

**DEVELOPMENT OF PRACTICE GUIDELINES TO ASSIST SOCIAL
WORKERS TO IMPROVE ANTI-OPPRESSIVE PRACTICES AND TO
FACILITATE SOCIAL JUSTICE IN SOUTH AFRICA**

Student: Christival Ebenezer Marais

Student Number: 7704150

Thesis submitted in fulfilment for the requirements of the
University of the Western Cape for the degree of
DOCTOR LITTERARIUM ET PHILOSOPHIAE
(D. Litt. et Phil.) SOCIAL WORK

in the
FACULTY OF COMMUNITY AND HEALTH SCIENCES
at the
UNIVERSITY OF THE WESTERN CAPE



Date: June 2022

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The logo of the University of the Western Cape, featuring a classical building facade with columns and a pediment, with the text 'UNIVERSITY of the WESTERN CAPE' below it.

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Supervisor: Prof. C. J. Schenck

Date: June 2022

ABSTRACT

The researcher conducted a qualitative modified four step intervention research using the Design, and Development model. Human rights and Social Justice are central to the study, which advocates for the advancement of anti-oppressive and anti-discriminatory policies that serve as the professional foundations of Social Work. A review of the literature, however, revealed that little research and literature exists on how Social Workers think about, facilitate, or implement anti-oppressive Social Work practise and Social Justice in South Africa. Despite significant legislative and policy progress in post-apartheid South Africa, Social Workers still face challenges in promoting Social Justice. 'What practise guidelines can help Social Workers improve anti-oppressive Social Work practises and facilitate Social Justice?' is the research question. The research goal is to develop practise guidelines to assist Social Workers in deconstructing their praxis, improving anti-oppressive Social Work practises, and advocating for Social Justice in South Africa. This study employs a qualitative research method with 50 participants (n=50). Key participants provided informed consent from a carefully selected sample of three focus groups, in-depth individual interviews, and Delphi Panellists. Critical thematic analysis and literature control were used to evaluate the data methodically. Among the methods used to improve data analysis quality were triangulation, respondent validation, and evaluation of alternative explanations, as well as a Delphi Panel and Social Workers to develop a consensus on practise standards. A five-point level of agreement Likert scale was used to analyse the responses of the Social Workers and experts. A pilot test was carried out to determine the guidelines' viability. The ethics of research were always upheld.

KEYWORDS

Anti-oppressive Intervention Guidelines

Anti-Oppressive Social Work Practice

Cultural Humility

Critical Thematic Analysis

Critical Theory

Decolonising Social Work Praxis

Equality

Human Rights

Intervention Research

Political Economy of Social Welfare

Social Justice

South Africa

Transformation Social Welfare Policy



ABREVIATIONS

ACRWC	African Charter on the Rights and Welfare of the Child
ADP	Anti-Discriminatory Practice
AOP	Anti-Oppressive Social Work Practice
CCCAOP	Critical Cultural Competencies and Anti- Oppressive Practice
CEDAW	The Convention on the Elimination of all forms of Discrimination Against Women
CRT	Critical Race Theory
CSA	Constitution of the Republic of South Africa
D and D	Design and Development Model
DP	Decolonising Praxis/Practice
DSD	Department of Social Development
ICERD	International Convention on the Elimination of All Forms of Discrimination against Women
IRM	Intervention Research Model
NDP	National Development Plan 2030
NGO	Non-Governmental Organisation
NPO	Non-Profit Organisation
PCR	Process of Critical Reconstruction
PCS	Personal, Cultural and Structural Analysis

SACSSP	South African Council for Social Services Professions
SAN	South African
SAPS	South African Police Services
SJ	Social Justice
SJE	Social Justice Facilitation
SW	Social Worker



PLAGIARISM DECLARATION

I, Christival Ebenezer Marais, declare/confIntervention Research Model that the work presented in the *Development of practice guidelines to assist Social Workers in improving Anti-Oppressive Social Work Practices and in facilitating Social Justice in South Africa.* is my own work, which has not been submitted for any degree or examination in any other university, and all the sources that I have used, or quoted, have been indicated and acknowledged by complete references.

Student: Christival Ebenezer Marais

Date: June 2022

Signature:



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- Professor Rinie Schenck, an exemplary person, researcher, and Social Worker leader, for her counsel, insights, and perspectives;
- The Western Cape and Gauteng Social Development Departments, as well as SAVF from Limpopo Province, all made significant contributions to the project's success.

The opinions expressed in this thesis are entirely mine and do not reflect those of the respective provincial governments and NPO. A special thanks to my colleagues, both locally and internationally, who helped shape the thesis's points of departure through daily critical dialogues and the sharing of experiences in a changing environment.

Similarly, the new frame of reference was inspired by former South African President Dr. Nelson Mandela, recently deceased Archbishop Emeritus Desmond Tutu, a staunch defender and champion of human rights, and all those who were at the forefront of the anti-apartheid struggle. Both Khoi-San leaders, Autshumato and Chief David Stuurman, were among the first political prisoners sent to Robben Island. Chapters 5 could not be completed without the contributions of these and other unsung heroes and sheroes.

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PREFACE

“For us to be free is not merely to cast off one's chains, but to live in a way that respects and enhances the freedom of others.”

NELSON MANDELA

“My humanity is bound up in yours for we can only be human together.”

DESMOND TUTU



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CHAPTER ONE

GENERAL ORIENTATION TO THE STUDY

1.1. Introduction to the study

The research question is, "What practise guidelines can help Social Workers improve anti-oppressive Social Work practises and facilitate Social Justice?" The purpose of the research is to create guidelines for practise that will help Social Workers in South Africa advocate for Social Justice, deconstruct their praxis, and improve anti-oppressive Social Work practises. Historically, the Social Work profession is associated with human rights and Social Justice. Globally, the code of ethics of seventeen Social Work associations and councils include the pursuits of Social Justice, as one of its core values and principles. These associations and councils are the:

- Australian Association of Social Workers (AASW, 2010);
- Botswana National Association of Social Workers (BONASW, 2015);
- Canadian Association of Social Workers (CASW, 2005);
- Council on Social Work Education United States of America CSWE, 2022);
- International Association of Schools of Social Work (IASSW, 2018);
- International Federation of Social Workers (IFSW, 2020);
- National Association for Social Workers United States of America (2017);
- National Association for Social Workers Zimbabwe (NASWZ, 2012);
- Social Workers Association Lesotho (SWAL, 2017);
- Social Workers Association of Zambia (SWAZ, 2020);
- Social Work England, formerly HSCP.;
- South African Council for Social Services Professions (SACSSP, 2006);
- Swaziland National Social Workers' Association (SNSWA, 2014); and
- Tanzania Association of Social Workers, 2012.

"The training to become a Social Worker is arduous, demanding, and complex," writes Smullens (2012, p. 1). Similarly, Norcross (2000, p. 711) claims that therapeutic practice is "grueling and taxing," with common side effects including "moderate melancholy, mild

anxiety, emotional weariness, and damaged relationships.” In literature, this is usually referred to as “burnout,” a phrase used by Freudenberger (1975). Burnout is classified by Smullens (2012, p. 1) into three categories: compassion fatigue, vicarious trauma, and secondary traumatic stress. Compassion fatigue, according to Newell and MacNeil (2010, p. 58), is “the total sensation of emotional and physical exhaustion.” Vicarious trauma (also known as “secondary traumatic stress”) develops as a result of a Social Worker’s interactions with trauma victims (Smullens, 2012, p. 2). Burnout may undermine Social Workers’ ability to help clients as a result of compassion fatigue and vicarious trauma, jeopardising their role as a healing and beneficial force in society (Smullens, 2012, p. 2). To effectively assist Social Justice, Social Workers should embrace “self-care solutions in the emotional, physical, social, intellectual, sexual, and spiritual dimensions of life” (Smullens, 2012, p. 2). Social Workers, according to the researcher, must be *compos mentis*.

1.2. Research problem

Significant progress has been made in South Africa since 1994, thanks to the implementation of transformative and developmental welfare programs according to some authors (Burman and Reynolds, 2008; Dawood, 2017; De Jager, 2013; Leibbrandt and Posswell, 2010; Schenck and Triegaardt, 2018). However, the researcher continues to ask the study question since practicing anti-oppressive Social Work might be hampered by policies in place, and many Social Workers may be unaware of their own prejudices (Thompson, 2011).

It may take time to achieve anti-oppressive and anti-discriminatory Social Work practice, and Social Workers’ practices may need to be rejuvenated (Atewologun and Singh, 2010; Baker et al., 2006; Robinson, 2009; Thompson, 2011, p. 228). Social workers in the field have to decide whether to support oppression or combat it by promoting social justice, equality, and anti-oppressive practises. (Thompson, 2011, p. 9). As a result, Social Work practice that fails to recognise persecution and the detrimental discrimination that comes with it cannot be considered best practice (Thompson, 2011).

Mullaly (1997, p. 109) proposes that, rather than preserving political institutions at the expense of emancipatory practice, critical methodology should be informed by a political perspective that highlights diverse oppressive experiences, critiques existing social and political institutions, and is emancipatory.

In South Africa, there are deep-rooted inequalities, with significant power relationship imbalances including males/females, children/parents, Social Workers/service users, and teachers/students; thus, Freire's (1970) notion of avoiding the banking model of education should be recognised. Working in the human services field, such as Social Work, entails the exercise of power, primarily over people who are relatively helpless (Clifford and Burke, 2009).

Practitioners, students, and managers will be ill-equipped to achieve high-quality standards of practice that are fair, equitable, and geared toward greater equality, as well as an increased range of life changes, unless an understanding of how ideology and discourse serve to maintain existing power relations is developed (Thompson, 2011). The researcher believes that the best challenge for South African Social Workers would be to adapt or alter Social Work practices employing Anti-Oppressive Practice and Anti Discriminatory Practice with indigenous content.

While these two approaches are related, their focus differs. Anti-Discriminatory Practice focuses on reducing harmful discrimination experienced by certain individuals from other individuals, organisations, or institutions, whereas Anti-Oppressive Practice focuses on the broader issues of discrimination in society, as well as how it is perpetuated by social structures and systems (Adams et al., 2009; Banks, 2012; Clifford and Burke, 2009; Cocker and Hafford-Letchfield, 2014; Dalrymple and Burke, 2006; Dominelli, 2003; Rutter and Brown, 2012; Thompson, 2011). Anti-Oppressive Practice is required for best Social Work practice (Dominelli, 2003; Clifford and Burke, 2009).

1.3. Background to the study

Several global, regional, and national perspectives and contributions have attempted to explore and describe the significant challenges that Social Workers face; however, despite

the fact that human rights and Social Justice (SJ) are at the core of Social Work practice, there is surprisingly little research and literature on their application, promotion, or implementation, particularly in developing countries (Finn and Jacobson, 2010). As a result, it is critical that Social Workers, instructors, lecturers, and professors in South Africa design curricula that are based on universal best practices, knowledge, skills, values, and beliefs (Holzer and Callahan, 1998; Mgqwashu, 2016; Tlale and Makhalemele, 2018). Additionally, this cannot be restricted to one country, or one continent, be it Africa, America, Asia, or Europe.

In addition, the researcher feels that a never-ending attempt to decolonise Social Work education and practice is an issue. According to Smith and Nathane (2018, p. 2), failing to recognise decolonisation is an oppressive act. According to these authors (Healey, 2005), decolonisation resonates with critical Social Work education and practice because critical Social Work and decolonisation of Social Work education are vital for the transformation of power relations at all levels of Social Work practice. Praxis is guided by a moral disposition to act honestly and appropriately for the promotion of human well-being and the best life attainable, according to Aristotle.

The Greeks use the term *phronesis*, which means practical wisdom in Greek. According to Rabinoff (2013, p. 216), *phronesis* is an intellectual awareness of ethical particulars that is relevant to ethical action. Decolonisation is the process through which a colonially governed country gains political independence (Mignolo and Walsh, 2018). By pursuing Social Justice and indigenous research to drive Social Work practice, South Africa has yet to achieve full independence. Social Workers' actions can also be derived from their case studies in the methods of Social Work: casework, group work, community work, research. In terms of university curricula, this entails substituting indigenous theorists and African authors for works from Europe or the global North (Mgqwashu, 2016). Mgqwashu (2016) adds that decolonising the curriculum or praxis is far more nuanced than replacing theorists and authors. Decolonisation is not a project over which one racial group could claim sole custodianship, according to Mgqwashu (2016). He argues that most South Africans agree that colonialism and Apartheid robbed the country of ideas, skills, creativity, originality, talent, and knowledge (Mgqwashu, 2016, p. 1). However, decolonisation allows people to hold another perspective, and more specifically, their own perspective.

All these characteristics were lost as a result of legal discrimination and human rights crimes against Black people, the majority of whom might have considerably enhanced the country (Mgqwashu, 2016; Leibowich et al., 2019). Furthermore, Mgqwashu (2016) claims that a decolonised curriculum emphasises African identities and worldviews, but this does not insulate it from criticism. As a result, colleges must continue to promote the study and problematisation of knowledge (KD) conceptualisation as well as the processes involved in its generation.

One method to combat whiteness in Social Work, according to Dei (2000) and Sakamoto (2007), is to recognise and integrate indigenous knowledge as well as other ways of knowing. The competence of North American Social Workers, as well as most of South African experience, is based on Euro-centric, Anglo-centric, Western-centric, white middle-class Social Workers, who were once seen to be the gold standard (Allan, 2006; Razack, 2005). Mgqwashu (2016) argues that a decolonised curriculum and practice is required, in dialogue and contestation with the Greek, Arab, North, and South American, and European cultures.

Human Rights is the promotion of a rights culture, as the broader and deeper [democratic] aim behind the Constitution (RSA, 1996a). The Paris Principles in 1999 illuminated that human rights, mediation, and quality of local governance, are areas that need development, to prevent isolation, or social exclusion, exploitation, hopelessness, and choicelessness (Van der Kooy, 1988). As explicated in Chapters four and five of this thesis, human rights are the moral principles that describe the standard of human behaviour. It is the fundamental rights and freedoms that belong to every person, globally, from birth until death (RSA, 1996a; Republic of South Africa [RSA], Act No. 40 of 2013a). These fundamental rights are based on shared values such as dignity, fairness, equality, respect, and independence.

Human rights mechanisms help Social Workers strengthen Anti-Oppressive Practice and support Social Justice (Human Rights Watch, 2019; Republic of South Africa [RSA], 1996a, Section 152(1) (b)). Human rights mechanisms such as the South African Constitution (RSA, 1996a) and the African Charter on Human and Peoples Rights (AU, 1981) are available to assist citizens' in understanding and protecting their human rights.

However, considerable obstacles must be addressed for citizens' to properly comprehend their rights and the procedures available at the international, regional, and local levels (Funge et al., 2011; Human Rights Watch, 2019). The government in South Africa has promoted broad popular and political support for human rights, particularly since the passage of the Constitution (RSA, 1996a).

Confronting dominant discourses and counter-discourses on societal structures and power relations is also a big task for Social Workers (Dominelli, 2002; Foucault, 1983; Rawls, 1971). Many theories advocate for anti-oppressive ethics and values to be used in the rebuilding, remodelling, and revitalisation of Social Work practice (Clifford and Burke, 2009; Cocker and Hafford-Letchfield, 2014; Freire, 1990; Thompson, 2011).

Another assumption is that Social Workers should practice in an Anti-Oppressive and Anti Discriminatory Practice manner to promote or enable Social Justice (Adams, Dominelli, and Payne, 2009; Banks, 2012; Dominelli, 2002; Fook, 2012; Republic of South Africa [RSA], Government Communication and Information System [GCIS], 2014; Strier and Binyamin, 2014; Thompson, 2009, 2011).

A lack of sufficient resources in the systematic process from assessment to intervention and evaluation, while preserving peoples' social rights and achieving Social Justice, is another difficulty for practitioners (Preston-Shoot and Hojer, 2012; Sossou and Yogtiba, 2016, p. 25; Taylor and Triegaardt, 2018, p. 100;). Social assistance programmes, such as social grants, social insurance, national health care, and primary education, provide social protection, whereas progressive social welfare is a second path that connects social protection and development (Taylor and Triegaardt, 2018). The family, conversely, remains the fundamental unit of society, playing a critical role in the survival, protection, and development of its members (Patel, 2007; Pharoah, 2014). However, as Taylor and Triegaardt (2018, p. 100) point out, social services practitioners face various hurdles.

On the macro, mezzo, and micro levels, Social Workers should be able to recognise, as well as design activities and an action plan to prevent social injustices (Pardeck, 1988). Early in its new democracy, South Africa efficiently addressed the issue of ensuring political fairness by developing a progressive, ground-breaking Constitution that enshrined rights for all of its inhabitants (RSA, 1996a). However, the aspirations of many of the country's poor

and marginalised citizens' for a better life remain unfulfilled. The constitutional provisions are largely lacking in this regard (May, 2010; Von Broemsen and Davis, 2008). According to Human Rights Watch (HRW, 2019), the rule of law and human rights were weak at the time of President Ramaphosa's inauguration in February 2018. Corruption, poverty, high unemployment, and violent crime have made it difficult for South Africans to exercise their rights (HRW, 2019).

