to all levels of intervention (e.g. individual, group, community work)” (Appendix B, Question 7.3), indicates that 78.6% of the participants (22 of 28) strongly agreed with the statement, 14.3% (4 of 28) agreed and 7.1% (2 of 28) disagreed. The quantitative data therefore supported the findings from the qualitative data that human rights must be integrated in the curriculum, but that, in reality, there are very few coordinated efforts from schools of social work to integrate or infuse human rights content purposefully into the curriculum.

In summary, all the schools of social work included in this study integrated human rights content in certain thematic areas, according to their own discretion, as opposed to planning for the deliberate inclusion of human rights content in the curriculum in a structured way.

5.3.2 Theme 2: Integration of human rights in the curriculum themes of the BSW programme

The importance of integrating human rights content in undergraduate social work curricula is stressed by Congress (2014:85), who locates general practice courses as the space in the curriculum “where students can learn how to translate human rights into actual practice with their clients”. A generalist curriculum covers a broad spectrum of social work themes, which, from a human rights-based perspective, present an opportunity to be infused with human rights content.

The data discussed thus far indicate that not all schools of social work included in both the qualitative study (the interviews) and the quantitative study (the survey) have dedicated human rights courses, but they all include human rights content in certain areas of the curriculum. The document analysis revealed that human rights content is integrated or infused to different degrees in the various thematic areas in the various schools’ curricula. Although not all schools of social work in Southern and East Africa cover exactly the same themes in their curricula, as the responses to Question 8 of the questionnaire (Appendix B) showed, there is some common ground between the themes included, as they all at least adhere to the *Global Standards for Social Work Education and Training* (IASSW & IFSW, 2004), which describes the profession and certain standards of social work education. The choice of the themes to be covered in a curriculum and to what extent they will be covered is greatly influenced by a particular country’s social, political and economic contexts.

Table 5.8 below indicates how many schools include the themes presented in the questionnaire (see Appendix B, Question 8) in their curricula. The chart in Figure 5.4 indicates the extent to which human rights are integrated into these thematic areas in the curricula.

Table 5.8: Themes included or not included in schools’ curricula (n=28)

Theme	Included in the curriculum					
	Yes		No		Missing	
	N	%	N	%	n	%
History of social work	27	94.4	-	-	1	3.6
Gender issues	26	92.9	-	-	2	7.1
Social policy	26	92.9	-	-	2	7.1
Social welfare	26	92.9	-	-	2	7.1
Social justice	26	92.9	-	-	2	7.1

Theme	Included in the curriculum					
	Yes		No		Missing	
	N	%	N	%	n	%
Child protection	26	92.9	-	-	2	7.1
Social protection	26	92.9	-	-	2	7.1
Poverty	26	92.9	-	-	2	7.1
Social work ethics and principles	26	92.9	-	-	2	7.1
Children and youth	25	89.3	1	3.6	2	7.1
Child abuse	25	89.3	1	3.6	2	7.1
Women abuse	25	89.3	1	3.6	2	7.1
Domestic violence	25	89.3	1	3.6	2	7.1
Families in crisis	25	89.3	2	7.1	1	3.6
Foster care	25	89.3	1	3.6	2	7.1
Social development	25	89.3	1	3.6	2	7.1
Human dignity	25	89.3	1	3.6	2	7.1
Impact of inequality on people	25	89.3	1	3.6	2	7.1
HIV and Aids	25	89.3	1	3.6	2	7.1
People with disabilities	24	85.7	1	3.6	3	10.7
Diversity issues	24	85.7	2	7.1	2	7.1
Health and well-being	24	85.7	2	7.1	2	7.1
Mental health	24	85.7	2	7.1	2	7.1
<i>Global Agenda for Social Work & Social Development 2012</i>	24	85.7	2	7.1	2	7.1
Sustainable development goals	23	82.1	3	10.7	2	7.1
Social exclusion/inclusion	23	82.1	3	10.7	2	7.1
Sustainable livelihoods	23	82.1	3	10.7	2	7.1
Unemployment	23	82.1	3	10.7	2	7.1
Statutory work	23	82.1	3	10.7	2	7.1
Adoption	23	82.1	3	10.7	2	7.1
Substance abuse	21	75.0	5	17.9	2	7.1
Economic justice	20	71.4	6	21.4	2	7.1
Elderly/Gerontology	20	71.4	6	21.4	2	7.1
Immigrants and refugees	18	64.3	8	28.6	2	7.1
Correctional services/centres	18	64.3	6	21.4	4	14.3
Medical social work	17	60.7	8	28.6	4	10.7
Environmental justice	16	57.1	10	35.7	2	7.1
Environmental social work	13	46.6	12	42.9	3	10.7
Conflict and peace	13	46.4	13	46.4	2	7.1

Theme	Included in the curriculum					
	Yes		No		Missing	
	N	%	N	%	n	%
Employee assistance programmes	13	46.4	12	42.9	3	10.7
Xenophobia	9	32.1	16	57.1	3	10.7

Table 5.8 shows that the history of social work is the theme taught by most schools of social work (94.4%, 27 of 28). The following themes are included in the curricula of 92.9% of schools of social work (26 of 28): child protection, gender issues, social policy, social welfare, social justice, social protection, poverty, as well as social work ethics and principles. This is followed fairly closely at 89.3% of schools (25 of 27) by themes on foster care, children and youth, child abuse, women abuse, domestic violence, social development, impact of inequality on people, human dignity, as well as HIV and Aids in the curricula of these schools. Table 5.8 reflects that 14 themes are covered in the curricula of 71.4% to 85.7% of schools (20 to 24 of 28 respectively). The theme least included in the curricula was xenophobia at 32.1% of schools (9 of 28). The second least included themes, at 46.6% of schools (13 of 28), were environmental social work, conflict and peace, as well as employee assistance programmes. Only 57.1% of schools (16 of 28) included environmental justice in their curricula, but 60.7% of schools (17 of 28) included medical social work. Immigrants and refugees, as well as correctional services/centres, were both included by 64.3% of schools (18 of 28).

Themes relating more directly to human rights (economic justice, immigrants and refugees, environmental justice, conflict and peace, and xenophobia) are not likely to be incorporated in the curricula of schools of social work. More important than merely reflecting inclusion in the curriculum is the extent to which human rights content is integrated in themes lectured at schools of social work. Figure 5.4 (overleaf) shows the extent to which human rights are integrated in thematic areas in the curriculum.

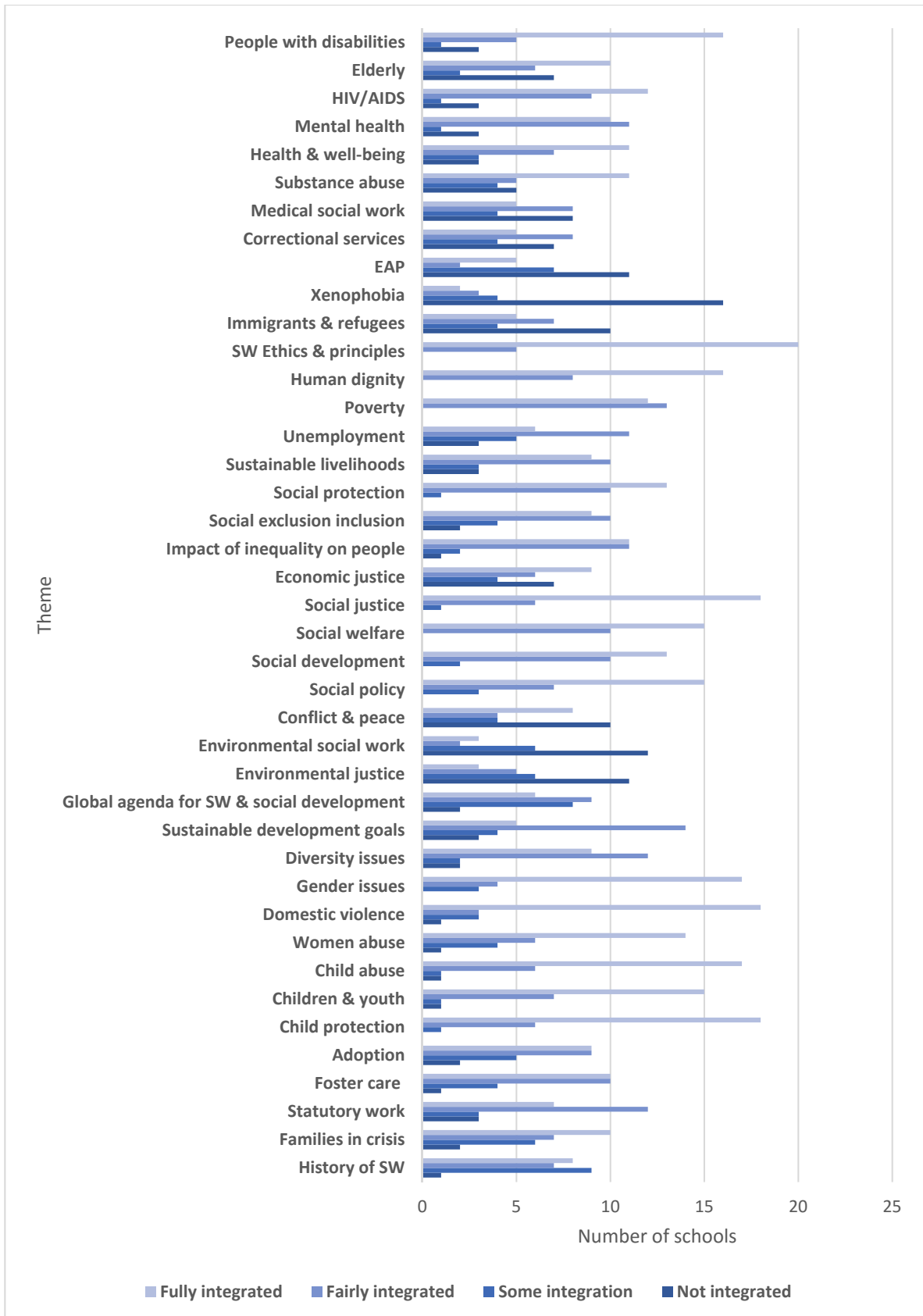


Figure 5.4: Extent to which human rights are integrated into thematic areas in the curriculum (n=28)

Figure 5.4 reflects that social work ethics and principles was the theme that most schools (71.4%, 20 of 28) indicated to be fully integrated with human rights content. With regard to the link between social work ethics and human rights, Staub-Bernasconi (2016:43) refers to an excerpt from a document produced by the IFSW in 2000:

Human rights are inseparable from social work theory, values and ethics, and practice. Rights corresponding to human needs have to be upheld and fostered, and they embody the justification and motivation for social work action. Advocacy for such rights must therefore be an integral part of social work..." (IFSWu.a.: 2000; Par. 24).

Because social work ethics, values and principles in relation to human rights featured strongly in both the quantitative and qualitative data, they are discussed in more depth under Theme 3.

Other themes indicated as being fully integrated with human rights by 64.3% of schools of social work (18 of 28) were child protection, domestic violence and social justice. Child abuse and gender issues were indicated by 60.7% of schools (17 of 28) as fully integrated with human rights, while human dignity and people with disabilities were identified as fully integrated with human rights by 57.1% of schools (16 of 28). The themes social welfare, social policy, as well as children and youth were listed by 53.6% of schools (15 of 28) as fully integrated with human rights.

Themes that were indicated as "not integrated" with human rights were xenophobia and immigrants and refugees, both at 17.9% (5 of 28), correctional services at 14.3% (4 of 28), and then environmental justice, environmental social work, medical social work, gerontology and EAP, all at 10.7% of schools (3 of 28). HIV and Aids, mental health, people with disabilities, substance abuse, and conflict and peace were each indicated by 7.1% of schools (2 of 28) as not being integrated with human rights content. The data therefore indicate that there is a correlation between the kinds of themes included in the curricula of schools of social work and the degree to which human rights are integrated with those themes. In other words, the themes that are not commonly included in schools' curricula across the board also reflect a low degree of integration with human rights content.

The discussion of Theme 2 focuses next on the identified subthemes, groups at risk of human rights violations and development themes merged with human rights. Groups at risk of human rights violations were repeatedly mentioned as the focus of social work education in relation to human rights, according to both the qualitative and

quantitative data. Human rights content featured prominently in development themes such as social development, sustainability, social welfare, social policy and the *Global Agenda for Social Work and Social Development (2012)*. These groups and development themes therefore warrant further exploration and are discussed below.

5.3.2.1 Subtheme 2.1: Groups at risk of human rights violations

In the qualitative data, groups at risk of human rights violations were mentioned as a topic around which educators felt they could emphasise human rights in their teaching. These groups were children, persons with disabilities, women and refugees. Topics that they could address in relation to possible violations of these groups' human rights and that can be labeled human rights benchmarks for social work education were social work ethics, values and principles, as well as human dignity and social justice.

Participants indicated that teaching relating to children's rights often includes reference to international documents such as the UN's *Convention on the Rights of the Child* and the *African Charter on the Rights and Welfare of the Child*. They also mentioned or focused on local child protection legislation and documents. Participants said that rights of other groups at risk of human rights violations, such as women, people with disabilities and refugees are often linked with formal legislation in the particular country formulated for these groups, as well as the relevant international human rights documents. The following comments from the interviews reflect the emphasis on the human rights of these vulnerable groups:

P3: ...we have one of our colleagues who is interested in children and they use the IRC, the International Rights...a lot and all the other international instruments that seeks to protect the rights of children. Even in Country X (C2) we have children's rights so we can actually address numerous provisions protection of children and our focus nowadays on the girl child abuses....

P6: When you teach children and family you look for human rights components which focus on children and human rights issues....

P7: We also have subjects like, or some elective courses like social work with people with disabilities, social work with children so in each of these modules you will find that there are laws, what are the human rights written laws you speak of, what are the roles of social workers in protecting the rights of these people, so the specific modules for the specifically aspects of social work or specific rules and therefore within the policy module of social work with for instance the marginalised populations or children, we always talk about what are the problems that these children face, what are the laws guiding them

and here...the international rules about human rights, there are specific rules about people with disabilities, so the rights of those people are being discussed, in the specific modules.

P8: ...we talk about all these charters including the African [Charter] what is it called this one for the declaration for women against oppression and all that. You know there are those specific rights for women and then again there are those that are general for everybody so I emphasise both of them...

P4: Off course when you look at the curriculum I think most of them funnel throughout the courses is a special focus on human rights, special focus on women on gender.

P3: You see poverty is a human rights issue; disability is a human rights issue.

The quantitative data were in line with the qualitative data, reflecting a high degree of human rights integration in themes covering children, disability, women and gender. However, according to the survey, refugees and immigrants were not integrated as much as the interviews would suggest, as is evident from Table 5.9, below.

Table 5.9: Degree to which human rights are integrated in teaching the theme of immigrants and refugees (n=21)

		Frequency (n)	Percentage (%)	Valid Percentage	Cumulative Percentage
Valid	Not integrated	5	17.9	23.8	23.8
	Some integration	4	14.3	19.0	42.9
	Fairly integrated	7	25.0	33.3	76.2
	Fully integrated	5	17.9	23.8	100.0
	Total	21	75.0	100.0	
Missing	System	7	25.0		
Total		28	100.0		

Only 23.8% of schools (5 of 21) indicated that human rights are fully integrated into themes focusing on immigrants and refugees. A Pearson Chi-Square test was done to assess the relationship between Question 8.31(1), where respondents had to indicate whether they include the theme of immigrants and refugees in their curriculum, and Question 1, where respondents were asked whether their school is situated in Southern or East Africa. The result from this test yielded a p-value of 0.015, which implies that there is a significant relationship between the region where the school is situated and whether it includes refugees and immigrants as a theme in the curriculum or not. More schools of social work in East Africa (78.6%, 11 of 14) indicated that they included a focus on immigrants and refugees in their curriculum than schools in Southern Africa (42.9%, 6 of 14).

The qualitative data point to a strong focus on immigrants and refugees as vulnerable groups whose rights need protection, as can be seen from the quotes below.

P1: We touch a lot on refugees and unaccompanied children...

P6: ...we have courses on migration and refugee(s), so in these kind of courses we try to include components of human rights and also since country 4 (C4) also accepts the international human rights convention we often try to use that document as supplementary to the course package and we also use the CRC [Convention on the Rights of the Child] and also there is the African Child Charter.

The analysis of the curriculum documents revealed that only one school, PU5, has a module called “Migration and Refugee Studies” in its curriculum, although there is minimal reference to human rights in the course.

The themes identified as human rights benchmarks in the introduction to the discussion of this subtheme, namely social work ethics, values and principles, as well as human dignity and social justice, were mentioned in both the qualitative and the quantitative data. Social justice was indicated by 64.3% of the survey respondents (18 of 28) as being fully integrated with human rights content, human dignity was noted by 57.1% of respondents (16 of 28), and social work ethics, values and principles was noted by 71.4% of respondents (20 of 28).

The document analysis reflected that social justice and social work ethics, values and principles were covered in the curricula of all seven schools included in the study. Human dignity as a human right was covered by only one school. The interviewees reflected on human dignity as a curriculum theme in the following ways:

P1: ...for me essentially for a social worker it's a frame of mind, it's a vantage point that always with your mind when you look at people that you have this frame of mind of the justice issues, the rights issues, the worth and dignity of people.

P5: Dignity yaah yah...they become so sensitive in terms of human rights in respect of culture, religious practices.

P8: As we set out to work as social workers we are dealing with emotions that affect people and these emotions cannot be handled positively if we don't recognise cherish and treat these people with the dignity that they deserve.

The importance of human dignity in relation to the social work profession, as well as to human rights, is indicated by Henrickson (2018:214-215), who explains that the worth and dignity of all people should be paramount in social work, inclusive of all sexualities and genders, in the following way:

- Civil rights emphasise what is different about us.
- Human rights emphasise what we share in common.
- Human dignity emphasises the worth of every single individual.

If we get human dignity right for sexual and gender minorities, then we will get it right for indigenous peoples, refugees, immigrants, ethnic and cultural minorities – everyone. ...where there is no dignity and worth for all of us, there is dignity and worth for none of us.

Another human rights benchmark indicated by participants as closely linked with human rights in their curricula is social justice. Participants commented on the inclusion of social justice in the curriculum in the following ways:

P1: I think we adopt a more critical stance but also a more empowerment and social justice approach you know. We encourage students to ask why?... So social justice and an element of social development to say how we can do something to make sure that by the end of the intervention these people are out of the situation.

P4: ...social justice is very central to the social work discipline in Country X (C3) because social justice sometimes has to do with marginalised sections of the population.

P8: I start by showing them the profession of social work, in terms of what it is with regard to the issues that it responds to, so that they can understand that social work is also able and strong enough response to issues pertaining to social justice and human rights. [...] You see with human rights and social justice, you know, social work is basically about that. It is the core and people really want to talk about those issues and we have been engaging of late with stakeholders out there trying to tell them that let's work together.

It is important to mention that economic justice and environmental justice were not integrated with human rights content or covered in the various schools' curricula to the same extent as social justice. The quantitative data indicate that economic justice was fully integrated with human rights by only 32.1% of schools (9 of 28) and environmental justice by even fewer: 10.7% of schools (3 of 28). The qualitative data contains comments by participants on economic and environmental justice such as the following:

P1: I touch it a bit, the environmental where I talk about the different rights, the Blue rights and the 'this' rights but I don't go much into it, environmental, but social justice and socio-economic issues, I do touch.

P4: ...but economically, we have started sort of to talk of issues of economic justice, for example, at the university issues of social protection that certain individuals are disadvantaged, they don't have...even if you put in place poverty eradication programmes still certain sections of the population will not be in position to benefit from these economic empowerment programmes, so they need special assistance, sometimes special direct

income support. So the economic issues, the issues of economic justice they are coming up in that line, but indirectly not directly.

P5: Environment, it is not specifically mentioned in our department. There's no issue that I have heard about environmental issue unless we literally hear about it.

P8: No, those [economic and environmental justice] are taught in another unit because we have a course called Environment and Social Change.

In summary, from the data discussed under Subtheme 2.1, it can be concluded that human rights content were integrated in curriculum themes to a high degree. The curricula focused on groups at risk of human rights violations such as children, persons with disabilities and women. This content is integrated to a lesser degree with the theme of refugees, which was also identified as a group at risk of human rights violations. Benchmark themes that relate to human rights, such as social work ethics, values and principles, as well as human dignity and social justice, are mostly covered in the respective universities' curricula, with the exception of human dignity.

As has been indicated at the beginning of the discussion of Theme 2, themes in the curricula of schools of social work that can be identified as development themes have strong links with human rights, and therefore surfaced in the data in relation to the degree that human rights content is integrated into these themes. Subtheme 2.2 therefore explores this integration further.

5.3.2.2 Subtheme 2.2: Development themes merged with human rights

In social work curricula, human rights can be seen as an integral part of development themes, such as social development, sustainability, social welfare, social policy and the *Global Agenda for Social Work and Social Development* (2012) (see Section 2.3.2). Because social work students need to master the skill of critically analysing social policy, linking it to the broader context of social welfare in order to effect social justice and human rights (Raniga & Zelnick, 2014:389), the inclusion of human rights content in development themes is very important. Human rights specifically also have a place in social work's contribution to building a sustainable society and natural environment. Human rights are embedded in the SDGs of the 2030 Agenda, which "envisages a world of universal respect for human rights and human dignity, and of equal opportunity" (Lombard, 2015:486). The integration of human rights content in these development themes could be traced in the qualitative and quantitative data.

Interviewees commented as follows about sustainability:

P3: Right now we are talking about sustainable development the 2015 Development Agenda, Global Development Agenda and we are still talking about in Country X (C2), inequalities with a Gini coefficient of slightly over six which is very high.

P4: In all the different programmes usually we talk about issues of sustainability and if you talk to students they will be able to articulate the elements of sustainability that is usually emphasised in class.

Another development theme that featured in the curricula was social policy, which was referred to by one participant as follows:

P2: We bring it out in the, into the modules, in terms of what policies exist let's say for children, or justice...But the policy, even though they have a module on values and ethics again, they have a module on policy and then it must be underlying the module on advanced intervention. So again, it's not an individual module but it must be integrated.

The document analysis of participating schools' curricula indicated that only one school of social work includes the *Global Agenda for Social Work and Social Development* (2012) in its curriculum, whereas two schools include sustainability.

Social welfare and social development were captured in some curriculum documents of schools of social work, as can be seen in quotes from the documents:

PUD1: [Module]: "Human Rights, Social Policy and the Law".

PUD3: To sensitise students to the relation between social welfare and development and how they complement one another, and to emphasise social work's role in social development.

PUD5: Focus on the interrelations and interdependence between humankind and the environment. Covers such key concepts as: environment, environmentalism, development in general, social development, sustainable development.

