

# Archaeology and Anthropology

## RECONSTRUCTING THE EVIDENCE FOR REFLECTION IN FIELDWORK AND GROUP WORK

**Khalfani Mwamba**

University of Washington, USA

In this article, I point to shared problems, urging an interprofessional dialogue between Anthropology's Fieldwork and Social Work's Group work. Each struggling with academic redundancy, seem also to suffer from three additional strains: disappearing dyads, where both are losing key interactional elements (ethnography's native isolate and the latter's lead savant); lost legitimacy, where both find essentials of their expertise questioned by constituents; and pitfalls of professional harm, where both seem unsure how to maximize protections against their malfeasance. Importantly, each profession notes that reflection girds resilience and competence. Yet neither has determined quite how astute perpending may improve Fieldwork and Groupwork hence. Here I put forth, in firming their FICT of reflection—engagement's Frequency, Intensity, Complexity and Transparency—specialists may improve each profession's prospects for 21<sup>st</sup> C. prominence.

### Recent Publications

1. The Abolition Roots of American Social Work—the evidence and implications of rooting social work before the work of “...our settlement daughters;” includes implications for contemporary anti-human trafficking community organizing.
2. MindsWrite.com: Writing Our Way On-Line To a Self-Care Solution. Engaging the mood-managing, self-soothing aspects of writing as therapy to salvage our souls.
3. Mental Illness, Addictive and Caregiver Recovery Lifestyle Developments; Sufficient Support Creation for Subjective Psychiatric Carer Burden. Created the Burden-Bearers website and brochure to raise awareness of the challenges and dangers to caregivers and their family systems posed by behavioural illness' Burden.

4. Carceral Commitments as a Crimes against Humanity—the Basis for Prison Abolition.
5. Psycho-social Re-Entry from Enslavement to Imprisonment—Comparative Analyses; 1865 and 2005.
6. The Disturbing History of African American Encounters with American Mental Health Policy from 1743 to the Present
7. Kwanzaa and Ethnic Identity Formation. Here, I designed and conducted research inquiry into the possible relationship between the Kwanzaa African American holiday celebration and the formation of a positive Africa American ethnic identity
8. KiAfrika: Extending the Diopan-Bernalist Language Theories to a Singular Global African Grammar
9. The Six Regional Celebration of African and World Music.

### Biography

Khalfani Mwamba is a son, husband, brother, grandfather and educator who blends his cultural consciousness, and social justice praxis, for his progressive, professional caring. From his commitment to creating cross-cultural social work models, he developed <http://mindswrite.com/> —the web-hub for Multicultural Reflective Practice in Group Process to promote True Reflection—“the metacognitive focus on a temperamental moment for its meaning which, done repeatedly, brings harmony.” Mwamba unveiled Minds Write at his at his *colloquy* during the 2017 International Association of Social Workers with Groups (IASWG) symposium at New York's Silver School of Social Work. Grounded in Narrative and Cybernetic theories, Mwamba aligns his therapeutics with Reflective and Group Dynamics to attune his individual and collective audiences to a greater intimacy with themselves and each other.

[mwambk@uw.edu](mailto:mwambk@uw.edu)