When the new welfare policy was implemented in 1997, all parties involved (government, non-profit organisations, trade unions, academics, and practitioners) agreed that changes were needed for rebuilding and development, as well as the formation of a democratic and inclusive society (Patel, 2012). Despite this agreement, welfare organisations typically viewed the effects of large and fundamental reforms in the entire social sector as a profound catastrophe (Lombard, 2008a). This amount of change needs a re-evaluation of an agency's vision and values according to some authors (Mano, 2010, Sijul, 2005). Holbeche (2006), suggest the development of a new strategic alignment with the external environment both of which require significant mobility.

While new organisational norms, procedures, and structures are important, it's equally important to recognise that the human aspect is crucial to success (Holbeche, 2006), Change initiatives sometimes fail “due to people's incapacity to modify their behaviour, abilities, and dedication to new requirements” (Holbeche, 2006, p. 9). The failure of transformation initiatives can teach us a lot about change management, which involves determining the urgency of the need for change, developing coalitions and a common vision, communicating with all stakeholders, enabling people to accomplish change, and removing change barriers (Republic of South Africa [RSA], Department of Social Development [DSD], 2016).

In addition, measurable performance gains and innovation, as well as identifying and rewarding those who contribute to these advancements, are critical. Managers aren't the only ones who need to alter their thinking; frontline people, such as Social Workers, convert policy into practice (Hasenfeld, 2010). Social Workers' own ideas and experiences, commitment, and buy-in to change all influence how they perceive and administer welfare programmes (Hasenfeld, 2010, pp. 148–167). Actual transformation is distinguished from change on paper by these characteristics and processes (Devine, 2010, pp. 114–134).

According to Kotter (1996), large-scale change takes a long time to realise, incorporate improvements, and produce additional change. With fresh initiatives, subjects, and change agents, it's critical to re-energise the process. Furthermore, according to Kotter (1996), successful outcomes necessitate the institutionalisation of new approaches to embed organisational culture differences.

The researcher is unable to make a comparison with other South African studies due to a paucity of national empirical studies on the reform of welfare services to compare to national policy imperatives. In terms of the emphasis on eliminating discriminatory practices, increasing citizens' hip involvement, and improving service inclusivity, there are parallels between the development of the developmental social welfare approach and the history of social welfare in other countries, particularly postcolonial societies (Taylor and Triegaardt, 2018). South Africa's account, on the other hand, is unique in that it depicts the emergence of a social welfare system based on developmental principles (Van Eeden, Ryke, and De Necker, 2000).

In order to achieve social and economic justice, Patel (2005, p. 2) defines developmental social welfare as a "pro-poor strategy promoting the participation of the socially excluded in development activities, a partnership approach to social development, social solidarity, and active social citizenship."

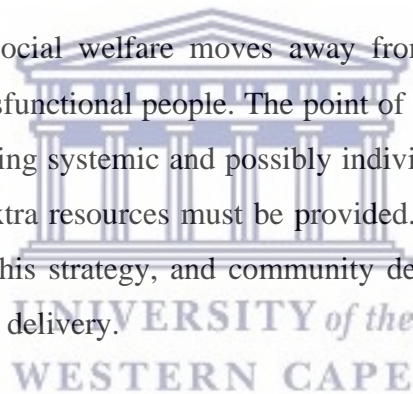


The strategy advocates for resources to be distributed equitably, with the poorest people getting first consideration. The goal is to ensure that all demographic groups have equal access to essential services, as well as those traditionally underserved areas, such as rural areas, are effectively served. Vulnerable populations, such as the elderly, youth, individuals with disabilities, those living with chronic illnesses and HIV/AIDS, and women, all require special attention (Christensen, Marx, and Stevenson, 2006). Second, a fundamental premise is that economic development alone is insufficient to help people escape poverty (Christensen et al., 2006). Significant social investments in human development are essential for poverty reduction, local economic growth, job creation, and urban and rural development. Health care, housing, education, social security, and developmental welfare are among the services covered. To assist South Africa's poorest people the most, it must act in cooperation; as a result, earlier remedial strategies must be challenged (Wilson and Ramphela, 1989).

Third, in keeping with a post-apartheid society's emerging democratic culture, the new method lays a strong emphasis on citizen participation in service development. The delivery of social welfare services should move away from the paternalism of the past. The fourth major aspect of the strategy is a collaborative partnership model that allows for collaboration between multiple levels of government, social sectors (such as health, welfare, and education), and civil society. Through the funding of civil society, the government is expected to play a leadership role (Christensen et al., 2006).

Finally, it is vital to encourage an integrated approach to the delivery of developmental welfare and Social Work services that takes individual, family, and community empowerment and development into account. Family-centered and community-based Social Work are examples of generalist Social Work practice. As a result, rather than relying solely on individual Social Work practice, a multi-method approach will prioritise group and community-based interventions (Taylor and Triegaardt, 2018).

In essence, developmental social welfare moves away from the subjective nature of a rehabilitative approach to dysfunctional people. The point of entry is a community member with certain skills who is facing systemic and possibly individual obstacles. Existing skills must be strengthened, and extra resources must be provided. Capacity building and social networking are captured in this strategy, and community development is one of the core techniques that drives service delivery.



While therapeutic choices like counselling and specialism have a place in this welfare model, the focus is on preventive, promotional, and developmental initiatives that have a greater reach and impact. Building poor people's livelihood capacities, or community rehabilitation programmes for parents of special-needs children, are critical (Patel, Jeanette, and Hochfeld, 2011).

A political economy dual approach is required, suggesting that individuals require social security as well as protection of their social rights (Schenck and Triegaardt, 2018). These authors contend that effective transformation of the political economics of social welfare policy in Africa, as well as the realisation of equity and justice, may be accomplished through practice. They also offer a political economy strategy to transforming social welfare policy, which requires two key parts to address fairness: Social Justice and the

influence of the planned system on people's lives, as well as the citizenry's social well-being (Schenck and Triegaardt, 2018).

The researcher agrees with the dualist political economics of the social welfare policy approach, which addresses inequality and social injustices, as well as poverty, by implementing a dual system of economic and social rights. Democratic development should be synchronised with basic needs development, according to Booysen (1996, 2004) and Weekes (1994). The study of links between individuals and society, as well as between the state and markets, is referred to as political economy (Taylor and Triegaardt, 2018).

Taylor and Triegaardt (2018, p. 9) argue that revolutionary social welfare programs should include six key components:

1. “Recognises the psychosocial effects of colonial and postcolonial patterns of development and institutional forms of violence on people and makes adequate social service provision to mitigate such effects”;
2. “Shifting social welfare interventions away from ‘blaming the victim’ or the ‘exploited’ for their circumstances and focuses on addressing the structures that cause deprivations through macro and micro policy and programme interventions that improve the quality of life of the poorest”;
3. “Focuses on structural conditions that keep people trapped in abject poverty while also addressing vulnerabilities and risks people experience through the life cycle”;
4. “Restores the dignity of individuals and communities through social welfare policy and social service practice that embeds constitutional and human rights and delivers on these”;
5. “Defines the framework for professional social services practices within human rights practice and protocols”; and

6. “Ensures the democratic participation of professionals and social service providers as well as social service users in policymaking processes that aim to address the needs and welfare of people”.

Despite significant progress in terms of housing, electricity, and clean water, many South Africans continue to endure rising socioeconomic inequality and deteriorating living conditions (Leibbrandt and Ranchhod, 2018; Leibbrandt, Woolard, Finn, and Argent, 2010). As a result, the challenge for Social Workers in South Africa, as well as other helping professions, is to forcefully promote equitable chances for service users in their sociological, political, and psychological surroundings (Leibbrandt and Posswell, 2010).

South Africa should have a defined social protection foundation with social welfare by 2030, according to the National Development Plan 2030 (RSA, 2013b). Since a result, social welfare should be an explicit component, as households that fall through the cracks in the safety net and are unable to meet a minimal standard of life should receive support (see also Taylor and Triegaardt, 2018).

The current study's researcher is a Black (“Coloured”) male, as defined by the Group Areas Act (Republic of South Africa [RSA], Act No. 41 of 1950), which was enacted two years after the installation of the Apartheid system, which the researcher abhorred and detested. The Group Areas Act has been repealed; however, it is not completely repealed.

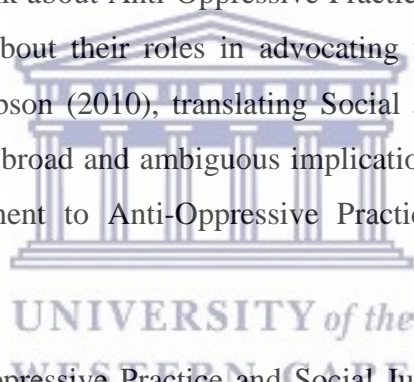
There is now a controversy over whether the disparaging term “coloured” should be abolished. Other Apartheid laws included the Prohibition of Mixed Marriages Act (RSA, Act No. 55 of 1949), the Immorality Amendment Act (RSA, Act No. 21 of 1950), the Prevention of Illegal Squatting Act (RSA, Act No. 52 of 1951), the Reservation of Separate Amenities Act (RSA, Act No. 49 of 1953), and the Bantu Education Act (RSA, Act No. 49 of 1953). (Republic of South Africa [RSA], Act No. 67 of 1952).

The researcher is of Masbieker, Khoisan, and European descent, and was raised in Apartheid South Africa (SA), whose policies were based on theoretical pillars that supported separate development, social injustice, inequality, alienation from human rights,

political, economic, cultural, and social discrimination, and neo-colonialist supremacy (Dugard, 1976; Leibbrandt and Posswell., 2010; Marais, 1991; Midgley and Conley, 2011; RSA, 2013b; Republic of South Africa [RSA], Office of the President, 1994; Republic of South Africa [RSA], Office of the President, 2006).

However, little is known about Social Workers' comprehension of Social Justice and Anti-Oppressive Practice, as well as how or whether Anti-Oppressive Practice has improved at all. Furthermore, the difficulties of social injustice that Social Workers face, as well as how they respond to them, are unpredictable. The South African Council for Social Service Professions' (SACSSP, 2017) aim, and objective is to attain Anti-Oppressive Practice and Social Justice through promoting and enhancing developmental, social welfare. Instead of embracing all oppressive sectors in society, Social Workers may have conceptualised Anti-Oppressive Practice as using an anti-racist strategy (Keating, 2000).

The way Social Workers think about Anti-Oppressive Practice and Social Justice has a big impact on how they think about their roles in advocating for it (Mullaly, 1997, 2001). According to Finn and Jacobson (2010), translating Social Justice into actual practice is difficult due to the concept's broad and ambiguous implications since Social Workers may have a theoretical commitment to Anti-Oppressive Practice yet disagree on practical application concerns.



Several authors link Anti-Oppressive Practice and Social Justice to Social Work practice along multiple lines, including diversity, hegemonic discourses and dominance, oppression, equality, empowerment, feminism, and advocacy, to name a few (Adams et al., 2014; Chambers and Bratini, 2009; Finn and Jacobson, 2010; Thompson, 2011). Promoting Anti-Oppressive Practice could be a collective responsibility rather than just an issue of personal conscience or morality (Banks, 2012; Thompson, 2011). Working toward Anti-Oppressive Practice has a wide range of challenges, with some of the most common being a lack of information and training. It could include a lack of administrative support, a lack of a Social Justice viewpoint, and social change initiatives in practice.

1.4 Motivation for the study

By defining and refining Anti-Oppressive Practice practice guidelines for Social Workers, the current study aimed to contribute to Social Work knowledge and tools. The practice guidelines are meant to help Social Workers enhance their Anti-Oppressive Practice awareness and multi-cultural abilities to become better Anti-Oppressive Practice and Social Justice practitioners. The researcher agrees with Taylor and Triegaardt's (2018) notion of a twin, interconnected path of the political economy approach, which includes social protection and social rights advocacy and encourages multi-professional collaboration with social service practitioners, teams, and provider organisations, to ensure that they offer, and meet best practice standards (Healthcare Quality Improvement Partnership [HQIP], 2015). Frequently, tradition has failed to benefit of the broader public interest; however, the multi-disciplinary approach has recently become important to government agencies, as well as some enlightened professional bodies, who recognise the advantages of systems thinking for complex problem-solving (Barrett et al., 2005).

An inter-professional team is made up of people from many professional disciplines who work together to solve a shared challenge (Giles, 2016). To achieve the intended result, continuous communication, re-examination, and evaluation of individual efforts toward team objectives are essential (Giles, 2016). There are direct parallels between the concepts of inter-professional and inter-disciplinary teams. Inter-professional collaboration is a critical component of optimal Social Work practice (Barrett et al., 2005; Cameron, Lart, Bostock, and Coomber, 2012).

Social Workers must be confident in their communication with other professionals to achieve positive outcomes in their work with service users and carers. Students and Social Workers require assistance in developing inter-professional abilities that complement their core knowledge, communication skills, ethics, and values to collaborate with other professionals and foster collaborative practice. It's critical to recognise that collaboration skills, expertise, and benefits aren't inherent or gained automatically (Giles, 2016).

1.5. Theoretical framework

1.5.1. *Lens of Approach: Freirean Framework*

To determine Social Workers' knowledge of Anti-Oppressive Practice and Social Justice, the researcher employed critical theories and techniques, such as the Freirean approach, to attract a rudimentary comprehension of Anti-Oppressive Practice, Social Justice, and Human Rights in this current thesis (Freire, 1990; Hegar, 2012). Freire, on the other hand, was an educator who had worked with Social Workers throughout his career (Freire, 1990).

According to Moch (1990), Freire's students, co-workers, and acquaintances were Social Workers. He was well recognised for his fierce opposition to banking education, which sees students and people like empty vessels to be filled (Freire, 1974). Individuals are knowledgeable, and they have their own experiences, views, talents, and knowledge, according to Freire (Freire, 1990).

The Freirean approach is described by Wallerstein, Sandez-Merki, and Dow (1997) as a problem-solving technique that includes a continuous way of listening, dialogue, and action that allows all participants to engage in continuous, critical reflection and engagement. Group participants identified the issues in their personal experiences through a structured discussion. Following that, the participants would have a discussion regarding common themes or issues, their causes, and their connections (Wallerstein et al., 1997, p. 41).

Discourse analysis and critical consciousness, which develops from this societal examination of conditions, as well as the individual's role in altering the conditions, provide an essential link to the action phase of the process, according to McLaren and Leonard (1993). As a result, the members of the group discover ways to alter their reality (Sakamoto, 2007; Sakamoto and Pitner, 2005, pp. 435, 436; Shor and Freire, 1987). In this study, the researcher employed focus groups and in-depth individual interviews to successfully redesign Social Workers' realities.

Freire suggested that Social Workers should reflect on their commitment in their practice and emphasised the Social Worker's duty as an educator while speaking at the

Social Work World Conference in Stockholm, Sweden, in 1988. (Moch, 1990). Freire was concerned about how society mapped the relationships among knowledge, language, lifestyle, and power relations in unique ways, hence contexts were important to him (Giroux, 2011). Freire believed that Social Work practice, at all levels (macro, mezzo, and micro), is fundamentally and profoundly academic, and thus pedagogical (Giroux, 2011).

Any pedagogy claiming to be Freirean, according to Hegar (2012), must understand the fundamental concept that contemporary knowledge is contingent on specific historical contexts and political forces (also see Schenck and Triegaardt, 2018, for an African perspective).

On the front lines, Social Workers, according to Freire, are looking for a more detailed comprehension to grasp the subject matter. Furthermore, according to Freire, progressive Social Work discovers and builds the educational and political environment through a continuous endeavour to build coalitions, affiliations, and social movements capable of mobilising real power and advancing substantial social change (Giroux, 2011).

Freire was an outspoken supporter of universal education, which he saw as a concept rooted in class, political struggle, and social reform. The oppressed pedagogy is accessible education, which is quality-based and opposes the notion of culture as transmission or banking education (Freire, 1970). He advocates for a culture that serves ordinary people's interests, as understood by ordinary people.

Freire rejects neutrality, arguing that one of the fundamental roles of educators in critical pedagogy is to establish pathways to a more socially fair world, one that values freedom, reason, and equality (Giroux, 2011; Moch, 1990).