PUD6: Outcome of module: "Apply advanced Social Work competences to deliver social welfare services". Assessment criteria: "Knowledge and skills of human right principles to protect the rights of vulnerable groups well used."

The quantitative data revealed that the degree of integration of human rights content with the development related themes was "fairly integrated" and "fully integrated", as reflected in Table 5.10.

Table 5.10: Degree of human rights integration in development themes (N = 28)

Curriculum theme	Fairly integrated		Fully integrated	
	N	%	n	%
<i>Global Agenda</i> (2012)	9	32.1	6	21.4

Curriculum theme	Fairly integrated		Fully integrated	
	N	%	n	%
Social welfare	10	35.7	15	53.6
Social development	10	35.7	13	46.4
Social policy	7	25.0	15	53.6
Sustainable Development Goals (SDGs)	14	50.0	5	17.9

The *Global Agenda* (2012), at 32.1% (9 of 28), and the SDGs at 50.0% (14 of 28) were reported as being more often “fairly integrated” with human rights themes than “fully integrated”. However, more schools indicated that the themes focused on social policy, social welfare and social development are fully integrated with human rights content. In view of the fact that the quantitative data were collected during 2017, the fact that the SDGs had a lower count in both categories may be attributed to the fact that the SDGs were only adopted in 2015, and most schools of social work would need some time to assimilate the SDGs into their curricula.

A theme that was not included in the questionnaire but that surfaced in the interviews was citizenship and governance. The themes listed in the questionnaire under Question 8.2 (Appendix B) did include conflict and peace, which can be linked to citizenship and governance. The quantitative data from the survey indicate that 28.6% of schools (8 of 28) fully integrated human rights content with the theme of conflict and peace, and 46.4% of schools (13 of 28) indicated that they included conflict and peace in their curriculum. These data do not reflect inclusion of this theme by a large number of schools, but they do indicate the importance of the theme for nearly half of the schools. An interviewee commented in the following way on human rights, peace and security, thereby indicating the link that some schools made between human rights, peace and security:

P5: We always wish to stage different sessions on human rights, peace and security and something like that. Not only human rights but we are having interest to make them well rounded in terms of knowledge, not only on human rights, peace and security; community development something like that.

The quote above indicates the participant’s view on the links between human rights, peace and security and community development, emphasising what the literature echoes, namely that these issues are connected within social work. Kafula (2016:115) describes these links accurately:

As a human rights profession with social justice as one of the core values, social work profession seeks to respond and challenge the unjust and unstable political,

economic, as well as social systems that tend to perpetuate injustice and violence in society. It has thus been argued that, if social work is to play a greater role in peacebuilding and promotion of human rights in Africa, peace and human rights related issues must be incorporated in social work education and training.

In the discussion of Theme 2 on the integration of human rights content in curriculum themes, the data revealed that human rights content is not necessarily integrated in all the listed thematic areas. Where it is integrated, it is not integrated to the same degree by schools of social work in both regions. In summary, the findings indicate that if a school does not have a dedicated human rights course, it cannot be assumed that human rights will automatically be integrated in themes covered in the curriculum.

5.3.3 Theme 3: Social work ethics, values and human rights integration

As indicated under Theme 2, the quantitative data reflect a high level of integration of human rights content with social work ethics and principles, finding supported by the qualitative data. Ethics and its link with human rights are fundamental to social work, as Jane Adams (Adams, 1902:1) already acknowledged more than a century ago: “It is well to remind ourselves from time to time that ‘Ethics’ is but another word for ‘righteousness’, that for which many men and women of every generation have hungered and thirsted and without which life becomes meaningless.” Staub-Bernasconi (2016:43) also emphasises the link between human rights and social work values and principles when she highlights a statement made by the IFSW in 2000, which confirms that human rights are inseparable from the ethics, values, practice and theory of social work. The literature study and the data collected both confirmed that social work ethics and values have a strong human rights basis. Hence, the first subtheme of Theme 3 focuses on rights-based ethics. The second subtheme considers democratic values, which are linked to human rights and social work values.

5.3.3.1 Subtheme 3.1: Rights-based ethics and principles in social work

The notion of rights-based ethics in social work is derived from the link between human rights and ethics. Ife (2012:164-165) provides a clear exposition of this link, noting that from one perspective, a code of ethics can be seen as equal to a statement of rights. He explains that the practices and principles embodied in a social work code of ethics point to a declaration of the rights of all those people whom social workers engage with, including the social workers’ employers and colleagues. Ife (2012:164-165) argues that social work ethics and rights cannot be divorced from one another:

Conversely, a social work practice based on notions of fundamental inalienable human rights requires ethical behavior on the part of social workers. Rights and ethics may therefore be seen, in the context of professional practice, as two sides of the same coin. Each implies the other, and the two are necessarily linked.

This link between ethics and human rights is reflected in the quantitative data (see Table 5.11, below). There is a high degree of human rights integration in the teaching of social work ethics and principles in 71.4% of the participating schools (20 of 28).

Table 5.11: Degree to which human rights are integrated into teaching the theme of social work ethics and principles (n=25)

		Frequency (n)	Percentage (%)	Valid Percentage	Cumulative Percentage
Valid	Fairly integrated	5	17.9	20.0	20.0
	Fully integrated	20	71.4	80.0	100.0
	Total	25	89.3	100.0	
Missing	System	3	10.7		
Total		28	100		

The document study and interviews, as indicated through the quotes and excerpts below, confirmed the high degree to which human rights are integrated with ethics and principles in the social work curricula, at 80.0% of the participating schools (20 of 25):

P1: ...throughout different levels of study we have values and ethics so values and ethics is also incorporated in that and we will have at fourth year level we will have courses like gender, youth development; therefore aspects of human rights will be incorporated. So it's not just once, you know.

P2: First year, the underlying or overarching is introduction. So we have introduction to social values and ethics and therein (not that the students don't know about it) but therein the Bill of Rights is introduced.

P4: Ok, we are emphasising the seven social work values about promoting individual self-determination, confidentiality, control...so the entire course especially for social workers; maybe I need to make a distinction between the courses that we provide...So as far as social work is concerned...so the fundamental values for the programme are the same ones as those ones that are espoused by the social work profession.

The following quotes are excerpts from the curriculum documents. Some of the excerpts are objectives within a particular curriculum theme. The quotations from the documents encompass statements about curriculum content and goals, and in some

cases the statements reflect a specific objective in a curriculum theme. All the excerpts indicate the relatedness of social work ethics and principles and human rights, and related concepts such as social justice:

PUD1: In view of the fact that the Universal Declaration of Human Rights remains a key reference for all social workers, we shall adopt an international human rights perspective to studying values and ethics in social work.

PUD4: To enable students to tackle the interplay of ethics, social justice issues and professional self-preservation and growth.

PUD5: While evaluating the current situation of Country X (C4); we found the profession as the first choice to realize the dreams of the country and individuals because of its humanistic services, non-discriminatory and non-stereotyped professional service with highly intact professional code of conduct and ethics that works for human dignity and worth and maintaining social justice with a given vast social system.

PUD6: Apply Social Work codes of ethics to protect the rights of people living with vulnerable groups. Explain HIV/AIDS intervention approaches, categorize HIV/AIDS interventions, identify rights of the people living with HIV/AIDS, analyse code of ethics on the rights of people living with HIV/AIDS and explain the role of social work in intervention in HIV/AIDS.

The qualitative and quantitative findings confirm the interplay between social work ethics, values and principles and the underlying human rights principles, such as human dignity, equality, non-discrimination and interdependency (Equitas, 2019b:3-12), which confirms the human rights basis of social work ethics and principles.

5.3.3.2 Subtheme 3.2: Democratic values linked with human rights and social work values

The qualitative data identified the democratic values linked to human rights and social work as participation, equality, equity and respect for human dignity. Bie, Roose, Coussée and Bradt (2014:46) explain that human rights are a fundamental democratic activity and that the sphere in which social work functions creates the possibility of deepening and contextualising the fundamental democratic concepts of equality, freedom and solidarity, which can also be viewed as values. Kamiński (2015:136) mentions that the foundation of social work grew out of democratic and humanitarian ideals, whose values were based on respect for the equality, worth, dignity and equality of all people. Hence, the researcher opted to describe the values linked with human rights and social work as democratic values.

In the quantitative data, inequality and human dignity emerged from the analysis of Question 8.2 (Appendix B), which underscores the values identified in the qualitative

study. In the questionnaire, inequality is described as a curriculum theme called “Impact of inequality on people”, as part of a response option where respondents could indicate whether they included the theme in their curriculum and also indicate the degree to which human rights content was integrated in the theme. Table 5.12 below reflects the findings on this theme.

Table 5.12: Degree to which human rights are integrated in teaching the theme of the impact of inequality on people (n=24)

		Frequency (n)	Percentage (%)	Valid Percentage	Cumulative Percentage
	Some integration	2	7.1	8.3	8.3
	Fairly integrated	11	39.3	45.8	54.2
	Fully integrated	11	39.3	45.8	100.0
	Total	24	85.7	100.0	
Missing	System	4	14.3		
Total		28	100		

Combining the responses that indicated that human rights were fairly integrated, by 45.8% of schools (11 of 24), or fully integrated, by 45.8% of schools (11 of 24), with the impact of inequality on people’s lives as a curriculum theme, findings show that 91.6% of schools (22 of 24) attempted to integrate human rights with this theme (see Table 5.13).

Table 5.13: Degree to which human rights are integrated in teaching the theme of human dignity (n=24)

		Frequency (n)	Percentage (%)	Valid Percentage	Cumulative Percentage
Valid	Fairly integrated	8	28.6	33.3	33.3
	Fully integrated	16	57.1	66.7	100.0
	Total	24	85.7	100.0	
Missing	System	4	14.3		
Total		28	100		

Respect for human dignity, which is an integral component and underlying principle of human rights education, was indicated by 66.7% of respondents (16 of 24) as fully

integrated with human rights content, affirming the link between human dignity and human rights. As the data indicate, not all schools (33.3%, 8 of 24) have integrated human rights content fully with human dignity as a thematic area in the curriculum. Hence, there is still some room for improvement.

Data from the interviews also provided some information on the relatedness between human dignity and human rights, from the participants' perspectives. One participant (P7) indicated that dignity is an essential component of human rights, while another (P8) emphasised that in order to respect people's worth as human beings, they must be treated with dignity:

P7: We should value the dignity, worthy of the person, treat them with respect, becoming empathetic – so all the entire set of values that we adopt from the international are the values that we really impart to our students. We also teach them values, for instance those that are going to work in the public sector, the values for public servants, the dignity, respecting for your customers. You should be responsible, accountability and so forth – I mean values for the professional public servant, respond with urgency to customers, respect the rule of the law, no discrimination, non-discrimination practices, respecting for human rights, promptness of services to clients, protection of any kind of violation.

P8: Some of the key things that I do is, I value the dignity, the value and the worth of an individual so that as we go, and that is basically that is what I keep telling my students, [that] as we go to work with these people we know we are not just dealing with nonentities. We are dealing with human beings. As we set out to work as social workers we are dealing with emotions that affect people and these emotions cannot be handled positively if we don't recognise cherish and treat these people with the dignity that they deserve.

Participants indicated how democracy and democratic values are integrated in their curricula and classes. One of them (P2), for instance, referred to these values as “democratic principles”, which links with democracy, democratic values and human rights, as is detectable from the quotes below. Furthermore, the same participant (P2) indicated that democratic principles are applied in the classroom, thereby extending democratic values to the educational context.

P2: So in terms of democracy, I use the word very loosely, but we do try in the class situation, for democratic principles of fairness, of equity, of equality, of participation.

P5: ...but they [lecturers] will always mention that it is very essential to respect human rights and democratic rights of everyone by taking certain elements from the constitution of the country. So we will address, we will discuss on the constitutional principles on human rights.

P6: Yes, especially for the last 14 or 15 years in this country (C4), starting from kindergarten, there is elements of human rights and democracy issues in the curriculum.

Findings from both the qualitative and quantitative data indicate that the participating schools perceived there to be a relatively strong link between democratic values and human rights content in social work education. The document analysis of the schools' curricula revealed, however, that only three out of the seven schools had a strong focus on democratic values. These schools were PU3, PU4 and PU5. This indicates that fundamental concepts linked to human rights and human rights education in social work have not yet been fully infused into the social work schools' curricula.

5.3.4 Theme 4: Educators and students' own expressions of viewpoints on human rights and human rights violations

The possibility for lecturers and students to be outspoken about their views on human rights, share their own experiences of human rights violations and take part in protest action in the university environment were explored in the qualitative and quantitative studies. Two subthemes were identified that focus more specifically on lecturers' and students' freedom of expression in the teaching and learning environment. The first subtheme is students' and lecturers' freedom to share their own lived experiences related to human rights violations, and share their views on human rights abuses openly. The second subtheme is educators' and students' freedom to express themselves on human rights issues by participating in protest action. It is, however, important to mention that the views expressed on students' freedom of expression related to human rights are lecturers' views, so one has to acknowledge that students' views may have been misrepresented by their lecturers.

In a higher education context, the rights of students and lecturers to exercise their rights as individuals are interpreted as part of academic freedom. Vrieling, Lemmens, Parmentier and the LERU Working Group on Human Rights (2011:123) argue that academic freedom is an individual right:

Academic freedom as an individual right refers to a system of complementary rights of teachers and students, mainly as free enquirers. It includes at least the following and interrelated aspects: (i) the freedom to study, (ii) the freedom to teach, (iii) the freedom of research and information, (iv) the freedom of expression and publication (including the right to err), and (v) the right to undertake professional activities outside of academic employment.

This comment highlights the fact that academic freedom encapsulates the rights of both lecturers and students and that freedom of expression should pertain to both groups. Exploring the extent to which lecturers and students may take part in protests and share their experiences of and views on human rights violations freely is in fact an enquiry into the degree to which they can exercise their right to freedom of expression.

5.3.4.1 Subtheme 4.1: Sharing lived experiences of human rights violations and speaking out against human rights violations

The importance of both educators' and students' being able to share their lived experiences of human rights violations in the class context is emphasised by Magendzo (2015:2), who explains that sharing personal histories can foster dialogue among educators and between educators and students. Magendzo (2015:2) believes that human rights knowledge is constructed from the personal and collective student and educator experiences and contact with daily life. By building a mutual understanding of each other's histories and stories, educators and students can start to know each other better (Magendzo, 2015:2). A valuable point made by Magendzo (2015:2) is that diverse approaches and experiences of human rights and violations highlight the fact that humans seek to find common ground and a common destiny that transcends us all. The mutual sharing of experiences related to human rights violations among students and between educators and students can present new material for teaching human rights and promote human rights education debates between educators (Magendzo, 2015:2).

In the discussion below, the quantitative and qualitative data are presented to indicate how participants and respondents saw the sharing of personal experiences of human rights violations in the educational context, followed by their views on speaking out freely about violations of human rights.

Table 5.14: Degree to which lecturers have the freedom to share personal experiences of human rights violations on any platform (n=28)

		Frequency (n)	Percentage (%)
Valid	Never	1	3.6
	Sometimes	10	35.7
	Often	8	28.6
	Very often	9	32.1
Total		28	100.0

Table 5.14 reflects the degree of freedom that lecturers have to share their personal experiences of human rights violations on any platform, both within the university context and in the public domain. Although 28.6% of respondents (8 of 28) indicated that they can share their personal experiences often, and 32.1% (9 of 28) can do it very often, the percentage of 35.7% of respondents (10 of 28) that reported that they can only sometimes speak about their experiences indicates that not all social work educators at the participating universities have the same degree of freedom to express themselves regarding their own experiences of human rights violations.

A Pearson Chi-Square test was done to assess the relationship between Questions 7.2 and 9.5 in the questionnaire (Appendix B). Question 7.2 asked respondents to indicate the extent to which their institution agrees or disagrees with the statement that human rights must be an integral part of the BSW programme. Question 9.5 aimed to determine the extent to which lecturers can share their own views on issues related to human rights freely within the university environment. The Pearson Chi-Square test yielded a non-significant relationship p-value of 0.308, which can be interpreted to indicate that whether or not social work educators believe that human rights must feature prominently in the BSW programme has no influence on whether they believe that they must/can share their personal experiences of human rights violations in class. As the qualitative data below show, a decision by an educator to share his/her personal experiences in class, even if it is related to the educational content, is still a personal decision.

Participants indicated that some lecturers do share their experiences with students, albeit with different levels of comfort in doing so:

P3: Yes, lecturers do share, giving their experiences as examples. Yes, they do share. I think they can all speak for themselves but I think generally we do and we encourage it in our meetings to say look let's look at all the social issues to talk about.

One participant (P8) indicated that he did not really feel comfortable about sharing his personal experiences of human rights violations with students, because he felt that he wanted to protect his privacy:

P8: I am very careful if I am to do the sharing because one thing what I look at is I want number one to protect my confidentiality and my secrecy. If this thing by sharing it out is going to be injurious or harm to my person and personal secrecy then I can't. I can't. But sometimes I share some of these experiences in order to let them know what is happening to me or what I am

going through or to give them ideas of the action they may be required to undertake, as an individual I do that.

Another participant (P4) had a different approach to his openness to sharing of experiences of both students and lecturers in class by not always identifying himself as the person in the story that he is sharing.

Oh in class! Okay. Yah, it depends on the issue really, yah. Because when we are teaching we teach sometimes not only theoretical but using live examples, even if you are talking about yourself. If it's an embarrassing situation, you may not say I was involved, you can say a close friend you know. Yah such things do you come up, but off course it depends on the class. ...We talk about the examples and students give their own experiences with advocacy...I haven't been involved myself in the political advocacy but I would be happy to share with them if I was. But we freely share.

The next quote is from a participant mentioning that he and most of his colleagues shared their experiences of human rights violations freely, up to the point that they were reprimanded by the Dean of the Faculty for doing so. This indicates that not all staff members in the broader context of the particular university are equally open to lecturers sharing their experiences with students:

P6: Often I do. And most of our instructors often times they do and even at one time we were accused for this by one of the dean of the College of Social Sciences. He said, 'don't give them this much freedom', and we said 'why not?' 'When you share your experience they come up with lots of things', that's what it is.

Both the quantitative and the qualitative data show that the participating educators had a reasonable level of freedom to share their own views on human rights-related issues in class, as is indicated by Table 5.15 and the quotes that follow below.

Table 5.15: Extent to which lecturers can share their own views on issues related to human rights freely within the university environment (n=28)

		Frequency (n)	Percentage (%)
Valid	Sometimes	5	17.9
	Often	10	35.7
	Very often	13	46.4
Total		28	100.0

As Table 5.15 shows, lecturers shared their views on human rights-related issues in the university environment with relative ease, as 35.7% (10 of 28) indicated that they could do so often and 46.4% (13 of 28) indicated that they could speak out very often.

The qualitative findings revealed that lecturers had different options. In some contexts, educators could easily share their viewpoints, especially in their classes, although not all educators chose to do so:

P1: Yes, they do. They do stand up and speak openly but I must say we have different approaches as staff members. There are staff members who are not interested in that, you know, and I think it's also staff members who maybe do not have... I mean we are a diverse component. We have staff members coming from Eastern Africa, some from Southern Africa, our Southern African countries. Therefore we perceive things differently, you know, so the behaviour that I will see in some students, how I will understand it. ...I will say okay so these students are struggling because we have such a failing educational system in this country and a lecturer coming from a different country with different trajectory will see that as poor performance and lack of hard work. So we are engaging, we are encouraging students but it, it's to different extents because of how we perceive it.

Some participants pointed out that although they might have the freedom to speak about human rights violations in their classes, they are wary to do so in the public domain outside of the university. One participant (P7), for instance, mentioned that in her country, staff members were careful about saying anything in public that may go against the views of the government:

P7: That is my view, I think, beyond that you are sometimes governed, but in classroom you are more free, you can debate. Beyond the classroom for instance it is likely very challenging to open up a debate for instance in the public, in the TV and to start discussing about rights and the next day...are you advocating for this? You know the country is against this and so forth.

Regardless of whether or not an educator chooses to share his/her own experiences of human rights violations, or chooses to take part in protest action, Rudelius-Palmer (2015:143) emphasises that it is extremely important for educators and students to hear each other's narratives, because they represent humanity. Rudelius-Palmer believes that listening to others' narratives is a characteristic that a human rights educator should embody, because it is essential to truly listen to another's story of suffering and trauma. By sharing his/her own experiences and listening to those of others, an educator can reconnect with his/her own feelings and the transformative process of restoring the human spirit can begin (Rudelius-Palmer, 2015:143).

Below, students' freedom to share own experiences of human rights violations, as well as their freedom to share their own views on human rights abuses are discussed, starting with comments on the data in Table 5.16.

Table 5.16: Degree to which students have the freedom to share personal experiences of human rights violations when they are in class (n=28)

		Frequency (n)	Percentage (%)
Valid	Sometimes	7	25.0
	Often	8	28.6
	Very often	13	46.4
Total		28	100.0

Although 25% of respondents (7 of 28) indicated that students could only sometimes share their personal experiences of human rights violations in class, 28.6% of them (8 of 28) indicated that students could often express themselves and 46.6% of them (13 of 28) said they could do so very often. It can be concluded that there is a relatively high degree of freedom for students to share their personal experiences of human rights violations in classes at the participating universities in Southern and East Africa.

The value of creating a safe space in class for students to share their experiences is underlined by Flowers (2015:63), who argues that in order for her to become a true collaborator in learning, she has to start valuing her students' experiences and questions as much as her own assumption that she had all the correct answers. Therefore, for both students and lecturers, the freedom to be able to share their unique experiences of human rights violations can become a source of learning and a platform for both to bond and become collaborators in learning.

A Pearson Chi-Square test was done to determine the relation between Questions 12.3 and 9.9 (Appendix B), which concern the use of certain teaching and learning methods to teach human rights content to foster an atmosphere in which it is more likely that students will share their personal experiences of human rights violations. Question 12.3 focuses on the degree to which educators use case vignettes or scenarios reflecting human rights violations to present to students for discussion. Question 9.9 encompasses the degree to which students have the freedom to share personal experiences of human rights violations when they are in class. The Pearson Chi-Square test yielded a p-value of 0.047, which indicates a significant relation between the responses to Questions 12.3 and 9.9. This result implies that there is a significant probability that the discussion in class of case studies related to human rights violations can create an atmosphere in which students are more likely to share their own experiences.

The interviewees reported different experiences of lecturers' and students' sharing their exposure to human rights violations. Although most social work educators were comfortable with their students' sharing their experiences, their challenge was when to call a halt once the students started talking:

P6: Out of 18 instructors maybe they might have difficulty to present such kind of issues for two or three instructors, otherwise, often time they communicate. For me the difficulty is to stop them [students]. Once they start they keep on telling this and that and different kinds of abuse, different kinds of human rights violations and they will go the extreme. And sometimes they will raise the so-called minor issues even as a big thing.

