

# Manifestations of the Ujamaa Intersections Model in Promoting Quality of Life for Children and Achieving SDGs through Ubuntu Stance: Lessons from the Parasocial Work Model in Tanzania

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**Abstract**—The child's quality of life has been an agenda in the evolution of human societies worldwide, and the emergence of child rights abuse in the 19<sup>th</sup> century posed a serious concern to its realisation. At the dawn of the 21st century, the quality of life for children became part of the global agenda, encompassing the Sustainable Development Goals. For Africa, Ubuntu has been a historical, philosophical, and practical framework that is relevant to the quality of life for children. Post-colonial Tanzania adopted the Ujamaa Intersections Model within the Ubuntu framework to align with its agenda. In the 1990s, Tanzania experienced a notable decline in the quality of life of children due to economic hardship, urbanisation, population growth, and family separations. On the other hand, the incompatibility of structural adjustment programs (SAPs) and the Ujamaa National Policy Framework distorted the available Ubuntu mechanism of child welfare. As a result, the incursion of orphans and vulnerable children (OVC) impacted by the HIV and AIDS pandemic was further exposed to high risks of losing their quality of life. In the 2000s, the Tanzanian government engaged various stakeholders to (re)establish community-based interventions aimed at upholding the quality of life, including a cadre of para-social workers (PSWs) that combined social work and Ubuntu competencies. The initiation and operation of PSW are integrated within the Ujamaa system, alongside social work and Ubuntu principles, enabling existing community structures, such as families, extended families, neighbourhoods, local leadership, ecology, and spirituality, to realise the child's quality of life. PSW contributed to the identification of the specific needs of vulnerable children, increased community awareness of child protection, established alert systems for abused

children, and, when required, supported the provision of referrals to temporary or long-term alternative care, either formal or informal. Despite challenges, PSWs successfully advocated for children's rights and improved the lives of children and their families. Their efforts have demonstrated how Ubuntu can provide relevant and sustainable solutions to address the quality of life for children. Therefore, it serves as an alarm for the child's quality of life, prompting interested parties to revisit and adopt Ubuntu approaches to achieving the SDGs by 2030 and beyond.

**Keywords**—*African Community Models; Community Intersections; Child Care; Child Development; Indigenous Model, Parasocial Work, Quality of Life, Ubuntu Child Development; Ujamaa Intersection Model; Ubuntu social work; Ujamaa Policy*

## I. INTRODUCTION

The quality of life for children is a historical aspect of human life, relevant to protecting and supporting positive child development that prepares a child for a productive childhood in society (OHCHR, 2016). Throughout human history, there have been several notable issues that impact the quality of children's lives, including poverty, lack of access to quality education, inadequate healthcare, and exposure to conflict and violence (Islam et al, 2021). It has been reported that the complications resulting from the lifestyle in modern societies have compromised the quality of life of children in various parts of the World, which affects their cognitive development. Emerging mental health issues pose a grave concern for the welfare of children, including anxiety, post-traumatic stress

disorder, and depression, which are also increasingly recognised as significant challenges. Additionally, issues like child labour, early marriage, abuse, trafficking, and the impacts of climate change further jeopardise children's quality of life (Islam et al, & UNICEF, 2021).

The quality of life is a core component of a child's holistic development, regardless of their social and economic status, as well as other rights of all human beings under the age of 18. The compatibility of child rights and the quality of life agenda has been an integral part of human society's advancement for centuries Worldwide. According to the UN (2010), these rights apply to every child, irrespective of the child's parents' / legal guardians' race, colour, sex, creed or other status. The Sustainable Development Goals 2030 are among the current global agenda that accommodates the children that social workers and other child development stakeholders are implementing. The SDGs are based on the Declaration of the Rights of the Child, which defines children's rights to protection, education, healthcare, shelter, and adequate nutrition, among others (UNICEF, 2021; OHCHR, 2024).

Leaving no one behind is a significant vision of the Sustainable Development Goals (SDGs) that emphasises the significance of a collective and holistic approach from the community and beyond national borders (Lembuka, 2025b). To ensure the realistic and sustainable implementation of SDGs in the African context, the "leaving no one behind agenda is directly contextualised within the Ubuntu conceptual framework based on the fact that SDGs have reflected the vital role of indigenous models that operate at the community level in attaining child rights and the respective quality of life. All SDGs have focused on enhancing the quality of life, particularly for vulnerable populations, including children (TASWO, 2017). SDGs have added a new test in the country as the government of Tanzania, formerly known as Tanganyika, has been working closely with the social workers and respective child stakeholders to ensure the retention of formal and informal structures necessary for the provision of a quality of life for children in the country from post-colonial times (Nyerere, 2011).