Similarly, Foucauldian thinking uses speech to engage in critical dialogue concerning societal systems, power relations, and problems regarding knowledge generation (Cocker and Hafford-Letchfield, 2014). Understanding dominant discourses aids in the comprehension of power. Freire, on the other hand, specifies that meaningful discourse

analyses necessitate actions through praxis, which equates ongoing operation with reflection (Freire, 1990). It is not enough for individuals to come together in discussion, according to Freire, to gain knowledge of their social reality; they must also act and reflect on the realities that have been established (Freire Institute, 2015; cf. Foucault, Morris, and Patton, 1979). The group, or community, must collaborate in its surroundings, critically reflect on their situation, and transform it by additional activity and critical contemplation.

To change facts, the key process of awareness is required (Pardeck, 1988). As a result, the researcher acknowledges that the Multi-cultural Competence and Anti-Oppressive Intervention Guidelines were created in this study to guarantee that approaches were acceptable and consistent with Social Work values and principles. The research on Anti-Oppressive Practice, Anti Discriminatory Practice, and Social Workers' facilitation of Social Justice, pioneered by famous researchers such as Dominelli, provided valuable insights to the researcher.

Fook, Freire, Mullan, Sakamoto, and Thompson are among the authors. Social Workers have a responsibility to their clients, and they may play a substantial role in decisions and actions that either encourage or reinforce existing inequities (Thompson, 2011, p. xvii). According to Thompson (2011), Social Workers who fail to recognise inequality in their daily practice are perpetuating oppression.

“...Without a commitment to (positive) professionalism, it is unlikely that practice will be of a high enough standard to make a positive change in the lives of people who face prejudice and oppression,” writes Thompson (2011, p. xvii). As experts in psychosocial dynamics, Social Workers must rely more on their own professional judgment than on reports from other professions, such as psychologists' reports (cf. Case Re B-S, 2015, Marais, 2015). Furthermore, when it comes to Social Justice facilitation, Freire believes that traditional Social Work practice needs to be altered and reconsidered, recommending Anti-Oppressive Practice (Moch, 2009).

Thompson (2009, p. 109) believes that “... non-discriminatory and anti-oppressive assessments could be a step toward Anti-Oppressive Practice.” Thompson (2009) also says that all types of discrimination should be challenged, regardless of age, gender,

sexual orientation, class, handicap, culture, or creed. Finally, the researcher considers feminist theory and the reconstruction model process to be significant (Dominelli, 2002; Fook, 2012).

1.6. Key concepts of the study

The fundamental concepts of the study are:

1.6.1. Social Work practice

This research is looking on creating Practice Guidelines to help Social Workers improve their Anti-Oppressive Practice and Social Justice. As a result, the concept of Social Work practice necessitates elucidation. Social Work practice is defined as a practice-based profession and an academic subject that fosters social change and growth, social cohesiveness, as well as people's empowerment and emancipation, according to the global definition (IFSW 2020). The ideals of Social Work, such as human rights, collective responsibility, and tolerance for diversity, are important to Social Work and are supported by Social Work theories, social sciences, humanities, and indigenous knowledge, as “Social Work engages people and structures to address life challenges and enhance well-being” (IFSW, 2020, p. 1).

Cultural sensitivity refers to culturally based empowerment and advocacy, which is an element of Social Workers' job in empowering and advocating for clients using cultural and associated resources (Rothman, 1980). According to the NASW standards and indicators for cultural competence in Social Work practice, “Standard 6. Empowerment and Advocacy: Social Workers shall be aware of the impact of social systems, policies, practices, and programs on multi-cultural client populations, advocating for, with, and on behalf of multi-cultural client populations.” Social Workers should also be involved in the creation and implementation of policies and practices that empower and advocate for underprivileged and oppressed people” (National Association of Social Workers [NASW], 2015, p. 5).

Furthermore, cultural competence refers to the process by which individuals and systems respond to people of all cultures, languages, classes, races, ethnic backgrounds, religions, and other diversity factors in ways that recognize, and value the worth of individuals, families, and communities in a respectful and effective manner (NASW, 2015, p. 13,

Tewolde, 2018). The researcher wants to reimagine how cultural competence is used in achieving anti-oppressive practice. There is a thought that the concept cultural competence should be rethought (Lekas, Pahl, and Lewis, 2020). The researcher concurs with some authors (Intell, 2022) with a stream of thought that cultural humility and competency, when combined with cultural sensitivity, cultural mindfulness, or cultural intelligence can result in anti-oppressive practise. Cultural intelligence enhances interpersonal relationships between clients and the company as well as among the diverse workforce within the organisation. It also helps to improve the company's reputation and image. Finally, it helps to achieve a working style that is considered dynamic in the workplace.

- It enables the organisation to take full advantage of the benefits of cultural diversity.
- It provides access to fresh talent and information that is not localised to one place.
- Employees' cultural intelligence aids in closing knowledge gaps within an organisation. To describe a dynamic, lifelong process that emphasises self-evaluation, personal criticism, and acknowledging one's own biases, the term "cultural humility" was first used in 1998. The researcher wish to reconstruct the sole useage of cultural competency as factor to achieve anti-oppressive practice. He agrees with some authors (Van Dyne, 2011) that cultural sensitivity of cultural humility coupled with cultural competency can anti-oppressive practice achieve. In 1998, the phrase "cultural humility" was coined to describe a dynamic, lifelong process that emphasised self-evaluation, personal criticism, and acknowledging one's own biases. It encourages continued research rather than coming to a conclusion and recognises the mutable nature of intersecting identities. Cultural humility includes acknowledging the complexity of identities, the fact that even similarities can lead to differences, and the reality that a Social Worker will never fully comprehend the constantly changing and dynamic nature of a service user's experiences. As previously stated, many Social Worker groups and councils have code of ethics that involve adopting Social Justice as a concept and value; as a result, they automatically support Anti Discriminatory Practice and OAP. Clifford and Burke (2009, p. 2) also claim that the IFSW's Social Work definition is in line with AO ethics practices. "If a professional's practice is not reflexive, and the worker is unable to assess the impact of power and specific social location for themselves and

others ...” Clifford and Burke (2009, p. 7) write, “then it is not an anti-oppressive approach as we understand it, and the suspicion may be that it is being cited unethically and/or without sufficient understanding.”

Thompson (2011, p. xix) agrees that "the core concept can be expressed in one sentence: excellent practice must be anti-discriminatory practices." According to Clifford and Burke (2009), during reflexive thinking and practice, values and viewpoints, group membership and power, as well as social locale, must all be examined. Through an interactive process, the inequities and diversity of specific social events are addressed (Clifford and Burke, 2009). The researcher agrees that progressive Social Workers keep a critical mindset and examine everything they do (Adams et al., 2009, p. 2; Fook, 2012).

Giving guidance to ethics in practice, from an AO perspective, “implies support for Anti-Oppressive Practice and requires reflexive and critical thinking” (Clifford and Burke, 2009, pp. 5, 38). Values, skills, and knowledge are the three pillars that support Social Work practice (Derezores, 2000). Theories encapsulate distinct values impacted by Social Work abilities (Cocker and Hafford-Letchfield, 2014). “This is a term used to describe theoretical approaches that are critical of traditional models of society, which fail to recognise the significance of perception and meaning,” Thompson (2011, p. 46) adds while discussing his concept of Structuration Theory and Existentialist Freedom.

The interaction of the internal world of subjective experience with the external worlds of nature, social structure, and other people is referred to as this. The key to emphasise is that social reality must be understood in concrete terms, not in abstract terms as either subjective or objective, but rather as a continuous interaction of subjective and objective forces, each influencing the other” (Thompson, 2011, p. 46).

Structuration have much in common with existentialism, a philosophy that aims to understand human existence in terms of freedom and responsibility, as well as the problems and complexities we encounter when we exercise such freedom (in the form of choices and decisions) and take responsibility for the consequences of our actions. (Thompson, 2011, p. 46). “Existentialism, on the other hand, emphasizes the dialectical interaction of human elements (my choices, values, and actions) and larger socio-

political factors (sexism and racism oppression).” (Thompson, p. 45, 2011). Because “knowledge is a product of a given historical and social context,” theory is neither objective nor value-free, and “knowledge is a product of a particular historical and social context,” knowledge is inextricably related to power relations, which “... manifest themselves in terms of:

- Control or influence over allocations of resources;
- Knowledge, expertise and skills (for example, negotiation skills);
- Professional discourse and legitimation;
- Statutory power (the backing of the law and court system); and
- Hierarchical powers by virtue of status position within an organisation.”

(Thompson, 2011, p. 56).

The researcher believes that theoretical commitment to anti-oppressive Social Work practice and Social Justice is a continuous commitment to protecting, improving, and realising the ideals and principles embodied in numerous codes of ethics. With the emergence of the new South African democracy and the acceptance of the Human Rights Declaration as a fundamental pillar, government-society cooperation became an important feature (Banks, 2012; Howes, 2005; RSA, 1996a).

In this framework, the profession of Social Work represents current societal ideals and beliefs, as stated in the preamble and clauses of the South African Constitution (RSA, 1996a). Schenck and Triegaardt (2018), on the other hand, argue that to achieve equality and Social Justice, a dual resolution pathway is required, which includes social protection (via social assistance, payments of benefits, or social grants, the anticipated social insurance, and National Health Care), as well as social rights. In this thesis, however, the researcher focuses primarily on improving South Africans' social rights.

1.6.2. *Social Justice*

Thompson (2011) claims that equality and Social Justice are linked. Social Justice is synonymous with equality, which is fairness. This implies that promoting or assisting equality involves the facilitation of Social Justice. Equality and diversity are among the first Social Justice values.

1.6.3. *Equality equals Social Justice when it comes to fairness.*

According to Thompson (2011, p. 7), equality is both a value and a principle, and “in its literal definition, equality entails sameness.” As a result, equality might be defined as the lack of (unfair) discrimination, or a condition in which people are not treated unfairly simply because they are different in some way.”

Furthermore, equality, according to Thompson (2011), means that everyone should not just be treated equally, but that everyone's needs should also be treated equally. To promote equality, individuals or groups must seek systematic fairness. All citizens' should be able to reap the full benefits of being members of society and contribute completely (ibid). According to the researcher, “at some basic level, all human beings have equal access” is a component that should be supported (Baker et al., 2006, p. 23).

1.6.4. *Oppression*

Prejudice and power are at the root of oppression (Cocker and Hafford-Letchfield, 2014; Dominelli, 2002, 2003, 2005; Foucault, 1983; Thompson, 2011). Persecution is a systematic social phenomenon that involves ideological dominance, institutional control, and the imposition of the oppressor group's ideology, logic system, and culture on the oppressed group, based on social differences (Thompson, 2011, p. xviii). One social group takes advantage of another for its own gain, whether actual or perceived. Freire (1970) elucidates that the oppressed, who have their rights violated, could only liberate themselves if they understood the reality of their oppression. Social Workers, historically and by nature, are oppressive, as they hold power over their clients, and should change the imbalances of power (Dalrymple and Burke, 2006).

1.6.5. Diversity

“It is a ‘common variance’ among and across groups of people,” says one annotation of diversity (Thompson, 2011, p. 3). The diversity approach is more inclusive than traditional equal opportunity, which has a legalistic bent. Equal Opportunities is primarily, if not completely, concerned with discriminatory features that are banned under anti-discrimination legislation (Thompson, 2011, p. 3). To detect a difference, diversity is linked to discrimination and means. Diversity is valued, yet unjust or detrimental discrimination and disparities result in less privileges being enjoyed (ibid). Furthermore, according to Thompson (2011), respecting diversity is a means of promoting equality.

The distinction is not a substitute for justice; nonetheless, it adds a new dimension to the promotion of equality, and inequality necessitates methods. Fook's (2012) critical reconstruction method is an example of such a technique. Fook (2012, p. 106) proposes a four-step process of critical reconstruction (PCR) as a solution for addressing inequality and promoting Anti-Oppressive Practice.

The *first step* is a deconstruction, which entails “searching for a contradiction in many views and interpretations,” which may be omitted or glossed over, and should reveal repeating patterns and themes that might guide significant ways of thinking (Fook, 2012, pp. 106–111). The *second step* in PCR is resistance, which is defined as “it becomes possible to identify the questions for diverse ways of thinking once one has studied the forms of power relations in a given situation” (Fook, 2012, pp. 109–210). The *third step* in PCR is to identify the operation of the dominant discourses in power relations, which is referred to as challenging those.

Step four is reconstruction or change, which involves formulating new conversations and structure. Fook (2012, p. 111) denotes that “Naming existing and hidden discourses allows us to create new ones on this basis. Creating new discourses can involve many different activities. For example, it might include inventing new terms, language or phrase, inventing new conversational, devices, creating new categories, modelling new practices, and creating structures or

processes, cultures or climates which allows us to create new ones on this basis”. *Step five* is the implementing of the new discourses to develop and become accepted.

1.6.6. Practice guidelines

The concept of guidelines, which is the third descriptor in this study, is a road map that directs Social Workers to a problem's solution. A design, a lodestar, a paradigm, or an excellent exemplar are all synonyms for guidelines (Merriam-Webster, 2015). “The underlying structure of something; a set of ideas or facts that offer support for something; a supporting structure; or a structural frame,” according to Practice Guidelines (Merriam-Webster, 2015).

A framework, on the other hand, is neither static nor a blueprint. Researchers and professionals seeking information should fine-tune their responses by questioning their ideals and honing their skills through regular examination (Dalrymple and Burke, 2006, p. 164). A “set of carefully produced and organized knowledge assertions meant to assist practitioners to locate, select, and utilize effectively the interventions that are most effective for a given task” is another way to describe Practice Guidelines (Proctor and Rosen, 2003, p. 108).

As a result, Social Workers' practise experiences, as well as other legislative and policy requirements, such as minimum norms and standards, may be used as the framework's foundation. Payne (2006, p. 56) claims that a theoretical framework is just as important, and that when constructing or promoting professional frameworks, the expert's practical insights are crucial. In a systematic approach, a broad explanation of what happens during practice applies to a wide range of scenarios (ibid).

This framework is made up of certain ideas and patterns of action that give the practice consistency (Payne, 2006, p. 56). For the researcher of this study, guidelines and framework are equivalent, as he believes it is critical to situate Social Work within an adequate theoretical framework. The researcher goes on to say that Anti-Oppressive Practice, Anti Discriminatory Practice, and Social Justice should be promoted as part of a proposed framework's improved practice.

In Social Work, guidelines or framework refers to a certain, structured practice pattern. These practice insights, as well as a Social Work knowledge basis, are founded on ideals such as equality, diversity, and Social Justice. “Intervention guidelines are usually seen as the tail end of legislative frameworks, and are usually informed by international connections, laws, protocols, and action plans,” writes Warria (2014, p. 122). Indeed, guidelines that make recommendations for strategies have been dubbed the “wave of the future” due to their centrality in policy implementation.

Furthermore, due of their relevance in policy implementation processes, Warria (2014) believes that Practice Guidelines, which recommend tactics, are the wave of the future.

1.7. Research question

The following question is addressed in light of the above problem statement: “Which practice guidelines could aid Social Workers in South Africa in improving Anti-Oppressive Practice as a means of promoting Social Justice facilitation?”

1.8. The purpose of the study

The current study's research goal is to: Develop practice recommendations that will aid Social Workers in South Africa in improving Anti-Oppressive Practice and as a result, facilitating Social Justice.

1.9. Research objectives

The objectives of this current study are as follows:

1. To review documents, such as declarations, conventions, and human rights mechanisms, to understand and describe the context and rationale for Anti-Oppressive Practice in Social Work in South Africa;
2. To explore Social Workers’ understanding, conceptualisation, and implementation of AOP, to promote the facilitation of SJ in the South African context;

3. To explore the challenges that Social Workers experience while facilitating Anti- Oppressive Practice;
4. To develop practice guidelines for Social Workers in South Africa to facilitate Anti- Oppressive Practice; and,
5. To evaluate the feasibility of the designed guidelines with Delphi participants, through consensus.