While some students speak openly in class, others will not talk in front of fellow students and rather share their experiences in one-on-one contact with the lecturer. The quote from one participant (P6) below is from a school of social work where students share their experiences of human rights violations in class, but some have such a pressing need to share their experiences that they seek out lecturers also to talk one-on-one about their ordeals. Another participant (P8) found that students are not always comfortable sharing experiences in class, but would rather do so in private. Furthermore, participants indicated different reasons why students will not share or may not be comfortable about sharing their experiences on human rights violations in class, but rather in a one-on-one context. These include sensitivity around different ethnic backgrounds and students' wanting to protect themselves, while others are afraid that there may be government spies in the class who can report students for expressing their views on their own experiences of human rights violations.

P5: Honestly speaking they don't feel comfort to say because they are afraid. Yaah you know, they are so many people who are together with them are making some spy, passing it to the government and when the demonstration begin here they will be picked and be imprisoned and afraid that they are not quite free to demonstrate how they feel.

P6: ...I often time experience, especially being the head of department, often time they [students] came to me and try to tell me almost everything. For example, there are a number of students waiting outside for me and some of them want to share a violation of some rights.

P8: You know, let me say that it is a closed society to a very great extent. It's a very closed society, in fact when you raise those type of things in class we realise that students come from different backgrounds in terms of ethnic background; they don't come from the same communities and you see ethnicity is a very sensitive issue here. People want to protect themselves and some live in sort of a cocoon. So they don't really open up so much to talk about their own personal and issues, unless that person gets to see you to understand you. There are so many who come to share that to me as an

individual but not sharing or to speak about it in class. In class rarely – rarely. But on a one-on-one basis somebody will come and say this and this but that person is coming to do that with an objective of getting maybe some help, maybe direction, that kind of a thing.

In addition to the classroom and personal contact with lecturers, students also use platforms within the university context to share their experiences on violations of human rights attached to their exposure to inequalities and poverty in the rural areas where they come from. One participant (P5) voiced these experiences as follows:

P5: Yaah you know we have experienced various violations in terms of human rights in my life and students are having their own sense in terms of human rights as well because they came from the rural area where poor people are living. They know the extent to what they are not equally sharing the resources in that area as well. They came with all these experiences to the university and the universities are a central place where you can promote political interest because the universities are relatively free from any influences, so university students come together and discuss different points in terms of human rights and something like that.

The extent to which students are encouraged to speak out on human rights violations on any platform is reflected in Table 5.17 (overleaf).

Table 5.17: Extent to which students can speak out against human rights violations on any platform (n=28)

		Frequency (n)	Percentage (%)
Valid	Never	2	7.1
	Sometimes	7	25.0
	Often	9	32.1
	Very often	10	35.7
Total		28	100.0

Most respondents indicated that at their universities students can speak out against human rights violations often (32.1%, 9 of 28) and even very often (35.7%, 10 of 28). The 7.1% of respondents (2 of 28) who said that students are never encouraged to speak out against human rights violations show an infringement of their fundamental human rights as a person, but also of their freedom to speak out as students studying social work as a rights-based profession.

Participants in the qualitative study gave mixed responses on the issue of students having the freedom to speak out on human rights violations in the university context. Some of the quotes below indicate that some human rights related issues may be

debated in class, but not outside of class. One participant indicated that homosexuality, for instance, that cannot be discussed anywhere, because being homosexual is illegal in that particular country. Another participant mentioned that their students are very outspoken about their rights and human rights issues, because it is allowed at their university. The freedom for students to speak out against human rights violations therefore differs from country to country and university to university.

P2: Ooh can I just say it is part of the content so we speak about it. And I think our students are very, and are becoming even more (laughter) aware. More conscientised, more able as a collective to enforce. To make us aware we are violating their rights and as a collective to enforce it. So that pushing through, the writing memorandums, requesting to be seen by the HoD you know. In my time we would have been so reticent and reluctant to see the HoD about anything. But times have definitely changed and just as an example Professor X who is our head of department, was teaching a third-year module and our students, as in the collective, were unafraid to call her to book. To go to her office and say Professor, whatever the issues were, and tell her. So the divide between the lecturer, stage by stage, and the student, is narrowing. And students are beginning to fulfil their role as advocates.

P6: They are so aware of these things – sometimes I...for example in the neighborhood I help small children and they say when I ask them to do this and that they say you don't have the right to do that and that also reflects on this campus. Now in my day it was very difficult for us to have even a conversation with the instructor. Now they demand and ask lots of things. Even there is accusations, accusing instructors of violating this and that.

P7: ...I think, of course, in our school there is openness there is discussion. They speak so much, they can speak in the classroom, but speaking a lot about that outside the classroom is still an issue. [...] I think many people are... You know we always sometimes fear for the consequences for some of the things that might happen, for instance there are many who debate on rights of people...of men having sex with men. You can speak about that in the classroom, but there are government rules, rules and regulations that can sometimes limit you from talking openly about that.

One participant said that although they teach students about standing up against human rights violations, the rules and laws of the country often do not allow students to be outspoken about human rights abuses, especially in the public domain and when they start practising:

P6: One of the challenges of teaching this is the students will say why you are telling us this because we can't do it. That's often time the case...Even once they graduate they will say, 'what you were telling us is completely different from the existing reality. Why we have to learn all those things? Are you making us the enemy of the development or you want us to fight always?'

Linking to the issue of students being able to speak out in different context about their rights, P2 mentioned that students may be aware of their right to be outspoken, but that they must at the same time be able to take responsibility for respecting the rights of service users:

P2: I think it's about rights and responsibility. I think our students, because of the nature of social work they are aware of, to a certain extent; they are aware of their own rights but are they as equally aware of other's rights, when they exercise their rights. And I think that kind of responsibility is a good aspect for social work to also focus on, you know.

Students must therefore be able to exercise their right to freedom of speech, but should also, in the educational context, be made aware of the responsibilities that accompany having human rights. In the context of education, Ife (2012:160) writes that a human rights perspective in social work education means that it needs to be understood that the obligation to exercise human rights implies participation. Students must therefore find a way to exercise their right to speak out on human rights.

The focus of this subtheme is the freedom that lecturers and students have to share own experiences of human rights violations and sharing their views on such violations, highlighting the need for a safe space or context such as the classroom to enable such sharing. By means of the process of opening up to one another, inhumane experiences can become more humanised. This process of humanising is in line with Freire's ([1968] 1996:56) idea of connecting humanisation with education. Freire makes this connection in order to emphasise that an educator who has transformation in mind must deliberately guide students toward critical thinking by exposing his/her own experiences and merging them with those of the students, to respond to the pursuit for mutual humanisation.

Becker, De Wet and Van Vollenhoven (2015:9) suggest that students can be taught the consequences of nonapplications of human rights by concentrating on their own and lecturers' precise, concrete and personal experiences of human rights violations. The exploration of personal experiences of both the non-realisation and realisation of human rights creates possibilities for students and lecturers "to be received as a subject and not an object, and ultimately to be cared for as someone with equal dignity and worth" (Becker *et al.*, 2015:9). Taking part in protest action is one way to explore freedom of expression, as discussed in the next subtheme.

5.3.4.2 Subtheme 4.2: Awareness and assertion of human rights by taking part in protest action

This subtheme was identified in both the qualitative and quantitative data. Question 9 in the questionnaire (Appendix B) focused on the extent to which staff and students have the freedom to engage in collective actions. In Subtheme 4.1 (see Section 5.3.4.2 above), findings were presented on the freedom that lecturers and students have to share their own experiences of human rights violations in class and the freedom that lecturers and students have to speak out in public on human rights violations in society and in the university environment, as well as sharing their views on human rights violations in general. In Subtheme 4.2, this freedom is further explored in relation to collective actions. A school of social work's freedom to be outspoken as a collective about human rights violations in its country and the freedom that lecturers and students have to participate in public and university protest actions were classified as collective actions by the researcher.

The data analysis commence with the quantitative data, followed by the qualitative data. No data were found in any school's curriculum regarding lecturers' and students' freedom to engage in human rights-related activities and taking collective action.

Table 5.18 displays the data obtained from conducting the Pearson Chi-Square test to determine the relation between Questions 9 and 7.5 and between Questions 9 and 7.6.

Table 5.18: Relationship between the extent to which a department's staff and students have the freedom to engage in collective actions and the belief that the inclusion of human rights in the BSW curriculum is a controversial issue

	The extent to which a department's staff and students have the freedom to engage in collective actions	The extent to which an institution agrees or disagrees that the inclusion of human rights in the BSW curriculum is a controversial issue	The extent to which an institution agrees or disagrees that social work students should be trained to become human rights activists
		p-value Percentage	p-value Percentage

	The extent to which a department's staff and students have the freedom to engage in collective actions	The extent to which an institution agrees or disagrees that the inclusion of human rights in the BSW curriculum is a controversial issue	The extent to which an institution agrees or disagrees that social work students should be trained to become human rights activists
1	The department as a collective is outspoken about human rights violations in the country.	0.63	0.71
2	Lecturers take part in public protest actions.	0.61	0.56
3	Lecturers have the freedom to speak out in public on human rights violations in society.	0.64	0.29
4	Lecturers can share their own viewpoints on issues related to human rights freely within the university environment.	0.75	0.91
5	Lecturers have the freedom to share personal experiences of human rights violations on any platform.	0.22	0.67
6	Students take part in protest actions.	0.35	0.67
7	Students are encouraged to speak out against human rights violations while they are on campus and when they are not on campus.	0.20	0.58
8	Students have the freedom to share their own viewpoints on human rights while they are in the class and anywhere else on campus where they might be.	0.67	0.93
9	Students have the freedom to share personal experiences of human rights violations when they are in class.	0.71	0.84

The p-values for Questions 7.5 and 9 indicate that there is no significant relation between whether or not a school perceives the inclusion of human rights in the curriculum as a controversial issue on the one hand, and actions related to human rights that social work educators and students take, such as participating in protest action or speaking out about human rights issues and violations, on the other hand. Likewise, no significant relation was detected between whether or not an institution believes that social work students should be trained to become human rights activists and the actions that students and lecturers do take, such as speaking out against human rights violations and taking part in protests. The decision by educators and/or students to stand up for human rights may therefore rather depend on their personal convictions than be related to the beliefs of the schools of social work.

Table 5.19: Extent to which the department as a collective is outspoken about human rights violations in the country (n=28)

		Frequency (n)	Percentage (%)
Valid	Never	5	17.9
	Sometimes	16	57.1
	Often	5	17.9
	Very often	2	7.1
Total		28	100.0

The data displayed in Table 5.19, above, raise concern, because 17.9% of respondents (5 of 28) indicated that their schools never speak out on human rights violations in the country and 57.1% (16 of 28) that only speak out sometimes. The 7.1% (2 of 28) schools that did speak out very often were a small number, considering the many human rights violations still occurring in countries in Southern and East Africa. As a case in point, one might look at the September/October 2019 newsletter of the AfricanDefenders Network (2019/11/12), which highlights human rights violations occurring on the African continent. Concerning East Africa, the report specifically mentions that from April to October 2019 governments in this region “have sought to restrict legitimate expressions of civilian dissent like peaceful demonstrations, the free expression of human rights defenders (HRDs) and media, as well as targeted civil society organisations (CSOs) through various strategies of harassment and repression” (DefendDefenders East and Horn of Africa, 2019). Related to Southern Africa, specific concerns were raised around the same time about the violence against migrants in South Africa, by presenting the International Commission of Jurists statement on violent police action against asylum seekers and protestors in South Africa. Schools of social work in Southern and East Africa therefore have much to be vocal about in relation to human rights violations, but apparently do not always take up the challenge to speak out, as Table 5.20 shows.

Table 5.20: Extent to which lecturers have the freedom to take part in public protest actions (n=28)

		Frequency (n)	Percentage (%)
Valid	Never	10	35.7
	Sometimes	14	50.0
	Often	3	10.7
	Very often	1	3.6
Total		28	100.0

The data displayed in Table 5.20 reflect the fact that a relatively high percentage of 35.7% of respondents (10 of 28) indicated that they did not have the freedom to take part in public protest action. The 10.7% of respondents (3 of 28) who could take part in protests often and the 3.6% of respondents (1 of 28) who stated that they could do so very often were a very low number. The data therefore indicate that even though educators would like to take part in protest action, their institution may not always grant them the liberty to do so.

A Pearson Chi-Square test was done to assess the relation between Question 7.2 and Question 9.2 (see Appendix B). The test yielded a p-value of 0.015. Question 7.2 required respondents to indicate the extent to which their institution agrees or disagrees with the statement that human rights must be an integral part of the BSW programme. Question 9.2 asked about the extent to which the department's staff as individuals have the freedom to engage as individuals in public protest actions. This result indicates a statistically significant relation between the responses to Questions 7.2 and 9.2. The outcome of the test implies that at schools of social work where there is a conviction that human rights should be an integral part of the curriculum, lecturers can take action, for example, by engaging in protests, to address human rights issues.

The qualitative data confirmed the quantitative findings that at schools where there was no collective conviction that staff may take part in protest action, it was difficult for educators to stand up for human rights. Some participants, however, would still participate in protest action based on their own convictions. This action, however, may have consequences, as was evident from the experience reported by one participant:

P6: It's very challenging to engage in this kind of protests [as staff members] because it is somehow discouraged by the university management and somehow all the top officials or administrators are member(s) of the ruling party so often time they control what's going on. When I was a student I was one of the leading students whenever there's a demonstration. I had been in prison three times as a student. It's not prison proper but they will take us somewhere like in a police training centre or somewhere outside of the city for a number of days until everything settle down. So based on that occurrence I often advise not to engage in this kind of activities as an instructor.

There are, however, ways other than public protest action that lecturers did engage in as a form of protest to stand up to institutional practices and policies they do not agree with, such as having a sit-down strike:

P4: I think we [staff] would be able to join them [students] but I have not seen it happening. Mostly staff members don't use that method of protest. The staff

members usually what they do is a sit-down strike; you know, we are not teaching. It is a different approach but of course the message is the same. For staff members it's usually laying down the tools and that is also very frequent. [...] Because every year there has to be a sit-down strike. Actually every semester there has to be a sit-down strike relating usually to salary negotiations; salaries have not come or government or the university in this case has refused to consider an increment in remuneration of staff, then some staff have been considered for an increment in remuneration while others have not been considered. So it is always there... So it has turned out to be that usually the most understandable language is protest.

At one university (PU7) lecturers were only allowed to protest through their staff union.

P8: Usually what I have seen is you know staff members here are do I call them unique or what, we can only protest through our association, which is the University's Staff Union, which is a registered body and of which we are members. When we feel affected by certain things that we don't agree with, we can only protest as a union but not as a few individuals. That one I haven't actually seen it. Not that it would be a surprise, but people sometimes you know choose to go for other priorities and not to just rise up protesting as an individual. The protesting done collectively that's when we believe that it can yield much but not on an individual basis.

Another university (PU2) was described as an open environment which allows for staff to protest if they choose to do so.

P2: Yes, yes at this university it's not an issue at all I think. [...] And there were some who voiced their support [for student protests], who had no issue, no difficulty in voicing their support, in principle, for the issues of our students.

Both the qualitative and the quantitative data indicate that not all universities allow for educators to take part freely in protest action, and if they would choose to do so in spite of the university policy, they will do so at a great personal risk. The extent to which students have the freedom to take part in protest action is displayed in Table 5.21. The quantitative results are discussed first, and are then linked to the corresponding results from the qualitative data.

Table 5.21: Extent to which students have the freedom to engage in protest actions (n=28)

		Frequency (n)	Percentage (%)
Valid	Never	6	21.4
	Sometimes	8	28.6
	Often	7	25.0
	Very often	7	25.0
Total		28	100.0

The data in Table 5.21 reveal that almost equal numbers of respondents can protest as opposed to those who cannot: 21.4% of respondents (6 of 28) indicated that students could never take part in protest action, and 25.0% of respondents (7 of 28) said they could do it very often. The remainder were more undecided in their responses. This result reveals that about a quarter of the students do not have the freedom to protest and express themselves at the universities included in this study.

The quantitative findings confirmed that students at most of the different participating universities were allowed to take part in protests, be it sometimes (28.6%, 8 of 28), often (25.0%, 7 of 28) or very often (25.0%, 7 of 28). Participation is regulated in different ways. In some institutions, students need permission to organise protests and must adhere to strict policies. If they do not comply with the rules, students may be apprehended by the police or security personnel and may even be exposed to violence from law enforcers. At one institution where students were not allowed to protest, but still did protest, they were stopped by police intervention. Students used different platforms to launch protest marches such as student bodies. The extent of the freedom and procedures in place that direct students' participation in protest activities are reflected in the following quotes:

P4: ...fortunately we are working in a very very open and democratic environment. I think you can even hear how students are expressing themselves outside, so University [PU4] is known to be a place where the views of all are allowed to be heard. The voices of different categories of people are allowed to be heard. The voices of staff, the voices of students and you know, the staff, be it be academic or administrative, and then students, be it be first years or students who are in their final year of school, their voices are heard. And to me that is very fundamental to the aspect of human rights because the person speaks out once they feel their rights are being infringed or there are certain rights that are not being respected or they want certain rights that the university or whatever are not providing. So we do have, we do have different avenues through which people express themselves. We have student structures, some of them are formal structures which are established within the university structures, for example, each school has representatives who are chosen from the student community (sound of slogans being chanted from outside) and these are supposed to meet the administration or the teaching staff then the university is supposed to listen to them. And for the staff it's the same. In comparison to other country (C3) universities, in other universities if you ask they will tell you that we do not entertain such.

P5: Of course they can do it. The protest has to be done in this country (C4) based on regulations. You must ask yet before having that protest and if the

government allow that then they will put security guards to protect that protest to be completed quite peacefully.

P6: Aah you know there is no a clear policy [regarding student protests], that's not allowed. Practically speaking in terms of paper it's not allowed, but whenever there is something the students often do that and they will be advised to stop at first if they don't police will get into the campus you know just to stop.

P8: The students have their own student body which is actually called Student Organisation of the University [PU7]. They are allowed to do so [protest], but only within the context or within the pretext of or context of gathering they are not allowed to go about damaging property, injuring other students, setting everything ablaze; that is not allowed. They are allowed to picket, they are allowed to protest, and they are allowed to demonstrate even here they can come do demonstration but within the law, not destroying property or abuse or attack other people.

Vrielink *et al.* (2011:129) agree that student protests which threaten to disrupt a speaker, not allowing the person to deliver his/her message, for example, should be handled with decisive action. They argue, however, that the university and State authorities should respect basic prerequisites of reasonableness and proportionality in responding to such incidents. Universities should refrain from using overly harsh measures in reaction to student protests, such as arrest and detention, always considering the democratic society in which a university functions (Vrielink *et al.*, 2011:130).

Students have different reasons for engaging in protest action. One reason, as reflected in the voice of participant P4 below, is that they cannot tolerate a certain form of injustice any longer and then take action because they want to be heard and demand a response:

P4: Sometimes if they are overstretched, you know when a person is or they can tolerate certain degrees of injustice but when it goes overboard then students can be forced because they are in a corner, they can say enough is enough. In University [PU4] any issue, as long as students try to voice their grievances and they are not addressed or not given priority, they will mobilise.

Students also mobilise protest actions on campus in reaction to broader society issues which affect all people, including students. Ethnic clashes and conflict serve as one example:

P8: Rarely have I come across that, in fact the only time I remember seeing students protest and that time they were not even students, in the time that we having inter-ethnic conflict. Tribal clashes, remember we having tribal

clashes. That's the time I saw students rising up and they ran up and were shouting, 'no more clashes, no more clashes! We want peace. We are one people', that kind of a thing. Because most of them had actually been affected directly or indirectly and they had actually lost their relatives and some of them were actually feeling very bad particularly when they read the stories from the media about how their kin are suffering. I didn't not feel very comfortable about protesting against some of these experiences.

Some participants mentioned that peaceful student protests may turn violent and result in students' damaging cars and property. When students protest if they do not have permission, or in the case where permitted protests get out of hand and become violent, they often face violence from the authorities in an attempt to curb the students' actions. Police intervention to control protesting students often include measures that may become very severe, as reflected by the quotes below.

P4: Emm, they beat them up very roughly. I have not seen live bullets being... maybe, initially if they are few and the police want to disperse they can fire in the air but not... [...] Sometimes these demonstrations are not targeting specific staff members; sometimes they are targeting the administration of university but when they become violent students find different ways of expressing their anger. They can find somebody's car and vandalise it you know, without knowing whom it belongs to. They maybe think whoever has the car is in administration so you may find that some of these things will affect people who had no clue what is going on. They do break windows. I think they can burn someone's vehicle depending on the issue. Speaking from experience I was also a student here and we used to participate in these things. I remember one time the students got a coffin and they wanted to put the Dean of Students inside the coffin alive.

P8: If they, for example, destroy, they start now rampaging or going on, you know, throwing stones to the motor vehicles you see we are almost to the city centre. You can actually see the roads; we are surrounded by roads everywhere. If students decide now to go and they are throwing stones everywhere definitely the security will come in. The police will come because their role and mandate is to maintain security and order and to safeguard lives. Even us we would feel very uncomfortable cause it could be my mother my parent who is driving that motorcar there or if they start to throwing stones I could even be injured when I'm here or other people. So in that case the police can intervene. But they do hold, they come into a situation with reasonable force, unacceptable force unless now the students decide to become more violent, threaten the police or carry crude weapons which are injurious to the life and safety of the police themselves.

In summary, considering the analysis of the data above on students' participation in protest action, it was revealed that student protests were viewed differently at different universities and they have been handled in different ways, depending on the policies of the individual universities. Not all students enjoy equal freedom at their universities

to engage in protest action to speak out against human rights violations in different contexts.

To conclude the discussion of this theme, it is worth noting Papandrea's (2017:1860-1861) remark that for students' wellbeing, it is important to note that for many students at universities, suffering is a part of their daily lives and not only when they are at the university. Higher education institutions have a responsibility to be part of addressing this pain, by embracing free speech, instead of stifling it. Papandrea adds that universities should be committed to the foundational principles of free speech and to acknowledging that universities are the birthplace of ideas. Higher education institutions need not heed calls to punish offensive speech, but should rather use the incidence of that speech as a teaching, learning and engagement opportunity with students (Papandrea, 2017:1860-1861). Therefore, universities can condemn speech that undermines their values and mission, but still create teaching opportunities from unfortunate incidences of offensive speech.

The data show awareness of the issue of the university environment's allowing lecturers and students the freedom to express their own experiences of and viewpoints on human rights violations, coupled with a specific country's socio-political context that enables or stifles such expressions. The data discussed in this theme also reveal that lecturers' personal beliefs and decisions greatly affected the extent to which they shared and spoke out on human rights violations. In the discussion of the next theme, the focus shifts more specifically to teaching and learning in relation to human rights education in social work as revealed through the data.