Under the Ujamaa policy, which emphasised equal access to health and social welfare services for all people between 1961 and 1990, the 1977 national constitution accommodated the

need for multi-stakeholder and cultural approaches to improving the quality of life for its citizens (Nyerere, 2011). The foundation of a child's quality of life in Tanzania has been originated from history, ecology, cultural values, natural laws, traditional practices, and customary laws of Tanzanian context that were incorporated into the mother law of the country as stipulated into The Constitution of the United Republic of Tanzania of 1977 (Law Reforms Commission, 2018). In other words, the SDGs are a successor to Tanzania's national constitution and the Ujamaa Policy Framework, which Tanzanian social workers have been implementing for decades to improve the quality of life for children in the country (Lembuka, 2024d). Also, the establishment of the legal framework in the country his in line with the ideal of the quality of life for children from the dawn of independence

Social workers, early childhood development experts, childcare workers, and other child development stakeholders strive for a quality of life that upholds human rights. Child rights refer to the human rights of children; every child, regardless of their age, race, gender, wealth, or birthplace, has rights (Child Rights Convention, 1989). Moreover, these rights are enshrined in international law in the Convention on the Rights of the Child (CRC), which recognises that all children must be treated fairly, equally, and with dignity (CRC, 1989). To ensure that no child is left behind, all existing structures and systems, whether formal or informal, need to be inclusive to ensure that the child has both their rights and the respective quality of life. It can be further reflected in the nation's child legal framework through ensuring that policies and legislation are non-discriminatory and always in the best interests of the child (UNICEF, 2021).

Worldwide, realisations of children's quality of life have been an integral part in the evolution of humanity from traditional to formal practices of child protection and development (Islam et al., 2021; Lembuka, 2024a). Due to their incapacity, immaturity, and vulnerability, children require continuous and stable care, safety, and guidance to achieve a full realisation of a quality of life (Family for Every Child, 2014). The responsibility to care for, protect, and guide children is primarily placed on parents; however, society also shares a secondary responsibility for the quality of life of a child (Makuu, 2019; Buchumi, 2021). Every continent has experienced good Samaritans and other traditional forms of voluntary child care for

vulnerable children in society. Also, human societies were accompanied by the development of several traditional mechanisms to uphold the quality of life and meet the special needs of children who were vulnerable and unable to be self-sufficient, such as orphans, the most vulnerable children, children with a physical or mental disability, and the sick (Catholic Relief Services, 2017).

On the continent, Africa's Ubuntu philosophy encompasses the quality of life for children, serving as the continent's framework for child protection and development (Mugumbate et al., 2013 & 2019). Ubuntu means African humanism and represents Africa's theoretical and practical framework relevant for a holistic and collective approach that supports the full realisation of a child's quality of life (Buhori, 2023). Ubuntu, as the traditional helping practice, was guided by cultural values, ecology, and customary laws that facilitated the upholding of the right to quality of life for all children in Africa based on a humanistic support ground that embraced charity, voluntarism, cooperation, solidarity, and active community participation. Over time, like other parts of the World, the realisation of a child's quality of life was compromised as humans developed from one stage to a more advanced stage (Islam et al., 2021; Lembuka, 2024c).

Intricacy of the advancement of human society affected the capacity of existing formal and informal systems to render a required quality of life for children, also traditional families, extended families, guardians, and parents were more challenged to uphold the quality of children for their children (Lembuka, 2021, & Buhori et al, 2024). Slave trade and colonialism affected the existing traditional capacity of African societies on the realisation of rights and quality of life for decades, despite the colonial legacy, various Ubuntu models continued to serve the purpose of the quality of life for children in post-colonial Africa, including Tanzania, through the Ujamaa perspective from 1961 (Nyerere, 1967 & 2011). On the dawn of the 21<sup>st</sup> century, Tanzania and other developing countries faced a similar challenge in improving the quality of life following economic hardship, urbanisation, overpopulation, child labour, social conflict, family separations, and diseases (Tanzania Association of Social Workers, 2015).

Tanzania went through various setbacks that compromised the quality of life of children, especially those who were vulnerable due to the HIV and AIDS pandemic between the 1980s and 2000s. In the mid-2000s, Tanzania witnessed an estimated 970,000 children vulnerable to HIV & AIDS (UNAIDS, 2008), which represented about 11 per cent of the total child population (UNGASS, 2010). While the number of children orphaned due to HIV & AIDS, as well as other causes, is significantly higher, encompassing approximately 2,600,000 children (United Nations Children's Fund, 2010). In the peak of the HIV and AIDS pandemic, the quality of life for children is more compromised than in any other situation Worldwide, since children who are orphaned or made vulnerable by HIV and AIDS face a range of challenges, including stigma and discrimination, abuse, exploitation, neglect, poverty, illness and depression etc.