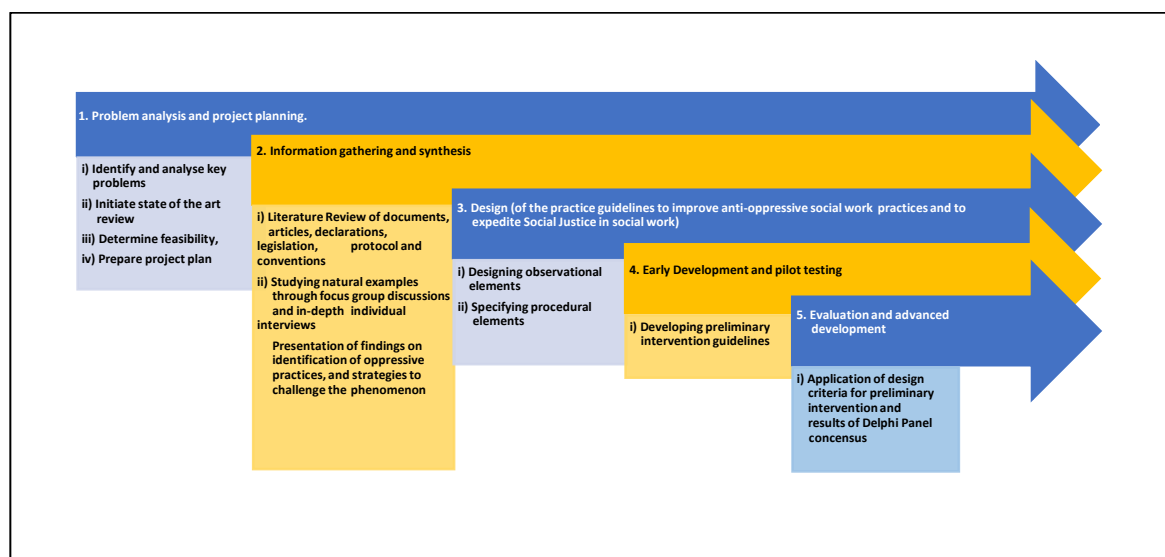
1.10. Research method

1.10.1. Research design

The researcher employed Rothman and Thomas (2009)'s modified Intervention Research Model, notably the facet of Intervention Design and Development (D and D), which focuses on practical realities in the field of Social Work. “The methods of D and D are more akin to the field of engineering than to traditional behavioural science in their goal to produce workable human service technology, rather than generalisable knowledge per se (although it may achieve the latter).” (Rothman and Thomas, p. 12 in Rothman and Thomas, 2009). The Intervention Design and Development aspect has six phases; however, for the purposes of this study, only the first five phases are used

Figure 1.1: Steps of the Research Process

[Amended IR Model of Rothman and Thomas, 2009, pp. 10 -11]



1.10.2. Research setting

The research was carried out in both rural and urban settings in the South African provinces of Western Cape, Gauteng, and Limpopo (Creswell, 2014; De Vos, Strydom, Fouche, and Delpont, 2011; Mouton, 2013, 2008). The researcher had planned six focus group discussions, one in a rural setting and one in an urban setting, in each selected province; however, due to logistical constraints, the researcher had to deviate from the original plan and instead conduct three focus groups (2 in the Western Cape – 1 rural and 1 urban, and 1 in Gauteng – urban), with 19 participants (8, 5, and 6 respectively), as well as include individual, in-depth interviews.

1.11. Value of the study

The most important contribution of this research is the proposed design and creation of Practice Guidelines for Social Workers, which will aid in the improvement of anti-oppressive Social Work practices and support Social Justice in South Africa, utilising an Intervention Research Method. This study, according to the researcher, will offer fresh knowledge to the existing content and criteria for Social Justice facilitation. Practice Guidelines are expected to fill a gap in the literature that has been identified regarding the facilitation of Social Justice literature in Social Work that explicitly supports Anti Discriminatory Practice and Anti-Oppressive Practice in South Africa. Furthermore, this current study may help Social Workers better understand Social Justice and explore how it can be incorporated into their current practices to prevent injustices, as well as encourage more research to identify areas of need.

During the literature review, the researcher discovered that human rights and Social Justice are *sui generis*, and thus controversial and significant around the world. The created intervention recommendations are expected to be a useful Social Work tool that may be used regionally, nationally, and worldwide.

1.12. Chapter outlay of the study

Chapter one contains the general orientation to the research. The overview of research methods is provided in **Chapter two** and **Chapter three**, the researcher presents *Part One* of the literature review, which includes critical and essential concepts of anti-oppressive and multi-culturally competent Social Work practice to help South Africa achieve Social

Justice. In *Chapter four* as part of the literature review, *Part Two*, the critical and significant concepts of challenging oppression by implementing anti-oppressive and multi-cultural relevant practices are discussed.

In *Chapter five*, the researcher continues *Part Three* of the literature review, discusses the study's backdrop, and investigates anti-oppressive international and regional legislative frameworks. The literature review, *Part Four*, the study's backdrop, and the anti-oppressive South African (national) law framework are all included in *Chapter six*.

The researcher explains *Part One* of the research findings in *Chapter seven*. The study's themes, numbered one through five, are discussed. A summation of the findings on how to enhance Social Justice facilitation, which resulted from the study, is discussed in *Chapter eight*, Research findings, *Part Two*. The design of the Intervention Guidelines is shown in *Chapter nine*. The Evaluation and Pilot testing follows in *Chapter ten*. The Evaluation and Advanced Development phase is depicted next in *Chapter eleven*, with the pivot on the *Delphi study*. The *final part*, *Chapter twelve*, is devoted to the study's conclusions, limits, and suggestions. In addition, the researcher identifies more research that should be pursued in the future.

1.13. Conclusion

The researcher gave a general overview of the investigation in this chapter. The methodological overview, which outlines the complete study procedure, is presented in the following chapter.

CHAPTER TWO

METHODOLOGICAL OVERVIEW

2.1. Introduction

The researcher gives a summary of the study's methodology in this chapter, with a particular focus on Social Workers' implementation of Social Justice. The researcher wants to use the many aspects and phases of intervention research to construct and develop anti-oppressive intervention guidelines for Social Workers in South Africa. Intervention research is a problem-solving process aimed at finding effective interventions and instruments to address specific human and social issues (Thomas and Rothman, 2009, See Figure 1.1). The design process in intervention research entails evaluating potential solutions to problems and as a result, proposing a remedy in the form of an intervention.

Using the Anti-Oppressive Social Work Practice approach to conduct Social Justice research, the researcher aspires to generate usable human service technology rather than generalisable information (Thomas and Rothman, 2009, p. 12). Furthermore, because the focus of this research is on assisting individuals in helping themselves, it could be classified as empowerment research. The empowerment idea, according to Perkins and Zimmerman (1995, pp. 569–579), focuses on improvement and is collaborative. As a result, the researcher examines the suitability of intervention research (D and D Model) and research methodologies within the scope of intervention research in this chapter.

Additionally, the researcher completes the Intervention Research using the Critical Cultural Competencies and Anti-Oppressive Practice [CCCAOP] (Ku, Bhuyan, Sakamoto, Jeyapal, and Fang, 2019) and the Freirean Constructivist Theoretical Framework as a conceptual framework. Finally, the researcher applies numerous theories to the methodology to identify any key difficulties, challenges, or opportunities that should be considered in this study.

2.2. Conceptual foundation for the research

The researcher advocated for an integrated model of Critical Cultural Competence [CCC] (Rogler, 1989, p. 296) and Anti-Oppressive Practice as a tool for doing research that

empowers oppressed populations and responds effectively to their needs (Roberts, 1998). However, research and methodology are inextricably linked, according to Creswell (2014) and McLaughlin (2007).

The theory is also referred to as a perspective, lens, or framework, such as the emancipatory framework (Humphries, Mertens, and Truman, 2001) or the critical constructivist lens (Humphries, Mertens, and Truman, 2001). (Kincheloe, McLaren, and Steinberg, 2011). Humphries et al. (2001) describe several research techniques derived from feminism, critical theory, and postmodernism epistemologies, all of which have an emancipatory goal. Epistemologies are knowledge philosophies (Meyer, 2001, p. 188).

“One should not skirt around social change, avoid upsetting the current status quo, and not be apolitical in pursuing emancipatory research,” according to Kovach (2005, p. 20). This current study is an anthology of anti-oppressive research; therefore, it falls well into the category of emancipatory research. According to Creswell (2014), the researcher's theoretical lens aids in the identification of study-relevant topics. The theory determines how the research is presented and published, and the participants contribute to the study.

In the following section, the Critical Cultural sensitivity and Anti-Oppressive Practice (CCCAOP) research paradigm is supported and addressed. Research in Social Work that does not entirely focus on cultural sensitivity or anti-oppression is reductionist and insufficient because it misses the essence of the dynamic, multi-dimensional processes linked with culture and oppression (Danso, 2015).

2.2.1. Critical Cultural Competencies and Anti-Oppressive Practice research model

The social phenomena and surroundings with which Social Workers are confronted, particularly the cultural demands of service consumers, are complicated and changeable (Sakamoto, 2007a). If an integrated empowerment Social Work research strategy does not match culture and diversity with Social Justice issues, the understanding of social issues may be harmed (Danso, 2015; Houston and Mullan-Jensen, 2012). The oversight is partly due to the challenges encountered in cross-cultural research and the growing diversity among the populations who use Social Work services (Casado

Negi and Hong, 2012). Besides, many Social Workers lack the skills, training, and knowledge necessary for culturally competent research (Ku et al., 2019). Empowerment research could be strengthened and researchers better equipped by aligning critical cultural competence's respect-for-cultural-diversity stance with Anyi-Oppressive Practice Social Justice orientation (Sakamoto, 2007b).

According to Dominelli (2005), the CCCAOP includes the following elements:

1. A focus on Social Justice and transformation;
2. A collaborative and equal connection between the researcher and the participants;
3. An inquisitive mindset and a holistic approach to the problem under Investigation (Cameron and Quinn, 2011);
4. Using oneself as a research tool;
5. The co-learner is the researcher;
6. Qualitative approaches are used;
7. Emphasis on inductive and emic techniques to understanding experiences and communities (emic strategy refers to a view from within a social group from the subject's perspective);
8. Place strong emphasis on context; and
9. Responsibilities to the research participants and communities for the products of their work.

CCCAOP according to Dominelli (2012), also represents climate change, environmental degradation, food, and water insecurity, all of which provide fertile

ground for global inequities. To achieve environmental justice, Social Workers must engage in green Social Work (Dominelli, 2012) and enhance their involvement in environmental crises.

According to the researcher, this intervention study was part of CCCAOP, which was supposed to be Social Justice research. There is a link between what Social Workers are supposed to do in the field with service consumers and what they learn from research.

Human services researchers have been looking for research methods that yield useful results for practitioners, administrators, and policymakers (Rothman and Thomas, 2009, p. 3). The phases and activities of the Design and Development Intervention Research Model are derived from two models proposed by Thomas and Rothman, respectively (Rothman and Thomas, 2009). According to Rothman and Thomas (2009, pp. 5–19), it has been acknowledged and contextualised to this current study, and a complete discussion follows. Interventions “are the core technologies of the helping professions”, including the discipline of Social Work (Thomas, 1984, p. 7). The researcher has modified a framework for *Anti-oppressive Social Work practice or research*, as suggested by Gould's (2006) *Developing the construct*, to illustrate/display the potential format as metadata.

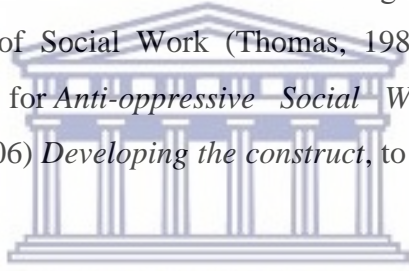


Table 2.1. Framework for Anti-oppressive Social Work practice or research
[Adapted from Gould's (2006) *Developing the construct*]

Modalities: the way it happens or is experienced	Forms of power	Oppressive manifestation	Anti-oppressive strategies
First modality	A behavioural view of the power exerted, to influence decision-making. Power in its most basic form could coerce the powerless do things, which otherwise, they would not do.	Academics research excluded and subjugated groups	Development of anti-oppressive policies by research funders and universities that recognise the need for service user involvement in Social Work practice research.

Modalities: the way it happens or is experienced	Forms of power	Oppressive manifestation	Anti-oppressive strategies
Second modality	Non-decision-making view of the power by commissioners and researchers	Non-recognition by commissioners and researchers of oppression in Social Work	<p>Collaboration with service users.</p> <p>To identify areas that they would want to have researched - the inclusion of sensitive topics.</p> <p>The research to be undertaken in practice by practitioners, and additionally, by organisations. Not just focusing on service users and pathologising their experiences.</p>
Third modality	<p>Hegemonic view of power; Strategic compromising; Service users consent to, or are unaware of their oppressed status, and accept the authority of the researchers and their 'expert' status.</p>	<p>Tokenistic user consultation. It is ticking a box. Cosmetic policies and reform that serves to pacify service users and divert them from organising and resisting oppression</p>	<p>Avoid 'tick box' consultation with service users.</p> <p>Aim for collaborative research, and where appropriate, user-led analysis;</p> <p>Use Social Justice and empowerment research;</p> <p>The inclusion of service users, when research is 'peer-reviewed'.</p>
Fourth modality	Post-structuralists' view of power discursive and background practices that reinforce the power relationships, which often enable oppression.	<p>Discourses that support the power relationship between the researcher and the researched.</p> <p>Discursive practices and images that reinforce the researcher, as an expert.</p>	<p>Utilise empowering research methodologies.</p> <p>Adopt action-orientated research and participative inquiry where appropriate.</p>

The critical facets of the Intervention Research Model are discussed in the following section, under aim, objectives, research setting, population, and sampling of this current

study. Additionally, the researcher selected and implements the adapted first five phases of the Intervention Research Model's six phases, namely: problem analysis and project planning; information gathering and synthesis; design; early development and pilot testing; as well as evaluation and advanced development. and dissemination. The dissemination phase is stage six of the six phases. The document can only be disseminated after it has been approved, hence the five phases.

Social Workers should choose Social Work practice, either, to underscore Social Justice as a critical principle, and contribute by facilitating Anti-Oppressive Practice, as well as Social Justice and equal opportunities, *or*, to support such oppression (Thompson, 2011, p. 9). Social Work practice that does not consider the persecution, as well as the harmful discrimination that causes it, cannot be best practice (Thompson, 2011). Adopting or modifying Social Work approaches, namely, Anti-Oppressive Practice and Anti Discriminatory Practice, with original content, is an essential challenge for South African Social Workers. While linked, these two approaches differ in focus. Anti-Discriminatory Practice refers to the reduction of harmful discrimination faced by some individuals from other individuals, organisations, or institutions, while Anti-Oppressive Practice seeks to address discrimination (Dalrymple and Burke, 2006). It requires focusing on how it is perpetuated by social structures and systems within society (Adams et al., 2009; Banks, 2012; Clifford and Burke, 2009; Cocker and Hafford-Letchfield, 2014; Dalrymple and Burke, 2006; Dominelli, 2003; Rutter and Brown, 2012; Thompson, 2011;). This current research accentuates that *best practice equals* Anti-Oppressive Practice (Clifford and Burke, 2009; Dominelli, 2003).

2.3. Intervention research

As alluded to above, intervention research is the overarching research methodology. As mentioned previously, the design process of intervention research involves testing potential solutions to avert problems and proposing solutions in intervention guidelines (Hawe and Potvin, 2009, pp. 10-11). South African Social Workers face overwhelming challenges, as Anti-Discriminatory Practice and Anti-Oppressive Practice are regarded as transformational practices by the Constitution of South Africa (Adams et al., 2009, p. 53; RSA, 1996a). Besides, Social Work is a scarce skill and a critical profession in South Africa and could benefit from technology to create a better practice for Social Workers (Earle, 2008).

Prior to 1994, most Black South African and some White frontline Social Workers were emancipatory and radical. Apartheid, the dominant system at the time, was founded on the theoretical pillars of social injustice, inequality, alienation from human rights, political, economic, cultural, and social discrimination, with strong undertones of racial capitalism, and neocolonialist dominance over the Black majority (Gauteng Provincial Government, 2007; Leibbrandt and Posswell., 2010; Midgley and Conley, 2011; RSA, Ministry in the office of the President, 1994). The transition from a racist approach towards a broad-based anti-oppressive approach necessitates intervention guidelines designed to assist South African Social Workers with their challenges, to promote equality, Social Justice, and anti-oppressive Social Work practice.

Therefore, the Intervention Design and Development Research seeks to construct a systematic methodology for human service interventions to evolve (Cocker and Hafford-Letchfield, 2014; Reason and Rowan, 1989; Rothman and Thomas, 2009; Mcneil, 1992). Purposive change strategies, whether involved or basic, are dependent on the social issue at hand. (2018, 2010). In Social Work research, it is customary to undertake research to induce positive changes, with the definite purpose of designing systematic change strategies (Fraser, 2004; Weinbach and Grinnell, 2004). Thomas (1984, p. 29) concurs, stating that interventions “should be part of a helping strategy in which other components help shape the intervention activities and influence the outcomes achieved”. Design and Development (Rothman and Thomas, 2009) is one of the trilogies of applied research types in intervention research.

According to Schurink, Fouché, and De Vos, 2011), applied research in Social Work attempts to solve practical and fundamental problems. The design and development of interventions characterise it.

2.3.1. *Facets of Intervention Research*

Intervention research comprises three facets, with independent objectives and methods. *First, intervention knowledge development* [KD] seeks to extend the knowledge of human behaviour relating to social service intervention through empirical study. The *second, Intervention knowledge utilisation* [KU], determines how the findings from intervention knowledge development may be linked to and utilised in practical applications. The *third, Intervention design and development* (DandD),

directs research toward developing innovative interventions (Rothman and Thomas, 2009, pp. 3-4).

