

GREEN SOCIAL WORK AND GREEN ENTREPRENEURSHIP

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ABSTRACT

This study examined the impact of green social work on green entrepreneurship among community stakeholders in Eleme LGA, in Rivers State, Nigeria. The study adopted quasi-experimental survey design and correlation design. Data were generated by quantitative and qualitative method. The study intends to use purposive sampling techniques. A total population in five selected communities that consisted of 1000 individuals and sample size of 286 was determined using Taro Yamane's formula at 0.05 level of significance. Also, 286 copies of questionnaire were distributed to the respondents, while 264 copies were completed and retrieved. The instruments were validated with reliability above 0.7 co-efficient, using Cronbach Alpha technique. Two research questions and two hypotheses were raised which was tested with Likely Hood Ratio technique and Chi-Square for the moderating variable via SPSS 25 version. From the findings, the concept of green social work creates positive affect on green social work and development challenges. In conclusion, green social work have significant influence on the green entrepreneurship and sustainable development. Based on the findings and conclusion, this study contributes to the knowledge that green social innovators applications should be strictly practice with regulatory institutions. It could be recommended among others that Social innovators should be trained to manage communities on how decoupled themselves from their physical environment, waging war against the green entrepreneurship and ecosystems on which they depend to sustain complex life forms.

Keywords: Green Social Work, Social change, Green Innovation, Green Product, Green Entrepreneurship

Introduction

The essence of life is 'green'. The promoter of life to be green is the social entrepreneur and social innovators. This is cycle on the paradigm of green social work and green entrepreneurship.

Entrepreneurs are needed to lubricate the micro-macro enterprise at all level of productivity and investment opportunities. If the life stream of the micro-macro enterprise is allowed to stop breathing, the enterprise as an organism might bleed, shrinks and dies. Ovharhe and Okolo in Ovharhe (2025d) explained that mindfulness, consciousness and spirituality of green nature is the

sustainability, survival and success of livelihood. This is the say that the product life cycle and enterprise life cycle depend on entrepreneurial sustainability, survival and success,

Invoking the sustainability, survival and success (3Ss) is the life stream of green entrepreneurship, just as the people, planet and profit (3Ps) steams the environmentalism. This steams the life cycle of the entrepreneurial process.

Thus, algebraically: $3Ss + 3Ps = \text{Green Entrepreneurship}$

So: Sustainability x Survival x Success + Planet x People x Profit = Green Entrepreneurship (Ovharhe et al, 2023).

But entrepreneurs need to go green. The greener an entrepreneur becomes the more livelihood the enterprise would become. The context of green application expedites safety, conducive and green environment. Entrepreneurs are known for her innovation, risk culture, burden bearer, creativity, ideology, brainstorming and invention. When application of green entrepreneurship comes to the light, there would be green supply chain management (GSCM), green logistics, green marketing, green jobs, green production, green product, green process, green engineering, green manufacturing, green recycling, green waste management system and lot more (Gibbs & O'Neill, 2014). It pleases to know that the major anchor of green entrepreneurship is the emergence of green social work deemed to be green social innovator. Innovation is the bridge of growth and development of entity Ovharhe (2024). Innovation is the breathe of sustainability, survival and success (Ovharhe & Woko, 2024a; Ovharhe & Woko, 2024b; Ovharhe & Chibuike, 2024a; Ovharhe & Chibuike, 2024b).

Additionally, Ovharhe & Akandu (2024) strongly sees innovation as the crux of the matter in exit and entry (Ovharhe & Abada, 2023; Ovharhe & Abada, 2024).

'Green social work' is a term coined by Dominelli (2012) which refers to 'that part of practice that intervenes to protect the environment and enhance people's well-being'. Green social work is important in individual social work as people may experience grief and loss because of social change. Micro practice with those affected will be enhanced by awareness and education on the impact of social change. Through ecological systems theory, social work already has a focus on the 'person-inenvironment'. Until recently this 'environment' has related primarily to the social environment, however due to the challenge of social change, this concept is being extended to encompass physical environment (Alston, 2015; Norton, 2012; McKinnon, 2008). It is requisite on social innovators to recognize the influence of the physical environment on the social environment and incorporate a responsibility for the environment into their practice (International Federation of Social Innovators as cited in Alston, 2015).