To gain a clear understanding of the trends in quality of life, engaging the Ubuntu conceptual framework is inevitable in Tanzania; it needs to articulate both formal and indigenous approaches. In a similar course, the study opted for the Ubuntu conceptual framework. In the African Ubuntu practice, the care of orphans and vulnerable children is often regularly entrusted to the existing community sections, which are determined by either matrilineal or patrilineal systems within the community (Makuu, 2017 & 2019). The HIV and AIDS pandemic has hampered Ubuntu child protection, leaving annual reported cases of child rights abuse higher than in other continents in the past 40 years, more than the colonial legacy (Buhori, 2023). According to Linsk et al (2010), the increasing burden of vulnerable children threatens the capacity of Ubuntu social safety nets of most African countries, creating a crisis of child care and protection. Some formal social welfare systems in some African countries were overwhelmed (by skills and resources) to provide a quality of life (TASWO, 2015; Lembuka, 2025b).

Despite the challenges, Tanzania and other African governments continued to embrace Ubuntu's philosophy, which holds that a child's quality of life originates in the heart of the community, rather than elsewhere (Lembuka, 2023a & 2025a). Regardless of the status, the remained Ubuntu models especially in the rural areas and other areas that received less colonial influence continued to support the community in

sustaining the quality of life of children in the country, taking the reference to the orphans and other children made vulnerable by child rights due to HIV and AIDS living in community intersections or Ujamaa Intersections rather than in institutions (Lembuka, 2024c). Also, in Tanzania, the Ujamaa Policy framework continued to be a significant approach to social welfare in the country through the Ujamaa intersections approach that continues to influence the realisation of child rights, including a continuum of care on health and psychosocial support, protection, education, nutrition, etc. (TASWO, 2016).

Tirelessly, for the past three decades, the government of Tanzania has invested in child rights interventions. On the other hand, the country has continued to seek external support to strengthen both indigenous and formal social welfare systems that address child development (TASWO, 2017). The government took deliberate actions in line with the Ujamaa policy framework to collaborate with various stakeholders in developing the so-called Parasocial work model, aiming to improve the quality of life for children, especially those with special needs, at the community level (Lembuka, 2024a). (TASWO, 2017). In the process of delivering quality of life, Parasocial workers (PSWs) were trained through a combination of Ubuntu and social work competencies necessary to engage with communities, vulnerable children, and their families. To ensure professionalisation, PSW engaged case management, psychosocial support, and child development skills (AIHA, 2017).

In ensuring the quality of life, para social workers were responsible for identifying children and households most at risk of HIV infection and then providing necessary care or referrals to other organisations for further health services, including health and social welfare services (Links et al., 2017; Lembuka, 2023b). Additionally, the case management approach enabled PSWs to ensure that vulnerable children and their caregivers have access to a comprehensive support continuum of quality care, encompassing health, welfare, education, nutrition, legal, and other necessary services. The Para social work model represents other African Ubuntu models relevant to upholding the quality of life of children, but it continues to be well-documented and receives less attention. Therefore, the review aims to assess the

capacity of Ubuntu models in enhancing the quality of life for children, using a case study of the Para social work model in Tanzania.

## II. METHODOLOGICAL APPROACH

### A. *A Literature Review Method*

The study is qualitative, based on available secondary data, and aims to assess the capacity of Ubuntu models in enhancing the quality of life of children, using a case study of the Para social work model in Tanzania. To ensure national broad coverage, the study opted for purposive sampling by selecting the Parasocial work model out of other Ubuntu models in the country. Additionally, the abundance of empirical findings on para-social work interventions has undermined the component of Ubuntu capacity in upholding the quality of life of children, which the study aimed to address (Lembuka, 2024d). To justify the methodological approach employed in the study, the Ubuntu conceptual framework was considered relevant for providing an unbiased review, presentation, and discussion of the findings. The capacity of Ubuntu as a theoretical and practical ideal in Africa, influencing both social work and indigenous models on child quality of life community interventions, provided significant contributions to the study (Buhori et al., 2024).