The three intervention research facets have possible interrelationships (Rothman and Thomas, 2009, p. 4). These authors claim that “In KD, there is a distinct effort to create findings that will apply to the understanding and solution of practical problems” (Rothman and Thomas, 2009, p. 4). KD is prevalent in applied research and general social and behavioural research, with identical methods of study. KU activities comprise converting knowledge from theory and empirical analysis of social and behavioural science to applied knowledge (Rothman and Thomas, 2009, p. 6). KD has objectives, methods, and outcomes. The aim is to contribute to the understanding of human behaviour. The forms are conventional and behavioural science research methods, and the result is information about human behaviour, namely, concepts, hypothesis, theories, and empirical generalisations (Rothman and Thomas, 2009, p. 7).

The second intervention research facet is KU, and its objective is to apply the knowledge of human behaviour (Rothman and Thomas, 2009, pp. 4–7). The KU methods include “Transformation and conversation of available knowledge into application concepts and theories relevant to given target populations, problems, and intervention methods” (Rothman and Thomas, 2009, p. 7). Thus, KU's outcomes are applications in understanding practices relating to populations, problems, or interventions in human service.

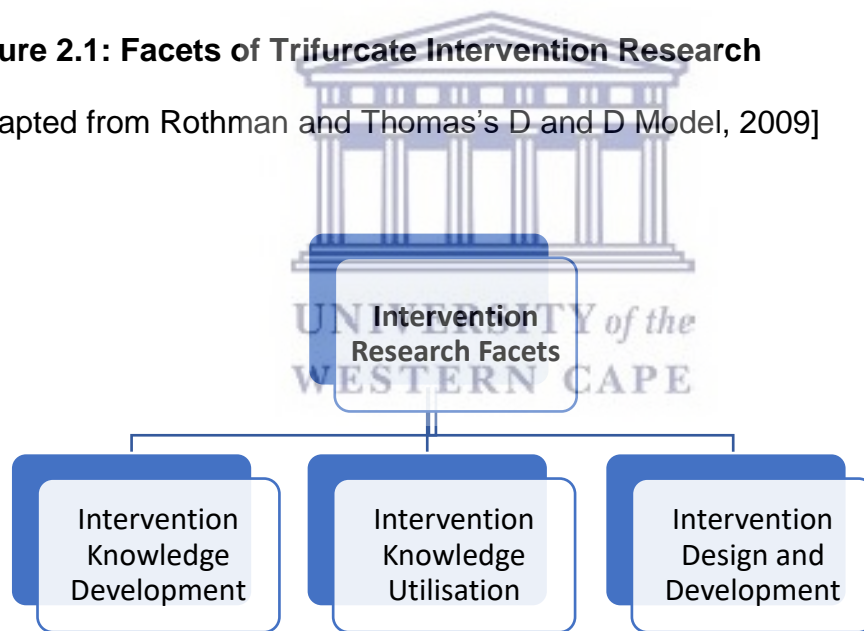
The third intervention research facet is Design and Development [D and D] (Rothman and Thomas, 2009, p. 7). D and D typically draws on a multitude of resources, including practice innovations, legal policy, and frameworks, as well as personal and professional experience (Rothman and Thomas, 2009, pp. 8–9).

The objectives of D and D are to evolve new human service technology, for example, treatment methods, programmes, service systems, or policies. The procedures in this facet of intervention research are the means of problem analysis, intervention design, development, evaluation, and dissemination and related techniques (Rothman and Thomas, 2009, p. 7).

KU's outcomes are, “Such technical means of achieving human service objectives as assessment and intervention methods; and service programmes, systems, and policies” (Rothman and Thomas, 2009, p. 7). Thus, D and D is a deliberate, systematic problem-solving process that is immersed in research procedures and techniques. In addition, D and D seeks “... effective interventive and helping tools to deal with given human and social difficulties” (Rothman and Thomas, 2009, p. 12). The six distinct phases in intervention D and D are “(a) problem analysis and project planning; (b) information gathering and synthesis; (c) design; (d) early development and pilot testing; (e) evaluation and advanced development; and (f) dissemination” (Rothman and Thomas (2009, p. 9). The researcher uses the first five of the six phases in this current study. Phase six is the dissemination of the prototype, in this case, the intervention guidelines. In this phase, the researcher would conduct workshops, undertake conference presentations, and promote awareness of the practice guidelines (Rothman and Thomas, 2009, p. 49).

Figure 2.1: Facets of Trifurcate Intervention Research

[Adapted from Rothman and Thomas’s D and D Model, 2009]



2.4. Research phase one: Problem analysis and project planning

2.4.1. Objective 1

To review documents, such as declarations, conventions, and human rights mechanisms, to understand and describe the context and rationale for Anti-Oppressive Practice in Social Work in South Africa.

2.4.2. Study population and sampling

The study review was conducted using the literature review method by the researcher (Bowen, 2009). A literature review is a way of systematically locating, analysing, and interpreting the work of academics, researchers, and practitioners in a specific topic (Fink, 1998). “The selection of available documents (both published and unpublished) on the topic, which contain information, ideas, data, and evidence written from a particular standpoint to fulfil certain aims or express certain views on the nature of the topic and how it is to be investigated, and the effective evaluation of these docs,” writes Hart (1998, p. 13).

The Education Resource Information Centre (ERIC) and the Directory of Open Access Journals databases were used (DOAJ). The study's current descriptions, Social Justice, Social Work practice, and practice guidelines, were the focal points. The goal was to find relevant information, such as articles about descriptors. Creswell (2014) suggests a six-stage structure for building a methodological guide, which includes:

- Identifying the research question;
- Looking for research that is relevant;
- Study selection;
- Making graphs of the data;
- Compiling, analysing, and reporting results; and.
- Stakeholder consultation to inform or validate study findings.



The literature review was used to complete phase one of the intervention research's five stages. Both literature and scoping reviews utilise rigorous and transparent approaches to discover and analyse all relevant literature for a research question, and they use some of the same processes (Creswell, 2014; DiCenso et al., 2010).

The basic differences between the two review processes are based on their respective purposes and objectives. The goal of a literature review is to evaluate the best available research on a certain issue (Creswell, 2014). A scoping study according to some authors (Arksey and O'Malley, 2005 and Colquhoun et al, 2010) is used to map the body of research on a given area.

The data analysis, according to Bowen (2009), is what distinguishes nearly all data acquired from documents from speech data. The way documentary practice moulds the facts will be determined by the records themselves, such as a query. In this current study, the researcher used important materials such as declarations, conventions, human rights mechanisms/instruments, and policy papers.

2.4.3. Procedure for gathering data

To inform the formulation of practice guidelines, a literature review relevant to the study issue was undertaken (Clarke and Braun, 2018). The goal of the exercise was to analyse and synthesise previous literature for elements that lead to generalisations regarding Anti-Oppressive Practice and Social Justice, as well as create and develop human services practice guidelines.

2.4.4. Data analysis

This portion of the study included a literature review and a word count. The best rule of thumb in this analysis, according to Stemler (2000), is to use word frequency counts to discover words of possible interest. Then, using the Key Word in Context (KWIC) search, word frequency counts are performed to see if the phrases of potential benefit are consistent.

2.5. Research phase two: Information gathering and synthesis

2.5.1. Objectives 2 and 3

2.5.1.1. To explore Social Workers' understanding, conceptualisation, and implementation of Anti-Oppressive Practice, promote the facilitation of Social Justice in the South African context. To analyse the challenges that Social Workers experience while facilitating Anti-Oppressive Practice.

The operational processes, or “activities,” are described by Rothman and Thomas (2009, p. 32) as “... utilizing existing information sources, researching natural

instances, and identifying functional aspects of effective models.” Furthermore, according to Rothman and Thomas (2009, p. 32), intervention researchers must go outside the bounds of their specialised field's literature. Psychology, sociology, education, architecture, public health, and other fields of study or practice are examples. Interviews with persons who have encountered the problem, such as service users or others who are familiar with the identified problem, are part of the “Natural Examples” research. Service providers, for example, are knowledgeable people.

Identifying functional features of effective models is the third operational step of this intervention study phase (Rothman and Thomas, 2009, p. 33). After the data has been gathered, “...researchers analyse the essential elements of the programs and methods that have previously handled the topic of interest,” according to Rothman and Thomas (2009, p. 33). Is there a strategy, programme, policy, or practice that has successfully changed targeted behaviours and outcomes, for example? What factors contributed to the success of a specific programme, policy, or practice?

Is there an example of a failed model programme, policy, or practice? What went wrong that caused it to fail? ... What elements (e.g., organisational traits, client attributes, broader contextual factors) could have made the difference between success and failure? According to Rothman and Thomas (2009, p. 33), researchers could identify potentially valuable elements of an intervention by studying successful and unsuccessful models or programmes to address the problem. They believe that synthesis of existing knowledge aids in the design and development of operational steps.

The operational phases were not in the recommended order of process for this investigation, as stated by Rothman and Thomas (2009), because defining goals and objectives was an earlier step. Furthermore, the participants in this study were practicing Social Workers who were members of a Professional Council such as the South African Council for Social Service Professions (SACSSP) or the Health and Care Professions Council (HCPC, United Kingdom).

“Although the phases are defined sequentially, they often overlap in practice as investigators adapt to opportunities and obstacles in the evolving context of applied research,” Rothman and Thomas (2009, p. 27) write. As a result, the researcher devised a three-step procedure: 1 – identify potential participants; 2 – gain access to and cooperation from study venues; and 3 – include the selected participants. The trifurcate technique was an important part of the five-phase research procedure.

2.5.2. Identifying the prospective participants

Gaining access to prospective participants’ who are familiar with the environment, as well as gatekeepers who regulate access to the context, is crucial, according to De Vos et al. (2011) and Govender (2016). As a Social Worker, the researcher is familiar with the DSD and NGOs' organograms, as well as the roles and activities of persons who serve as gatekeepers, controlling access to study sites and recruiting potential research subjects.

Previously, the researcher worked at DSD in various managerial Social Work positions, including as a gatekeeper; as a result, the researcher understands the issues that Social Workers encounter, as they often do not have the time to participate in research projects due to their enormous caseloads. Similarly, as a manager and senior Social Worker practitioner in the United Kingdom, the researcher understood the gatekeeper position.

The researcher is currently working as a self-employed independent Social Worker in the United Kingdom, where he has access to South African Social Workers who are currently working in the UK. As a result, the researcher sought out South African social workers from the Western Cape and Gauteng provinces who had recently begun working in the United Kingdom. The following recruitment criteria were applied to both the local and international cohorts of Social Workers:

1. Frontline Social Workers should have at least two years of post-qualification experience;
2. Be willing to provide two hours of their time as a volunteer (Kirkwood, Cousens, Victoria, and De Zoysa, 1997);

3. Should be employed by DSD/NGOs in the designated South African provinces, or a Local Authority in England (UK); and.
4. Must be registered with the SACSSP or the HCPC as a Social Worker.

The researcher wanted to know if Social Workers were using anti-oppressive practices to help with Social Justice. The demographic selected, according to Rothman and Thomas (2009), were Social Workers who were the project's clients and assisted in the development of the intervention guidelines.

2.5.3. Gaining entry to and cooperation from the research sites

The first stipulation for entrance was that familiarity with the research site was not sufficient. Instead, the researcher had to first acquire authorisation to do study at the DSD and NGOs. A Research Ethics Committee serves as a sentinel for each province's DSD, ensuring that the practical execution of research includes distinct components. A relevant and acceptable study rationale, optimal study design, investigator competency, a balance of risks and benefits for participants, transparency, patient privacy, ethical review, and impartial oversight of consent procedures are all examples of these.

Following the ethics clearance by the University of the Western Cape Senate Research Ethics Committee, permission was sought from the Research Ethics Committees (RECs) of the Gauteng, Limpopo, and Western Cape provincial governments, as well as the management of non-profit organisations, to conduct a study with Social Workers.

The researcher believed that the research request was in accordance with the National Health and Welfare Research Institute's guidelines (Republic of South Africa [RSA], Department of Health [DoH], 2006). Furthermore, the standards state that the ethics committee must notify the investigator/institution of its judgments quickly and in writing.

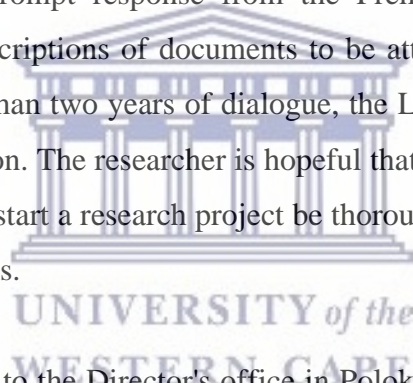
Before granting permission, the following documents were required for scrutiny:

- A letter of approval from the Office of the Director, Research and the Innovation Division, University of the Western Cape;

- An approved research proposal;
- A letter from the University PhD supervisor; and
- Compliance administrative exemplars.

The Western Cape DSD Research Ethics Committee granted the researcher permission to do research in the Metro East, Boland wine lands, and Overberg regions on December 17, 2016. (Appendix 14). On September 21, 2017, the Gauteng DSD Research Ethics Committee approved the use of the City of Tshwane Metropolitan Municipality as the urban setting and the Sebikeng District as the rural setting (Appendix 13).

On October 22, 2016, the researcher contacted the Premier's Office as well as the DSD in Limpopo, and received a prompt response from the Premier's Office, along with the requested exemplars and descriptions of documents to be attached. However, there was a deadlock, and despite more than two years of dialogue, the Limpopo DSD refused to issue approval for no obvious reason. The researcher is hopeful that the research ethics process in Limpopo to grant consent to start a research project be thorough, shortened and streamlined in tandem with national norms.



The researcher also went to the Director's office in Polokwane on a scheduled visit but was told that the Deputy Director was in another province when he arrived. Because the DSD did not call a Research Panel Meeting to discuss the request, protocol was broken. Similar requests were submitted to the Western Cape and Gauteng DSDs, who provided consent letters after reviewing the study applications for their respective provinces. Groundup, Black Sash, Suid Afrika Vroue Federasie (SAVF), and NACOSA were among the community organisations that the researcher attempted to get entry. NACOSA, on the other hand, did not complete the evaluation form.

The clearances given, on the other hand, allowed the researcher to complete the study in accordance with the required research ethics concerns. Telephone calls and e-mails to the regional and local managers at the DSD Research sites in Gauteng and Western

Province were used to communicate with the key informants after approval and authorisation to gain admission. All activities that were compatible with the operational precondition procedures were followed by the researcher, ensuring the research's integrity (Govender, 2016, p. 81; Rothman and Thomas, 2009).

The initial goal was to hold four focus group discussions (one each in a rural and urban context) in the two provinces that had been granted permission. The researcher eventually found volunteers for two focus group sessions in the Western Cape, one in the Boland Winelands and Overberg Region (five participants to represent the rural setting) and the other in the Metro East Region of Cape Town (eight participants to represent the urban setting).

However, the researcher only recruited participants for one focus group discussion in the City of Tshwane Metropolitan Municipality (five participants to represent the urban setting) and none in the Heidelberg District rural setting) section of the Sedibeng District Municipality in Gauteng. The participants were occupied in court cases and could not attend a focus group, however, participate in individual interviews. Because of the difficulties with the original plan of six focus group discussions, two in each of the three provinces, the researcher decided to include individual interviews as part of the data collection process and subsequently recruited three participants for individual discussions in the Western Cape and Gauteng, respectively.

Due to the researcher's inability to obtain permission from the DSD, no one was recruited for the focus group discussions in Polokwane and Mokopane (to represent the urban setting), or Capricorn and Vhembe Districts (to represent the rural setting) in the Limpopo Province, which was the third province chosen for this current study. This was unfortunate, because the Capricorn and Vhembe Districts see a lot of cross-border legal and illegal migration from Zimbabwe and Mozambique, which has a negative influence on service delivery and programme funding (Limpopo Department of Social Development [LDS], 2011). Only three in-depth interviews with NPO (SAVF) Social Workers were done in the end. The NPO Social Workers were unable to participate in a focus group discussion since the area to be covered was enormous, making it difficult for them to allocate their time. Furthermore, their regional management team preferred

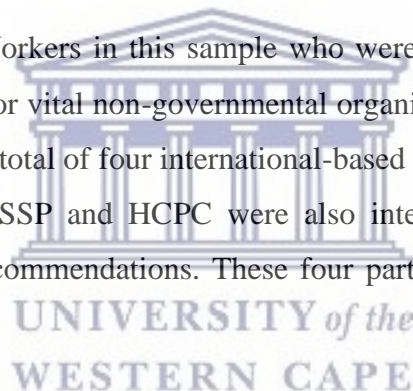
individual interviews over group interviews because it would not deplete the organisation's limited resources.

In addition, the researcher broadened the scope of the study by identifying four experienced South African Social Workers with dual citizenship who had previously worked in South Africa and now work in the United Kingdom. The goal was to gain a different perspective and create comparisons.