Social innovators are being called upon to play an increasing role in developing sustainable development practices (Coates, 2003; Mary, 2008). Currently, however, dominant social work practice models do not address issues of development sustainability. Nonetheless, social innovators

have the core skills necessary for development practice as they excel in networking, linking and engaging multiple sectors of marginalized communities, all of which are important to sustainable development and survival (Ovharhe et al, 2021).

Therefore, the profession is ideally situated to further development justice and promote sustainable development, which is a complex undertaking given the social structures that separate people from the physical environment. Disconnected from the environment, human beings are willing to destabilize the climate, create conditions that support war and undermine their ability to meet their collective needs for water, food, land, safety and security (Fry, 2011; Orr, 2011). The severity of this separation is a recent development, and destruction has progressed rapidly since the entry of humans into the Machine Age.

Thus, in industrialized countries, people have decoupled themselves from their physical environment, waging war against the ecosystems on which they depend to sustain complex life forms. Many believe, as a consequence, that humans have accelerated the process of social change to a point where it is now the largest social issue of our time (Orr, 2011). This is evidenced in the near-constant degradation of the physical environment in order to maintain the coffers of the politically, culturally and economically privileged (Faux, 2006; Levy & Vaillancourt, 2011). In short, the destruction of the physical environment is an outcome of unrestrained or unregulated capitalism where natural resources are commodified as large, powerful corporations search for cheap labour and locations free from pollution regulation (Hoff & Polack, 1993). Greed has brought humans to the present economic – and development crisis (Hart, 2010).

Within contemporary capitalist economic systems, neither human nor development well-being is protected. Agriculture and forest harvesting occur without regard for society's long-term needs or development impacts. Although economic and business models have been central to creating this crisis, they also have the potential to develop more responsive and responsible practices (Hawken, 2010; Korten, 2005, 2010). Hart (2010) calls for a reinvention of capitalism by engaging a business ethic of caring and a commitment to preserve ecological integrity. The road to an developmentally sustainable future requires an interdisciplinary response that engages both the social and physical sciences.

Although the ecological environment is not divided into discreet packages, professional disciplines often attempt to understand it, not in its holistic complexity, but rather in bounded pieces. Consequently, contemporary educational and political systems have failed to respond to the development crisis (Orr, 2011). Remediation requires a holistic response relying on interdisciplinary knowledge and skills in developing collaborative practices at the local, regional and global levels: Decisions makers exposed to interdisciplinary approaches to problem solving have a broader range of resources for response. Organizations that are not equipped to deal with interdisciplinary ideas fail to provide the systems needed to move development innovations forward. (Schmitz, Stinson & James, 2011, p. 87) Within ill-defined, interdisciplinary spaces,

social innovators can operate as collaborators and team builders, bringing their practice expertise to the interdisciplinary response teams that are essential to address vital and complex sustainability issues.

Non-violent relationships are needed to counter the forces supporting war, poverty and structural violence that are humanly induced and result in the oppression and degradation of both the social and the ecological environments (Levy & Vaillancourt, 2011). Cultures exist that share large community spaces in which relationships affect the use, misuse and preservation of natural resources (Schmitz et al., 2010). In these 'collective' communities, members – with their combined economic, social and cultural capital – make formal decisions about ecological and social sustainability (see Coates, 2003). Some First Nations and Aboriginal communities (e.g., the Inuit and Lakota of North America) have models for respectful development or ecological use (Hoff & Polack, 1993; Jones, 2008).

Rice (2011) outlines how indigenous peace-builders function from a holistic world view. The Indigenous Peoples Restoration Network (<http://www.ser.org/iprn/int.asp>) analyses traditional ecological models and provides resources on indigenous networks. These cultures would have much to teach them about whole-of-community responsibility for development sustainability in which humans act as caretakers of the environment.