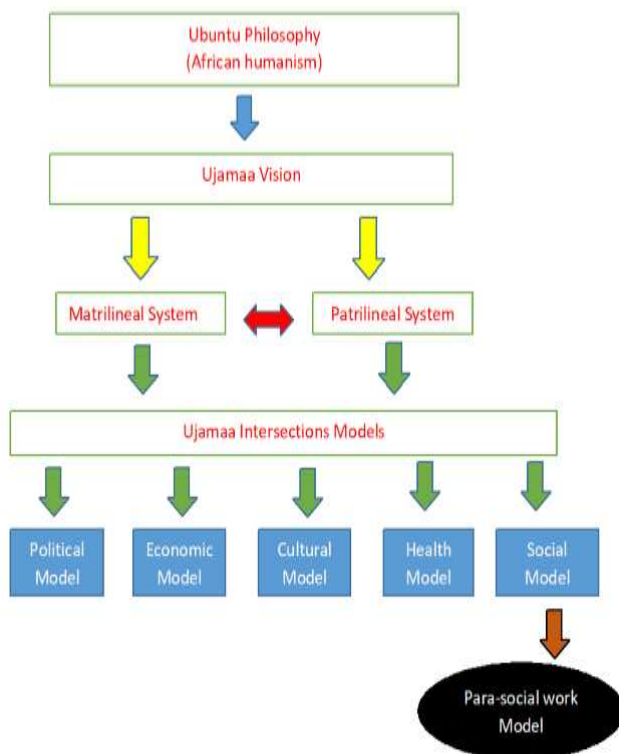
The purposive sampling of the study followed the selection of empirical literature and reports that were purposively selected, screened, and independently reviewed against predetermined criteria for eligibility (Schabram, 2010). On the course, the next stage consisted of making verdicts about the suitability of secondary data to be deliberated in the review, where the authors made efforts to ensure as inclusive as possible to ensure that all relevant studies, published and unpublished, appropriate to the study were included in the review (Okoli, 2010). The abundance of reliable online databases, such as AJOL, Academia, Semantic Scholar, Scopus, Web of Science, PubMed, ERIC, IEEE Xplore, ScienceDirect, JSTOR, and Google Scholar, among others, provided access to relevant empirical findings that facilitated the search for secondary data to justify the study (Jesson et al., 2011). The searching of online secondary sources based on the five keywords, namely 1) Parasocial work model in Tanzania, 2) Ubuntu and quality of life of children, 3) African community and child welfare, 4) Ujamaa Intersections Model for child welfare, and 5)

quality of life of children and the Sustainable Development Goals (SDGs).

Qualified scholarships were those that specifically required the justification of African Ubuntu models in terms of the quality of life of children under the umbrella of the Sustainable Development Goals. Lastly, collected data were scrutinised, organised, encapsulated, amassed, and equated for exclusion and inclusion criteria relating to Tanzania's Parasocial work model, Ubuntu and quality of life of children, Ubuntu child's quality of life, the Ujamaa Intersections Model for child welfare, African community's quality life of children and the Sustainable Development Goals (SDGs). The extracted data were presented in a meaningful way that suggests a new contribution to the existing literature and knowledge on a given topic; thus, conclusions were based on this comprehensive knowledge base (Watson & Webster, 2002).

### B. Conceptual Framework

Diagram 2.0: Ubuntu Conceptual Framework



Lembuka (2025)

Ubuntu is a philosophical framework that originated in Africa and represents a historically broader practice of Africa, viewing humanism in every aspect of quality of life, grounded in the heart of community activities (Lembuka, 2023a).

According to Mugumbate et al (2013), Ubuntu is guided by several principles, including equality, solidarity, Ujamaa, sympathy, cooperation, human dignity, social justice, tolerance, social inclusion, and cultural diversity. The presence of an abundant African lingua franca across a vast continent, Ubuntu encompasses several models with different names, all based on similar approaches and geographical locations (Metz, 2011 & 2014). The compatibility of African Ubuntu and child quality of life is reflected in the reciprocal capacity of the Ubuntu approach through communal relations, communal ideals, and human excellence, which form part of the knowledge and wisdom on how African communities and families raise children (Metz, 2016; Mugumbate et al., 2019).

In Tanzania, the Ujamaa Intersections Model represents other Ubuntu models relevant to the quality of life, and this has been the nation's strong vision in the post-colonial era (1960s) during Ujamaa's reign under the influence of the late Dr. Julius Kambarage Nyerere, a notable Ubuntu Champion of 2014. Dr. Nyerere was among the pioneers who practically engaged Ubuntu in Tanzania and the rest of Africa to ensure the quality of life is well demonstrated on the capacity of equality, democracy, social justice, solidarity, human dignity, unity, and equal sharing of community resources (Nyerere 2011 & Lembuka, 2025b). The compatibility of Ubuntu and the quality of life is well represented in the worldviews of humanism, which envisions a quality of life where every member of the community is responsible for caring, supporting, and protecting children. The African community setting is comprised of interdependent community sections or Ujamaa intersections (Lembuka, 2024a & 2025a). Community sections such as family, extended family, neighbourhood, local leadership, ecology, spirituality, and community values play significant roles in the holistic development of a child under the Ubuntu capacity.

The fact that both matrilineal and patrilineal systems characterise Africa, the Ubuntu perspective integrates these systems based on geographical locations, socio-economic activities, and cultural values to ensure the quality of life for all community members (Metz, 2011; Lembuka, 2023b). For centuries, any intervention concerning the quality of life of children in Africa was considered the so-called advancement of personhood through other persons and vice

versa. Regarding Ubuntu, all community members are expected to maintain communal and harmonious relationships with children (Metz, 2016; Buhori, 2023). Similar to Tanzania, despite various challenges, the Ujamaa intersections have been the part and parcel of a child's quality of life in the nation based on the Ubuntu truism that "it takes a whole community to provide a quality of life to a child". The argument is cemented by Mugumbate et al (2019) and Buhori (2023) that in the Ubuntu standpoint all community member contributes for the welfare of a child regardless of the biological relations with them, also there is a meaningful interdependence of every community or Ujamaa section to play a critical role in creating the relational conditions that enable children to realise their quality of lives.

