



# **A CRITICAL REFLECTION OF ETHICAL VALUES CHALLENGING SOCIAL WORK. IN AN EVER CHANGING CONTEXT OF HIV&AIDS**

Presentation by Ms Bongzi Zengele

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# SOUTH AFRICAN COUNCIL FOR SOCIAL SERVICES PROFESSIONS

- ❑ Social work profession is guided by ethical principle.
- ❑ The professional conduct of Social workers in SA is governed by the South African Council for Social Services Professions in terms of the Social Service Professions Act no.110 of 1978.
- ❑ In terms of this Act, there are a number of rules relating to what a Social worker/student Social worker does that would constitute unprofessional conduct.
- ❑ Failure to abide by ethics may result in misconduct and unprofessional conduct. Depending on the severity of the case it can go to court if internal disciplinary mechanisms within the agency concerned are exhausted.

# GUIDING VALUES IN SACSSP CODE OF ETHICS

1. Confidentiality
2. Self-determination
3. Multiple relationships or dual relationships
4. Physical Contact
5. Competence and limitations
6. Informed consent
7. Telling the truth
8. Loyalty and ' whistle blowing'
9. Distribution of limited resources
10. Emergency or crisis responses

**Kirst-ASHMAN & HULL(2009)**

# CODE OF ETHICS OF NATIONAL ASSOCIATION OF SOCIAL WORK

- **Primary mission:**

1. To enhance human well-being and help meet the basic human needs of all people.
2. Special attention to empowerment of vulnerable people, who are oppressed and living in poverty
3. Historic and defining feature of Social work is profession's focus on the individual's well-being in Social Context and well-being of Society
4. Fundamental to Social work: is attention to the environmental forces that create, contribute and addresses day to day problems faced by the people in multi-faceted contexts
5. Social work promote Social Justice and Social Change on behalf of the clients.

# RE-READING THE GUIDING VALUES IN SACSSP CODE OF ETHICS

1. **Social Justice:** Ubulungiswa
2. **Respect** for people's worth, human dignity and human rights: *Ukuhlonipha ubumqoka nokubaluleka, isidima namalungelo abantu.*
3. **Competence Integrity:** *Ukuzigqaja ngobunyonicwa nangesizotha*
4. **Professional responsibility:** *ukucophelela ukulawula ngokwezinga lokuqeqeshwa kwakho*
5. **Care** and concern for others :*ukunakekela abanye ngokukhethekile*
6. **Service delivery:** *ukulethwa kwezidingo ngqangi*

Kirst-Ashman and Hull (2009)

# PRINCIPLES OF CASEWORK RELATIONSHIP IN ISIZULU LANGUANGE

1. Individualization- *Ngehlukile , ngibalulekile*
2. Purposeful expression of feelings- *Ngiphokophelele ukuhlubula ngizendlale ubuze nobunjalo bemizwa yami*
3. Controlled emotional involvement – *ukuzithiba ngingqande ilukuluku lokuzibandakanya ngokuhlelekileyo*
4. Acceptance – *ukwamukela NOMA ukuzamukela*
5. The non-judgemental attitude-*ukungamahluleli ngokumdlinzela*
6. Client self-determination- *zethembe*
7. Confidentiality – *Yiba nesifuba*

**(Biestek:1979)**

# VOICES OF SIYAPHILA SUPPORT GROUP: INDIGENOUS HIV&AIDS ETHIC OF CARE

- 'Bongi life with HIV is like I am holding water with both hands! As I am pressing firm my fingers so that not so much water oozes from my hands, the drops of water reminds me that I am losing my life slowly and I am looking at it vanishing in front of me. Each cold or infection is like losing life, a drop of water...
- I know that one day there will be no water left for my hands to hold and I will know that's the end! But at present I am trying hard to hold on this little compromised life I have...for me it is all what I have, so I am clinging to it in a really big way. So coming to Siyaphila gives me support and strengthens me to hold firm in the hope
- that I am not losing my life...but at times I am really tired of holding on...it is hard...I need to be affirmed, I need strength, I need a reason not to lose hope and coming here helps me to live again!' Although I have a deadly disease inside of me 'I am alive' 'Ngiyaphila'.

# A PHENOMENOLOGICAL STUDY OF EXPLORING LIVED AND EMBODIED INDEGINOUS ETHIC OF HIV AND AIDS: A CASE STUDY OF SIYAPHILA SUPPORT GROUPS IN KWAZULU-NATAL

- The study seek to qualitatively assess how the experiences of living with HIV and AIDS can construct or deconstruct varied perceptions and meaning of faith and life through a variety of dynamics within Siyaphila Support Group
- **Aims and Objectives**
- 1. This study seeks to trace the experiences of lived and embodied ethics of care for People Living with HIV in Siyaphila Support Group.
- 2. To ascertain whether the perceptions of faith and life has changed or not before and after knowing about sero-positive status.
- 3. To find out what is the meaning given to Siyaphila Support Group by People Living with HIV and why?
- 4. To find out what informs the creation of sub-cultures and spirituality that influences choosing '**life while facing death' through living openly with HIV and AIDS**

# THE FOCUS OF THE PHENOMENOLOGICAL STUDY

- 5. How do People Living with HIV reconstruct their identities and engage with the phenomenon of living openly with HIV
- 6. On the basis of findings 1-5 to make a contribution towards a ***Transformative Social Work Ethic of Care and Counseling Constructed for Emancipation of the Lived and Embodied Afro-centric Spirituality of People Living with HIV and AIDS.***

# CRITICAL RESEARCH QUESTIONS

- 1. What are the lived experiences of People Living with HIV?
- 2. How do People Living with HIV construct their identities ?
- 3. Why do People with HIV construct these in this way?
- **Research Sub-Questions**
- 1. What are the inner dynamics of Siyaphila Support Group?
- 2. In what way do these dynamics within Siyaphila Support Group accelerate or decelerates sense of wellness 'ukuphila' against all odds?
- 3 Broader investigation probe into what is going on within the groups and possible meanings/African Spirituality created and expressed by people as they share common values and facing HIV and AIDS on a daily basis.

