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workers seek to challenge inequality and disadvantage, promote social justice and advocate for resources and opportunities for individuals, groups and communities (Burke and Harrison, 2009). In accomplishing these tasks, social workers should work in an anti-oppressive way with individuals, groups, communities and society.

Anti-oppressive practice focuses on the use and abuse of power on and by various systems within society. Individuals, community establishments and societal structures can oppress other individuals, groups and/or communities through overt or covert acts of racism, classism, sexism, ableism or ageism. Oppressive acts can be implemented in ways that limit or block access to resources or opportunities to particular groups of people and is often evidenced by advantages for the powerful in systems such as healthcare, education, policy, finance, media and culture (Clifford, 1995). Oppressive practices disadvantage some in favour of advantaging others and can lead to restraints on an individual, group or community's ability to grow, develop and reach their full potential.

Dominelli defined anti-oppressive practice as:

[A] form of social work practice which addresses social divisions and structural inequalities in the work that is done with 'clients' (users) or workers. Anti-oppressive practice aims to provide more appropriate and sensitive services by responding to people's needs regardless of their social status. Anti-oppressive practice embodies a person-centred philosophy, an egalitarian value system concerned with reducing the deleterious effects of structural inequalities upon people's lives; a methodology focusing on both process and outcome; and a way of structuring relationships between individuals that aims to empower users by reducing the negative effects of hierarchy in their immediate interaction and the work they do together.

(1993, p. 24)

Thus, anti-oppressive practice is empowering in nature as it seeks to provide a working environment that is egalitarian where clients identify their needs and collaborate with social workers to identify clients' strengths and resources to overcome barriers and obstacles within the environments. The end result will be that the clients are empowered and able to combat oppression, access resources and opportunities and meet needs.

Thompson (2006) developed an approach to analysing anti-discriminatory and anti-oppressive practice by building on the works of Dalrymple and Burke (1995). Thompson's approach, referred to as the PCS model, sees anti-discriminatory and anti-oppressive practice as occurring on three levels: personal, cultural and societal. The model is often depicted as a set of three circles each embedded within the other, as illustrated in Figure 1.2. As the figure shows, the personal level (P) involves interpersonal relationships, personal feelings, attitudes and self-conceptions, and interactions between individuals, which would often include social work practice relationships (Payne, 2005). The personal is embedded within the cultural context (C) where the person's culture establishes norms and rules that shape how the individual feels about themselves, others around them and interactions between people and the



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