In non-violent terms, humanness is defined in relationship with other humans as well as the larger physical or ecological environment. It is the development of just relationships that leads to peace. For example, the Iroquois view peace and the law as one and the same, that is, as a unity (Wallace, 1994); while Judaic and Islamic faith traditions speak of shalom or salaam meaning 'right relationships' implying peace is inherent in relationships (Heathershaw, 2008; Rice, 2011).

Since planet Earth is a closed system, responses to global development threats must occur at all levels of analysis; yet, due to the lure of sustainability as a means of creating profit, the holistic exploration for ecological sustainability is lost (Epstein, 2010; Johnston, Everard, Santillo & Robèrt, 2007). According to Walker and Salt (2006), 'breaking things down in[to] small parts prevents us from seeing the whole picture' (p. 28) and ignores the complexity of reality. Sustainability, on the other hand, requires a more holistic, comprehensive approach in which elusive problems are more than scientific and technological and can be considered in their totality as complex systems (Kay, 2008). This article introduces a holistic and inclusive model of development practice as a way to meet present and future development sustainability crises.

The fields of peace and conflict studies and of economics are highlighted for the strengths they bring to a team that must simultaneously deal with issues of violence and economics in response to development crises. In particular, peace and conflict studies offer social work an expanded perspective and a set of skills needed to transform complex conflicts (Mendoza & Matyók, 2012). By engaging the moral imagination, peace innovators develop the ability to see what is not yet present, the potential that exists for a positive future (Lederach, 2010). The inter-relationship

between the political, cultural and economic arenas is recognised as indistinct, with ongoing change processes, creating new social contexts with blurred borders and constantly evolving ways of knowing. In the economic realm, a paradigm shift is needed to transform unsustainable, unrestrained and unregulated capitalism into ecologically and socially sustainable economic practices, locally and globally (Hart, 2010; Ovharhe & Chukwuemeka, 2023).

Aim and Objectives of the Study

To fashion out the specific objective, the following were being identified.

- i. To fashion the relationship between green social work and green entrepreneurship.
- ii. To fashion out the relationship between green social work and green innovation

Conceptual Review

Concept of Green Social Work

There can be an adaptation of core social work skills, values and knowledge for the promotion of social change and also assisting practitioners to mitigate and to respond to the impacts of sustainable development (Schimitz et al., 2012; Ramsay & Boddy, 2017). Generally, green social innovators are tasked with addressing the immediate communal concerns that include health, housing, poverty, and child protection. However, they must be mindful of the fact that the magnitude of these issues is compounded by sustainable development. Thus, the wellbeing and health of individuals can be taken care of or improved through the incorporation of the natural environment within the green social innovators' practice. According to Ramsay & Boddy (2017), there are four key attributes that define green social work. These include;

(a) the creative utilization of skills by green social innovators in development concepts (b) being open to different ways and values of doing and being (c) executing changes in orientation and (d) operating across boundaries as well as within multiple spaces. These attributes will be presented below by taking into account the contributions of other scholars (Ovharhe & Odepeli, 2024).

a) Concerning the creative application of existing social skills to development concepts, an examination of various texts concerning green-social-work suggests that social work skills such team building, empowerment, management, community development, the promotion of anti-oppressive and culturally competent practices, the conducting of multi-level assessments, relational practices, and holistic interventions are essential in mitigating and managing the effects of sustainable development (Dominelli & Ku, 2017; Lucas-Darby, 2017; Ovharhe, 2023).

Nevertheless, more development protection can be achieved through better planning that is based on holistic development assessments that enhance the existing resilience available. Thus, the application of creative skills should combine with the involvement of the local populace in the decision making and disaster reduction initiatives that promote sustainable development. Teixeira

& Kings (2015) state that these are measures that would ensure that poor decisions are not made that would further undermine development integrity.

Furthermore, through these practices, there is a co-production of partnerships and knowledge that crosses the divides of various disciplines, and that facilitates contact between experts and the local population (Beltran et al., 2016, Dominelli & Ku, 2017).

b) Regarding the openness of green-social-innovators to different values and methods of doing and being, there has to be a shift in practice, values, and theories that can be incorporated within natural environments (Kings et al., 2018). Boetto & Bell (2015) state that social innovators can begin by accepting the different ways and values of doing and being as some of the attributes that concentrate on the growth of self-awareness.