Given social work's emphasis on using community strength perspectives, the capacity of Ubuntu is a vivid ideal for realising child quality of life in African contexts compared to other theoretical and intervention frameworks (Mugumbate et al., 2019). According to Linsk (2010) and Lembuka (2023a), the foundation of the Para work model is based on Tanzania's Ujamaa value, which envisions a child as a product of the community. The holistic development of a child is a primary noble role for all community members. The fact that the Parasocial work cadre operates at the village or mtaa level reflects a typical African Ubuntu towards child protection in the African community setting (Lembuka, 2024b). Mugumbate (2019) argued that "it takes a village to raise a child," which means that meaningful interactions among the child, family members, and those outside the family circle are necessary for children to achieve human excellence.

In Ubuntu philosophy, community forms the basis of socio-economic and political structures in African settings, and this foundation underpins the Parasocial work model, which incorporates existing Ujamaa intersections within the community (Linsk et al., 2012; Lembuka, 2024b). Additionally, the compatibility of Ubuntu and the Sustainable Development Goals can be significantly influenced by the capacity of the Parasocial work model to enhance the quality of life of children in Tanzania and elsewhere. In the African context, Ubuntu models are the core podiums for the realisation of all SDGs and child quality of life (TASWO, 2017, & Lembuka, 2024e). To mention a few practical examples, the

parasocial work model was integrated into formal social welfare services in various countries, including Ethiopia, Uganda, Zambia, and Nigeria, in support of the Millennium Development Goals and their successor, the Sustainable Development Goals, in addressing child rights and the special needs of orphans and vulnerable children (TASWO, 2017). The holistic and collective approach of leaving no one behind in the community setting is reflected in the SDGs and the Ubuntu framework, which can fast-track relevant and sustainable solutions for the quality of life of African children when well-articulated in PSW interventions through a community-strengthening approach.

### III. FINDINGS

Understanding the quality of life of children in Tanzania cannot be separated from the Ujamaa perspective, especially in the post-colonial era, when decolonisation and indigenisation of education and interventions were inevitable. The Ujamaa is among the core values of the African Ubuntu philosophy, which envisions community strength as a foundation for development and social welfare. This concept became a national policy framework in post-colonial Tanzania in 1967, following the Arusha Declaration (Nyerere, 2011; Lembuka, 2012). The Arusha Declaration of 1967 influenced the provision of quality for children through the integration of Ujamaa in the child protection and development framework. Available Ujamaa intersections, including family, extended family, neighbourhood, local leadership, ecology, spirituality, and broader community values, created a conducive environment for revitalising children's quality of life in the country.

Like other parts of Africa, Ubuntu influenced the Ujamaa movement in its pursuit of attaining the rights and general welfare of children. Taking a broader view, Ujamaa is a policy, theoretical, and practical charter that considers all community or Ujamaa sections crucial for the holistic and collective development of a child. This influenced the development of the parasocial work model in 2007 (AIHA & TASW, 2017). The Parasocial Work Model represents another paraprofessional intervention that accommodates indigenous capacity and experiences to support the formal systems in the community. For the case of Tanzania, PSW resemble a community-based cadre for the social service workforce at the micro level explicitly referred to uphold the quality

of life of children apart of being voluntary, PSW functioned as a precarious link between the community intersections and existing formal systems or statutory system that addresses the social welfare components (Andrews et al, 2017).

The government of Tanzania, through the Department of Social Welfare in collaboration with social welfare key stakeholders, conducted assessments of the social welfare system in the country that necessitated the establishment of the Social Work Partnership for Orphans and Vulnerable Children that led to the development of the para social work model (Bess, 2011 & Intra-health Tanzania, 2011). To ensure that Ubuntu values and approaches are well integrated into the model, the social work partnership took deliberate efforts, under the guidance of the Government of Tanzania, to establish a community-based voluntary cadre necessary for maintaining the quality of life and related child protection at the grassroots level (Bess, 2011). The comprehensive, multi-stage training program of PSWs equipped them with Ubuntu and basic social work competence to identify the vulnerable children and households most at risk for the HIV and AIDS pandemic for immediate provision of a continuum of care or referrals to other organisations for needed services that would ultimately improve their quality of life (TASWO, 2017).

The deliverable of Parasocial work model were in line with the Millennium Development Goals (2005 – 2015) as it was further reported by TASWO (2017) that through social work case management technique Parasocial workers succeeded to support orphans, most vulnerable children, and their parents, guardians, or care givers have admittance to education, health, nutrition, legal, community care, and further referral to allied care as per MDGs. The impact of the parasocial work model on childcare quality has garnered significant attention worldwide. Over time, Tanzania developed the most comprehensive PSW training program, and other countries adapted and modified Tanzania's structure to suit their specific contexts, including Ethiopia, Uganda, and Zambia (Links et al., 2012).