5.3.5 Theme 5: Teaching and learning in human rights education in social work

The focus of this theme is teaching and learning as practised at the participating schools of social work, and more specifically teaching and learning related to human rights education in social work. Although the participants who were interviewed had to meet particular criteria to speak on behalf of the school of social work on the BSW curriculum, neither the level of knowledge of the participant, nor the level of knowledge of fellow educators on human rights formed part of the criteria to participate in the study. The assumption was that human rights is a core component of the social work profession, and all social work educators will have at least a basic understanding of human rights in relation to social work practice. Findings indicated that knowledge of educators on human rights do play a role in teaching human rights content and how. The findings indicate that schools of social work have different

approaches to teaching and learning of human rights. These findings are discussed under five subthemes, commencing with the teaching philosophy of schools of social work. The other four subthemes consider student participation in teaching and learning, digital and analogue teaching methods, teaching materials and access to technology. Ra'ad Al Hussein (2015) mentions that the vehicle through which human rights education should be delivered to students, in fact, to all learners of human rights, even children in kindergarten, should include various pedagogical methods, including the specific curriculum, textbooks, policies and the overall learning environment. The challenge is developing pedagogical strategies to deliver human rights education that is transformative and meaningful in approach, methodology and content (Bajaj, Cislighi & Mackie 2016:9). The focus of this theme will therefore be the exploration of the pedagogical methods used by participating schools of social work to teach human rights content in social work.

5.3.5.1 Subtheme 5.1: Teaching philosophy and approach to teaching and learning

Schools of social work's teaching philosophy and approach to teaching and learning were explored through the qualitative data collection process. Therefore the findings are informed by the analysis of the interviews and curriculum document study.

In Section 3.3.3.1, the literature review on teaching philosophy revealed that although individual educators are expected to have a sound teaching philosophy, supported by a portfolio of evidence, there is often no training for them to develop such a teaching philosophy. Likewise, no literature was found explaining what a teaching philosophy of a school of social work should be comprised of, or how it should be developed. Individual schools of social work may have a teaching philosophy or elements thereof included in their mission statements or strategic documents, as was found in the curricula of some of the participating schools of social work presented below.

Schönwetter *et al.* (2002:83) believe that “[e]ach teaching philosophy statement reflects not only personal beliefs about teaching and learning, but also disciplinary cultures, institutional structures and cultures, and stakeholder expectations as well”. The teaching philosophy of both an individual educator and a department is therefore significant for human rights education in the sense that teaching social work as a human rights-based profession implies that the values and principles of human rights, such as valuing people's worth and dignity, non-discrimination and allowing for participation in teaching and learning, should be reflected in these teaching philosophies. Schönwetter *et al.* (2002:84) refer to a teaching philosophy statement

as “a critical rationale” with a distinct set of values, aims, beliefs and convictions at its centre, which provides a unifying vision of the rationale and direction towards which educational efforts are heading.

The curriculum document analysis showed some evidence that can be linked to a teaching philosophy and/or the particular school’s approach to teaching and learning. The curriculum documents of the seven participating schools of social work reflect different, but related philosophies and approaches to teaching and learning, such as producing social workers that can render generalist services appropriate for the specific socio-political and socio-economic context of that particular country. Several schools emphasise the importance of upholding human rights and social justice in their mission statements and goals. The importance of delivering quality education through appropriate teaching and learning methods and materials are also highlighted, together with delivering competent graduates that are skilled to address societal problems. Some schools mentioned that their teaching philosophy is embedded in the department’s core values and based on principles of adult education:

PUD1: The course is based on principles of adult education, where students’ existing knowledge and experience will be acknowledged and respected. Various pedagogical methods will be used, namely small group exercises, discussions, personal reflections and lectures. [...] Social work is a profession interested and involved in social justice and human rights. The Social work training is furthermore governed by imperatives of social change and the development of critical awareness.... It is important for students of social work to become critically conscious of social justice and human rights issues...and how these impact on the lives of people and communities with whom they work.

PUD5: From its very nature, the philosophy behind social work education and training at the Universities focus on producing graduates that are competent, knowledgeable and skilled in addressing societal problems not individual problems. The rationale behind this philosophy is that as we can see the context of our country, individual problems emanates from societal problems as well as there is no well-developed system of social welfare and social security in the country. Hence, the program is not clinical social work rather it focuses on generalist type social work.

PUD6: Thus, the philosophy of developing the BSW program is anchored on five core values namely: innovativeness, creativity, flexibility, competence and responsiveness to new professional demands. Therefore, the Bachelor Degree in Social Work of the [PU6] is governed by the following principles which also form core competencies in Social Work:

- *Identify as a professional social worker and conduct oneself accordingly.*

- *Apply social work ethical principles to guide professional practice.*
- *Apply critical thinking to inform and communicate professional judgment.*
- *Engage in diversity and difference in practice*
- *Advance human rights and social and economic justice.*
- *Engage in research-informed practice and practice-informed research.*
- *Apply knowledge of human behavior and the social environment.*
- *Engage in policy practice to advance to social and economic well-being and to deliver effective social work services.*
- *Respond to contexts that shape practice.*
- *Engage, assess, intervene, and evaluate with individuals, groups, organization, and communities.*

PUD7: The mission of the department is to promote excellence in teaching and learning through research and dissemination of sociological⁷ knowledge. Our core values are academic excellence; professional integrity; team work; equity; creativity and community service. The departmental objectives are to achieve quality teaching and learning; research, publication and consultancy; programme development, implementation and management; mobilization and utilization of resources and facilities; collaboration and networking; professional integrity, image and social responsibility; ensuring customer satisfaction.

During the interviews all participants were asked to describe the teaching philosophy and/or approach of their particular school of social work. It was noteworthy that all the participants found it difficult to answer this question. Some participants were not familiar with the concept of a “teaching philosophy”. Their answers ranged from not having a teaching philosophy, to constructivism, producing well-rounded students, and using theoretical frameworks and core values to articulate the school of social work’s teaching philosophy. The comments below, for instance, indicate a constructivist and positivist theoretical approach as a philosophy of teaching and learning for their department:

P2: Well, just in terms of teaching and learning we use constructivist ways of teaching, so we do aah and of course blended learning... But in terms of our philosophy, we really use constructivist modes of teaching. ...I do generally like to introduce the topic and then they summarise. So that’s generally how we manage sort of the learning. But mostly constructivist, experiential.

P4: ...there must be a philosophy written somewhere but I think I will just give you my own experience of it you know. We are interested in producing students who have hands on experience in issues of, in social issues, social problems that are affecting people. And when I say hands on the bit of experiential training field work training that I mentioned when we were just discussing that we emphasise the practical skills for our social workers that’s

⁷ The mission statement is that of the department of social work at the particular university. Several social work departments in African countries are part of larger schools of sociology.

why it is a requirement from year one that our students do internship or social practicum throughout the three years of the course.

P6: We often say its constructivist...but it also has components of positivist because there are two groups of people for example he [referring to a lecturer I met earlier] used to be a commander and a policeman and he often time instructs people what to do rather than entertaining other ideas and have a discussion and try to construct something out of the classroom with the material. And there also other instructors who are somehow I can say traditional to usually think that students are passive recipients of the knowledge generated by the instructor. We have a total of; we are 18 of which three or four of them for me are following somehow a positivist approach. That also reflects in the course assessment and evaluation because they often evaluate the students with tests, questions and the like rather than engaging the students in different kinds of activities.

P8: Aah I don't think we have a defined philosophy of teaching but we have our core values you know. We have our core values and our core values is actually to engage in academic engagement, academic teaching and also in academic research aimed at improving the livelihoods of the people at the community level.

As the findings reveal, not all participants understood the concept of a teaching philosophy, or even what is meant by the department's approach to teaching and learning. In such instances, the researcher asked if they could perhaps indicate the values underlying the department's teaching and learning, in order to provide an opportunity to detect the values that may contribute to their philosophy of teaching. Although participants could not clearly identify or provide their school's philosophy of teaching and learning, they could reflect on their personal philosophy or approach to teaching and learning, such as producing students that will be able to deliver quality social work services, or following a didactic approach, as is illustrated by the following replies:

P2: I do do didactic teaching. I do introduce what the topic is about. I do introduce the theoretical notions, the principles, let's say it's a theory, ...to set the stage. To set the ambit of the topic or the module. But I try not to be the stage on the stage but rather be the guide on the side. It is something, it is an approach I've changed into because I think the tradition of the university's teaching a decade or so ago was very much didactic.

P8: Well, let me say that personally when I go to class I focus on what I call all-round development on the part of the student so that the student does not just comprehend the theoretical bit of what is covered in the course unit he/she is taking. That he is able to apply it first in his own life and also in the communities and also to make sure that he implements it while rendering services to the various client groups the very individuals, the very groups, the very families and organisations the person will be working in.

As has been illustrated through the discussion of this subtheme, although a teaching philosophy has a significant influence on the way that a school of social work as well as its educators approach teaching and learning, and specifically human rights-based education, not all schools of social work have well-formulated teaching philosophies. Beatty, Leigh and Lund Dean (2009:112) point out the value that a teaching philosophy has at community level, meaning that the teaching philosophy of a department as a collective can contribute to the greater mission in higher education. They emphasise that in higher education teaching philosophies that are thought through well create an awareness of the origins of one's ideas on teaching and learning, thereby "reinforcing the connection to the shared values of the teaching community that crosses all disciplinary boundaries" (Beatty *et al.*, 2009:112). Lastly, they advocate for a collective discussion of educators' personal teaching philosophies, which can contribute to building community within departments and universities (Beatty *et al.*, 2009:112). By sharing personal teaching philosophies, a department can embark on developing a collective teaching philosophy.

A teaching philosophy is very important, because it influences the way that pedagogy is practised, especially in relation to students' participation in teaching and learning, as discussed under the next subtheme.

5.3.5.2 Subtheme 5.2: Student participation in teaching and learning

A participatory approach to teaching and learning is a key characteristic and principle of human rights education, which is based on principles of reciprocal learning and mutual respect (Equitas, 2019b:1-47). The qualitative and quantitative data obtained regarding this subtheme are discussed below.

Table 5.22: Degree to which students are participating in their own learning (n=28)

Participation of students in own learning	Never		Sometimes		Often		Very often	
	n	%	n	%	n	%	n	%
Self-directed learning by referring students to reading material, YouTube videos or other learning materials	0	0.0	6	21.4	13	46.4	9	32.1
Students are involved in the curriculum design	12	42.9	13	46.4	2	7.1	1	3.6
Students are involved in the curriculum evaluation	5	17.9	9	32.1	9	32.1	5	17.9

Participation of students in own learning	Never		Sometimes		Often		Very often	
	n	%	n	%	n	%	n	%
Students share their opinions on learning content in class, e.g. by means of evaluation of a module	1	3.6	8	28.6	7	25.0	12	42.9
Students use electronic platforms to comment on learning content, e.g. blogs, blackboard discussion forums, wikis	11	39.3	5	17.9	5	17.9	7	25.0
Students comment on learning content by using social media, e.g. Facebook, Twitter or other social media platforms	9	32.1	10	35.7	3	10.7	6	21.4

Table 5.22 reveals that the way in which most students participate in their own learning is having their opinions on learning content in class, which was indicated by 42.9% of respondents (12 of 28) as occurring very often in their educational practice. Student involvement in curriculum design was the area in which most respondents (42.9%, 12 of 28) indicated that students were never involved in. Only 3.6% of respondents (1 of 28) reported that students were often involved in curriculum development. A relatively high percentage of respondents (39.3%, 11 of 28) indicated that students never used institutional electronic platforms to comment on learning content. Admittedly, some universities did not use electronic learning platforms (see Subtheme 5.3), which can account for this result. Self-directed learning by referring students to reading material, YouTube videos or other learning materials, occurred often, according to 46.4% of respondents (13 of 28) and very often, according to 32.1% of respondents (9 of 28). As many as 78.5% of respondents (22 of 28) indicated this as a widely used method to involve students in their own learning.

The interviewees revealed that there is an awareness that students must participate in their own learning, but that lecturers often still control how learning occurs, a practice that links with Paulo Freire's ([1968] 1996:53) banking method of education, where the educator possesses all the knowledge and imparts it to the students:

P1: So I try always to be innovative. To do different things but like I say, I don't leave it all up to them but I still decide. If they say this I pay attention and I see how they receive the material, what is interesting, what were the issues, how did this go? So I think a lot about teaching.

P2: I stand on the podium wherever. The stage, wise, expert person on the stage and I lecture to you who don't know anything. Now we realise that students in terms of prior learning, that you must recognise their prior learning. That

they do not come into the class as empty vessels. [...] But fewer levels of democracy because for us still, it is participatory but the lecturer still maintains authority and control. And think that might evolve later, in the years to come, in terms of students having more of a say in terms of what they want to learn. But at this point the lecturer still is the authority in terms of umm, so they still inhabit the expertise role. But we will design; determine the content and how it will be facilitated. So the student will be still the recipient.

The findings show that it is the lecturers' responsibility to take feedback from students on their learning and adapt the way they teach, thereby creating a more participatory approach. Such an approach can also be considered as a lecturer's way of involving students in curriculum design.

Regarding students taking part in curriculum design, participants indicated that it is a discussion point in their departments, but that they have unfortunately not succeeded in rolling out the process yet:

P1: I mean a lecturer decided everything, but it slowly is changing where in the evaluation forms they tell you and I'm one of those people who every year I sit and I go through these evaluation forms. Sometimes it's not nice. Sometimes they don't say nice things but when I was new I used to take the feedback so personal. ...And I would ignore the 98% good things that are said and I would just focus on the 2% and I will be sad for days but I see it in a different way now, that it's not a personal attack to me as an individual. It's saying you can do it differently and over the years I have developed ways of taking criticism critically.

P2: So for instance in our meetings we've discussed many times, but it just never comes off the ground. It doesn't materialise. I think we are going to be called out on it in terms of, because our students are involved with the SRC and I'm surprised that they haven't actually called us to book on that specific point. And I think that as a team we get bogged down with the academic and administrative aspects of the department and we forget to look up and to realise that there are gaps in terms of what you have just said. In terms of student involvement cause and I think that this will come back

Participants also mentioned that an effort needs to be made to involve students in their own learning – be it through creative means, or sensitivity to those that do not have a strong voice in the group, such as female students:

P1: ...I've had students saying things about my stance in maybe radical feminism and all that and it will be men because I challenge patriarchy, I challenge the way they talk to female students, I challenge their view. Yah, so I will engage and be direct and say you cannot make that statement about women's worth or the contribution of women where throughout history we know, we know women have worked and worked very hard. So you cannot make statements

about our capabilities to lead or to do whatever. We are excellent project managers; we start in the family you know...I challenge them and all.

P2: So I'm always mindful, and I always verbalise that they they've got a voice, that they are worth listening to, cause they almost always, especially female students, their voices are very soft that I almost always have to go to them and say I couldn't hear what you said. And then I have to say 'whatever you have to say, is worthy. Is valued and nothing is wrong. Social work is a perspective, it's an opinion and you have to work at the confidence; at finding their voice, to be strong, and to be loud. Not in as in screaming, but just in terms of saying I feel this, or my opinion is that or whatever. And so it's an ongoing battle, because in the group work you find the stronger voices, the confident voices, are always pushed ahead. You do the report back; you say this and then the other voices get lost. So that is a battle in terms of the context of this university and the profile of the students here that we need to constantly pay attention to.

P3: One of our lecturers we get on part time and also our Fulbright professor, he came from the US; he said I have never seen students so mild they don't want to talk, how do I motivate them to talk? How do I get them to actively participate in my class? Then you know what he said, he said one day he brought in rock music into class and he says they refused to look at him then... it was this American rap then all of a sudden there was life in the classroom.

In this subtheme, the focus was on student participation, which is an important principle of human rights education. Bajaj *et al.* (2016:18) argue that human rights education functions via a participatory paradigm, meaning that students' agency should be empowered through their genuine participation in the various stages of the pedagogical process. Fostering a participatory approach in teaching social work students about human rights can contribute to promote shared values, personal knowledge and experiences between educators and students and among students (Equitas, 2019a:1-47). The data however reflected that although there is an awareness that students must take part in their own learning, such participation is not yet fully operationalised at all schools of social work in Southern and East Africa.

5.3.5.3 Subtheme 5.3: Teaching and learning methods used to teach social work and human rights – digital and analogue

Effective teaching of human rights content requires educators to be able to use a variety of teaching methods in order to ensure that human rights education is transformative and significant in approach, methodology, and content (Bajaj *et al.*, 2016:9). The findings of the quantitative and qualitative studies reveal that the survey respondents and interviewees from schools of social work used teaching methods

that are both electronically based (digital) and traditional (analogue). The discussion starts with an analysis of the data presented in Table 5.23 (overleaf), reflecting the extent to which schools of social work use teaching, learning and deductive approaches in their pedagogy.

Table 5.23: The extent to which schools of social work use teaching, learning and deductive approaches (n=28)

Teaching, learning and deductive approaches	Never		Sometimes		Often		Very often	
	n	%	N	%	n	%	n	%
<u>Cooperative learning</u> <i>A structured form of group work where students pursue common goals while being assessed individually</i>	2	7.1	3	10.7	11	39.3	12	42.9
<u>Collaborative learning</u> <i>Any instructional method in which students work together in small groups towards a common goal</i>	0	0.0	2	7.1	12	42.9	14	50.0
<u>Active learning</u> <i>Students required to do meaningful learning activities and think about what they are doing</i>	1	3.6	0	0.0	11	39.3	16	57.1
<u>Inquiry-based learning</u> <i>Lecturer posing questions, problems or scenarios to which students have to find answers</i>	0	0.0	5	17.9	9	32.1	14	50.0
<u>Problem-based learning</u> <i>Students learning about a subject through the experience of solving an open-ended problem (signifying multiple solution strategies are possible to solve the problem)</i>	0	0.0	5	17.9	12	42.9	11	39.3
<u>Discovery-based learning</u> <i>Students discovering facts and relationships by themselves</i>	0	0.0	11	39.3	10	35.7	7	25.0
<u>Project-based learning</u> <i>Students producing a product, typically a written or oral report</i>	1	3.6	0	0.0	13	46.4	14	50.0
<u>Case-based instruction</u> <i>Extensive analysis of real or hypothetical scenarios</i>	1	3.6	7	25.0	9	32.1	11	39.3
<u>Just-in-time-teaching</u> <i>Lecturer calling on students to answer questions about readings prior to hearing about the content of the readings in lectures</i>	2	7.1	11	39.3	6	21.4	9	32.1

Teaching, learning and deductive approaches	Never		Sometimes		Often		Very often	
	n	%	N	%	n	%	n	%
<u>Experiential learning</u> <i>Learning that supports students in applying their knowledge and conceptual understanding to real-world problems or situations where the instructor directs and facilitates learning</i>	0	0.0	4	14.3	16	57.1	8	28.6
<u>Blended learning</u> <i>A formal educational programme in which students learn at least in part through the delivery of content and instruction, via digital and online media, with some element of student control over time, place, path and pace. While still attending a class structure, face-to-face classroom methods are combined with computer-mediated activities.</i>	8	28.6	5	17.9	8	28.6	7	25.0
<u>Deductive approach (teacher-centred)</u> <i>Lecturers preparing and delivering lectures to students, illustrating the concept or generalisation with examples, while students are encouraged to generate examples. Students restating the abstractions presented and giving a summary of important ideas related to the abstractions</i>	0	0.0	6	21.4	10	35.7	12	42.9

Table 5.23 shows that the teaching method indicated by most schools of social work (57.1%, 16 of 28) as being used very often is active learning (students are required to do meaningful learning activities and think about what they are doing). This result means that social work lecturers did involve students in their own learning and that students were not only passive recipients of information. Results varied widely regarding blended learning as a teaching method. Blended learning refers to a formal educational programme in which students learn at least in part through the delivery of content and instruction via digital and online media, with some element of student control over time, place, path and pace; thus while still attending class, face-to-face classroom methods are combined with computer-mediated activities. This result

shows that not all schools of social work use digital platforms to facilitate learning to the same extent. Just over a quarter, 28.6% schools (8 of 28) indicated that they used blended learning often, and 25.0% of schools (7 of 28) schools indicated that they used blended learning very often. However, one quarter, 28.6% of schools of social work (8 of 28) stated that they never used blended learning. Combining these results (53.6%, 15 of 28) reveals that fewer than 54.0% schools of social work were purposefully engaging in digitally supported teaching and learning. Conversely, this implies that analogue methods of teaching and learning (paper-based, face-to-face lectures) were still prevalent at schools of social work in Southern and East Africa.

A comparison between Southern and East Africa regarding the level of integration of blended learning in the curricula reveals that more schools in East Africa (42.9%, 6 of 14) never used blended learning, as opposed to the 14.3% (2 of 14) in Southern Africa. More schools in Southern Africa (42.9%, 6 of 14) indicated they used blended learning very often, than those in East Africa, where only 7.1% of schools (1 of 14) indicated using blended learning very often. Schools of social work in East Africa therefore had more difficulty in using digital forms of teaching and learning than those in Southern Africa.

Collaborative learning (any instructional method in which students work together in small groups towards a common goal), inquiry-based learning (where the lecturer poses questions, problems or scenarios to which students have to find answers) and project-based learning (students' producing a product, typically a written or oral report) were all indicated by 50.0% of schools (14 of 28) as teaching methods that they used very often.

Applying the Fisher's Exact Test to Question 9.9 and Question 10.3 (see Appendix B) yielded a p-value of 0.010. Question 9.9 asks whether or not students have the freedom to share personal experiences of human rights violations when in class. Question 10.3 probes whether or not students are required to do meaningful learning activities and think about what they are doing. A significant relation therefore exists between students having the freedom to talk about their experiences of human rights violations and being engaged in active learning, where they can attach meaning to their learning.

There is also a significant relation (Fisher's Exact Test, p-value 0.031) between the extent to which lecturers have the freedom to share their personal experiences of human rights violations on any platform and experiential learning, where students are

supported to apply their knowledge and conceptual understanding to real-world problems or situations where the educator directs and facilitates learning. The interpretation of this result is that the more openly lecturers could speak about their own experiences, the more likely it was that they would ask students to apply their knowledge to real-world problems.

The qualitative research findings support the practice of engaging students in real-life learning as a teaching method. One participant commented:

P6: Often times we ask the students to go out to different agencies to observe what's happening in the real life with different group(s) of people and we try to help them so that they can come out with something like you know, they have to communicate that reality by integrating with the theoretical approach. So to help them to generate some knowledge; practical knowledge in the society because often time we use material published in the western societies not local. [...] So both the instructors and the students will engage, for example, last semester I asked the students to interview one woman beggar in the streets of the city and to construct her life story. To see what kinds of elements or issues are incorporated there, is there, for example, the issues of human rights, the issue of housing, a policy issue, is there a structural element in it or is it individually different. So we will try to evaluate the stories based on what we have so that we will try to understand what is going on.