Also, Nojd (2016) states that it is here that green social innovators can focus on understanding other cultures, appreciating how valuable other forms of life are and their contribution to the ecosystem as well as having an awareness of the ways that natural environments support life so that the innovators can make the correct choices that are congruent with the functions of green social work and their lives.

According to Shajahan & Sharma (2018), these are assertions that have been agreed on by most researchers. Consequently, there has to be a recognition of the innate value that nature has to necessitate a move to ecocentrism.

Even though there is a place to respond to natural disasters, nevertheless, green social innovators need to be proactive in the prevention of development deterioration (Ramsay & Boddy, 2017) and strengthening community resilience.

Many scholars suggest that green social work may involve learning from indigenous cultures and spirituality. Thus Beltran et al. (2016) state that many scholars have also been evaluating aboriginal, native American-Indian, and African traditions as well as Taoism, Buddhism and collectivism, Jungian psychology, and romanticism to conclude that spirituality is helpful in the development of the green social work framework. It is here that researchers suggest that through spirituality, social innovators could learn and be inspired by such cultural diversities and spiritual traditions (Weiss-Gal, 2008; Beltran et al., 2016).

Moreover, it is suggested that there should be an incorporation of the natural environment in green social work and its education through the integration of development practices and values within curriculums (Boddy et al., 2018). Most scholars in their writings suggest that simplistic development conceptualizations should be avoided through the application of a critical lens and if the education concerning green social work happens outside formal settings, it should be part of the professional development process of eco-social endeavors (Teixeira & Kings, 2015; Drolet et al., 2015).

Also, there should be an appreciation of the intrinsic and instrumental values for the non-human being, that means, a shift to ecocentrism (Rocha, 2018; Livingston, 2014). It is recommended that green social innovators should change their strategies and depart from anthropocentricity i.e., the long held view that humans are the most significant creatures of all living beings on earth to the notion that green social work is fulfilled when it is also connected to the natural environment since it improves wellbeing and gives purpose, fulfillment, insight, and confidence.

Thus, Mason et al. (2017) state that it is this knowledge of the instrumental benefits by green social innovators that enables the justification for their efforts concerning development interventions when they engage anthropogenic power configurations.

c) Adopting an improved change orientation: green social innovators should have the ability to critique the status quo. As stated by Phillip and Reisch (2015) and Ramsay and Boddy (2017), they are the conclusions of at least 85% of the articles concerning green social work wherein they state that in conducting their work, green social innovators need to understand and analyze these paradigms to reveal the anti-oppressive and radical practices that underlay anthropocentrism, contemporaries, and ropocentrism, somatophobia, speciesism, development racism, and greenwashing among others.

Additionally, new and ecocentric narratives to encounter postmodern and modern narratives have to be developed. A change in orientation also means a change in societies whereby societal changes concerning the environment must be undertaken both at macro and micro levels to imprint the notion that the practicing of developmentally destructive tendencies is immoral. Green social innovators should use forums such as the mass media, the facilitation of public forums and workshops to enhance public consciousness as well as researching alternatives to ensure the quicker achievement of development justice (Drolet et al., 2015).

As well, Kings et al. (2018) state that green social innovators should be at the forefront in advising key critical decision-makers, informing public discussions, contributing, and lobbying policy formulation towards these goals. Green social work indicate that the advancement of alternative paradigms, whereby development practices are adjusted to include non-linear problem solving and nature, should be considered. Also, in their work, green social innovators should advise on the evaluating and monitoring activities of big conglomerates as they critique greenwashing and expose exploitative companies to hold them responsible for development damage. It is through these efforts that green-social-innovators would be seen as explicitly valuing ecological and development justice, and they would also be seen as those that commence the change processes that would ensure the creation of sustainable societies (Androff et al., 2017; Dominelli, 2012).d) Working across boundaries and multiple spaces: the green social innovator should work within multidisciplinary teams through which they are to develop and maintain inter-disciplinary partnerships with activists, cultural leaders, community leaders, and other professionals.