Change of global agenda toward more inclusive quality of life and development necessitates the establishment of the Sustainable Development Goals (2015 – 2030) to replace the MDGs. The competence of the PSW model aligned with the

SDGs in enhancing the quality of life for children and their families. Additionally, in 2016, the Tanzanian government, through the Department of Social Welfare, and in collaboration with the model's partners, expanded the scope of the model to address the global UNAIDS 90-90-90 and 95-95-95 goals by 2030 (UNAIDS, 2017). Leaving no one behind, the global agenda for the quality of life targeted people living and affected by the impacts of HIV and AIDS Worldwide, whereby Parasocial workers were engaged to support the agenda through further linkages and referrals to HIV counselling and testing services at the community level (AIHA, 2017). All the SDGs (2015 -2030) have a direct link to the quality of life through a collective and inclusive vision, which aligns with Ubuntu and the paraprofessional work model, focusing on the welfare of children.

Regarding African Ubuntu, throughout Tanzania's history, community intersections have been recognised for their contributions to childcare, which improves the quality of life (Lembuka, 2021 & 2023b). Any quality of life agenda in the community considers the existing traditional social welfare practice, based on the voluntary spirit of Ubuntu, to care for orphans and vulnerable children within the natural environment of a child. This approach enables children to grow up in a family environment and retain ties with their community values. However, the ability of the community sections to improve the quality of life has been dramatically undermined by the increased number of OVC due to HIV and AIDS in the past 3 decades (TACAIDS 2013). Also, it was further reported that due to the effects of HIV and AIDS and the large numbers of orphaned children, financial and practical constraints mean that families and communities were less able to take on responsibility for children and provide for their basic needs (Guga et al, 2012 & Makuu, 2017).

The complex interactions of these social forces and limited resources available for governmental response affect the effectiveness of programs to address vulnerable children's needs, compounded by challenges in the integration of social service and medical infrastructures and inadequate workforces in terms of numbers as well as education and professional opportunities (Linsk et al, 2010). Between 1990s and 2000s, it was reported that children continued to face, stigma, physical and emotional displacement and infection were further harmed by limited

economic opportunity and educational opportunities as well as by grief, loss and emotional traumas that accompany parental death and family displacement that compromised their quality of lives (Intra-health Tanzania, 2011 & SOS 2012). In response to the situation and other factors, Tanzania established and implemented the PSW Model, along with other interventions, to improve the quality of life for children.

In line with the global standards of the social work profession, the MDGs, and their successor, the SDGs, have recognised the significant role of community involvement in attaining the quality of life of all. The ideal of Ujamaa Intersections, through the interconnectedness and interdependence of community structures, complements the global vision of a community strength approach toward collective and sustainable welfare for all. This has a direct link with the establishment and implementation of PSW in Tanzania, as it further contributed to raising awareness about the criminal nature of child abuse and defilement and encouraged children, caregivers, and community leaders to report occurrences of abuse and speak out against perpetrators. Also, PSWs worked closely with social workers and social welfare officials, which contributed to the timely response/prevention of the gender based violence and violence against children (GBV & VAC) at the community level (CRS, 2017).

Despite the various achievements brought about by Parasocial workers' interventions in Tanzania aimed at improving the quality of life of children, the PSW program faced several challenges in its execution due to internal and external influences. Similar to other African countries, Tanzania has experienced significant setbacks, which have been reported to include a fluctuating frequency of donor interest or competing donors in the same intervention at the same locality, ultimately resulting in short-term impacts on the community (Laura et al., 2010). Also, most of the donor interventions on the quality of life of children have been more urbanised compared to rural areas, where Ubuntu models have been overwhelmed by the annual increase of the most vulnerable children resulting from family separation, orphanhood, chronic diseases, poverty, etc. On the other hand, some stakeholders have continued to establish new forms of paraprofessional cadres that have roles similar to those of Parasocial workers at the community

level. They work to varying degrees with community service networks, as well as with municipal and regional government structures, which have continued to impact the functioning of Parasocial work (TASWO, 2017).

#### IV. DISCUSSIONS AND IMPLICATIONS

The current global agenda, which envisions inclusiveness and intergenerational perspectives, is reflected in the Sustainable Development Goals (SDGs). Social workers and other stakeholders concerned with quality of life are obliged to the 2030 Agenda (OHCHR, 2016). The SDGs are anticipated as a framework to safeguard the future of the planet and the next generation, and as such, have strong potential to support the quality of life and best interests of all children, regardless of their socio-economic or political status (United Nations, 2016). It makes crucial commitments that support the protection and promotion of children's rights, in particular, ensuring that these commitments will be implemented in line with international human rights law, including the Convention on the Rights of the Child (United Nations, 2016).