2.5.4. Involving the selected participants

Fifty people were used to address the study question: 19 participated in focus groups, 13 in individual interviews, and 18 on a panel using the Delphi technique. Purposive sampling was used to choose 32 ($n=32$) participants for focus group discussions and individual interviews. These potential participants willingly agreed to participate in this research.

There were 28 Social Workers in this sample who were registered with the SACSSP and worked for the DSS or vital non-governmental organisations in Gauteng, Limpopo, and the Western Cape. A total of four international-based South African Social Workers registered with the SACSSP and HCPC were also interviewed to add value to the proposed intervention recommendations. These four participants increased the sample to 32 ($n=32$).



2.5.4.1. Data collection tools

The data gathering strategies used in this study were focus group discussions and individual in-depth interviews. A focus group is a research environment where participants are invited to discuss a topic that is important to researchers and has been chosen by them (Barbour, 2008). If the researcher actively encourages and pays attention to the group interaction, every group conversation becomes a focus group.

Focus groups have been utilised successfully in the past to discuss delicate themes with marginalised populations, according to research (Connaway and Powell, 2010, p. 173; Robinson and Kirkcaldy, 2007a, 2007b). As a result, six focus group talks were scheduled to allow for more in-depth discussions and to collect data for

the development of Social Justice guidelines for Social Workers. However, due to the difficulties already indicated, this was adjusted to three focus group talks with 19 participants (8, 5 and 6 respectively). Individual, in-depth interviews with 13 individuals were also incorporated as a second data gathering strategy (see Table 2.2).

In Limpopo and the rural areas of Gauteng, the researcher was presented with a difficulty because the participants were unable to attend the focus group sessions on time. The participants, on the other hand, were available at various times during the day of the intended focus group. In addition to citing work responsibilities as a reason for not attending the focus group discussion, it appears that the participants preferred a one-on-one, in-depth interview to a focus group discussion.

Because the information papers (Appendix 1) and consent forms (Appendix 2) had previously been signed, the researcher rescheduled and consented to in-depth, individual interviews on the same day. An in-depth, personal interview is a qualitative research technique that involves conducting in-depth, face-to-face interviews with a limited number of participants to learn about their opinions on a specific topic, program, or issue (Boyce and Neale, 2006, p. 5). It was required at the time to avoid the loss of information from the selected individuals.

2.5.4.2. Data collection procedure

Prospective male and female Social Workers, as well as key organisations, were sent letters outlining the study's requirements to see if they would be willing to participate. The goal was to find people to participate in focus groups and one-on-one in-depth interviews, which were chosen as the study's data gathering methods (Kvale and Brinkman, 2009).

The participants were initially solely included as focus group discussion participants from the Social Worker cohort, who could provide information about the study topic under scrutiny and who were registered Social Workers working in South Africa. "Additional interviews may be identified during data collection," say Boyce and Neale (2006, p. 6). The participants received the same information

sheet (Appendix 1), consent form (Appendix 2), and confidentiality obligation form (Appendix 3). At the same time, after receiving the consent documents, the dates and hours were agreed upon.

Focus groups are often made up of 7 to 10 people who are strangers to one another and were chosen because they had specific traits related to the study's research issue (Barbour, 2008). The data is represented in the focus group discussion, as researchers assist individual discussions and then generalise the findings on the nature of the topic discussed (Barbour, 2008, p. 393). The original plan for each focus group in this study was for eight Social Workers to participate; however, the three focus group discussions ended up with 8, 5, and 6 members, respectively.

The Individual interviews with 13 participants were also incorporated as a second data gathering strategy. Interviews are frequently held in a secure setting where the interviewees feel at ease and have the flexibility to express their opinions without revealing the source, while also having the ability to exit the interview at any time without disadvantage.

The focus groups and in-depth interviews were guided by six broad questions that were included into an interview schedule (Appendix 4), as well as a reflexive exercise that included subjects related to anti-oppressive Social Work practice and Social Justice facilitation. All participants in focus groups and individual interviews gave their permission for the data collection sessions to be recorded using a digital recorder.

Out of a study population of 16,401 (N) Social Workers in South Africa, the original sample size was calculated to be 48 participants (n=48 – 6 focus group discussions with 8 members each) (according to Ms Smith, registrar of the SACCPS, in an e-mail to the researcher on 15 October 2015). The total sample size for the focus group discussions and individual interviews was 19 for the focus groups and 13 for the individual interviews.

The focus groups and in-depth interviews in the Gauteng Province were held in the City of Tshwane Metropolitan Municipality (urban environment) and Heidelberg District (rural setting), both of which are part of the Sedibeng District Municipality. Focus groups and in-depth interviews were held in the Winelands and Overberg District (representing the rural setting) and the Metropolitan East District (which encompassed Somerset West and Khayelitsha, Cape Town) in the Western Cape (representing the urban environment). Only in-depth interviews with NGO Social Workers were undertaken in the rural settings of the Capricorn and Vhembe districts in the Limpopo Province, where extensive cross-border migration occurred.

In Table 2.2, the researcher illustrates the participation of the 50 participants 19 in focus group discussions, 13 in individual interviews, and 18 as Delphi method panellists, to answer the research question.

Table 2.2: Graphic illustration of the 50 participants involvement in this current study’s focus group discussions, individual interviews, and the Delphi method

Participants	Metropolitan Area	Rural Area	South African Province and Abroad
8 DSD Focus group	Metro East (Cape Town) – Somerset West		Western Cape Province
5 DSD Focus group		Winelands and Overberg (Paarl and Worcester)	Western Cape Province
3 DSD and NGO Individual Interviews		Metro East, Winelands and Overberg	Western Cape Province
6 DSD Focus Group	Tshwane City		Gauteng Province

3 DSD Individual Interviews		Heidelberg, Sedibeng District Municipality	Gauteng Province
3 NPO (SAVP) Individual Interviews		Capricorn and Vhembe districts Polokwane Tzaneen Louise Trichardt	Limpopo Province
4 Ex-pat Individual Interviews	London Slough	Grantham	Registered South African Social Workers, who had practice in South Africa, and were residing and practising Social Work in the UK (London, Slough and Grantham – both rural and urban settings)
18 Delphi Panellists	Western Cape Limpopo Gauteng London Slough Grantham Swindon Ghana Zimbabwe	Western Cape Limpopo Gauteng London Slough Grantham Swindon Ghana Zimbabwe	Western Cape Province
Total sample= 50			

2.5.4.3. *Critical Thematic Data analysis*

To analyse the data for this study, the researcher employed critical thematic analysis (TA). A constructionist, or essential TA, and theme discourse analysis (DA) could potentially have only a minor difference, as the titles could be used to describe similar (or identical) analytic techniques (Clarke and Braun, 2018, p. 107). A constructionist TA, on the other hand, is the application of prescribed analytical processes for TA inside a constructionist theoretical framework (including the identification of codes and themes). The laws, issues, and discourses, or “underlying systems of meaning,” are recognised in thematic DA (Taylor and Ussher, 2001, p. 297).

In addition, the researcher followed Bernard et al. (2017)'s suggestion, which recommended a variety of techniques to find new patterns in the data by coding transcripts. An idea is a concept that captures a common, recurrent pattern in a dataset that is concentrated around a primary organising concept (Clarke and Braun, 2018). A theme illustrates the various aspects of a single notion, illustrating the patterning of the theme in the dataset (Patel, 2019).

The interviews were audio taped with the participants permission. The captured material was then literally transcribed. Through a coding process, the researcher employed the five phases of thematic data analysis to reduce the data into themes and sub-themes (Creswell, 2014). The researcher followed the steps of data analysis recommended by Clarke and Braun (2018), Fereday and Muir-Cochrane (2006), and Thomas and Harden (2008):

1. Familiarised himself with the data;
2. Generated the initial codes;
3. Searched for themes and sub-themes;
4. Reviewed the issues, and sub-themes; and
5. Defined and labelled the ideas and sub-themes.

The researcher relied on using the Likert Scale Analysis rather than the qualitative data analysis computer programme Atlas Ti, which was the original plan. The researcher lists the criteria employed in this thesis in Table 2.2, as proposed by Clarke and Braun (2018).

Table 2.2. List of criteria for functional thematic analysis

[Adapted from Clarke and Braun, 2018].

Element	How applied
Transcription	The researcher transcribed, to an appropriate level of detail, and checked against the digital recordings for accuracy. Examples veracity records were attached to the thesis.
Coding	Each data item was given equal attention during the coding process (Clarke and Braun, 2018).
Themes were generated from a few vivid examples(an anecdotal approach).	The coding process was thorough, inclusive and comprehensive (Clarke and Braun, 2018).
All themes were collated	All relevant extracts were assembled for each theme.
Themes were checked	Themes were reviewed against each other, as well as back to the original data set questions (Clarke and Braun, 2018).
Internal coherent, consistent, and distinctive themes	Themes were internally coherent, consistent, and unique.
Data analysed	The analysed data were interpreted, made sense of, instead of merely paraphrased or described.
Analysis and data matched each other	Analysis and data matched each other – the extracts illustrated the analytic claims (Clarke and Braun, 2018).
Presenting a well-organised narrative about topic and data	Analysis relates a moving and well-organised story about the data, metadata, and text (Clarke and Braun, 2018).
Best analytical balance	There was a provision of the right balance between analytical narratives and illustrative extracts (Guptill, 1999).
Sufficient time was allotted	Overall: Enough time was allocated to complete all the stages of the analysis,

to each analysis phase	adequately, without rushing a step, or examining it haphazardly (Clarke and Braun, 2018).
The written report explicated	Written report: The assumptions about, and specific approach to, thematic analysis were explicated (Clarke and Braun, 2018).
The described method and reported analysis were consistent	There was a good fit between the researcher's claims, and the proof of execution, implying that the described method and reported analysis were consistent.
Language and concepts consistent with the epistemological position	The written word and opinions used in the report were compatible with the epistemological view of the analysis (Clarke and Braun, 2018).
The researcher was actively involved in the research process	As an active researcher in the research process, themes did not simply <i>emerge</i> .

The data and metadata were analysed thematically by the researcher. One drawback, though, is that many individuals mix up data and metadata (Guptill, 1999). "Data are generally viewed as elements that model or represent real-world phenomena, for example, a line segment that represents the location of a road," writes Guptill (1999, p. 678), "and as collections of these elements (e.g. the national highway system) are put together, information about their collection (i.e. metadata) comes into play."

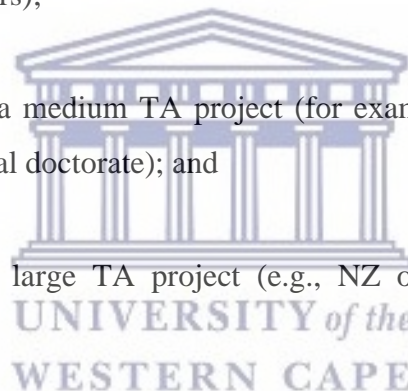
Data is the content that can provide a description or measurement, whereas metadata is the stuff that can provide a description or measurement (Guptill, 1999).

Data are described as data interviews in this study, which were transcribed and thematically analysed. However, whether theme analysis is appropriate as an analytical type for a PhD research project remains to be seen. The researcher believes the response is affirmative. The important part, as with all qualitative analytic procedures, is active listening, in which the researcher elicits useful information (Pearson, Nelson, Titsworth, and Harter, 2006).

The use of active listening techniques assisted in the collection of meaningful data for this study. Furthermore, the benefits of this technique are enhanced by its effective application, which necessitates explicit signalling for the interviewee and possibilities for co-construction of meaning between the interviewer and the interviewee (Pearson et al., 2006).

TA (Clarke and Braun, 2018) provides the tools to undertake advanced analysis suitable for a doctoral study; nevertheless, the sample size is determined by the size and scope of the research topic. Because TA is focused on discovering patterns in data, a selection of more than 20 is appropriate, given the project's size and scope. According to Clarke and Braun (2018), the following sample sizes are recommended:

- 6-10 interviews for a small TA project (for example, UK undergraduate; NZ Honours);
- 10-20 for a medium TA project (for example, UK or NZ Masters; UK professional doctorate); and
- 30+ for a large TA project (e.g., NZ or UK PhD; NZ professional doctorate).



In this study, the sample size for focus group dialogues (18), individual interviews (13), and Delphi method panellists (14), was 45, which is more than the required sample size for a big project (Clarke and Braun, 2018). Transforming numerical, alphabetical, or experimental data into a rectified, organised, and easy form was used to reduce the data (Miles and Huberman, 1994). The primary idea is to distil large volumes of data down to their most important components.

Data reduction, data display, and conclusion and verification are the three parts of qualitative data analysis, according to Miles and Huberman (1994). Data presentation goes beyond data reduction to create a well-organised, compressed collection of data that allows for final drawing. It could be a text-based extended

theme, or a diagram, table, chart, or matrix that offers a new way of organising and analysing data that is more textually incorporated (Amaratunga et al., 2002). Some authors (Miles and Huberman, 1994) state it enables the analyst to draw systemic patterns and interrelationships from the data. Drawing conclusions and verification is the final phase in data analysis, and it entails taking a step back to contemplate what the analysed dataset means and assessing the implications for the questions at hand. Intervention Research Model is inextricably tied to conclusion drawing, requires going back over the data as many times as necessary to double-check or verify the new conclusions (Amaratunga et al., 2002; Miles and Huberman, 1994). These data-driven judgments must be trustworthy, defensible, justifiable, and resistant to alternative explanations.

The researcher followed the TA guidelines and built a solid strategy to complete the best TA (Clarke and Braun 2018). Clarke and Braun (2018) warn, however, that there are no certainties. The researcher's interpretative critical analytical skills are required for all sorts of qualitative analysis (Clarke and Braun, 2018). As a result, the TA's quality is also determined by the researcher's analytical abilities. The researcher used Clarke and Braun's 15-point checklist of criteria for functional thematic analysis in this investigation (2018).

2.5.4.3.1. Codification and thematic analysis process

Themes are less specific than codes (Patel, 2019). They contain pithy labels that identify what is of interest in the data and encapsulate a single notion linked with a section of data (about the research question). Multiple codes are frequently coupled to construct themes during the TA process since codes are the building blocks that unite to create themes (Adams et al., 2009; Clarke and Braun, 2018).

Furthermore, thematic DA, like most DA approaches, emphasises the constructive role of language, which has numerous and changeable meanings surrounding social objects (Taylor and Ussher, 2001). Within the dataset, however, it retains a particular focus in patterned sense (discourses). As a result, TA is a handier approach for a novice critical researcher, as it provides a well-defined set of procedures rather than relying on less clearly defined analytic practices, such as craft skills (Potter and Wetherell, 2005).

Moreover, while constructionist or critical TA recognises the constitutive role of language and discourse, it does not typically involve a microanalysis of language use (University of Auckland, New Zealand, (2019). As a result, it does not necessitate technical understanding of language practice, as certain types of DA do, and it is valuable for learning the intricacies of a variety of discursive techniques, including thematic discourse analysis (Potter and Wetherell, 2005; Taylor and Ussher, 2001, pp. 239–314).

- The researcher also considered the following, drawing mainly on suggestions by the authors Corbin and Strauss (2008):
- Word repetitions: The researcher looked for terms that were often used as well as ones that, when repeated repeatedly, could reflect emotions.

The researcher discovered indigenous categories (also known as in vivo codes by grounded theorists), which are terms with a specific meaning and importance that respondents employ in their environment.

- ***Key-words-in-context*** – the researcher looked for a variety of usage of critical terms in the phrases and sentences that they appeared in;
- ***Compare and contrast*** – the researcher used the grounded theory idea of constant comparison, namely, ask, “What is this about?” also, “How does it differ from the preceding, or following statements?”;
- ***Social science queries*** – He introduced social science explanations and theories, for example, to explain the conditions, actions, interactions, and consequences of phenomena.;
- ***Searching for missing information*** – mostly trying to determine what was not being done or talked out, would have been expected to find;

- ***Metaphors and analogies*** – People often use metaphors to represent elements of their essential, central beliefs, which may imply how they perceive matters;
- ***Transitions*** – The researcher used transcriptions, which included turn-taking in conversation and the verbatim and description use of reflections by critical participants in the study. Verbatim contributions are written;
- ***Connectors*** – The researcher used connections between terms, such as causal ('since', 'because' 'as'), or logical ('implies', 'means', 'is one of');
- ***Unmarked text*** – The researcher examined the version that had not been coded in a theme, or even not at all;
- ***Pawing (handling)*** – The text was marked, and the researcher eyeballed and scanned the document. The researcher circled the words, underlined, used coloured highlighters, painted lines run down the margins to indicate different meanings and coding, and subsequently searched for patterns and significances;
- ***Cutting and sorting*** – the traditional technique of cutting up transcripts and collecting all those coded the same way into piles, envelopes, or folders, or pasting them onto cards. Laying out all these scraps and re-reading them together is an essential part of the process of analysis (Taylor and Gibbs, 2010). It is the note method. In summary, coding could involve categorising and indexing sections or chunks of the data heap as follows:
- ***New code creation*** applies to the entire data set (Charmaz, 2006);
- Charmaz (2006, p. 42) asserts that *codes* derive from theory and explanations emerging from the data, as "...coding requires us to

stop and ask analytic questions of the data we have gathered. These questions not only further our understanding of studied life but also help us direct subsequent data-gathering toward the analytical issues we are defining”. *Coding* often starts by being descriptive, but needs to become analytical;

- **Data formats** that could be coded range from transcribed digital recordings to text; and
- **Using memos to record thoughts and ideas about the codes** during the process are suggested by some authors’ (Corbin and Strauss, 2008; Ryan and Bernard, 2003b: 85-109).