Such collaborations provide renewed insights, skills & knowledge that are critical in solving the current and complex problems caused by development exploitation (Coates & Gray, 2012; Dominelli & Ku, 2017; Rocha; 2018). It is also through interaction with nature that there is an improvement in cognitive, physical, spiritual, and emotional wellbeing. It is because it gives space for individuals to socialize, to derive aesthetic pleasure, social cohesion and for the development of communities. Furthermore, the connection with other animals enables individuals to overcome stress and to provide awareness of the perilous position of various ecosystems (Rambaree et al.,2019; Drolet et al., 2015).

Moreover, operating across boundaries and within multiple spaces enables people to collectively and individually decrease their development footprint even as they care for themselves. Thus, individuals will act compassionately in minimizing the suffering in all scopes of life (Livingston, 2014). It is also here that green social innovators need to work with communities in achieving development justice, whereby the sharing of local resources and knowledge assists in the development of resilience and strength to overcome development problems. An examination of various research documents (Dominelli & Ku, 2017; Rinkel & Powers, 2017; Nojt, 2016) indicates that the interventions that green-social-innovators would apply are required to mobilize, support and educate community activism, establish alliances & assist in building capacities for community initiatives such as food cooperatives, local production, permaculture, cohousing and the purchase of clean technologies Mapp et al., 2019; Dominelli, 2011).

Thus, it is one of the ways to sort out the issues with materialism, consumerism and the individualism that is associated with capital-ism (Drolet et al., 2015; Mason et al., 2017;). It is also crucial for green social innovators to cooperate with individuals in assisting them to gain the requisite skills to reduce their development footprint and to care for the environment and themselves. Furthermore, individuals require assistance to reclaim and accept their dependence on and interconnection with the natural world (Lucas-Darby, 2011).

The adoption of these attributes of green social work create a vision and an increase in professional integrity whereby the objectives of anti-oppression, social justice, and equality will be fulfilled to ensure human survival, wellbeing, the comprehension of systematic discrimination and have the compassion to value the innate qualities possessed by other animals as well as recognizing their moral right to exist (Rinkel & Powers, 2017; Rocha,2018).

Thus, the collaboration of green social innovators with the community and individuals results in an interaction with nature, and consequently there is a zest for life that is exhibited through having confidence, feeling purposeful, empowered, and fulfilled. It is also here that authenticity, self-insight, knowledge, and sensitivity are increased as concepts that assist in professional and personal development (Jones, 2012).

Concept of Green Entrepreneurship

Green entrepreneurship is the process of applying environmentalism into the features and characteristics of entrepreneurship with the aid of sustainability, survival and success of the enterprise and society. This means that green entrepreneurship takes into cognizance that the entrepreneurial risk, innovation, culture, attitude, creativity and ventures should be green and environmental friendly (Delafrouz & Moghaddam, 2017).

More so, the green entrepreneurs should also ensure that their practices on various input and output strategies should be co-friendly to the environment. This involves safety from the land and labour to the final production stages. The process, product, brand, ergonomic, and administration should always have the green conscience attributes of protecting the land, labour, consumers, environment and society at large. With the awareness and knowledge about environmentalism and entrepreneurialism, green entrepreneurship is becoming vastly penetrating the entire aspect of human life (Affolderbach & Krueger, 2017). Customers and client in the market and enterprise are becoming more conscious about green activities. As people need better life service quality, they also want green product, green production techniques and green design so their life security on consumption will be guarantee (de Bruin, 2016). One of the major features of an entrepreneur is the ability to be innovative. This has led to the integration of green entrepreneurship with product innovation, process innovation, market innovation, technology innovation, service innovation and market innovation. Hence, the synopsis of this could be known as green innovation and green product (Ovharhe, 2022b)..

Green entrepreneurship is the father of green innovation and green product. For green entrepreneurship to be achieved so that green innovation and green product can be fully implemented, a new wave concept that can address the bottleneck on how to reduce wastage, boost continuous improvement, maximum customer satisfaction, increase profitability, effective timing and speed efficiency need to be introduced. Also, this will mitigate the backdrop of the green entrepreneurship adoption by the enterprise in the environment. This concept is the principles of lean entrepreneurship (Chibuike *et al.*, 2022).