The teaching and learning methods used to teach human rights are reflected in Table 5.24.

Table 5.24: Teaching and learning methods used to teach human rights content (n=27)

Teaching and learning methods for integrating human rights learning content	Never		Sometimes		Often		Very often	
	n	%	n	%	N	%	N	%
Class discussions on human rights issues, e.g. in practice class settings, online discussion forums, theory class discussions	1	3.7	9	33.3	7	25.9	10	37.0
Formal lectures on human rights learning content, teaching students about, e.g. the <i>Universal Declaration of Human Rights</i>	1	3.7	5	18.5	7	25.9	14	51.8
Case vignettes or scenarios reflecting human rights violations presented to students and discussed	0	0.0	12	44.4	5	18.5	10	37.0
Students referred to web-based human rights learning content,	4	14.8	9	33.3	6	22.2	8	29.6

Teaching and learning methods for integrating human rights learning content	Never		Sometimes		Often		Very often	
	n	%	n	%	N	%	N	%
e.g. websites of international human rights organisations, YouTube videos, photographs and media coverage of human rights violations to be discussed in class or via internet class discussion forums								

Table 5.24 reflects that formal lectures on human rights learning content was used very often (52.0%, 14 of 27) as a method of teaching and learning of human rights content. Digital learning (where students are referred to web-based human rights learning content) was indicated by 14.8% of respondents (4 of 27) as a teaching and learning method that they never used, and by 33.3% of respondents (9 of 27) as a method that they sometimes used to teach human rights content. These results show that traditional teaching and learning methods were still prevalent among respondents in this study.

The interviewees in the qualitative study comprehensively described the various teaching and learning methods they used. Similar to what was revealed in the quantitative data, the qualitative data indicate that these methods were mainly analogue. Teaching methods such as group work, group discussions, assignments, case studies and formal lectures were used. The interviewees reported that for various reasons, digital teaching and learning methods were being used less often than analogue methods. Below are quotes from both the interviews and the curriculum document analysis that reflect the teaching and learning methods used by schools of social work included in the qualitative study:

PUD1: *Various pedagogical methods will be used, namely small group exercises, discussions, personal reflections and lectures. Students will be expected to take responsibility for their own learning, and active participation is encouraged. Students are further expected to enhance their learning experience by reading handouts and prescribed works as well as through their own further research and reading.*

PUD3: *Readings, and class discussions, student presentations. Lectures, discussions, readings, practical exercise, and fieldwork experience and observation.*

PUD4: *Lectures, seminar-format discussions, in-class knowledge and skills development exercises, assignments, independent study, class discussions, tutorials, student presentations, group work, plenary presentations by*

students, selected reading assignments, student led class discussions, Individual private study, workshops, case study, role plays and simulations, videos, field trips, project work.

P4: I think lectures, where you talk to the students that is our usual one method of teaching, we do have group work. ...Seminars are not very regular but we do have them.

PUD5: We will use lectures, individual and group assignments, self-study and interactive teaching methods to help clarify and explore the various forms in which these tools can help us to address personal and social issues and for more complete understanding of human behavior in the social environment. In this regard, we will use the tools and various counseling theories and techniques to help us do our work as social workers.

P8: Case studies. I mention them by passing because case studies are things that students can you know can resonate well with the students and I don't take case studies on things that happened a long time ago. There are case studies on things that are happening, things that the students may have watched or seen on the TV.

One of the reasons cited by participants for why lecturers sometimes still needed to resort to paper-based (analogue) teaching materials is that these methods are less expensive and more accessible to students who experience severe financial constraints. Furthermore, lecturers' personal preferences concerning whether to use analogue or digital teaching methods, or a combination thereof plays a role in the mode of teaching they used. Some lecturers were of the opinion that electronic based/online/digital learning took time away from them, because designing online learning opportunities and doing online assessment can be very time-consuming. In some cases, the particular university did not have an online teaching platform for students and lecturers to use, or access to such a platform was difficult because of data constraints, which contributed to non-use. These findings are reflected in the following comments:

P2: ...they access when they are on campus. ...If they are in Res obviously they have access in Res and we have a good system. If there are in a private home elsewhere, whether it is their own home or with aunt, uncle, extended family member it's a bit more challenging. [...] Personally I teach and then we have discussions in class. So a lot of our notes, just in terms of the practicalities, a lot of our notes are on IKAMVA that is our platform...I still prefer the hardcopies, especially because it's research and its many many pages, so we mark on hardcopies. [...] ...we are trying to get away from class-based learning and using the platform optimally. But to be honest we get lulled into the usual way of doing things because it's almost the pedagogy of discomfort where the platform is something new, it takes a lot of your personal time, and so I think that we are gatekeeping our personal space.

And I'm saying this because we have numerous discussions about this...The other notion, the other principle that colleagues generally feel is that we do value face to face time with our students.

P4: We are still analogue...It is dependent on the individual lecturers okay. Myself having been a very poor student, a student who was from a very poor background, I know that requiring to students to buy handouts is sometimes a very serious strain on them. What we do resort to is actually to dictate notes when we are in class. So you go to, you explain, you have a session of explaining then you say paragraph, then they start writing. Then they start asking please repeat for us we have not heard that one, so you repeat and they are taking the notes. So it is time consuming but you know that the only Just way I think as in whereby everyone would be able to get the same thing as opposed to requiring them to buy handouts. But usually it's a combination, you give notes but also say please read also this essential material. [...] I think the university is lacking, it's a resource constrained environment. For students they have internet access but I'm not so sure how fast it is because the access may be there and they connect but it's a different thing whether it will bring messages and all of that ... (mumbling) ... I don't know. I'm using a personal thing; I don't use the university...Yes, majority can have access but you don't take it for granted that all students will have access. Of course many students have now smart phones, many but it's not 100 percent....

P8: I don't think I even want to stay analogue; personally I don't like it because those papers choke me, you know... I like being digital but the problem is the systems keep breaking down every now and then, so that becomes the challenge. But I think I would be very comfortable if could have a way of framing materials on human rights available, by all means. There are some students again that might not be so much online, some may wish to but they lack adequate finances resources to maintain the data bundles so that they can access internet and for such caliber then I think it's important we provide them with whatever maybe they can... personally it's not my cup of tea. [...] Even if they do sometimes have time for these it may not be there because the lecturers are busy. You see right now I am teaching in City X, I am teaching here daytime, I am teaching in the evening and I also need time for my family so sometimes online things...If I finish what I am doing here I will not entertain any class after I go home. That's time for me either to mark or to spend time with my family otherwise I will still be violating the very same rights that you are talking about. You understand what I mean? If I don't have time and quality time with the family, I'm only giving time for my students then I become a very contradicting person.

The findings showed that schools of social work use a broad spectrum of teaching and learning methods to teach social work, and ultimately human rights content. Although schools of social work planned for using a variety of teaching and learning methods indicated in their curricula, not all schools' curricula explicitly indicated which teaching methods would be used. It is noteworthy that only one school (PU5) referred to the internet as a digital method for teaching in their curriculum. Most schools'

curricula only referred to analogue teaching methods and materials. Based on their study on digital versus analogue teaching and learning methods, Lester and King (2009:457) report that students who received teaching online (digital) learned to the same extent, and enjoyed the teaching experience just as much as students that had been taught in traditional or analogue ways. They concluded that the success of online teaching strategies is not necessarily guaranteed (Lester & King, 2009:470). However, in their comparison between analogue and digital teaching, the analogue teaching was supported by power point slides, Blackboard asynchronous discussion forums and occasional videos, which are digital support tools. Where this digital support was added, they found that “both face-to-face and online students reported significantly more knowledge of visual communications at the end of the course than they did at the beginning” (Lester & King, 2009:469).

As has been indicated by the data, apart from challenges with internet access and data costs, not all students and educators had sufficient digital competence, especially where students entered universities without being digitally competent. Gisbert and Bullen (2015:7) state that in this regard both students and lecturers can be seen as learners who are personally and professionally living and developing in a continuously changing digital society in which technologies change rapidly. The pedagogical and didactic challenges for educators are integrating all the elements integral to both analogue and digital learning environments into an educational process that encompasses the viewpoints of both students and educators (Gisbert & Bullen, 2015:8).

Under the next subtheme, closer attention is paid to the specific teaching and learning materials used to teach human rights content.

5.3.5.4 Subtheme 5.4: Teaching and learning materials used to teach human rights

Regarding human rights teaching and learning material for social work education, Reynaert, Dijkstra, Knevel, Hartman, Tirions, Geraghty, Gradener, Lochtenberg and Van den Hoven (2019:24) claim that there is a lack of concrete learning materials that represent a shared vision of human rights as a practice. Reynaert *et al.* (2019:24) explain that human rights manuals which emphasise the institutional and legal framework of human rights are available widely, although “course materials on the concrete practice of human rights and how social workers can ‘construct human rights from below’ remain limited”.

Teaching and learning of human rights in social work therefore do not occur only via certain methodologies, but also via particular teaching materials that are subject-specific. The particular teaching and learning materials that are used to teach human rights at schools of social work in Southern and East Africa were explored by means of interviews, a curriculum document analysis and the questionnaire. Table 5.25 presents the results obtained from the data.

Table 5.25: Teaching and learning materials used to teach human rights (n=28)

Materials used to teach human rights	Never		Sometimes		Often		Very often	
	N	%	N	%	n	%	n	%
Materials on human rights provided by international social work bodies, associations and federations, e.g. IASSW, IFSW, ICSD.	1	3.6	8	28.6	11	39.3	8	28.6
Materials on human rights provided by human rights organisations such as Amnesty International.	3	10.7	13	46.4	5	17.9	6	21.4
Books on human rights published in your country.	7	25.0	9	32.1	6	21.4	5	17.9
Books on human rights published elsewhere in Africa.	3	10.7	12	42.9	5	17.9	7	25.0
Books on human rights published outside of Africa.	3	10.7	8	28.6	5	17.9	11	39.3
Academic journals.	1	3.6	8	28.6	8	28.6	10	35.7
Newspaper or popular magazine articles.	3	10.7	9	32.1	10	35.7	5	17.9
Broadcast media (e.g. radio, television).	4	14.3	6	21.4	10	35.7	6	21.4
Audio-visual materials (e.g. videos).	5	17.9	12	42.9	4	14.3	6	21.4
Own designed materials.	5	17.9	7	25.0	7	25.0	8	28.6

It is clear from Table 5.25 that respondents still mostly used books on human rights published outside Africa to teach human rights, very often in 39.3% of schools (11 of 28). The teaching materials that respondents identified as ones that they never used are books on human rights published in their own countries, for 25.0% of schools (7 of 28). The data concur with the assertion made in the introduction in Chapter 1 of this thesis that schools of social work in Africa mostly rely on the Western literature to teach social work content, and specifically human rights content. Although African

scholars have published much more local literature on social work in the last few years (2016-2019), no human rights-specific local literature had been published at the time when this survey was done.

The qualitative data showed that one institution (PU5) filled the lacuna regarding local Africa human rights material by asking students to do field trips in order to assess how practitioners include human rights in their daily work with service users and thereafter compare those observations with the literature in Western textbooks:

P6: Often times we ask the students to go out to different agencies to observe what's happening in the real life with different group(s) of people and we try to help them so that they can come out with something like you know, they have to communicate that reality by integrating with the theoretical approach. So to help them to generate some knowledge; practical knowledge in the society because often time we use material published in the Western societies not locally. We don't have proper teaching learning documents which reflect the local experience, so in order to incorporate the local experience they have to learn it from the real-life experience rather than from written documents.

The importance and value of human rights materials that are provided and/or published by international social work bodies, associations and federations, such as the IASSW, IFSW, ICSD, was highlighted by the 39.3% of respondents (11 of 28) who indicated they used such materials often. The use of audio-visual materials and materials of their own design were both indicated by 17.9% of schools (5 of 28) as teaching materials that they never used, which means that there is room for the development of such materials, as well as guidance on how they can be used to teach human rights.

The qualitative data show that educators at some universities used audiovisual equipment with some success, while others experienced many barriers to access such equipment, leading to infrequent use:

P4: For example we do not have the facilities in the lecture room so it's quite very difficult to use them as methods of learning, even if you wanted to do so...we do have projectors here but the projector is based in the office of the head of department so if you must, only if you must use it in a lecture then you go sign for it, carry it go to the lecture room, make your presentation and bring it back. It's a cumbersome process and because it's a cumbersome process you find that people prefer not to use it...I have a personal projector and when I feel that my class requires visuals I do carry my projector and I teach but within the teaching halls those facilities are not...

PUD5: Teaching and learning facilities (LCD, laptops, whiteboards, internet, documentary movies, computer lab, libraries, workshops)...reading materials, text books.

P6: And also we have this LCD projector and also CD player and sometimes we will show them some movies, videos and community research and the like.

The interviewees explained that they made use of media resources at times, which correlates with the findings presented in Table 5.25 above, indicating that a fair percentage (35.7%, 10 of 28) of respondents specified that they used both newspaper articles and broadcast media (radio and television) often to support their teaching. This finding shows that educators tried to link their human rights teaching to actual issues occurring in real-life contexts. This is borne out by comments such as the following:

P4: You see it depends, sometimes it can be an article, sometimes it can be a newspaper thing in the case where you can...what we do sometimes is for example if you get a good newspaper piece which you want to make reference to, you can ask without people that commercialising it, to photocopy it, you give them a paper that you want students to have access to and then they will reproduce it and then students have to pay small money to purchase it.

P8: If I come across newspaper articles I refer the students and I tell them how they can access it because they have their digital you know, they have these phones so you see. And I think there are some places within the university like outside the library they can be able to access the internet they can actually be able to download so that is basically what I do.

The curriculum document analysis reflected the use of teaching materials such as text books, journals, annual government reports, handouts/lecture notes, field work reports and field case presentations in the curricula of schools of social work. Curriculum documents did not account for additional materials that a lecturer might use in his/her classes as part of initiatives to make classes more interesting for students. Students thus had varied exposure to teaching materials in different class settings or lecturing environments.

Teaching material also includes human rights documents. Table 5.26 displays the extent in which human rights documents were integrated in the curriculum.

Table 5.26: Degree to which human rights documents are integrated in the curriculum (n=27)

Human rights documents	Not Integrated		Some integration		Fairly integrated		Fully integrated	
	n	%	N	%	n	%	N	%
<i>Universal Declaration of Human Rights</i>	0	0.0	8	29.6	8	29.6	11	40.7
<i>African Charter on Human and Peoples' Rights</i>	3	11.1	8	29.6	6	22.2	11	40.7
<i>African Commission on Human and Peoples' Rights</i>	5	18.5	7	25.9	7	25.9	8	29.6
<i>Convention on the Rights of the Child</i>	0	0.0	4	14.8	6	22.2	18	66.6
<i>African Charter on the Rights and Welfare of the Child</i>	0	0.0	7	25.9	8	29.6	12	44.4
<i>International Covenant on Economic, Social and Cultural Rights</i>	7	25.9	7	25.9	6	22.2	8	29.6
<i>African Youth Charter</i>	6	21.4	9	33.3	7	25.9	5	18.5
<i>Solemn Declaration on Gender Equality in Africa</i>	9	32.1	9	33.3	5	18.5	4	14.8
<i>Protocol on the Rights of Women</i>	4	14.8	10	37	5	18.5	8	29.6
<i>OAU Refugee Convention</i>	12	44.4	6	22.2	7	25.9	3	11.1
<i>African Convention on the Conservation of Nature</i>	12	44.4	7	25.9	6	22.2	2	7.4

The human rights document most respondents indicated as fully integrated in their curriculum, at 66.6% of schools (18 of 27) was the *Convention on the Rights of the Child*. This result corresponds with the focus that the social work profession has on the protection of vulnerable children (Spath & Taylor, 2014:404-407). A fairly high percentage of respondents (44.4%, 12 of 27) admitted that neither the *OAU Refugee Convention* nor the *African Convention on the Conservation of Nature* were integrated in their curriculum. These results correspond with the responses to Question 8.2 (Appendix B) where respondents had to indicate the degree to which human rights are integrated with certain thematic areas in their curriculum. In the themes that focused on immigrants and refugees and environmental social work, the responses reflected a low degree of integration of these two themes in the curriculum, as is shown in Table 5.9 for immigrants and refugees and in Table 5.27 (overleaf) for environmental social work.

Table 5.27: Degree to which human rights are integrated in teaching the theme environmental social work (n=14)

		Frequency (n)	Percentage (%)	Valid Percentage	Cumulative Percentage
Valid	Not integrated	3	10.7	21.4	21.4
	Some integration	6	21.4	42.9	64.3
	Fairly integrated	2	7.1	14.3	78.6
	Fully integrated	3	10.7	21.4	100.0
	Total	14	50.0	100.0	
Missing	System	14	50.0		
Total		28	100.0		

Only 14 respondents included environmental social work in their curriculum, and of those 14 respondents, 21.4% (3 of 14) indicated that human rights were not integrated with environmental social work. Full integration of human rights content with environmental social work was reported only by 21.4% of schools (3 of 14), while fair integration was reported at a mere 14.3% of schools (2 of 14).

Both the *Universal Declaration of Human Rights* and the *African Charter on Human and Peoples' Rights* were indicated by 39.3% of schools (11 of 28) as documents that were fully integrated in their curricula. Both of these documents are cornerstone documents for human rights education in social work in Africa, so the 39.3% full integration in curricula should be seen as quite low. Although human rights education must be transformative and does not consist only of declarations and documents, all social work students should be fully familiar with the articles at least in the *Universal Declaration of Human Rights*, which forms the basic outlines of rights-based social work practice (Healy *et al.*, 2014:3-12).

The *International Covenant on Economic, Social and Cultural Rights*, which is an important document to support the understanding of social rights that are linked to social justice and social development, was only fully integrated in the curricula of 28.6% of schools (8 of 28). It was not at all integrated in the curricula of 25.0% of schools (7 of 28). Of the two documents related to women's rights, the *Solemn Declaration on Gender Equality in Africa* was fully integrated by only 14.3% of schools (4 of 28) and the *Protocol on the Rights of Women* was fully integrated by 28.6% of schools (8 of 28), which is also low. These statistics are commensurate with the lack of gender equality in Africa, as well as the severe violation of women's rights that occur on the continent (Twikirize, 2014:70).

The interviews reported that the human rights documents that are used by some schools of social work included the *Convention on the Rights of the Child*, the *African Child Charter*, the *Universal Declaration of Human Rights*, the *African Charter on Human and Peoples' Rights*, and countries' own constitutions. Both the qualitative and quantitative data therefore confirm that schools of social work in Southern and East Africa included certain formal human rights documents in their curricula, although not all to the same degree.

Werkmeister Rozas and Garran (2016:901) believe that in order for students to realise and practise human rights and social justice, supported by fundamental human rights documents such as the *Universal Declaration of Human Rights*, they have to be taught about these documents in conjunction with the theory on human rights and social justice, as opposed to seeing them as discrete or different from one another. The implication is therefore that social work educators need to be able to present human rights theory and formal human rights documents to students in their classes in an integrated way.

The discussion of Subtheme 5.4 on teaching and learning materials concludes the exposition of Theme 5 on teaching and learning. The data considered in this theme revealed that educators needed to develop their teaching and learning philosophy purposefully in order to consciously be involved in human rights education. Participation by social work students in their own learning occurred to some extent, but there were gaps which are relevant to human rights learning; participation must be enhanced further at schools of social work. Ife (2012:288) writes that a student must be an active participant in his/her own learning, able to take responsibility for his/her own learning "and so is more respectful of human rights than the view of the student as a passive recipient who does not know what is best for her/him". Teaching and learning methods and materials were found to be both digital and analogue. The more widespread use of digital approaches was hampered by a lack of internet access at some schools of social work.

Finally, formal human rights documents were integrated in curricula to some extent, but not to the same degree at all the participating schools of social work. Reynaert *et al.* (2019:23) indicate the importance of human rights teaching material to train social work students for the practice of human rights as follows:

Students in social work degrees should be made aware of their fundamental role in the process of constructing human rights and should be trained in doing so. However, in contrast to the ample educational materials available on human rights

instruments from a legal perspective, there is little insight into the way social work students can be trained in the 'practice of human rights.'

In Theme 6, the data analysis focuses on capacity building for social work educators to enhance human rights education at schools of social work in Southern and East Africa.

5.3.6 Theme 6: Capacity building of human rights education at schools of social work

The focus in this theme is on the ways in which human rights education can be enhanced at schools of social work of universities in Southern and East Africa. The subthemes that are addressed cover the need for educators to receive training in human rights education, the infusion of human rights content in the curriculum and the need for the development of locally relevant human rights literature. These subthemes are mainly discussed based on the qualitative data and as supported by the quantitative data where applicable.

McPherson and Libal (2019:320) emphasise that social work educators need to be trained in classroom-based human rights work in order to build their capacity to guide students beyond just an elementary comprehension of the provisions of the *Universal Declaration of Human Rights*. Such an in-depth understanding requires purposeful integration of human rights content in the curriculum with what is locally relevant.

5.3.6.1 Subtheme 6.1: Human rights training for social work educators

The importance of the promotion of professional development in the social work and the human rights field is confirmed by Reynaert *et al.* (2019:24), who point out that social work educators will not automatically become knowledgeable and skilled as human rights educators. Congress (2014:81) explains that at the time when Fordham University in the United States decided to implement a dedicated focus on human rights throughout the social work curriculum, not all staff members felt equally equipped to infuse their teaching with human rights. Subsequently Fordham University invested in a number of human rights training sessions for staff members. The Fordham experience illustrates that in order for social work educators to deliver a human rights-based curriculum, training in human rights is necessary.

In Section 3.3.3.3, teaching methodology in social work education was discussed. From the literature presented in that discussion, it is evident that each discipline needs to develop its own specific pedagogical knowledge and that higher education

educators need subject specific training to deliver certain educational content adequately. Human rights education in social work therefore requires educators to be skilled in delivering human rights content.

Before presenting the qualitative data on the need for human rights training for social work educators, quantitative data from cross-tabulations on the association between postgraduate qualifications and delivering particular educational content are presented. The reason for presenting these data here is to illustrate that continued education for social work educators is an important prerequisite to be able to use and develop discipline-specific teaching methods, which in this case will be particularly conducive to enhance human rights education in social work.