As A universal agenda, it is relevant in its entirety to all children worldwide. It addresses key dimensions of children's rights, including freedom from fear and want, as well as equality and non-discrimination (OHCHR, 2024). As States embark on the implementation process, the application of human rights principles and standards is essential to support the effective delivery on the commitments contained in the Sustainable Development Goals and particularly to identify the extraordinary measures and prioritisation needed to reach the most marginalised children, who are at most significant risk of being left behind (UN, 2016). Contextualisation of the SDGs and CRC is crucial for collective and sustainable interventions that uphold the quality of life in Tanzania and elsewhere, particularly in Ubuntu Models like the para-social work model, which has rendered an evidence-based practice in attaining the quality of life of children.

The community-based cadre of the social service workforce (i.e., the cadre that works at the micro or individual and family levels) is often comprised primarily of paraprofessionals, but can include professional social service workers. Frequently, paraprofessionals who provide social services are referred to as Parasocial workers. They may have informal credentials and are often unpaid, but are

recognised as serving as a critical link between the community-based, usually informal, system and the more formal or statutory system (CRC, 2017). In fulfilling the commitments of the 2030 Agenda, national strategies should prioritise, above all, ensuring that no child is left behind and that those furthest behind are the priority of implementation efforts (UN, 2016). To ensure that all children are empowered to realise their potential, an integrated, human rights-based approach is required, underpinned by the principles of, *inter alia*, equality and non-discrimination, participation, sustainability, transparency, the best interests of the child, international cooperation and accountability (OHCHR, 2016 & 2024).

The linkage of SDGs, Ujamaa Intersections Standpoint, and the PSW model suggests that a combination of multidimensional approaches is crucial in addressing the quality of life for children. The fact that the Sustainable Development Goals (SDGs) are intrinsically linked to improving the quality of life for all through collective and holistic capacity relevant to the African Ubuntu Conceptual Framework to address interconnected social, economic, and environmental challenges that directly impact well-being, aiming to create a more just and sustainable World for both present and future generations. Contextualisation of the Sustainable Development Goals in relation to available indigenous models, such as the Parasocial work model, will not only accelerate their realisation but also ultimately ensure their impacts extend beyond 2030. Integration of Ubuntu and SDGs is crucial, especially in the African context, to ensure lifelong inclusiveness of all ages in health, education, community activities, and poverty reduction, which is essential for enhancing the overall quality of life of all children in all countries.

When it comes to the quality of life of children, Tanzania has continued to be influenced by the Ujamaa ideal in health and social welfare services, while rectifying various regional and global instruments that target improving the quality of life of children. To ensure such commitment, Tanzania works closely with partnering countries and global governance to improve the lives of children through several clear goals and targets by 2030, guided by the vision of 'Leaving no one behind'. Children are affected by all of the SDGs, whether it is poverty (Goal 1), hunger (Goal 2), health (Goal 3), education (Goal

4), gender equality (Goal 5), climate change (Goal 13), or violence against children (Goal 16.2). The SDGs are interconnected, and progress on one goal can have positive or negative impacts on others. For example, investing in education (SDG 4) can lead to better health outcomes (SDG 3) and increased economic opportunities (SDG 8). Similarly, reducing poverty (SDG 1) can improve food security (SDG 2) and reduce inequalities (SDG 10). Recognising these interlinkages is crucial for developing integrated and practical strategies that can accommodate Ubuntu's capacity to achieve the SDGs and improve children's quality of life.

## V. CONCLUSIONS

In an African setting, it takes a whole village community to protect and provide a quality of life for a child. The Ubuntu ideal is to ensure that no child is left behind through collective and holistic community participation, which will ultimately prepare a child for a productive adult life in the future. Being part of Ubuntu, Ujamaa serves as a theoretical, policy, and practical framework that influenced the Parasocial work model, which aims to protect and advocate for the quality of life of children in Tanzania, ensuring the country produces productive citizens. A productive citizen is a product of holistic and positive child development. The current ideal of quality of life for all children worldwide is reflected in the global agenda of SDGs and supportive instruments that have been adopted at the regional and national platforms. The projection of the quality of life is reflected in the Sustainable Development Goals, and respective targets have been designed to inspire action and uphold the quality of life for all ages, with particular emphasis on vulnerable groups, especially children (SDGs, 2015-2030).