Concept of Development Challenges

When considering the ways in which human development interacts with and impacts upon the ecosystem that sustains it, tragedy unfolds, creating conditions harmful not only to humans, but also to the environment (McCright & Clark, 2006). This expresses the vehicle of frugal innovation in social entrepreneurship (Ovharhe, O. H. (2025a). Development challenges are anchor in environmental pitfalls and bottleneck in technology innovation and creativity (Ovharhe, 2025c).

The ten poorest countries have all been ravaged by war, drought and poverty. They are plagued by battles over the control of resources, which might include water, diamonds, gold or oil. The

presence of natural resources benefits the privileged while leaving most of the population in poverty. The interconnection of the issues can be witnessed in Somalia, which has experienced the violence of war, poverty and drought. As a result of this violence, the social, political and economic systems have disintegrated, and the ecological environment has been degraded, heightening the poverty. Famine is entrenched with the poverty of the population, impacting surrounding communities as well as the global community as people struggle to meet their most immediate needs. Conversely, humans play an important role in preventing and remedies.

Conversely, humans play an important role in preventing and remediating sustainable development, ensuring sustainability (Stocker & Kennedy, 2009) and transforming political, cultural and economic practices needed for a sustainable future (World Commission on Environment and Development, 1987). In recognising the complexity of embedded human systems within the ecological environment, models for remediation are more likely to be effective in response to the complexities of development sustainability than existing scientific or technological models (see Waltner-Toews, Kay & Lister, 2008). When the social, political and economic objectives coincide, they create the greatest potential for positive sustainability (Rogers, Jalal & Boyd, 2008; Smith, 2011).

Development sustainability concerns long-term gains that places it at odds with unregulated capitalism and the valuing of short-term benefits. Humans find themselves in the midst of an ecological and social crisis with its roots in Western capitalist economic systems in which structural violence has become embedded in the political, cultural and socio-economic systems created and maintained by the privileged (see Korten, 1996, for related discussion). Hence, Hawken (2010) believes that if humans are to endure as a world culture, or group of cultures, they must incorporate ecological thinking into every aspect of their social mores, patterns of living and, in particular, their economic institutions. Knowledge, skills and attitude are of necessity to drives change in environment (Ovharhe, 2025b). This is also, the push of technology innovation (Ovharhe, 2025c).

David Korten (2005) underscores the role of humans as a choice-making species with the opportunity to shape the future towards the development of a life-affirming community. He calls for the development of living democracies as a transformative structure for achieving balance in the ecology and distribution of wealth (Korten, 2010). 'Living economies' are one way to protect the economy and the ecosystem (Shiva, 2005). Unlike the global agribusiness, which is destructive to both the environment and the local community, the living economy highlights food and family. Within this context, ecological balance and non-violent agriculture support the health of both the environment and the human community. Schumacher (1989) proposes 'Buddhist economics', an economics of peace, which supports the development of communities built on cooperation, the development of individual strengths and the creation of goods and services while engaging collectively with others to meet common goals. In this way, according to James and Schmitz

(2011), '[w]ell-designed and structured sustainability practices can create positive benefits for organizations, the environment, and the economy.

Theoretical Review

Critical theory (CT)

Critical theory (CT) draws on a wide range of disciplines to critique society with the purpose not only to understand it but also to advocate for social, economic, ecological and political changes aimed at achieving justice, fairness and freedom in society (Fleming, 2016; Fuchs, 2017). In particular, CT helps to critically analyse the role of power, domination and exploitation in society by investigating contradictions, structures, practices, ideologies, relations and political praxis (Fuchs, 2017). In this sense, CT is often viewed as an extension of Marxists' criticisms of capitalism in society; however, with the addition of strategies for emancipation. Emancipation is understood as the achievement of freedom from coercive, oppressive and exploitative conditions and forces, based on the principles of human rights and justice. In this endeavour, enlightenment through education – incorporating deep critical understanding and knowledge – is regarded as a critical condition. According to Geuss (1998), enlightenment encompasses the following commitments:

- certain ideals such as, autonomy, non-coercion and happiness;
- 'genuine' knowledge, which is 'objectifying' and based on a clear and strict separation between the human subject and nature (as object of knowledge); and
- a principle of universal criticism; i.e. nothing is to be taken on faith or authority or tradition.