2.5.4.3.2. Organising systems into a coding frame or coding list

The researcher included comments in the transcript and field notes to demonstrate the codification, as well as a separate list of the codes that had been created, each with a brief definition. As a result, there were a lot of systems, and it was required to classify them into some form of order or categories. The researcher categorised several code groupings as types and included them to their list, or they converted the sub-codes into a substantial code that reflected the kinds or types they all represented.



This process could be described as dimensionalising when people act, react to circumstances, categorise items, or code data (Corbin and Strauss, 2008). Corbin and Strauss (2008) also refer to these various methods as dimensions. For starters, the researcher might consider aspects that have yet to be coded. The researcher might, however, include them in the coding list because there may be content that can be coded with them later, or the researcher could explain why not.

Secondly, dimensionalising and categorising would raise questions about the relationship between codes (whether coded in one way, could also be coded in another way) or between cases (why certain cases are coded in one way, and others differently). Consequently, this kind of coding development and

reorganisation of codes could form the basis for some critical analysis of the data (Corbin and Strauss, 2008).

2.6. Research phase three: Designing the intervention guidelines for Social Workers

2.6.1. Objective 4:

To develop practice guidelines for Social Workers in South Africa to facilitate Anti-Oppressive Practice.

Phase three's goal was to create practice guidelines that would help Social Workers enhance Anti-Oppressive Practice and promote Social Justice in South Africa. A document review and thematic analysis were the primary methods used by the researcher (Bowen, 2009; Bryman, 2012; Clarke and Braun, 2018). Most types of qualitative data were sourced through interviews, focus group discussions, and qualitative surveys, which could be analysed using TA (Clarke and Braun, 2018).

It involves discourse analysis, which is concerned with the formation of meaning, such as how people use language, through talk and text (Banks, 2012; Dominelli, 2002; Fook, 2012; Strier and Binyamin, 2014; Thompson, 2009, 2011). The researcher also employed interpretive analysis (to see how messages were hidden or had unclear meanings) and conversation analysis (to see how patterns of speak in interactions and communication were achieved) (Adams et al., 2009; Fook, 2012; Foucault, 1997; Freire, 1993).

The intervention guidelines were established and compiled by the researcher using ideas made by the Social Workers during focus group discussions and in-depth individual interviews, contributions from Delphi panellists and as well as data relating to the viability of the intervention guidelines gleaned from the Literature review (Bryman, 2012; Turoff and Linstone, 2002).

2.7. Research phase four: Early development and pilot testing of Social Work practice guidelines

2.7.1. Objective 4 (continued)

To develop practice guidelines for Social Workers in South Africa to facilitate Anti-Oppressive Practice.

The early creation and pilot testing of Social Work intervention guidelines is part of the fourth research phase. During this stage of the design process, the preliminary intervention procedures were chosen and specified (Rothman and Thomas, 2009, p. 36). The researcher adapted or redesigned theories and practice guidelines utilised in related human science professions, such as nursing and public administration models, to build on current practice standards.

The practice guidelines that were adapted or remodelled in this study mostly came from the health profession and neighbourhood practice standards, such as the Greenbook-Toolkit (2018), to practice in an anti-oppressive manner. However, the researcher saw a famine of models or standards (in South Africa or elsewhere) aimed at supporting Social Workers in improving anti-oppressive practices and facilitating Social Justice.

According to Williams and Lanigan (1999), producing a Social Work practice network for research, entails a countrywide pool of clinical Social Workers who are coordinated by a central committee of researchers and practitioners, implying complete coordinated engagement in developing practice standards. The goal was to create a complete network pool that would prevent it from being labelled as “half full.”

The majority of theories and texts in Social Work about anti-oppressive ethics and values are European in origin, primarily from the United Kingdom. Clifford and Burke (2009) and Thompson (2011), for example, emphasised the need of encouraging equality and dealing with variety and difference. Various authors, on the other hand, have emphasised anti-discriminatory practices (Cocker and Harfford-Lechfield, 2014; ERCS, 2013). Dalrymple and Burke, 2006).

According to Danso, the movement was founded by Crenshaw, Gotanda, Peller, and Thomas (1995, p. 276), who claimed that it was based on "the hyper-exploitation of black labour was accomplished by treating black people themselves as objects of property" (2015). Fook (2012) focused on a critical approach to practice, while Dominelli (2003), Finn and Jacobson (2010) focused on a Social Justice approach to Social Work. Marais (1991) focused on community development on the Cape Flats. Freire (1990) investigated a critical understanding of Social Work and underprivileged pedagogy (Freire, 2007).

The following authors contributed to the development of the Social Justice practice guidelines for South Africa: Germain and Gitterman (1980), who developed the Life model of Social Work practice; Giddens (1984), who highlighted the Constitution of Society and the outline of the Theory of Structuration; Small (1987), who focused on the significance of basic rights.

Hantal (1996) defined seven theories of Social Justice; however, the researcher modified and changed the claim of just seven theories by promoting three more South African Social Justice advocates, including Steve Biko, Adam Small, and Nelson Mandela, as examples. Lum (1999) focuses on culturally competent practice as a growth and action framework. Gutierrez and Lewis (1999) emphasised the empowerment of the powerless in Social Work, whereas Schenck and Alpaslan (2012) focused on the obstacles that social workers working in rural regions face, and Gibelman (2000) focused on action at the crossroads.

Goodman (2011) focused on promoting diversity and Social Justice, and Lundy (2004) dealt with Social Work and Social Justice as a structural approach to justice, while Shokane, Makhubele, Shokane, and Mabasa (2017) highlighted the Integrated Service Delivery Model challenges in the implementation of the Social Work supervision framework in Mopani District, Limpopo Province. Friesen (2007) discussed Social Justice in New Zealand, while Kovach (2005) emphasised indigenous methodology while revisiting critical, indigenous, and anti-oppressive perspectives.

Sakamoto (2007a) proposed an anti-oppressive approach to cultural sensitivity, Gray and Lombard (2008) examined the post-1994 transition of Social Work in South Africa, and Galambos (2008) investigated a Social Justice debate. Hölischer and Bozalek (2012) aimed to re-establish Social Justice as a guiding principle in Social Work with refugees and other disadvantaged people. Finally, Ife (2013) concentrated on human rights and Social Work as a means of achieving a rights-based practice.

Kolstad, Verena Fritz, and O'Neil (2008, p. vi), for example, say that "Corruption entails deceit and undermines citizens' ' and societies' moral and rational capacities." Even if significant corruption did not impede economic progress or poverty alleviation, there is still a compelling reason to resist it. Corruption undermines society's moral

fibre, as evidenced by the fact that nations around the world see corruption as inherently evil - even if it is accepted as a fact of life.”

Kolstad et al. (2008, p. 19) further highlight that “Countries that have had democratic systems of government for a long time do tend to have lower levels of corruption (but it is difficult to distinguish clearly between greater prosperity and longer histories of democratic regimes, as the two tend to go hand in hand). Furthermore, a free press and a (de facto not just de jure) more independent judiciary are associated with lower levels of corruption”.

There were also specific South African practice guidelines that focused on human rights in Social Work, such as child trafficking (Warria, 2014). Furthermore, the researcher used critical praxis theories such as “Freire's critical praxis theory,” which “evolved from a literacy theory founded on the notion that every human being is capable of critically engaging the world in a dialogical engagement with others” (McLaren and Leonard, 1993, p. 12). Finally, local activists' opinions, such as those of Biko (1978), Small (1987), and Mandela (1993), were incorporated into the guidelines' formulation.

The researcher conducted telephonic consultations with four Social Worker experts as part of a pilot study. The participants were Social Workers who worked in the environments where the intervention guidelines were to be implemented. These participants provided feedback to help refine and simplify the intervention guidelines prototype. The researcher addressed the following questions to them: “Is the intervention effective?” Is it feasible? Is the intervention flexible enough to work in a variety of settings? Is it in keeping with local traditions and values?” (Rothman and Thomas, 2009, p. 37).

The pilot testing helped determine the intervention's effectiveness and revealed which components of the intervention guidelines needed to be updated. The pilot testing assessed whether the guidelines were practical in the end (Rothman and Thomas, 2009).

2.8. Research phase five: Evaluation and advanced development phase

2.8.1. Objective 5

To evaluate the feasibility of the designed guidelines with Delphi participants through consensus.

2.8.2. Delphi method

In a study survey, a Delphi method or approach is used to obtain the opinion of a panel of experts (Hsu and Sandford, 2007). Only 18 experts responded to assess the draft guidelines out of the 23 panellists who were carefully sought and recognised because of their post-Social Work certification and anti-oppressive Social Work practice. Five of the experts were supervisors from South African provinces, and seven were frontline SA practitioners. Four South African practitioners from the United Kingdom, a Ghanaian, and a Zimbabwean practitioner made up the remaining panellists. Their job was to assess the draft Practice guidelines and find an agreement on their viability (Hsu and Sandford, 2007). The Delphi panel's consensus and recommendations were important in ensuring that the practice standards were truly anti-oppressive, user-friendly, and implementable in Social Work practice (Fraser and Galinsky, 2010, p. 460).

The participants were chosen at random using *snowball sampling* based on their years of experience in Social Work and their participation in Social Justice advocacy. Snowball sampling is a non-probability sampling strategy in which a researcher starts with a small group of known persons and then increases the sample by asking those original participants to find more people who would be interested in participating in the study.

2.8.3. Data collection procedure

The researcher notified the content experts about the study through their work and private email. Participants who decided to take part were asked to sign a consent form (Appendix 3). It was decided to use the Delphi technique in the following manner:

Potential experts were identified/selected and invited to participate in the first phase (identification/selection). A panel of experts was formed once the interested parties were contacted.

The draft practice guidelines were distributed to the panellists for Delphi Round 1 review in the second phase (exploration). The researcher followed up with the Delphi panellists and collected their feedback on the revised practice guidelines 1. Following that, the researcher compiled and categorise the findings before drafting the Delphi Round 2 practice guidelines. The draft practice guidelines were distributed to the panellists for the Delphi Round 2 review in the third phase (assessment).

Finally, the researcher gathered the final comments on the draft practice guidelines 2. The researcher then compiled and categorize the findings before writing the final report (Turnoff and Linstone, 2002).

2.8.4 Measurement Instruments

When the researcher asked the cooperation experts to achieve a consensus on the draft Anti-Opressive Social Work Practice guidelines, an information sheet (Appendix 1) and assessment forms (Appendix 5) were added to the draft practice guidelines.

2.8.5. Data analysis

The experts used a Likert scale with a score of 5 to provide feedback for consensus (Babbie, 2013; Bryman, 2012). Rensis Likert (1932), a psychologist interested in gauging people's thoughts or attitudes on several topics, created the initial Likert scale. As a result, he devised a seven-point bipolar agreement scale. Self-administered surveys may produce more truthful responses. As was already mentioned, the interviewer's or other participants presence may provide them with conscious or unconscious cues to respond in a way that is socially acceptable. Without an interviewer, one can limit the number of socially acceptable responses. When being questioned indirectly, respondents were required to give organised answers to a series of questions. The fundamental tenet is that by asking indirect questions, social desirability bias can be reduced. Because respondents believe they are providing information about situations based on objective facts rather than their own opinions, they project their attitudes into the response situation. When asking a subject about sensitive topics like racism or other oppressive practises, it's important to reassure them. Self-report questionnaires are particularly susceptible to it, but any type of behavioural research can also be affected, especially if the participants are aware that they are being watched. Conducting human-

centered research carries a risk of researchers or participants consciously or unconsciously influencing (biasing) a study and its findings. If you know what to look for, there are ways to identify and minimise research bias in your research design.

The following score weights were used in this study: 0 – Not at all; 1 – Not much; 2 – More or less; 3 – Very much; 4 – Extremely. The researcher used different colour codes to indicate the opinions and ideas from the experts on the initial draft practice guidelines. The researcher added new items or well-motivated revisions to the final draft of the practice guidelines after evaluating and reviewing the literature. The Delphi panellists' agreement and recommendations substantially aided in the development of practice standards that are truly anti-oppressive, user-friendly, and implementable in the field of Social Work (Fraser and Galinsky, 2000). There were suggestions to translate the guidelines into various languages to improve accessibility; however, the researcher was unable to do so, and therefore, included the recommendation as a future action.

2.9. Validity and trustworthiness of the study

According to Creswell (2009), qualitative validity refers to the researcher's use of specified methodologies to verify the accuracy of the findings. To establish dependability and credibility, the researcher employed a variety of tactics. To begin, the researcher reviewed existing Anti-Oppressive Social Work Practice standards and conducted a literature analysis, which included reviewing declarations, conventions, reports, and human rights mechanisms/instruments (Arksey and O'Malley, 2005). Second, the study had critical realism overtones, and the theoretical framework included reflexivity.

Critical realism could be applied to research methodologies for explaining outcomes and events in natural contexts, such as how and why certain events or phenomena occur (Archer, 1995). Critical realism indicates that interventions and systems are made up of emergent mechanisms based on this approach. In both private and professional life, reflection is an important mental activity. This research assumes that reflection is “a turning back onto a self” in which the inquirer is both an observer and an active observer at the same time (Mortari, 2015, p. 1). As a result, the researcher kept a reflexive notebook throughout the data collection process to record comments (Ortlipp, 2008). Third, the researcher gathered information on the research topic from a variety of sources, assuring the research's validity through triangulation (De Vos et al., 2011, Weyer et al., 2008).

Finally, the researcher investigated the research subjects in a variety of ways to learn more about the participants experiences.

The qualitative methodology was used, and the researcher gathered three sets of informants: focus group talks, individual semi-structured interviews, and a panel of experts to achieve a consensus the suggested guidelines and incorporated all their feedback into the guidelines. Audio and digital recordings were used with the participants' consent to later transcribe verbatim. Participants were given the transcribed data from the focus group discussions and individual semi-structured interviews to ensure the accuracy of the material collected. Finally, a description of the researcher's training and experience was evaluated to determine the bias introduced into the study.

As a Social Worker who had previously been oppressed during the Apartheid era, experienced post-Apartheid SA, and continues to experience it in the so-called first world countries, the researcher used self-reflexive exercises throughout the research, such as keeping journals to record thoughts, feelings, and activities. Self-reflection, according to Creswell (2014, 2013, 2010), produces an open and honest story. Finally, to frame the findings, a literature analysis of existing research was done. The key informants' consent to participate and freely disclose information is the eighth strategy (Shenton, 2004).

2.10. Ethics statement compliancy

Some authors (Butler, 2002; Carey, 2011a; McCauley, 2003) state that compliance with ethics statement safeguards against abuse, prevents negligence, and controls research. During the completion of this present intervention research, the researcher was guided principally by the University of the Western Cape Senate Research Committee and others, including SACSSP, HCPC, and the BASW Social Work Ethics. The following ethical criteria were followed and executed by the researcher, as stated in the research proposal:

- Voluntary informed consent means that the person giving consent has the legal capacity to do so; can exercise free will without the use of force, fraud, deception, duress, overreaching, or any other form of coercion; and has sufficient knowledge and understanding of the elements of the subject matter at hand (Siegle, 2019, p. 1);
- To grant informed consent, all research participants should provide their permission to participate in the study and be given all necessary information. This means that

the researcher must disclose all required information about the study to the research participants' so that they may make an informed decision about participating in the study. Before interacting with a subject (or his or her parents if the subject is a minor), researchers should get their consent (and that of the subject's parents if the subject is a minor) (Siegle, 2019, p. 1);

- The participants did not report any risk of harm vignettes. The researcher was prepared to minimise any risk of injury to the participants and offered them debriefing sessions with appropriate specialists (supervisors, mentors) to avoid any harm occurring throughout the study procedure;
- The participants privacy and anonymity were respected. The key informants were treated with respect, honesty, and trust, and they were treated as equals rather than objects of observation or research (Emerson et al., 2010). In addition, the participants signed a confidentiality agreement for the focus group discussion, and only pseudonyms were used on the transcripts once the data was collected;
- All transcribed interviews and tape recordings are currently in the possession of the researcher. The researcher and study supervisor/s have access to raw data, which is saved in safe encrypted electronic files, including verbatim records and field and reflexive electronic notes (Cresswell, 2014; Rubin and Babbie, 2014);
- Research data, research transcripts, videos, and other related electronic data, such as audio files and videos, should be kept for two years after the research study is completed, and hard copies of data capture sheets, questionnaires, informed consent forms, transcripts, and analysis should be kept for five years (University of the Western Cape [UWC], 2009, p. 9); and
- The researcher reminded the participants of their right to withdraw from the study at any time. The key informants of the focus group discussions and individual, in-depth, semi-structured interviews received the interview schedules beforehand (Appendix 4). The Social Workers interviewed in the United Kingdom and SouthAfrica received the same exemplars. The prospective experts for the Delphi study completed consent forms (Appendix 4) and received copies of the draft practice guidelines, as well as consensus and evaluation forms (Appendix 5). The

Delphi panellists in rounds 1 and 2 reached consensus, commented, and made recommendations.