The Fisher's Exact Test was performed to determine whether there was any association between Question 6.3 and Question 10.8 (see Appendix B). The test yielded a p-value of 0.008. Question 6.3 related to the number of staff members with a master's degree as their highest degree; Question 10.8 focused on case-based instruction with an extensive analysis of real or hypothetical scenarios. The p-value reveals that there is a statistically significant association between educators' holding a master's degree as highest qualification and the use of case-based instruction, which is an important practice-based form of learning in social work (Milner & Wolfer, 2014:269).

The Fisher's Exact Test yielded a p-value of 0.033 for the association between Question 10.1 and Question 6.3, indicating a statistically significant association between these two variables. Question 10.1 looked at cooperative learning – a structured form of group work where students pursue common goals while being assessed individually; Question 6.3, as indicated above, asked about the number of staff members with a master's degree as the highest degree.

Similarly, a significant association at a 10% level of significance was detected between Question 6.3 (the number of staff members with a master's degree as the highest degree) and Question 11.5 (students' use of electronic platforms to comment on learning content, e.g. blogs, blackboard discussion forums, wiki's). A p-value of 0.051 was recorded using the Fisher's Exact Test.

These data are not derived from a sample large enough for the findings to be generalised regarding the conclusion that lecturers with higher qualifications will definitely be more inclined to make use of more collaborative and creative teaching

methods. However, these findings point in the direction of support for postgraduate qualifications, and therefore continued professional development, as a factor that can influence greater use of varied teaching methods by social work educators, which Marshall and Pennington (2009:486) also advocate.

During the interviews the researcher asked participants whether they think there is a need for social work educators to receive training in human rights concepts, teaching methods and development of human rights focused teaching and learning material. All the interviewees indicated that they thought such training is necessary for social work educators. Some participants indicated that they would like to receive such training themselves. Interviewees also commented that the socio-political contexts of some countries are not conducive to human rights-based practice, and that this aggravated a lack of depth in human rights training in social work at some schools. Participants voiced these sentiments as follows:

P2: I probably would have wanted that kind of information and knowledge; because I think it is important to understand the depth of what we need to know for human rights. I think also in terms of where we come from. I think possibly when you are doing it, is that we can so gloss over it, that it could become lost.

P4: I think I'd be interested personally from the discussion we've had here but also reflecting on the importance of human rights on achieving social work goals. Definitely you are seeing that human rights are fundamental in ensuring that we improve the welfare of the marginalised, you know most of these issues are rights issues but in this country the talk of rights is just an emerging thing. [...] There are two things here, whether someone is adequately trained in teaching and whether they are adequately trained in teaching human rights. Personally I'm inadequately trained in human rights, inadequately personally and maybe most people in the Department of Social Work, many people... So yes, I may need specialised training, not specialised but a little bit of training in general so that I even improve in the mainstreaming of human rights issues in the courses that I teach and the same applies to even my colleagues, I think.

P8: I would seriously recommend that because you see that is the one that would make sure that students are geared towards taking action once they understand the situation in which they are living in. A course that is meant to give students an opportunity to understand human rights is a course and an avenue that will empower the students and give them a voice to speak against injustices that confront them and many perhaps may not be integrating it because they do not fully understand exactly what human rights are.

Healy *et al.* (2014:14) argue that human rights training for social work educators is essential, because they have to produce social workers who are not only obligated to comprehend fully what human rights are, but also to understand that their social work practice can impede or enhance the human rights of the people that they engage with. In order for social work educators to be able to infuse human rights content more strongly into their teaching practice in their local context, human rights should be prioritised in the social work curriculum. The next subtheme focuses on this prioritisation and localisation.

5.3.6.2 Subtheme 6.2: Prioritisation of human rights content in the social work curriculum with a focus on local relevance

A subtheme that repeatedly surfaced in the analysis of the interviews was the need to prioritise human rights content in the social work curriculum. The extent to which human rights and related content appear in the curricula of schools of social work were explored by means of the curriculum document analysis and the quantitative survey. The findings were presented and discussed in Themes 1 and 2. In this subtheme, the focus is specifically the identified need of participants to deliberately include human rights in their curricula.

Reynaert *et al.* (2019:24, 25) explain that a social work curriculum with a focus on human rights can be accomplished in three ways, namely developing separate courses, integrating some of the key human rights themes within other subjects, or integrating human rights education themes across all modules. A holistic approach to human rights education in social work must go beyond education that only delivers knowledge about human rights. It must also teach social work students the skills they need to defend, promote and apply human rights in social work and daily life.

Interviewees mentioned that they realised the need to have a more dedicated focus on human rights in their curriculum, either as a separate module and/or both as a separate module and integrated across the curriculum:

P2: And I think that maybe we need to relook at how, what percentage and how are we facilitating human rights in our curriculum anew. [...] ...we need to assert the role of human rights again in our curriculum. Even though it is dispersed throughout our curriculum maybe we need to give it a place where we can discuss topical issues coming through, that affects Country X that affects globally because we are a global village. So that our students can look beyond, you know. I'm not saying we don't, I'm just saying maybe it is fragmented and bring it all together.

P6: Since we think the human rights component is incorporated in all the coursework we didn't do emphasise to have a particular course... I was trying to see the components and what we have in the curriculum and I understood that it might be good to have one separate course package in terms of human rights and policy issues.

Participants acknowledged the need for locally relevant human rights literature to be integrated in the curriculum, rather than to retain dependence on the Western literature (see Subtheme 5.4, where the quantitative data indicated that schools of social work still strongly rely on literature that is not locally generated). Libal and Healy (2014:123) warn that social work is a locally based profession and that human rights content in the curriculum must therefore be supported from locally produced research and literature. Reynaert *et al.* (2019:28) explain the need for relevance in the local context as follows:

The focus is on condensing the elements of human rights to a local discourse, at grassroots level in the classroom and in the field. Students and lecturers are in reality working on human rights issues on a daily basis and will be explicitly aware of its legitimacy and its true value for the real needs for people and society as a whole.

Both the need for and challenge to develop locally relevant human rights educational material for social work education has therefore been identified in the literature and in the data from the participants, as is evident from the quotes below:

P5: But what the Americans say to always take everything from them and replicate within our context that is what an imposition is. If their people are not freewill to do that and if you are not wearing with good size it's difficult for you to wear it and it's not a beautiful one to you when you put everything from outside.

P6: We don't have proper teaching learning documents which reflect the local experience, so in order to incorporate the local experience they have to learn it from the real-life experience rather than from written documents. There are some written documents but often time such written documents are not as such helpful because these materials are not organised as a course package rather those kinds of researches or mini researches conducted for different purposes.

P8: Well what I can say is that it's high time that we really accelerate the teaching and the prioritisation of human rights in our units. But at the same time we must be very balanced and very careful. We do not just want some rights to appear to be coming up at the expense of the rights of other people. We must also not forget that these human rights are being practiced within the specific cultural situation of a people so that we do not come to impose certain rights that leave other people feeling very hurt and very injured. We do not want somebody to come up and start talking about human rights yet

he is affecting some families and some beliefs of other individuals very negatively by imposing things that are not so much acceptable to the society.

The data analysed in this theme reveal the need to develop and build the capacity of schools of social work in Southern and East Africa to prioritise human rights education. This prioritisation can be done by both training social work educators as human rights educators and infusing the curriculum with human rights content. McPherson and Libal (2019:310) report that, in their research on the integration of human rights education in social work, they found that most schools of social work still do not integrate human rights content in their curriculum, or have moved beyond only teaching students about basic human rights principles or requesting them to read the *Universal Declaration of Human Rights*. Their findings concur with the findings discussed in Theme 6, where the data confirmed that human rights content that is locally relevant has not been sufficiently integrated in the curriculum of schools of social work in Southern and East Africa and that social work educators need to be trained more extensively in this regard.

5.4 Summary

In this chapter, an in-depth analysis was done of both the qualitative data (obtained from interviews and curriculum documents) and the quantitative data (obtained from questionnaires). The data were analysed according to six main themes to enable triangulation. The themes under which the data were organised were identified from both the qualitative and quantitative data. Themes centred on human rights in the Bachelor of Social Work (BSW) programme, the integration of human rights in curriculum themes in the BSW programme, human rights integration in social work ethics and values, educators and students' own expression of viewpoints on human rights and human rights violations, teaching and learning of human rights content and capacity building of human rights education at schools of social work. The key findings and conclusions derived from the data analysis are presented in Chapter 6.

CHAPTER 6

KEY FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This study was embedded in the notion that social work is a human rights profession. For this reason, the study proceeded from the premise that social work curricula at universities in Africa should uphold human rights in the local African context. The goal of the study was therefore to explore the extent and content of human rights in the curricula of schools of social work in Southern and East Africa, and to gain an understanding of the ways in which human rights figure in the curricula and pedagogical methods and practices of schools of social work in their teaching of human rights-related content.

The chapter first discusses the study's key findings, followed by a reflection on whether and how the goal and objectives of the study have been realised. The chapter considers the main conclusions from the key findings. Based on these conclusions, the researcher proposes curriculum content, pedagogic methods and a training guide for educators to teach human rights in a social work programme. Finally, recommendations are made from the study and for future research.

6.2 Discussion of key findings

The key findings discussed in this section are informed by the themes presented in Chapter 5, anchored by the relevant literature. The key findings are presented in five focus areas. The first focus is the impact that countries' socio-political contexts have on higher education institutes' pedagogical practice, and the restrictions in the freedoms that educators and students have to speak out on human rights violations and to take part in protest action. The second is the lack of clarity that schools of social work have regarding their teaching philosophy and the incongruence between what universities believe should be included in the curriculum on human rights and how that is actually reflected by inclusion in the curriculum. The third focus is the influence of a particular educator's personal viewpoints and experiences on the inclusion and infusion of human rights content in the curriculum, the teaching, and the learning methods used by lecturers. The fourth is the involvement and role of students

in curriculum design and evaluation. The fifth and final focus is the importance of locally relevant literature on human rights.

Key finding 1: A country's socio-political context did have an impact on higher education institutions' pedagogical practice

The topic of human rights in most Southern and East African countries was found to be problematic, given the socio-political context that universities operate in.

Respondents and participants in this study realise that social work is a rights-based profession, but in some countries social work educators find it difficult to teach students how to engage in advocacy for people's rights, given their limited political freedom. This finding supports Kreitzer's (2019:45) claim that "[u]nfortunately, not all countries adhere to this declaration, which causes tension for social workers who practice from a human rights' perspective and find themselves in direct conflict with national policies which may not be in accordance with this declaration".

State-funded universities, which is the status of most of the participating universities in Southern and East Africa, have to comply with government policies, which may affect academic freedom. Consequently, the given socio-political context in a country, which is influenced by the respective government's viewpoint on, or practices regarding, human rights, has a significant influence on whether and how human rights content is included in the social work curriculum.

Academic freedom is not universally protected – in many countries it is under severe attack. State-funded universities are dependent on government funding, which enables the teaching and learning environment (Altbach, 2007:53). The meaning attached to academic freedom and institutional autonomy varies from country to country, including each country's institutions and academic systems (Kori, 2016:48). Broadly speaking, academic freedom encompasses who may teach, what is being taught, how teaching is done and who is being taught (Kori, 2016:48). In Africa, academic freedom is often severely challenged; Kori (2016:48) writes that among African leaders there is a belief "that it is wrong for students and African academics in general, to live in a hazy mist of intellectual detachment and to appear unaware of the fact that they are a privileged little group in an unprivileged and unequal society".

The current study confirmed for the participating universities in Southern and East African countries the argument by Kori (2016:45) that impeding academic freedom has implications for the right to education, as the United Nations Committee on Economic, Social and Cultural Rights sees education as a window to other rights.

Key finding 2: There is incongruence between what universities believe should be included in the curriculum on human rights and how that was actually reflected by inclusion in the curriculum

The findings revealed that the various universities' practices show that there is a difference between believing that human rights should be incorporated in the curriculum and actually including them in a meaningful and transformative way. As indicated above, there was consensus among participants and respondents that social work is a rights-based profession and that human rights should be included in the curriculum, but the way in which this inclusion or infusion occurred varied across schools of social work. Some schools had a module dedicated to human rights, and others integrated this content in other modules on an *ad hoc* basis, but some did not include it at all. In this regard, Libal and Healy (2014:122) mention that regardless of the long history that connects social work with human rights, the curricula of schools of social work do not reflect human rights content sufficiently and nor do curricula assist students with enough knowledge to prepare them as social workers to become part of mainstream human rights activism and advocacy. In fact, Libal and Healy (2014:123) warn that there is a possible risk that only the knowledge dimension needed of the three dimensions of practice (knowledge, values, skills) will be addressed in human rights education if human rights are not adopted as foundational principles for social work practice and policy.

Key finding 3: Inclusion and infusion of human rights content in the curriculum was influenced by the particular educator's personal viewpoints and experiences

The findings revealed that the inclusion and infusion of human rights content in the curriculum, how it is discussed in class, the sharing or not sharing of personal experiences of human rights violations, and participation or non-participation in protest action, are very personal decisions for social work educators, irrespective of the level of academic freedom that the university or institution allows. Unless the

inclusion of human rights content in the curriculum is mandated by a particular school of social work, it cannot be assumed that all educators will necessarily include human rights content in the modules they teach. In such instances, where educators decide for themselves, it is evident that their personal beliefs related to human rights and even own experiences of human rights violations determine whether and how human rights are addressed in a particular module.

Similarly, Candau (2015:15) found that not all social work educators have necessarily experienced human rights violations at a personal level that would lead them to commitment to and/or an understanding of social transformation. In this regard, Candau (2015:15) mentions that her personal experiences with human rights violations shaped her identity as a human rights educator, including the development of political and social commitment, and “an understanding of the relationship between education and social transformation”.

Key finding 4: Educators and students did not have equal degrees of freedom at the participating schools of social work to speak out on human rights violations and participate in protest action

Even though social work is considered to be a human rights profession at participating schools of social work, the findings showed that this sense does not necessarily result in social work educators’ and students’ at those schools experiencing the freedoms associated with having rights. At some schools of social work in Southern and East Africa, educators and students were not allowed to speak about human rights violations that they themselves had experienced, to divulge cases of observed human rights violations in their society, or to take part in protest action. At some universities where educators may protest against human rights violations, they were restricted with regard to the way in which they protest, for instance, only being allowed to protest through their university’s staff association, but not on their own. The finding that educators and students did not have equal freedom at all schools of social work to speak out against human rights violations is in line with the outcomes of the 2018 *Report of the Scholars at Risk Academic Freedom Monitoring Project* (2018:4), which indicates that “State authorities use detentions, prosecutions, and other coercive legal measures to retaliate against and deter academic activity, expression, or association”.

Both expression and association are seen to constitute protest action by staff members and students.

Findings indicated that the more freedom students had to express themselves regarding their own experiences of human rights violations, the more likely it was that they would actively engage in their own learning. Findings also indicated that the more openly lecturers could share their own experiences of human rights violations, the more likely it was that students would be able to apply their knowledge to real-world problems.

Key finding 5: Schools of social work at participating universities were not clear on their school's particular teaching philosophy

The concept “teaching philosophy” was not something that interviewees were very sure of. Findings indicated that individuals may have some idea about their own teaching philosophy, but not about that of the school or department of social work as a collective. Not having a clear teaching philosophy influences the development of goal-oriented and sound pedagogical practices.

One reasons why individual educators and schools of social work do not have clearly developed teaching philosophies is that creating such philosophies is complex. This finding is not unexpected given Schönwetter *et al.*'s (2002:84) explanation of the development of a teaching philosophy as a complex process that involves gathering, analysing, assimilating, reflecting on, evaluating and adapting thinking about significant teaching and learning. Moreover, a teaching philosophy must be systematic, linking the writer's views on teaching and learning in a logical way, and as such can be seen as a critical rationale (Schönwetter *et al.*, 2002:84). If a school of social work therefore claims that it is delivering human rights-based social work education, this should be reflected in a clear teaching philosophy in which human rights are embedded in the centre of the school's values, beliefs and aims, indicating specific direction towards its vision, including a human rights focus.

Key finding 6: Students were not involved in curriculum design, only in evaluating the curriculum

A key feature of human rights education is that it follows a participatory approach (Bajaj *et al.*, 2016:18), which for higher education means that students should be

involved in their own learning. Participating in own learning implies taking part in class activities, giving feedback on learning experiences, evaluating modules and participating in curriculum design. The findings showed that students were involved in all the aforementioned pedagogical practices, except in curriculum design and development. Only 3.6% of respondents (1 of 28) reported that students were often involved in curriculum design, while almost half of the respondents, 42.9% (12 of 28), indicated that students were never involved with curriculum design.

Ife (2012:295) emphasises that both clients and students should be given the right to control and self-determination in processes that directly influence their lives, otherwise curriculum design will remain the prerogative of those in power:

If the process of curriculum design is to be true to human rights principles, it is important that these [students' and clients'] voices also be heard and that the processes be established to ensure that they have not just a token input but are able to play a meaningful part in the design of the curriculum and in decisions about what is taught and how it should be taught. (Ife, 2012:295)

The importance of truly incorporating human rights principles in pedagogical practices is highlighted in Ife's comment: it is evident that educators should make a deliberate effort to include students in the tedious work of curriculum design and educational delivery. However, the data of the current study indicated that such student involvement was not currently happening at schools of social work in Southern and Eastern Africa. To engage students in the process of curriculum design requires extensive and dedicated efforts from social work educators, and such engagement needs to be planned, deliberate and focused.

Key finding 7: Analogue teaching and learning methods were still used more often by lecturers at certain universities than digital teaching and learning methods, which has implications for the way in which human rights education is structured and delivered

Traditional teaching and learning methods were still prevalent among educators at the participating universities in the study. Fewer schools in East Africa were using blended learning than in Southern Africa, mainly due to financial challenges. Financial constraints relate to expensive data and limited institutional support from universities, leading some lecturers to continue to rely on analogue methods, such as dictating. Internet access played a large role in the use of digital versus analogue teaching

methods. The findings indicated that some lecturers saw online teaching methods as too time-consuming. Although some participating universities had an elaborate state-of-the-art online platform where students could submit assignments and which lecturers could use to engage with students, some lecturers still preferred to assess work on hardcopy, for various reasons.

The teaching method mostly indicated by lecturers as not being used was blended learning. The implications are that students may not have sufficient access to human rights materials available online, and as a result can be deprived of opportunities to engage in lively online debates related to human rights issues. Formal lectures were still the educational content delivery mode of choice for some of the schools of social work, according to the data from the quantitative study. This practice of relying mostly on formal lectures for educational delivery clashes with the principles of critical and Freirean pedagogy, which favours a participatory social construction of knowledge, as opposed to banking education, which often occurs with formal lecturing (Freire, [1968] 1996:53).

The lack of online supported education at some universities can be a disadvantage for students who will eventually find themselves in a social work working environment relying on technology. The challenges with internet access in some countries in Southern and East Africa may in fact lead to a situation such as that which McLaren (2007:237) cautions against, warning that differences in access can unknowingly contribute to prolonging inequality, because more affluent students can afford data and quality digital devices more readily than their counterparts. McLaren (2007:237) also believes that overreliance on technology can create synthetic environments for students to learn in, and writes that educators must be wary to “dish out knowledge like fast food; burger specials arrive limp and overcooked from the Insight Kitchens of IBM, Xerox and Enron”.

Key finding 8: More human rights-specific literature that is locally relevant needs to be published for human rights education in social work in Africa

Recently African scholars have increasingly been responding to the call to decolonise the social work curriculum by publishing social work literature relevant to and in African contexts. Although many of these publications include references and links to human rights, publications with a dedicated focus on human rights education in social

work in Africa still need to see the light. The findings indicated that there are not enough locally relevant books published in Africa available for educators at schools of social work that can be used in a human rights-focused curriculum. Hence, educators still mainly used Western textbooks. Another aspect that this finding highlights is that although there are many human rights manuals (Reynaert *et al.*, 2019:24), some of which include local African case studies, robust academic material on human rights that can form the basis for rights-based social work practice in Africa must still be developed.

Key finding 9: Although human rights education must be transformative and not only consist of declarations and documents, all social work students should be familiar with the articles encompassed in the international human rights declarations and conventions, because they form the basic outlines of rights-based social work practice

The findings indicated that participating schools of social work did not pay enough attention to helping students to gain a thorough understanding of formal human rights documents. In this regard, Healy *et al.* (2014:5) argue that a sound understanding of the fundamental human rights documents constitutes the basis of understanding human rights-based social work practice. Therefore, a basic understanding of human rights is required for students to have a personal understanding of human rights and to become able to apply these constructs to practice settings. The importance of having a sound comprehension of documents such as the *Universal Declaration of Human Rights* lies in the transformative potential of being able to grasp and apply such a powerful document (McPherson 2016:26).

Concerning the transformative potential of the *Universal Declaration of Human Rights* specifically, McPherson (2016:26) mentions that the words of Article 25, focusing on an adequate standard of living and access to basic necessities for all people, particularly changed her life as a professional social worker.

Although human rights education in social work must not become “declarationist”, as Keet (2012:22) points out, it still calls for a thorough comprehension of the core foundational human rights documents, which will allow students to have a basis for developing critical thinking, which is necessary for rights-based social work practice.

Key finding 10: Not all participating schools were making a committed effort to integrate human rights content into the curriculum and integration often happened according to the discretion of a particular lecturer

Linking with the third key finding that human rights content in the curriculum is influenced by the particular educator's personal viewpoints and experiences, findings further indicated that very few participating schools of social work from both regions had dedicated courses that focused specifically on human rights, and, in some instances, human rights content was only included in the curriculum as needed, but inclusion was not deliberately planned as part of the curriculum. There is a difference between planning to focus deliberately on human rights by designing a module dedicated to it, and randomly including human rights content in an unstructured way.

Apart from the fact that schools do not consciously integrate human rights content into the curriculum, non-inclusion is perpetuated by educators who are not all necessarily knowledgeable about human rights and how they relate to the specific theme(s) they are teaching. Hence, they either refer to human rights very vaguely and superficially, or not at all. Findings indicated that at some schools across Southern and East Africa the inclusion of human rights content in curricula was dependent on the discretion of a particular educator. The study therefore determined that unless the integration of human rights content was mandated by national educational standards bodies, not all schools of social work in Southern and East Africa would necessarily decide to integrate this content systematically and purposefully in their curricula.

6.3 Goal and objectives of the study

The goal of the study was to explore what the nature, content and pedagogic methods of human rights education in schools of social work at universities in Southern and East Africa were. The realisation of the objectives of the study underpins the achievement of the overall goal of the study, as is indicated in the discussion below.

Objective 1: To conceptualise human rights education in social work in the context of critical pedagogy theory

This objective was achieved by means of an extensive literature study, presented in Chapters 2 and 3, which set out the theoretical framework of the study. In Chapter 2, critical pedagogy was discussed at length, including a historical overview of the theory (Section 2.2.1). The work of Paulo Freire was considered foundational to the development of critical pedagogy (Section 2.2.2) and the major concepts of critical pedagogy (Section 2.2.3) were reviewed.