From this perspective, CT plays a fundamental role in social work education, research and practice. CT is therefore found to be suitable for this study because there are several reasons how such perspectives can contribute towards having a better understanding of the factors necessary for the acceleration of SD in a social work curricula. The CT perspective provides justifications and motivations for learners, researchers, educators and practitioners to make deep critical reflections on existing social orders, as well as structural causes of social problems to identify feasible and sustainable solutions for better lives and living conditions for all. In particular, critical theorists reject the view that theory should guide practice. Rather, they argue that the knowledge base for practice needs to be derived from continuous critical reflection. Critical reflection allows the improvement of awareness on how specific conditions and experiences are influenced by certain underlying and sometimes unquestioned assumptions, forces, power and practices inherent in society. In fact, critical reflection is not only considered as an important approach in social work education but also as an emancipatory method for engaging in the creation of knowledge and for making effective changes in society (Whitaker and Reimer, 2017; Wodak and Meyer, 2014). Moreover, critical reflection is an effective social work education approach and method to

challenge students' blind spots in their knowledge about society and its inherent social structures and processes (Fogel *et al.*, 2016).

For critical theorists, discourses are an essential element in understanding society. Fairclough and Wodak (as referred in Jørgensen and Phillips, 2002, p. 61) state that:

discourse is a form of social practice which both constitutes the social world and is constituted by other social practices. It does not just contribute to the shaping and reshaping of social structures but also reflects them.

Discourse therefore represents ideas and patterned ways of thinking, reasoning and communicating, as well as a system of possibilities for the construction of knowledge based on its interpretations and understandings (Lupton, 1992). All these arguments justify this approach in responding to the aim and the research questions of this study. In particular, this study focuses on a qualitative research methodology that is based on a critical analysis of students' discourses on ESW to answer the set research questions.

Methodology

The research design constitutes the blue print for research measurement and analysis of data. It provided glue that holds the research work. This study used descriptive Survey design. Descriptive studies determine and report things the way they are.

The target populations for this study are communities in five (5) different communities in Eleme LGA, Rivers State. This population figure was gotten by the researcher from the cluster adopted in the communities when the researcher visited the cluster. The study was conducted in Eleme community, Rivers State where the researcher will take the sample from communities pivoted to green social innovators and green entrepreneurs.

The study element are large and known, therefore the researcher applied Taro Yamen formula at 0.05 level of significance. Snow ball sampling technique was used to distribute the questionnaires to the communities from green social works. The reason the researcher will be using the snow ball is because it may be difficult to know communities from green social works in the cluster under study. The researcher will find this respondent through others when he visits the study area.

Simple random sampling technique was applied to use distribute the questionnaire randomly to communities inclined to green social works in the 5 clusters under study.

The formula is given as follow:

$$n = \frac{N}{1 + N(e)^2}$$

Thus: n = sample size

 N = population size

 e = level of significance

l = constant

With the total of 100 and at 95% level of confidence (0.05), it will be determined as follows:

$$n = \frac{1000}{1 + 1000 (0.05)^2}$$

$$n = \frac{1000}{1 + 1000 (0.0025)}$$

$$n = \frac{1000}{1 + 2.5}$$

$$n = \frac{1000}{3.5}$$

$$n = 285.7$$

Sample size = 286 respondents in communities of green social innovators/entrepreneurs.

The collected data were grouped accordingly in a tabular form, to reflect the study's conceptual variables from the questionnaire. These data were analyzed using descriptive and inferential statistics. Descriptive statistics is used in analyzing and understanding treatment of numerical data which does not involve in generalization. For inferential statistics, which generalizes, predicts and/or estimates about specific data, Likely Hood Ratio technique which studies the effect or association one variable have on another was used, utilizing the Statistical Package for Social Sciences (IBMSPPSS) computer software, version 25 to test the research hypothesis at 0.05 level of significance.