In other words, it is the open call for all individuals, groups, communities, nations, and regional integrations to safeguard the needs of present and future generations by combining both formal and indigenous models to achieve the quality of life for all ages and taking the reference to the achievement of African Ubuntu that has been recently applied in various international platforms such as diplomacy, economy, social work, health, democracy, management, etc. It is the right time for governments to integrate Ubuntu values and models into their commitment to revitalising the quality of life of children, as expressed in the 2030 Agenda, to safeguard that no one will be

left behind and that those furthest behind will be reached first. The inclusiveness of Ubuntu's capacity to improve the quality of life has the potential to cover all ages and groups within the community's intersections. The current practice of defining community as a single entity has hindered most interventions in Africa. From the Ubuntu standpoint, the community is composed of various interconnected sections, including family, extended family, neighbourhood, local leadership, ecology, spirituality, and broader community values.

Additionally, experience with the most unsuccessful interventions in African settings has shown that the community as a whole needs to be accommodated, rather than independent sections or units that make up an ideal African community. The so-called community or the Ujamaa Intersections should be overlooked or underestimated whenever their intervention in the African context is designed to deliver the quality of life of all children. It is the right time for global policymakers to influence the quality of life of children, and for respective governments to engage Ubuntu aptitude in their obligation to prioritise reaching all children everywhere by focusing on those most excluded and at risk of being denied their quality of life. The realisation of children's quality of life is the foundation for securing a sustainable future and realising universal human rights. When children do not have an equal opportunity to achieve a high quality of life, communities, nations, regions, and the World will agonise over similar issues.

Moreover, the UN (2016) and CRC (2017) have made it clear that when the quality of life for children is guaranteed through the protection, respect, and fulfilment of their rights, then the ultimate dividends are returned in the form of global security, sustainability, and human development. Prearranged that the 2030 Agenda is to be executed in a mode steady with international instruments which envision on the quality of life, State commitments about the quality of life of children quantified in the Convention on the Rights of the Child must be sheltered and sponsored throughout implementation of the 2030 Agenda and beyond, as reflected in its four general principles on non-discrimination (art. 2), the best interests of the child (art. 3), their right to life, survival and development (art. 6), and their right to be heard (art. 12).

Lastly, for the guaranteed sustainability and inclusiveness of quality of life for all children, collective and holistic interventions should be designed to treat child rights in a manner similar to those concerning human rights. For instance, child rights activists have been emphasising the importance of ensuring children's quality of life in broader development and human rights frameworks and discussions. The quality of life of children should not be regarded in isolation, as it is cross-cutting among other human rights parameters. Concerning the quality of life to global children that call for consolidation the child rights movement, principally in the contemporary World where democracy platforms are dwindling, either by human or natural courses yet human displacement is annually increasing, rapid emerging of human trafficking, and civil wars are hampering human rights agenda, Therefore, Ujamaa as a theoretical and practical framework is not a matter of past but somewhat relevant path support the Parasocial work model that represents Ubuntu capabilities only if are well (re)integrated in realising the welfare of children, and ultimate fast tracking and interlinking quality of life interventions for all ages. Most importantly, Ubuntu can work smoothly with other global platforms and render opportunities relevant to the United Nations Convention on the Rights of the Child (UN CRC), such as discussions on the Beijing Declaration and Platform for Action, the SDGs, among others.

## VI. RECOMMENDATIONS

- The 2030 Agenda for Sustainable Development is universal and represents a historic opportunity to promote the realisation of the quality of life for children in all countries, enabling them to get their best start in life, survive, and thrive, and live free from violence and abuse. Therefore, member states must make critical commitments in target 10.3 of the Sustainable Development Goals to ensure equality of opportunities and reduce inequalities of outcomes, including by eliminating discriminatory laws, policies, and practices.
- The Parasocial work model demonstrates how indigenous models can effectively integrate with formal systems to promote the best interests of the broader community, thereby upholding the quality of life for children and addressing the

special needs of vulnerable children. Therefore, PSW interventions should be (re) vitalised with more focus on leaving no one behind, including children and families in situations of vulnerability, and other groups at risk of exclusion.

- The Sustainable Development Goals (SDGs) have reflected the vital role of indigenous models that operate at the community level in achieving human rights. Therefore, social workers and child development stakeholders should promote the capacity of the PSW model to influence the quality of life, as it is linked to functions within the community or Ujamaa intersections, which is more promising in the African context.
- The achievement of the SDGs by 2030 depends on the capacity of indigenous knowledge and practice, as indigenous knowledge lies at the heart of sophisticated insights into ecology, history, cultural values, and community intersections. Therefore, more research is needed to link Ubuntu and the quality of life, particularly in how indigenous communities can maintain a harmonious relationship, protect human rights, and ensure that orphans and vulnerable children are well protected through existing indigenous models, such as Parasocial work.
- The current practice of defining community as a single entity has hindered most interventions in Africa. It is inevitable to redefine and revisit the concept of community whenever it is linked to the African context, from the Ubuntu perspective. Community is composed of various interconnected sections, including family, extended family, neighbourhood, local leadership, ecology, spirituality, and broader community values. Therefore, SDGs and all agendas concerning quality of life for children in Africa should contextualise the interventions for the same.

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