An in-depth literature study was done on human rights theory (Section 2.3), which was covered in six themes. A historical overview of the inception of human rights from both an African and Western perspective (Section 3.2.1) was given, followed by an exploration of a theory of human rights for social work (Section 3.2.3). The conceptualisation of human rights education was explored extensively in Chapter 3, focusing on human rights education and social work at universities in Africa. The themes covered in this chapter were defining human rights education (Section 3.2.1), exploring the history of human rights education (Section 3.2.2), followed by an overview of the development of human rights education in Africa (Section 3.2.3). Given the current context of decolonisation of social work and human rights education in Africa, attention was given to the decolonisation of human rights education (Section 3.2.4), as well as human rights education and the social work curriculum (Section 3.2.5) and models and approaches of human rights education (Section 3.2.6).

An extensive exploration of social work education was undertaken in Section 3.3. The focus was on defining social work education (Section 3.3.1), the history of social work education, described from both a Western and an African perspective (Section 3.3.2) and social work pedagogy (Section 3.3.3). Finally, Chapter 3 brought the first two topics together in a discussion of human rights education in social work (Section 3.4), which is linked to the overall goal of the study.

These chapters were substantiated from the theoretical perspective that human rights education in social work in the African context can contribute to the enhancement of rights-based social work education in a critical pedagogy framework.

Objective 2: To explore the extent to which human rights are integrated into the curricula of schools of social work at universities in Southern and East Africa

This objective was achieved by means of a qualitative study conducted with eight participants and a document study of the curricula of seven schools of social work. The findings were triangulated with the data obtained from a quantitative study conducted with 28 respondents or schools of social work in Southern and East Africa (Chapter 5). The data collection methods allowed the researcher to obtain a detailed picture of the extent to which human rights were integrated in the curriculum of schools of social work in Southern and East Africa. The findings revealed that human rights content was not integrated to the same degree in the curricula of the various participating schools of social work. Furthermore, having a dedicated human rights-based course in the social work curriculum did not necessarily mean that human rights would be integrated in other courses in the curriculum. Not all schools made a committed effort to integrate human rights content in the curriculum, so integration often occurred at the discretion of a particular lecturer. Not all educators were necessarily knowledgeable about human rights, or about how they relate to the specific theme(s) they were teaching. Hence they either referred to human rights very vaguely and superficially, or not at all (Sections 5.3.1).

Objective 3: To explore the pedagogic methods used to teach human rights at schools of social work at universities in Southern and East Africa

This objective was achieved via the data analysis and findings in Section 5.3.5, Subthemes 5.3 and 5.4. The results show that educators at schools of social work used teaching methods that are both electronically based (digital) and traditional (analogue). A broad range of teaching and learning methods were used to teach human rights content in social work programmes. In Table 5.23, the extent to which schools of social work used teaching, learning and deductive approaches are indicated, while Table 5.24 reflects the teaching and learning methods used to teach human rights content at the participating schools of social work. Not all schools' curricula clearly indicated which teaching methods are used. In the curricula of most schools an indication was given of the analogue teaching methods and materials that were used, but not whether digital teaching methods were used. Some schools of social work faced challenges with internet access and data costs, and not all students

and educators had sufficient digital competence to engage in online teaching and learning. In Table 5.25 the particular teaching and learning materials that were used to teach human rights at schools of social work in Southern and East Africa are reflected. Table 5.26 indicates the degree to which human rights documents were integrated in the curriculum. The research findings represented in both the aforementioned tables were discussed together with the qualitative findings on teaching and learning materials used at the participating schools of social work (Subtheme 5.4). From the findings it could be deduced that schools of social work mostly still used Western learning materials to teach human rights content. Most schools focused on the *Convention on the Rights of the Child* as a formal human rights document which was included in the curriculum, but other important documents such as the *Universal Declaration of Human Rights* did not receive enough attention.

Objective 4: To propose appropriate curriculum content and pedagogic methods for teaching human rights at schools of social work in Africa

Based on integrated research findings, this objective was achieved in the recommendations section in this chapter (Section 6.5.2) through the proposed curriculum content and pedagogic methods for teaching human rights at schools of social work in Africa.

6.4 Conclusions from the study

The following conclusions were drawn from the key findings of the study:

It is important to understand the socio-political context of a country and how it influences higher education and social work, particularly the scope of the inclusion of human rights in the social work curriculum.

There is often a disjunction between what departments of social work at universities believe to be fundamental and important to include on human rights in the social work curriculum, and what is evident in the actual curriculum. The disconnection between believing in the relevance of human rights and including it in the social work curriculum can be attributed to educators' lack of commitment to doing so, unfamiliarity with the human rights topic, and uncertainty and/or lack of experience in engaging in human rights issues. Curriculum infusion with human rights requires leadership and commitment to facilitate and enable. A curriculum must be a collective document on

macro and micro module level, which reflects the core values and principles of a given social work department and its teaching and learning philosophy. Individual educators and educators as a collective should be held accountable to include human rights in the curriculum in alignment with the fundamental premise of the social work profession in human rights.

The autonomy of universities plays a role in the academic freedom that their academics and students have to contribute to upholding human rights and to engage in debates and research on human rights locally, regionally and globally.

There is a direct correlation between whether and how human rights are taught and the preparedness of educators involved in teaching on human rights. An educator's professional and personal experiences of human rights influence the extent and depth of that person's teaching on human rights and commitment to using a human rights framework in social work practice. Furthermore, being informed and prepared gives an educator the necessary confidence, a frame of reference and a voice to have an opinion.

Social work educators play a decisive role in promoting or inhibiting human rights education in social work, irrespective of the level of freedom that a university allows them to cover human rights in the curriculum. They decide on the curriculum content, how much emphasis to place on human rights in a particular module, which human rights documents and declarations are studied and which pedagogical methods are used to teach human rights content. Not all educators truly comprehend the transformative potential of human rights and how it can contribute to empowering people, especially those who are most vulnerable. Educators, whether this is intentional or not, have power over what students learn or are taught about human rights and social work.

Findings indicated that country and university policies can dictate whether or not, in the classroom, students and lecturers are allowed to share their own experiences of human rights violations. Furthermore, educators' beliefs regarding whether students may share human rights violations in class, and their own willingness to share experiences, determine whether a space is created for such sharing. There is thus a direct correlation between an enabling environment and students' willingness to share their own experiences on human rights violations, which is enhanced by the

educator's openness to share his/her own experiences. Creating a space conducive to sharing experiences of human rights violations is thus a deliberate action, and not a matter of coincidence.

A lack of freedom to engage in discussions about human rights violations or expressions related to human rights (by participating in protest action, advocacy campaigns or other forms of activism) has grave implications for human rights education in social work, as human rights are at the heart of the profession. The lack of such freedom is usually linked to government policy (the socio-political context). But it can also be influenced by higher education institutions, and/or self-inflicted due to personal restrictions. There is therefore some scope for social work educators to challenge some of the convictions related to this freedom (or a lack of it) to some degree and/or to create an enabling environment to overcome some self-imposed personal restrictions.

Lecturers who have a personal interest in human rights are more likely to include human rights content in their teaching, as opposed to those who only include it superficially if the curriculum dictates such inclusion. Although superficial inclusion may be better than no inclusion at all, it could do harm if educators are not sufficiently committed and prepared to facilitate discussions in class on human rights and students' sharing of human rights violations. Preparation for such facilitation should include the educators' being enabled to teach on human rights. Social work educators need training in human rights content and pedagogy to enable them to design and deliver transformative human rights-infused social work curricula, supported by appropriate teaching and learning methods to enhance the educational delivery of the curriculum content.

There is a significant divide between schools of social work in relation to the access they have to technology to support teaching and learning. In some countries, students do not have enough access to the internet to enable universities to use it in support of digital learning. This implies that students are deprived of opportunities to engage in vibrant online debates on human rights issues, and do not have sufficient access to the many human rights materials available online. Consequently, these conditions can impede students' learning about human rights. Educators are also limited in using digital teaching methods and materials, as some schools do not have an online

teaching and learning platform such as Blackboard to support teaching and learning. However, blended learning should be adopted in principle to ensure at least some online activities which can expose students to learning about human rights and social justice.

A teaching philosophy is the starting point for teaching human rights. Where such a teaching philosophy is lacking, this influences the curriculum and educators' focus on what would enable them to teach human rights better. Teaching social work as a human rights-based profession implies that human rights values and principles such as valuing people's worth and dignity, non-discrimination and allowing for participation in teaching and learning, should be reflected in these teaching philosophies. Educators therefore need to understand these values and how to incorporate them in their teaching philosophies. The importance of upholding human rights and social justice, which more than one participating school emphasised in its mission statement and goals, should be translated into in a teaching philosophy of schools of social work and reflected in the teaching philosophies of individual educators. A teaching philosophy should guide the mode of teaching to achieve intended outcomes. There is thus a correlation between teaching and learning methods, and having a clear teaching philosophy.

A rights-based approach to social work education requires students to be involved in all aspects of educational delivery, not only in module evaluation, as the findings indicated. When educators do not involve students meaningfully in curriculum design, only the educators control how learning occurs. If students are not engaged in curriculum design, or their opinions are not asked on the designed curriculum prior to implementation, educators are not held accountable; they cannot use students' feedback to inform changes in the curriculum. For their part, students must be prepared to understand the core values of social work themselves. They should not only hold their educators accountable for teaching them, but must become actively involved in curriculum development and take responsibility for the learning outcomes in practice. Although the findings show that there is some awareness that students should take part in their own learning, such participation is not yet significantly practised at all schools of social work in Southern and East Africa.

In the absence of a fully-fledged local literature on human rights, innovative teaching is required to present relevant case studies and analyse universal material on human rights in an African context.

The findings indicate that students have insufficient knowledge of the core human rights documents which constitute the basis of human rights-based practice in social work. These documents are the starting point for the inclusion of human rights in the social work curriculum. Because they are universal, they can be used in class and applied to the local context. They can also be employed to challenge social work students and educators to speak out on where they personally stand in response to all the listed articles in these documents. Without any knowledge of fundamental human rights documents, it is challenging for students to engage in meaningful rights-based social work discussion, and ultimately, practice.

The key findings and the conclusions discussed above informed the proposed curriculum outline presented in the next section.

6.5 Proposed curriculum content plus pedagogic methods/training guidelines relevant to teaching human rights at schools of social work in Africa

In this section, a curriculum outline is proposed for the inclusion of human rights in the design of an undergraduate BSW programme. To support the implementation of the proposed curriculum content (see Section 6.5.1), this is followed (in Section 6.5.2) by recommendations regarding pedagogic methods that can enhance human rights education.

There were no local teaching and learning practice models for human rights in social work curricula in Africa. Therefore, the researcher drew on the United States' social work programmes as a source of comparison of the outcomes of this study's findings for the purposes of the proposed outline. She took cognizance of the fact that these programmes are, however, not completely applicable to the African context. Provided that they adapt it for the African context, it is recommended that educators draw on the three model framework developed by Tibbitts (2017:12-22) discussed in Section 3.2.6, and consider the process of infusing human rights into the curriculum explained by Carrim and Keet, (2005:101) (see Section 3.2.5) in developing the curriculum.

A human rights-infused curriculum for social work should be developed by taking into account the broader context that shapes teaching and learning in higher education institutions.

Firstly, it is important to scrutinise the socio-political context that prevails in the country in which a school of social work is situated, and how this context can impede or enhance human rights education. In countries where the socio-political context impedes human rights education, educators need to develop ways in which restrictions can be contextualised and addressed within a human rights framework. This will enable them to mitigate the effects of such restrictions on training students to practise rights-based social work.

Secondly, as a point of departure, educators should formulate and adopt a teaching and learning philosophy that emphasises a participatory approach embedded in building a culture of human rights. If they do so, this will facilitate the development of students' critical consciousness through a transformational model of education.

Thirdly, educators' commitment to and standing with regard to advancing human rights for both micro and macro practice is critical to infuse human rights in the social work curriculum. Furthermore, educators should be clear on their own views on and understanding of human rights in social work. The school of social work has to provide an enabling environment for educators to teach human rights by adopting, in principle, the inclusion of human rights in the curriculum. It is recommended that the overall macro curriculum be infused with human rights content, with a micro curriculum for each module's content to align with human rights content and principles relevant for that particular module's content.

Fourthly, some agreement is important in every school of social work on the minimum human rights teaching material and pedagogy methods required to achieve human rights outcomes. Teaching material must ensure that students master at least basic human rights knowledge. A balance needs to be found between digital and analogue teaching methods for human rights. Online learning must be made available to all students, no matter how limited it may be in a resource-constrained university context. On the other hand, where online learning is easily accessible to students, it must still be the means to achieving deep learning and should not become the goal in itself.

Fifthly, in order to practise rights-based social work education, schools of social work must plan carefully to ensure the involvement of students in all parts of educational delivery, especially curriculum design. The curriculum must be culturally relevant to both the students and educators. An-Na'im and Hammond (2002:16) believe that cultural relativism implies that the universality of human rights should allow for the inclusion of local cultural dimensions into its provisions in order for human rights concepts to be conveyed in locally meaningful terms.

The proposed curriculum outline is a guideline and should be calibrated to fit the needs of a specific school of social work. In addition it should include the different year levels in which the learning outcomes are to be achieved. In developing the learning outcomes for specific year levels, the researcher recommends that schools of social work use the particular action verbs suggested in Bloom's taxonomy for specific levels of education in higher education programmes (Anderson *et al.*, 2014:31).

6.5.1 Curriculum outline for inclusion of human rights in BSW programmes in Africa

The proposed undergraduate social work curriculum is presented according to themes, in no particular sequence, and without stating the depth to which a given theme should be covered in the curriculum. The significance accorded to a particular theme and depth of coverage is determined by schools of social work in relation to the broader context outlined in the introduction. However, the researcher's point of departure is that students should have a well-grounded basic understanding of human rights and how it relates to practising social work. Furthermore, inclusion in the curriculum should present opportunities for significant depth to achieve the transformational potential of teaching human rights to inform the practice of alumni.

The proposed curriculum is presented under four themes.

Theme 1: Historical overview of human rights in the social work profession and introduction to human rights concepts and documents

This theme includes the following:

- An overview of the social work profession, its history and values in both the West and Africa should be given, indicating how human rights has been part of the profession from the beginning.
- General human rights concepts, important documents, declarations and treaties of global relevance should be introduced. Those particularly important for the African context must form the foundation of human rights education. This introduction should enable students to gain a better understanding of the origin of human rights after World War II and beyond, as it provides a platform to become aware of human rights and human rights violations. This understanding will allow students to develop a sense of ownership and familiarity that can become the basis for identifying possible conflicts between their own cultural norms and the *Universal Declaration of Human Rights*.
- In the African context, it is important to develop an understanding of the *African Charter on Human and Peoples' Rights* because of its relevance for the African context and emphasis on collective rights, which has bearing on addressing human rights violations by or against groups of people, the broader society and the environment.
- The three generations of human rights should be included, as well as which organisations guide the promotion and protection of human rights globally, and in Africa in particular.
- Students must be made aware of the relevant protocols, conventions and additional human rights mechanisms applicable to the various social problems that they may encounter as social work practitioners. For example, the *Convention on the Rights of the Child* has a bearing on children's rights. These documents do not all have to be studied in depth, given that there are a wide range of problems and vulnerable groups they have a bearing on, but students need to know about their existence and how to find and apply them. At an undergraduate level, the documents related to groups who face conditions rendering them vulnerable and whom social workers in a particular country or area will deal with (such as women, people with disabilities and children) can be studied in more depth.

Theme 2: Personal and professional position and development in relation to human rights

This theme encompasses the following:

- Students need to engage in a critical evaluation of their own cultural norms in relation to social work values and principles that link with human rights, in particular concepts such as human dignity, diversity, respect and tolerance.
- The *Global Social Work Statement of Ethical Principles* (2018) presents a platform to guide students in the interpretation of human rights and how to make ethical decisions that will enable them to uphold and facilitate the upholding of human rights. This document must be read in conjunction with regional human rights documents, such as the *African Charter for Human and Peoples' Rights*.
- Students need to be given the opportunity to become aware of their own perceptions, understanding and experiences of human rights violations and interpret these in relation to their own cultural beliefs and professional development. In this regard, students also need to develop an understanding of how these perceptions and experiences can affect their own professional practice as rights-based social work practitioners.

Theme 3: Socio-political context, human rights and human rights violations

This theme covers the following:

- The links between key human rights documents (especially the *Universal Declaration of Human Rights* and the *African Charter on Human and Peoples' Rights*) and their own country's social welfare policies and constitution must be understood.
- The relationship between human rights and social, economic, political and environmental justice needs to be contextualised, as well as how to use human rights to respond to injustices.
- Students need to understand human rights, civic activism, social action and the skills required to become human rights activists that influence country-specific practices and social welfare policies.
- The deep effect that gross human rights violations, such as human trafficking, displacement and torture, have on society, families and individuals (Berthold, 2014:63) needs to be discussed.
- The curriculum should include discussion of different kinds of human rights violations that occur in students' particular country of origin and where they are studying, their community and culture.

- The influence that Western viewpoints have had on the human rights dialogue in Africa and how that dialogue, and ultimately practice, can become more locally relevant needs to be understood.

Theme 4: Human rights, practice teaching and experiential learning

The fourth theme includes the following:

- Opportunities should be created for students to apply the theoretical knowledge of human rights that they have acquired by means of practice-oriented human rights projects. For example, students might get involved in a project to create awareness for women about their rights and the resources available to them and how they can use that knowledge to address human rights violations in their lives.
- A database needs to be developed of social work and other organisations and resources within the contexts where students are working, and that aim to protect human rights. Examples of such organisations and resources are Amnesty International, Lawyers for Human Rights and Human Rights Watch.
- Examples should be given of rights-based interventions premised on human rights principles and mechanisms to develop and illustrate core practice competencies in particular social work courses.
- The resilience of survivors subjected to human rights violations and the various resilience factors that can contribute to people's recovering their agency (Berthold, 2014:69) should be explored in order for students to incorporate it in their social work practice.

6.5.2 Pedagogic methods to assist educators to teach human rights

The pedagogic methods proposed in this section must firstly be viewed in the context of Freire's ([1968] 1996:56) philosophy, which calls for education to be transformational, participatory and based on praxis, where theory and practice are integrated (Freire, ([1968] 1996:60). Secondly, these methods need to be looked at from a critical pedagogy theoretical perspective. Critical pedagogy problematises the relationship between pedagogical practices and socio-political relations and focuses on the importance of radically democratising educational sites and larger social formations (Fischman & McLaren, 2005:425). A study by McPherson and Abel (2012:714) indicates that exposure to human rights content at various levels influences students' engagement with human rights issues positively. Hence,

educators must not only teach students about human rights principles, but must also expose them to cases and examples of human rights violations that have actually occurred. The pedagogic methods proposed next are grouped according to themes intended to effect participation, transformation and integration of theory and practice. Any approach to decide on the most appropriate pedagogic methods to teach human rights education must include contemplating how to bridge the gap between what educators believe is the best way for students to learn and how students believe they will learn the best (Mandell, 1992:53). Curriculum planning practised in this way educators can counter banking education methods (Freire, [1968] 1996:53) and foster true participatory education.

The use of case studies

- Case studies for class discussions can be drawn from the work of the organisations in the databases of human rights organisations.
- Case studies and case vignettes offer opportunities for problem-based learning. For example, a case that poses a specific dilemma from a human rights perspective can be offered to students to analyse and determine solution approaches. The concept of praxis can be integrated into rights-based social work education when students reflect on practice realities and transform them through continued action and critical reflection (Freire Institute, 2015:9).

Skills development in activism, risk taking and advocacy practice

- Students need to practice risk-taking to effect social change. The process involved in taking risks for activism must be taught to students using discussion of case studies and role play, as well as real-life projects. Where such projects are available, students can engage in real-life activism projects guided by lecturers. Students can, for example, get an opportunity to critique social policy and write statements after human rights abuses or disasters have occurred. Such exposure to real-world crises will enable students to learn how to form opinions and express themselves in relation to incidents. Such teaching methods link strongly with Freire's idea of conscientisation (Freire, ([1968] 1996:51), helping to raise students' levels of awareness.

Structure and format of classes

- It is important to engage in class debates related to contemporary human rights violations that occur in local, regional and global contexts and how they should be addressed and by which parties in a community. McLaren (2007:197) suggests that “knowledge is a social construction deeply rooted in a nexus of power relations”. He explains the social construction of knowledge as one of the central concepts of critical pedagogy. Students can only engage in debates on contemporary issues if they understand power relations and the construction of knowledge related to human rights violations.
- Students can engage in activities that include arts, music, movies and drama to learn about a specific aspect of human rights, for example, the rights of refugees.
- Online class discussions on relevant human rights topics and virtual class discussions with universities in other regions or countries can enrich understanding of the universality of human rights. Students can be invited to identify topics in their own countries related to human rights as a starting point for comparison.
- Dialogue between and among lecturers and students about their own experiences of human rights violations is central to Freire’s approach, as he sees dialogue as the essence of education as a practice of freedom (Freire Institute, 2015:9).

6.6 Recommendations

Based on the findings and conclusions of the study the following recommendations are made in relation to the advancement of human rights education at schools of social work in Southern and East Africa and other schools of social work in Africa with similar contexts, in line with the proposed curriculum and pedagogic methods (discussed in Section 6.5):

- Adopt, in principle, the infusion of human rights in the social work curriculum and adapt the proposed curriculum outline and pedagogic methods in accordance with the local context.
- Develop a teaching and learning philosophy for the school of social work in line with the proposed curriculum outline and underpinned by the vision and mission statement of the school.
- Undertake research in local African contexts and develop study material and publications with a specific focus on human rights education at schools of social

work, including best practice case examples that would equip students to engage in rights-based social work practice.

- Enable social work lecturers to undergo specific training and development in human rights education for social work. This training should address the following aspects:
 - the creation of an awareness among educators regarding their personal beliefs, viewpoints and experiences related to human rights and human rights violations;
 - exposure to relevant human rights literature and information and how to include and use formal human rights documents in teaching and learning;
 - how to source, develop and use locally relevant examples related to human rights for educational purposes;
 - how to find and use the most relevant digital and analogue teaching methods for human rights;
 - how to use the participatory approach to human rights education;
 - how to build and create a culture of human rights within the particular school of social work; and
 - how to facilitate a teaching and learning environment where students can learn how to create a culture of human rights in the contexts in which they are practising as students and will practise in future as professional social workers.

Furthermore, training should include how to create a class atmosphere conducive to finding common ground with and among students, both on a pedagogical and personal level. In cases where students themselves have been exposed to human rights violations, this may be helpful in order to simultaneously model to students how they can facilitate finding common ground in practice to address human rights violations that occur in communities. Training should include how to facilitate quality learning, especially in order to advance as human rights educators.