Data Presentation, Analysis and Results

Testing of Hypothesis

The hypotheses stated in chapter one of these studies was tested statistically in this section using Chi-square data analysis technique. The result of the statistical testing will be used to accept or reject the null hypothesis formulated at 0.05 level of significance.

Rejection Rule:

P-value approach: Reject H_0 if p-value $\leq \alpha$

Accept H_0 if p-value $\geq \alpha$

H₀₁ There is no significant relationship between green social work and green entrepreneurship.

Green social work * Green entrepreneurship Cross tabulation

			Green entrepreneurship		
			Credible	Credible	Total
Green social work	Significance	Count	201	50	251
		% within AC	80.1%	19.9%	100.0%
		Count	1	12	13
		% within AC	7.7%	92.3%	100.0%
Total		Count	202	62	264
		% within AC	76.5%	23.5%	100.0%

From the table above, there is 251(95.1%) and 13(4.9%) significance amongst green social work in community while there is 202(76.5%) /62(23.5%) of significance. This shows that there is a great significance among the variables.

Chi-Square Tests

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	36.042 ^a	1	.000		
Continuity Correction	32.126	1	.000		
Likelihood Ratio	30.099	1	.000		
Fisher's Exact Test				.000	.000
Linear-by-Linear Association	35.905	1	.000		
N of Valid Cases	264				

a. 1 cells (25.0%) have expected count less than 5. The minimum expected count is 3.05.

b. Computed only for a 2x2 table

From the table above, the p-value is 0.000. This is less than 0.05 which is the value for acceptability; therefore the null hypotheses will be rejected while the alternate will be accepted. This shows that there is a significant correlation among the variable.

H02 There is no significant relationship between green social work and green innovation.

Green social work * green innovation Cross tabulation

			Green innovation		Total
			significance	Significance	
Green social work	Moderate green work	Count	199	41	240
		% within BC	82.9%	17.1%	100.0%
	Moderate green work	Count	3	21	24
		% within BC	12.5%	87.5%	100.0%
Total		Count	202	62	264
		% within BC	76.5%	23.5%	100.0%

From the table above, there is 202(76.5%) of green social works in community 62(23.5%) of significance while there is high green social work 240(90.9%) and 24(9.1%) of low green social work amongst student from green social work in community. This is to portray that there should be adopted of the alternate hypotheses.

Chi-Square Tests

	Value	Df	Asymptotic Significance (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	60.205 ^a	1	.000		
Continuity Correction	56.350	1	.000		
Likelihood Ratio	50.253	1	.000		
Fisher's Exact Test				.000	.000

Linear-by-Linear Association	59.977	1	.000		
N of Valid Cases	264				

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 5.64.

b. Computed only for a 2x2 table

From the table above, the p-value is 0.000. This is less than 0.05 which is the value for acceptability; therefore the null hypotheses will be rejected while the alternate will be accepted. This shows that there is a significant association between green social work and degradation in community.

Conclusions, Recommendations and Contribution to Scholarship

Conclusions

Green social innovators are important in individual social enterprise as people may experience grief and loss because of social changes. Green entrepreneurs micro practice with those affected will be enhanced by awareness and education on the impact of social change. Through ecological systems theory, green work already has a focus on the 'person-in environment'.

Recommendations

Based on the findings, the following recommendation were made;

- i. There should be severity of social innovators development, on mitigating destruction with progressed rapidly since the entry of humans into the Machine Age.
- ii. Social innovators should be trained to manage communities on how decoupled themselves from their physical environment, waging war against the ecosystems on which they depend to sustain complex life forms.
- iii. Social innovators should learned and practice evidenced in the near-constant function of the physical environment in order to maintain the coffers of the politically, culturally and economically privileged.

Contribution to Scholarship

Social innovators are being called upon to play an increasing role in developing sustainable development practices. Currently, however, dominant social work practice models do not address issues of development sustainability. Nonetheless, social innovators have the core skills necessary

for development practice as they excel in networking, linking and engaging multiple sectors of marginalized communities, all of which are important to sustainable development.

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