# 4 KEY CONCEPTS OF THE STUDY

- 4. The coping mechanisms is explored and deeper meaning given to Support Groups on the other hand exploration of the challenges faced by people living with HIV on personal basis as well as in community as they gather in support groups.
- **4 Key Concepts of the Study**
- 1. Phenomenological foundations of Siyaphila Support Group
- 2. Lived and Embodied Indigenous Ethics of Care of Siyaphila Support Group
- 3. Interface between Religion, Culture and HIV/AIDS
- 4. Dynamics of Empowerment and Resiliency within Siyaphila Support Group

# THEORETICAL FRAMEWORK

- **Liberation/Contextual Theology Theorists/anti-colonial perspective**
- 1. Liberation Theology forms a basic background that is a driving force which reminds people who often find themselves oppressed that they have a voice and they can reclaim their liberation for Social Transformation (anti-colonial basis of Siyaphila)-( Paulo Freire 1968-1993)
- **2. Missio- cultural Indigenous Ethics of Care and Counseling- Model**  
(Maitland Evans, 2009)
- This Model was created by Evans 2009 it seeks to capture the 'mission of God' principle as it comes alive in the daily lives of people's culture. He argues that it is here where culture and family are seen as the cornerstone of the community.
- *'This model offers intervention opportunities that **does not** undermines the health, spirituality and well-being of communities'* (Evans, 2009:9)

# THEORETICAL FRAMEWORK

- For (Evans 2009) culture -in- community embodies the locus of complex and challenging change actions that cannot be avoided if dysfunctional and despoiled communities and by extension nations are to claim their rightful future.
  - Art of Theological reflection- the crisis in human life exposes 'Embedded Theologies'-identifies and permeates 'People as Living Documents'
- 3. Cross-cultural Pastoral Care and Counseling** (Emmanuel Lartey, 2003) He refers 'to counseling for sustenance to enable people to live their lives from where they are....'
- Models of Pastoral Care & Social work Ethics:** were interrogated in the context of Siyaphila Support Group

# THEORETICAL FRAMEWORK

- **4. Theories on Phenomenological Theory:**
- Maurice Merleau-Ponty(1962)on phenomenology of perception In conversation with Maitland Evans on Missio-Cultural Model, a methodology that seeks to establish a climate of respect and responsibility in the sharing of the truths of African Theology as well as engaging in anti-colonial debate in a context of HIV and AIDS.
- 5.Human Rights and Social Equality : Challenge for Social Work(Hessle.S:2014)

# METHODOLOGY

- Qualitative – Semi-structured, in-depth Interviews
- Phenomenology - Narrative life history approach using Gerkin (1986) hermeneutical approach
- **Sampling Strategies**
  - Purposive Sampling was chosen for the study Lesia (2011:7) states that “purposive sampling” simply means that participants are selected because of some defining characteristics that make them the holders of the data needed for the study

## **Sample Size:**

- The sample consisted of 12 participants from 6 groups in KZN midlands these were two representatives a men and a woman from the following areas, EMpolweni, Mpumuza, Mt Elias, Empangeni, Durban and Pietermaritzburg

## **THE CRITERIA FOR SELECTING A SAMPLE WERE AS FOLLOWS:**

- Participants were recruited using a purposive sampling of participants selected because of some defining characteristics that make them the holders of the data needed for the study”.
- Participants were People Living with HIV members of Siyaphila Support Groups.
- Participants were voluntarily interviewed, after signing a consent form.

# REFERENCES

- 1. Evans (2009) – Missio-Cultural Model – Counseling Community Transformation
- 2. Emmanuel Larney(2003)- Cross and Trans Cultural Pastoral Counseling
- 3. Bevans(2004) – Contextual Theology
- 4. Paulo Freire (1967,1968,1973, 1980,1993) – Foundations for Liberation Theology – Education for self- reliance
- 6. Bev Haddad (2008)- Religion and HIV/AIDS, Charting the Terrain UKZN Press
- 7. Musa Dube(2001) – Foundations of Theological Curriculum on HIV and AIDS
- 8. Musa Dube and Kanyoro Musimbi (2004 )– Grant me Justice! HIV / AIDS and Gender Readings of the Bible

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- 9 Zack Achmad (2003) on origins of TAC group mobilization Voices of PLWHA – Gideon Buyamugisha, Judge Cameron Nokuthula Biyela, INERELA, Edwina Ward, Herbert Moyo, Ezra Chitando, Sue Parry, EHAIA, WCC, (Relevant FBO'S/NGO'S/CBO'S) contribution and Advocacy. See student's assignments on Siyaphila and Church and AIDS Module towards activism for a just cause (case study)