6.7 Areas for further research

To follow on from the current study, the researcher recommends further research in the following areas:

- One or more universities that participated in the study could pilot the proposed curriculum and pedagogic methods. In adapting the proposed outline for a local context, students can engage in the development of the curriculum too.
- Comparative studies can expand on this study of schools in Southern and East Africa, extending the enquiry to schools in North and West Africa to compare findings between schools of social work. The outcome can be measured when students have been exposed to the same human rights content at comparison schools in order to evaluate what kind of exposure facilitates a deeper understanding of human rights and how to integrate it in practice.
- The Association for Schools of Social Work in Africa (ASSWA) could be used as a platform to encourage member universities to participate in an action research project where educators engage students in the development and design of a human rights-infused curriculum based on the proposed curriculum outlined in this study.
- A study could be undertaken to explore interest in collective action to found a human rights hub for social work research in Africa that could develop social work teaching and learning material for students, and undertake the training of social work educators for human rights-based education.

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Appendix A:

UP Faculty of humanities Research Ethics Committee Approval



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Research Ethics Committee

22 September 2016

Dear Ms van der Berg

Project: Exploring human rights education at schools of social work in Southern and East Africa

Researcher: C van der Berg

Supervisor: Prof A Lombard

Department: Social Work and Criminology

Reference number: 87403138 (HUM20151125HS)

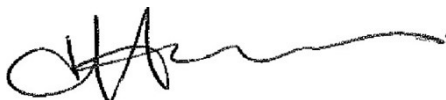
Degree: Doctoral

Thank you for the response to the Committee's correspondence.

I have pleasure in informing you that the Research Ethics Committee formally **approved** the above study at an *ad hoc* meeting held on 22 September 2018. Data collection may therefore commence.

Please note that this approval is based on the assumption that the research will be carried out along the lines laid out in the proposal. Should your actual research depart significantly from the proposed research, it will be necessary to apply for a new research approval and ethical clearance.

Sincerely



Prof Karen Harris
Acting Chair: Research Ethics Committee
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e-mail: tracey.andrew@up.ac.za
cc: Prof A Lombard (Supervisor and HoD)

Appendix B: Questionnaire

HUMAN RIGHTS EDUCATION IN SOCIAL WORK SOUTHERN AND EAST AFRICA

RESEARCHER: Corlie van der Berg

SUPERVISOR: Professor Antoinette Lombard

EMAIL: corlie.vanderberg@up.ac.za / antoinette.lombard@up.ac.za

Note: The questionnaire will be online, using Qualtrics

Dear participant,

Please note that by clicking “NEXT” at the bottom of this page, and completing the questionnaire, you are providing informed consent to participate in this study based on the information below.

Thank you for your interest in this study. I am conducting research on human rights education in schools of social work in Southern and East Africa, in fulfillment of the requirements for a doctoral degree. The goal of this explorative study is to obtain a picture of how human rights content is reflected in the curricula, teaching materials and methods of schools of social work in Southern and East Africa.

The questionnaire must be completed by a staff member with a social work qualification on behalf of the department/school of social work (however, it does not exclude consultation with colleagues) who meets the following criteria:

- Knowledge of the broad curriculum of the holistic BSW programme
- Knowledge of the field practice component of the BSW programme

The questionnaire is divided into four parts; Section 1 focuses on the demographic details of your school of social work; Section 2 focuses on the broader scope of human rights education in social work, Section 3 focusses on human rights teaching methodology and Section 4 on learning materials.

The respondent's and school's identity will remain anonymous and all information will be treated as confidential. Data attained in this study will be stored securely at the Department of Social Work and Criminology at the University of Pretoria for a period of 15 years before being destroyed. Your participation in this study is completely

voluntary, and you may withdraw from the study at any time without any negative consequences. Should you wish to participate, please complete the following questionnaire as honestly as possible. It should take you approximately 20 minutes to complete the questionnaire.

Should you have any questions or concerns, you can contact me at corlie.vanderberg@up.ac.za. Alternatively, you may contact my supervisor, Prof Antoinette Lombard at antoinette.lombard@up.ac.za.

Thank you in advance for your participation, your input is highly valued and appreciated.

SECTION 1: School/Department of social work

1. Indicate the region in which your school/department of social work is situated.

1	Southern Africa	
2	East Africa	

2. Indicate the main source of income of your training institution.

1	Public/ state	
2	Private, funded by a religious denomination	
3	Private, independent college or institution	
4	Other (please specify)	

3. Indicate the social work qualifications that your school offers.

1	Bachelor of social work	
2	Undergraduate diploma in social work	
3	Post-graduate diploma in social work	
4	Master of social work (MA/MSW)	

5	Doctor of social work (PhD/DPhil)	
6	Other, please specify	

4. Indicate the period that you have been teaching in social work.

5. Indicate the highest qualification for all your academic staff (in numbers) per degree level.

	Qualifications	Total number
1	Number of staff with a BSW degree	
2	Number of staff with a social work diploma	
3	Number of staff with a master's degree	
4	Number of staff with a doctoral degree	

SECTION 2: HUMAN RIGHTS EDUCATION IN SOCIAL WORK

6. Indicate the extent that you agree or disagree with the following statements on human rights and social work education.

1. Definitely agree
2. Agree
3. Unsure
4. Do not agree
5. Definitely do not agree

1.	<i>Social work is a rights-based profession.</i>				
	1	2	3	4	5

	Definitely agree	Agree	Unsure	Do not agree	Definitely do not agree
2.	<i>Human rights must be an integral part of the BSW programme</i>				
	1	2	3	4	5
	Definitely agree	Agree	Unsure	Do not agree	Definitely do not agree
3.	<i>The integration of human rights applies to individual, group and community work</i>				
	1	2	3	4	5
	Definitely agree	Agree	Unsure	Do not agree	Definitely do not agree
4.	<i>Social justice in the BSW curriculum is underpinned by human rights</i>				
	1	2	3	4	5
	Definitely agree	Agree	Unsure	Do not agree	Definitely do not agree
5.	<i>Inclusion of human rights in the BSW curriculum is a controversial issue</i>				
	1	2	3	4	5
	Definitely agree	Agree	Unsure	Do not agree	Definitely do not agree

6.	<i>Social work students should be trained to become human rights activists</i>				
	1	2	3	4	5
	Definitely agree	Agree	Unsure	Do not agree	Definitely do not agree

7. Indicate which of the following themes is covered in your BSW curriculum. If 'yes', indicate to what degree human rights is integrated in teaching the theme by indicating the appropriate category.

1. Little integration
2. Fair integration
3. Fully integrated

	THEMES	The theme is covered in the curriculum		Degree to which human rights are integrated in teaching the theme		
		Yes	No	Little integration	Fair integration	Fully integrated
1	Families in crisis	Y	N	1	2	3
2	Child protection	Y	N	1	2	3
3	Children and youth	Y	N	1	2	3
4	Sustainable development goals	Y	N	1	2	3
5	Global Agenda for Social Work & Social Development	Y	N	1	2	3
6	Environmental justice	Y	N	1	2	3

7	Child abuse	Y	N	1	2	3
8	Women abuse					
9	Conflict and peace	Y	N	1	2	3
10	Elderly / Gerontology	Y	N	1	2	3
11	People with disability	Y	N	1	2	3
12	Social policy	Y	N	1	2	3
13	Social development	Y	N	1	2	3
14	Environmental social work	Y	N	1	2	3
15	Social work ethics and principles	Y	N	1	2	3
16	History of social work	Y	N	1	2	3
17	Unemployment	Y	N	1	2	3
18	Diversity issues	Y	N	1	2	3
19	Employee assistance programmes	Y	N	1	2	3
20	Social justice	Y	N	1	2	3
21	Economic justice	Y	N	1	2	3
22	Impact of inequalities on people	Y	N	1	2	3
23	Social exclusion/inclusion	Y	N	1	2	3
24	Human dignity	Y	N	1	2	3
25	Vulnerable groups	Y	N	1	2	3
26	Gender issues	Y	N	1	2	3
27	Domestic violence	Y	N	1	2	3
28	Immigrants and refugees	Y	N	1	2	3
29	Xenophobia	Y	N	1	2	3

30	Corrections	Y	N	1	2	3
31	Medical social work	Y	N	1	2	3
32	Substance abuse	Y	N	1	2	3
33	Social protection	Y	N	1	2	3
34	Statutory work	Y	N	1	2	3
35	Foster care	Y	N	1	2	3
36	Adoption	Y	N	1	2	3
37	Health and well-being	Y	N	1	2	3
38	Sustainable livelihoods	Y	N	1	2	3
39	Social welfare	Y	N	1	2	3
40	Mental health	Y	N	1	2	3
41	HIV and Aids	Y	N	1	2	3
42	Poverty	Y	N	1	2	3

8. Indicate the extent to which your department, staff and students engage in collective actions.

1. Never
2. Sometimes
3. Frequently

	ACTIONS OF DEPARTMENT, STAFF AND STUDENTS	Never	Sometimes	Frequently
1	The department as a collective is outspoken about human rights violations in the country	1	2	3
2	Lecturers take part in public protest actions	1	2	3

3	Lecturers have the freedom to speak out in public on human rights violations in society	1	2	3
4	Lecturers can share own viewpoints on issues related to human rights freely within the university environment	1	2	3
5	Lecturers have the freedom to share personal experiences of human rights violations on any platform	1	2	3
6	Students take part in protest actions	1	2	3
7	Students are encouraged to speak out against human rights violations on and off campus	1	2	3
8	Students have the freedom to share own viewpoints on human rights in the class and on campus	1	2	3
9	Students have the freedom to share personal experiences of human rights violations in class	1	2	3

SECTION 3: TEACHING METHODOLOGY

9. To what extent does your department utilise the following teaching and learning approaches?

1. Never
2. Sometimes
3. Frequently

	Teaching, learning and deductive approaches	Never	Sometimes	Frequently
1	Cooperative learning <i>A structured form of group work where students pursue common goals while being assessed individually</i>	1	2	3
2	Collaborative learning	1	2	3

	<i>Refers to any instructional method in which students work together in small groups toward a common goal</i>			
3	Active learning <i>Active learning requires students to do meaningful learning activities and think about what they are doing</i>	1	2	3
4	Inquiry based learning <i>Lecturer pose questions, problems or scenarios to students to which they must find the answers</i>	1	2	3
5	Problem-based learning <i>Students learn about a subject through the experience of solving an open-ended problem (meaning multiple solution strategies are possible to solve the problem)</i>	1	2	3
6	Discovery-based learning <i>Students discover facts and relationships for themselves</i>	1	2	3
7	Project based learning <i>The student produces a product, typically a written or oral report</i>	1	2	3
8	Case based instruction <i>Extensive analysis of real or hypothetical scenarios</i>	1	2	3
9	Just-in-time-teaching <i>Lecturer call on students to answer questions about readings prior to hearing about the content of the readings in lectures</i>	1	2	3

10	Experiential learning <i>Learning that supports students in applying their knowledge and conceptual understanding to real-world problems or situations where the instructor directs and facilitates learning</i>	1	2	3
11	Blended learning <i>A formal education programme in which a student learns at least in part through delivery of content and instruction via digital and online media with some element of student control over time, place, path, or pace. While still attending a class structure, face-to-face classroom methods are combined with computer-mediated activities</i>	1	2	3
12	Deductive approach (teacher-centered) <i>Lectures prepared and delivered by lecturer to students. The teacher illustrates the concept or generalisation with examples and students are encouraged to generate examples for the abstractions given. The students restate the abstractions presented and a summary of important ideas related to the abstraction presented is given.</i>	1	2	3

10. Indicate to what degree students are allowed to participate in their own learning.

1. Never
2. Rarely
3. Sometimes
4. Often
5. Very often

	PARTICIPATION OF STUDENTS IN OWN LEARNING	Never	Rarely	Sometimes	Often	Very often
1	Self-directed learning by referring students to reading material, YouTube videos or other learning materials	1	2	3	4	5

2	Students are involved in curriculum design	1	2	3	4	5
3	Students are involved in curriculum evaluation	1	2	3	4	5
4	Students can share their opinions on learning content in class e.g. by means of evaluation of the module	1	2	3	4	5
5	Students use electronic platforms to comment on learning content, e.g. blogs, blackboard discussion forums, wiki's	1	2	3	4	5
6	Students comment on learning content by using social media, e.g. Facebook, Twitter or other social media platforms	1	2	3	4	5

11. Indicate to what degree your department utilises the following teaching and learning methods to teach human rights content.

1. Never
2. Seldom
3. Sometimes
4. Regularly

	TEACHING AND LEARNING METHODS FOR INTEGRATING HUMAN RIGHTS LEARNING CONTENT	Never	Seldom	Some-times	Regularly
1	Class discussions on human right issues, e.g. in practice class settings, online discussion forums, theory class discussions	1	2	3	4
2	Formal lectures on human rights learning content, teaching students e.g. about the Universal Declaration of Human Rights	1	2	3	4
3	Case vignettes of scenario's reflecting human rights violations are presented to students and discussed	1	2	3	4

4	Students are referred to web-based human rights learning content, e.g. Websites of international human rights organisations, YouTube video's, photographs and media coverage of human rights violations to be discussed in class or via internet class discussion forums	1	2	3	4
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SECTION 4: LEARNING MATERIALS

12. Indicate to what degree the following human rights conventions are integrated in your curriculum

1. Not at all
2. Some integration
3. Fair integration
4. Fully integrated

	HUMAN RIGHTS CONVENTIONS	Not at all	Some integration	Fair integration	Fully integrated
1	<i>Universal Declaration of Human Rights</i>	1	2	3	4
2	<i>African Charter on Human and Peoples' Rights</i>	1	2	3	4
3	<i>African Commission on Human and Peoples' Rights</i>	1	2	3	4
4	<i>Convention on the Rights of the Child</i>	1	2	3	4
5	<i>African Charter on the Rights and Welfare of the Child</i>	1	2	3	4
6	<i>International Covenant on Economic, Social and Cultural rights</i>	1	2	3	4
7	<i>African Youth Charter</i>	1	2	3	4
8	<i>Solemn Declaration on Gender Equality in Africa</i>	1	2	3	4

9	<i>Protocol on the Rights of Women</i>	1	2	3	4
11	<i>OAU Refugee Convention</i>	1	2	3	4
11	<i>African Convention on the Conservation of Nature</i>	1	2	3	4

13. Indicate to what degree your department utilises the following learning materials to teach human rights.

1. Never
2. Sometimes
3. Very often
4. Always

	MATERIALS USED TO TEACH HUMAN RIGHTS	Never	Some- times	Very often	Always
1	Materials on human rights provided by international social work bodies associations and federations, e.g. IASSW, IFSW, ICSD	1	2	3	4
2	Materials on human rights provided by human rights organisations such as Amnesty International	1	2	3	4
4	Books on human rights published in your country	1	2	3	4
5	Books on human rights published elsewhere in Africa	1	2	3	4
6	Books on human rights published outside of Africa	1	2	3	4
7	Academic journal	1	2	3	4
9	Newspaper or popular magazine articles	1	2	3	4
10	Broadcast media (e.g. radio / television)	1	2	3	4
11	Audio-visual materials (e.g. videos)	1	2	3	4
13	Own designed materials	1	2	3	4

14. Do you have any comments in relation to the research on the content and teaching of human rights in the social work programme?

15. If you want to engage with the researcher on any specific aspect of this research topic, you are welcome to contact her at corlie.vanderberg@up.ac.za

THANK YOU FOR YOUR TIME IN PARTICIPATING IN THIS STUDY

Appendix C: Interview Schedule

SEMI-STRUCTURED INTERVIEW SCHEDULE: SOCIAL WORK EDUCATORS

Goal of the study: To explore the nature and extent of human rights education in the curriculum of schools of social work at universities in Southern and East Africa.

SECTION A: BIOGRAPHIC INFORMATION

Name of university :

Number of years at university :

Qualifications :

Years of experience in social work teaching :

SECTION B: THEMES

THEME 1: APPROACH TO TEACHING SOCIAL WORK / PHILOSOPHY OF TEACHING AND LEARNING

- What teaching approach does your department/school use to teach social work?
- The philosophy of teaching and learning is often linked to the underlying values which guides teaching and learning in a particular learning environment. Are there any values that come to mind if you think about your department's teaching and learning practices?
- What is your department's view on staff and students speaking openly on human rights issues in the class room?

THEME 2: HUMAN RIGHTS CONTENT IN CURRICULUM

- How is human rights content integrated in your curriculum? (Is it a separate module or rather integrated in different modules, for example part of ethics / teaching about children's rights / abuse?)
- In both the African and international contexts there are various formal human rights documents, declarations and charters that can be used to teach human rights. What is your viewpoint on utilising these in your programme?
- Do you include learning material in your curriculum on social, economic and environmental justice? Please elaborate.
- Do you think students' and lecturers' own experiences with human rights violations should be brought into the classroom? Please explain.

THEME 3: HUMAN RIGHTS ACTIVITIES

- Human rights violations occur all over the world and people respond to them by actions such as public protest marches, writing letters of protest and lately by means of social media campaigns. Does your institution allow or encourage staff members and students to take part in such actions? Please elaborate.
- Is the academic environment conducive for the students to share their opinions on human rights violation and to speak out on these issues? Please explain.

THEME 4: TEACHING METHODOLOGY

- What teaching methods do you use?
- Students can be passive learners and just receive what lecturers teach them or they can participate in their own learning, especially considering the instant access they have to information via the internet. What is your department's experience regarding student's participation in their own learning?
- Does your department make use of blended/hybrid learning?
- If you use the internet in your teaching, how do you go about it?
- Is there any specific teaching methodology that you have discovered which is effective to teach human rights content in any part of your programme?
- Case studies and examples of human rights violations is another way of teaching students about human rights, what is your experience in this regard?
- On which teaching methodologies would you like training?

THEME 5: TEACHING AND LEARNING MATERIALS

- What are the main teaching and learning materials that you utilise in your department?
- Are there any specific teaching and learning materials that you would have liked to use to teach human rights but do not have access to? What are they?
- Are there any other comments that you would like to make in relation to teaching materials and human rights education?

Appendix D:

Invitation letter to schools of social work to participate in the study



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Humanities
Department of Social Work & Criminology

Ref. Mrs C.M van der Berg

Tel. 27 012 420 6437

E-mail: corlie.vanderberg@up.ac.za

The Head
XXXXXXXXXX
Department of Social Work
University of XXXXX

Dear XXXXXX

REQUEST FOR PERMISSION TO CONDUCT EMPIRICAL RESEARCH ON HUMAN RIGHTS EDUCATION

I am currently engaged in my doctoral study in Social Work at the Department of Social Work and Criminology, University of Pretoria, under the supervision of Professor Antoinette Lombard. This letter is a request for permission to include your department in the sample for the qualitative part of the study.

The research will only proceed when ethical clearance has been obtained from the Faculty Research Proposal and Ethics Committee. For this purpose I need permission letters from participating institutions.

The title of the research is '*Exploring human rights education at schools of social work in Southern and East Africa*'.

The purpose and goal of the study is: To explore the nature and extent of human rights in the curriculum and the pedagogic methods that promote human rights education in schools of social work at universities in Southern and East Africa.

The study design is mixed methods. I request your participation for the qualitative part of the study. A purposive sample technique will be used to draw five schools of social work in Southern and East Africa. The criteria for inclusion are the following:

- A university in Southern or East Africa that offers a bachelor's degree in social work;
- The social work programme must include human rights content;

- English as medium for both communication and documentation;
- The respondents must be faculty members with a professional social work qualification who has extensive experience of social work education.

If your institution meets these criteria and you are willing to participate in the study, data will be collected on site through semi-structured interviews with at least one staff member in your institution. In addition, I request permission to scrutinise your undergraduate curriculum as well as relevant study materials to explore how human rights is presented at the specific school of social work. A suitable date to visit your institution will be arranged with you.

I undertake responsibility to provide you with a synopsis of the results of the research.

Your participation will not only enrich the study, but contribute to promoting human rights in the Africa region. If you agree to participate I kindly request a letter from your institution indicating that I may interview your staff and study documents relevant the research topic.

Yours sincerely,



MRS C.M. VAN DER BERG
RESEARCHER

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Appendix E:

Participant Informed consent letter



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Humanities

Researcher: Ms Corlie van der Berg

E-mail: corlie.vanderberg@up.ac.za

Dear participant

Thank you for your participation in the study. In accordance with the University of Pretoria Postgraduate and Ethics Committees, a letter of informed consent is required for ethical clearance of the study. The letter of informed consent provides the details of the research study which participants have to agree upon before the commencement of the study.

1. **Title of the study:** Exploring human rights education at schools of social work in Southern and East Africa.
2. **Goal of the study:** To explore the nature and extent of human rights in the curriculum and the pedagogic methods that promote human rights education in schools of social work at universities in Southern and East Africa.
3. **Procedures:** Data will be gathered through semi-structured interviews guided by an interview schedule. An interview will be arranged in accordance with the head of the department and conducted on campus in a venue indicated by the department that will provide privacy. It will be expected from the participant to provide information on how his/her department have integrated human rights in their BSW curriculum, and what teaching methods are used to teach human rights. The interview will take approximately 60-75 minutes.
4. **Risks:** There are no predetermined risks or discomfort associated with participation in the study. If by any chance you experience distress during the interview, you can indicate this to the researcher. You may withdraw from the

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Lefapha la Bomotheo

study at any time if you so wish without any consequences to you or the university. The researcher will provide debriefing if required. If needed, you may report to your department and/or approach your university's staff support services.

5. **Benefits:** There are no direct benefits or gains associated with participation in the study. However, the researcher will share the research findings with your school of social work from which your social work programme may benefit.
6. **Participants' rights:** Participation in the study is voluntary. As already indicated, you may withdraw from this study at any point in time. Participants will not face any negative consequences or repercussions if discontinuation occurs.
7. **Confidentiality:** I take note that information collected will be treated as confidential. Confidentiality and privacy is assured as no names of participants or the university will be included in the research report. Only the researcher and her supervisor will have access to the data obtained from the interviews. The findings will be published in the researcher's DPhil thesis and/or professional journals and/or it may be presented at professional conferences.
8. **Right of access to the researcher:** If there are any queries the researcher can be contacted at corlie.vanderberg@up.ac.za or +27 0(12) 420 6437.
9. **Storage of research data:** In accordance with the University of Pretoria's policy, data will be stored in the Department of Social Work and Criminology for 15 years but will not be used for any future research. This is for archiving purposes only. If the data will be used for further research your informed consent will first be obtained.

I have read the content of the letter and understand what will be required of me to participate in the study. By signing this letter, I understand that I give my consent to participate in the study.

Signature: Participant

Date

Signature of researcher

Date