2.11. Conclusion

The researcher provided an outline of the study's methodology in this chapter, focusing on its major goal of conducting Social Justice research using an intervention research technique as the overall approach. The many sorts of intervention strategies as well as the research aspects were discussed. The focus of the research was on the decision to promote an integrated model of critical multi-cultural competence (Rogler, 1989, p. 296) and the Anti-Oppressive Practice as a tool for producing research capable of effectively empowering and responding to the needs of oppressed people (Freire, 1997).

The researcher highlighted the importance of focusing Social Work research on cultural sensitivity or anti-oppression. If it fails to capture the essence of the dynamic, multi-dimensional processes linked with culture and oppression, it will be regarded reductionist and inadequate. The researcher explained the Intervention Research and supported the Critical Multicultural Competencies and Anti-Oppressive Model Research (CCCAOP).

The problems in acquiring access to research, which reduced the study's value, were noted, particularly when data was collected in the Limpopo Province. In this chapter, the researcher looked at the theme analysis procedure as well as the coding of data sets and metadata. This chapter concluded with a discussion of the study's validity, reliability, and ethical compliance. The researcher conducts the literature review in parts one, two, three, and four in the following four chapters.

CHAPTER THREE

A LITERATURE REVIEW PART ONE: CRITICAL AND SIGNIFICANT CONCEPTS IN ANTI-OPPRESSIVE AND MULTI-CULTURALLY COMPETENT SOCIAL WORK PRACTICES TO EXPEDITE SOCIAL JUSTICE IN SOUTH AFRICA

3.1. Introduction

The researcher investigates a review of literature in this and the following three chapters to establish a catalogue of key and critical themes, as noted above. To support the research, the researcher did not rely solely on one theory and studied a variety of Social Justice ideas, particularly from post-modern thinkers. The concepts that were critical to examine when practicing in an anti-oppressive manner are continued in Chapter four. The international and regional anti-discrimination regimes are discussed in Chapter five. Finally, in Chapter Six, the researcher examines the anti-discrimination and anti-oppressive backdrop in South Africa, which must be considered while promoting Social Justice.

This current study has the potential to be a powerful tool for social change. Rogler (1989, p. 32) suggest that those who have pursued an academic degree and “dipped their shoes into the murky waters of inquiry” (owe it to indigenous peoples to put their knowledge and abilities to good use. It develops knowledge that leads to studies of complex social issues, illuminates policy inconsistencies, monitors progress across different scales of action, and aids in the theory-to-practice process. Research may also have a role in maintaining and supporting the formation of societies that favour some people while restricting the freedoms of others.

The research could, on the other hand, be utilised to liberate and strengthen oppressed people. The latter is the goal of scientific research programmes, which include critical discourse analysis and praxis (Danso, 2015). Social Justice is at the heart of Social Work practice, and practitioners use it to justify their approach (Friedman, 2010). The researcher used Contemporary Critical Theory (CCT), which arose from the work of academics in Frankfurt am Main, Germany (Corradetti, 2019). Marx's critique of the economic science of

the liberal market economy (capitalism) and Freud's explanation of the function of the unconscious in the creation of the human psyche were pushed by critical thinkers.

The researcher's predisposition is that of a Social Justice researcher and activist looking for a new set of perspectives, tools, and pathways to explore. This current study is an extension of the researcher's human rights, social change, and collective well-being responsibilities. • Despite the lack of a clear destination, there are many opportunities to reflect, grow, and share what one learns along the way with others (Helyer, 2015). It is a goal in and of itself, rather than a means to an end. The development of this new function necessitates modesty, an open mind, and faith in the worth of all that exists outside of it.

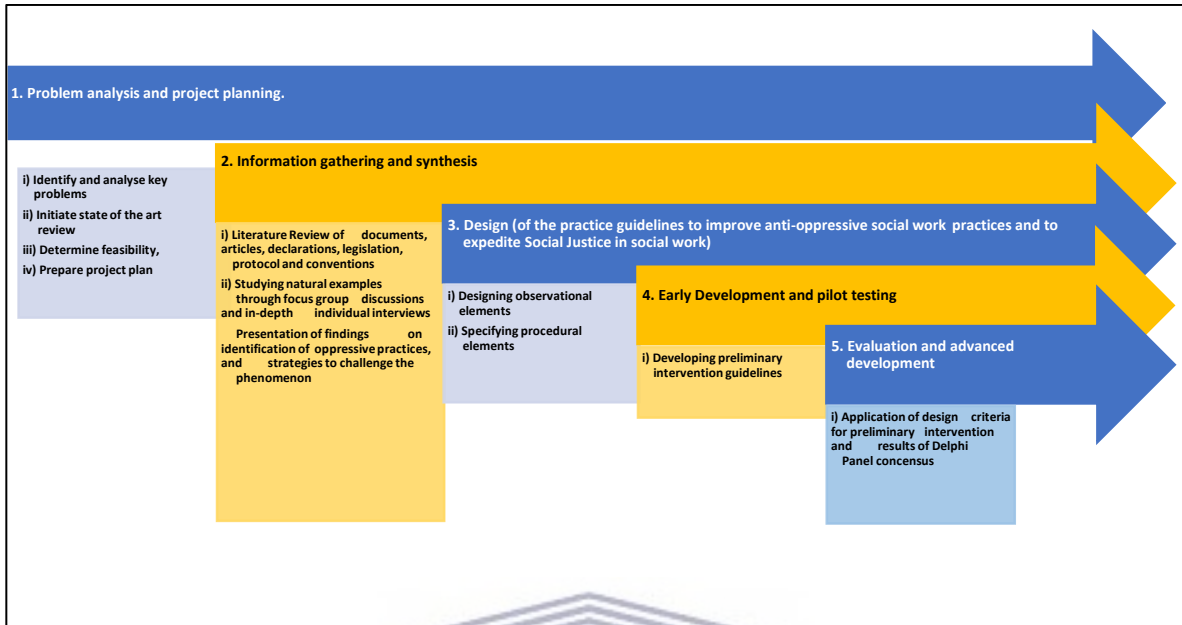
It is usual for Social Workers to draw on and derive considerable expertise from a variety of contexts (British Association of Social Workers [BASW], 2014). As a result, Social Workers must constantly decolonise knowledge development (KD) and knowledge utilisation (KU) (Moncrieffe, 2019). The researcher captured the opinions of a diverse range of Social Work practitioners, who were essential informants from very varied locations and backgrounds, including Zimbabwe, Ghana, the United Kingdom, and South Africa, in this current study. As a result, it is crucial in this study that context-dependent knowledge is used to help Social Work practitioners become better socially just professionals (refer to Step 2 of the five-step research process in the figure below).

There are various social markers of injustices and anti-oppressive and multi-culturally competent conduct, as indicated in Chapter One. The researcher emphasises key themes connected to formulating recommendations that would help Social Workers improve their practice in an anti-oppressive and anti-discriminatory manner.

The intervention theories and models that the researcher considered when designing the practice guidelines are depicted in Table 3.1.

Figure 3.1: Step 2 of the Research Process Multitude of theories and Intervention Models considered in developing the guidelines

[Amended IR Model of Rothman and Thomas, 2009]



The multitude of intervention theories and models, which the researcher considered when designing the practice guidelines, are depicted in Table 3.1.

Table 3.1: Multitude of theories and Intervention Models considered in developing the guidelines

Intervention Models/ Theories	Source
Rothman and Thomas’s Intervention Research Model	Rothman and Thomas (2009)
Freire’s Discourse Analysis and Praxis (DAP).	Freire (1972, 1978, 1990, 1993)
Engeström’s Criticism of Educational Design Research (EDR) in respect of the Scoping review process	Engeström (1987, 1991)
Research	Babbie (2013); Creswell (2014);

Intervention Models/ Theories	Source
	Creswell and Clarke (2017)
Critical Race Theory (CRT)	Delgado and Stefanic (2012)
Critical Disability Theory	Harpur and Bales (2011); Hosking (2010)
Eleven competing Social Justice Theories (SOCIAL JUSTICET), which include Rawl's Classic Theory of Distributive Justice, Mandelaism, Bikoism, and Small's Back to Basics Theory, Sen, Nussbaum, Fraser, and Ambedkar's contributions	Biko (1971); Fraser and Galinsky (2010); Fraser and Honneth (2003); Kant (1993); Mandela (1993); Nussbaum (1999, 2001a, 2001b, 2003, 2011); Raghavendra (2016); Rawl (1971); Small (1977)
Fook's Process of Critical Deconstruction and Reconstruction (PDR)	Fook (2012)
Thompson's Personal, Cultural and Structural intervention Theory (PCR)	Thompson (2011)
The Multi-cultural Cross-Cultural sensitivity Process Model (MCCCPM),	McAllister and Irvine (2000)
Hassenfeld's theory of the four levels of power, and Honneth's analysis of the recognition of widening access and community engagement	Fraser and Honneth (2003); Hasenfeld (2010); Honneth (2003)
The human capabilities approach	Nussbaum (1999, 2001a, 2001b, 2003, 2011); Sen (1999, 2010);

3.2.

Literature review process

The phases of the literature review were followed by the researcher (Babbie, 2013; Barbour, 2007; Bryman, 2012; Creswell, 2014; Grinnel and Unrau, 2011). Identifying the research question, searching for relevant studies, selecting studies, charting the data, collating, summarising, and reporting the results, and consulting with stakeholders to

inform or validate the study findings were all part of the Rothman and Thomas (2009) framework's six-stage research process.

A literature review is a type of knowledge synthesis that methodically searches, selects, and synthesises existing knowledge to answer an exploratory research question aimed at mapping key concepts, types of evidence, and research shortages in each topic or field (Grinnel and Unrau, 2011). To answer the questions, “What are the concerns regarding anti-oppressive Social Work practices?” and “How is Social Justice expedited?” a comprehensive literature review of published academic articles, media sources, international, regional, and national declarations, treaties, protocol and procedures, and grey literature reports was conducted.

The review was carried out by first identifying the subject and relevant literature, then selecting the research, and then charting, compiling, and summarising the findings. Overall themes and key concepts evolved because of this approach. The assessment emphasised the need for a library of relevant and noteworthy anti-oppressive and multi-culturally competent ideas and strategies. The researcher found relevant literature and critical concepts that may be used to develop anti-oppressive and multi-culturally competent Social Work intervention guidelines and advice. Furthermore, a senior librarian from the UWC was consulted at two conferences/meetings in October 2016 and again on March 13, 2017.

List, Pearl, Complete search, and BlockSearch techniques were discussed as research strategies. Following that, the researcher conducted in-depth searches of the key subjects of this study as well as minor subject phrases that were identified. Many key and relevant themes emerged from the literature research, which would aid critical thinking and promote anti-oppressive and multi-culturally competent practices. The next Chapters (4, 5, 6, and 7) provide definitions and/or descriptions, including a full discussion of the notion of Social Justice (Chapter 4), as well as the final intervention guidelines draft that has been tested (Booklet appendix 7).

The documents and articles examined were mostly electronic, but they also included thorough copy reports, performance ratings, and marketing materials. International, regional, and national declarations, conventions, human rights processes and instruments, and policy papers were among the documents examined (Arksey and O' Malley, 2005). The following databases were used: ERIC; DOAJ (Directory of Open Access Journals); Google

Scholar; WorldCat and CALICO Public Catalogue; Ebsco and Scopus for block searches; and Merlin, Socindex, and Cinahl for nursing and related professions.

The study's descriptors, oppression and anti-oppressive Social Work practice, as well as multi-cultural competencies and practice guidelines, were included. The goal was to locate relevant information, such as articles about descriptors. As previously stated, the list of fundamental concepts continues in the fourth chapter. Furthermore, in Chapters 5 and 6, the researcher analyses international and regional legal frameworks for anti-oppressive Social Work practices, and the South African Legal Framework.

3.3. Critical and significant concepts in anti-oppressive and multi-culturally competent practices

Various sub-groupings of Critical Race Theory (CRT) have evolved to focus on concerns other than the black-white paradigm/divide of race relations. Gender, sexuality, class, ableism, secular intolerances, and varied social systems are all issues that overlap with race. CRT is a framework created to combat racialised inequities and racism in society by utilising anti-racism strategies (Crenshaw et al., 1995). Some detractors claim, however, that cultural sensitivity unintentionally creates a colourblind worldview, obscuring the importance of institutionalised racism according (Abrams and Moio, 2013, pp. 245, 261; Delgado and Stefanic, 2012, Rhoodie, 1976). As a model, the CRT could address these presuppositions.

Social Justice and transformation are two areas of convergence between critical race theorists and anti-racists that CRT focuses on (Abrams and Moio, 2013). In Berlin, the Kaiser Wilhelm Institute for Anthropology (KWIA) was created, with its major business being physical and anthropology, as well as human genetics/human biology (Black, 2012; Samaan, 2013, p. 539).

The John D. Rockefeller Foundation, an American charitable cluster, funded and generously supported the organisation. Eugen Fischer, a German medical, social science, and bioscience scholar was the institution's director. Fischer is credited for laying the scientific foundation for the Nazis' eugenic goals. During World War II, the John D. Rockefeller Foundation co-funded portions of Josef Mengele's research before he was sent to Auschwitz, an infamous extermination camp near Krakow, Poland (Black, 2012; Samaan, 2013).

The CRT, a social science theoretical framework for critically examining society and culture, was used to the intersections of race, law, and power by the researcher. The intersections hypothesis comprises looking at how race, sexual orientation, class, and national origin interact in a variety of situations (Crenshaw et al., 1995). The researcher then identified key themes such as oppression, anti-oppression, and competent multi-cultural practice. There are several forms of oppression, with privilege and power relationships being one of the most prominent (Bergh, 2017). Other types, such as racism, colourism, objectification (which is a form of racism), kyriarchy, sexism (and its variants, cissexism, heterosexism, homophobia), misogyny, ageism, ableism, ethnocentrism, and cultural appropriation, are discussed further below and incorporated with the nomenclature/terminology guidelines in the intervention guidelines (Booklet appendix 7).

3.4. Broad areas of oppressive social practice

Oppression is inherently a violation of human rights and a manifestation of social injustice (Fook, 2012; RSA, 1996a; Thompson, 2011). Oppression, in essence, refers to a social mechanism, phenomena, or codification that scientists and society have constructed and refined. It is a person's, a group's, or an idea's point of view shaped by cultural or social practices (Black, 2012, p. 306). The following ideas arose from the literature review and are crucial to fully comprehending its significance.

3.4.1. Privilege

A dominant group's possession of privilege is a form of power that gives them unjustified economic, political, social, and cultural advantages over members of a marginalised group (The Anti-oppression Network, 2019). As a result, it is evident that privilege transcends the simple black-white divide.

3.4.2. *Oppression, like the concept of power, is a social construct.*

Oppression is a social construct that encompasses both prejudice and power. The social act of imposing significant constraints on an individual, group, or institution is known as oppression. For example, a government or political organisation in power may impose explicit or covert restrictions on citizens' .

In the discussion below, the researcher identified a catalogue of similar categories. The oppressed person or group is undervalued, treated unfairly, and denied privileges by the person or group who wields a great deal of power. Institutional control, promotion of the dominant group's ideology, logic system, and culture of the oppressed group are all part of the systematic social phenomenon. As a result, one social group is exploited by another for its own gain, accuracy, or imagination (Black, 2012, p. 306).

3.4.2.1. Oppression

Oppression is the systematic enslavement of a social group by a social group with authority. The ability to control access to resources, influence people, and gain access to decision-makers are all examples power (Black, 2012). Discrimination refers to both intentional and inadvertent actions taken to treat people, groups, or communities unfairly. Which negatively impacts their racial origins (Equality and Human Rights Commission, 2020).

Oppression thrives on the forced exclusion of groups, communities, and people from lucrative opportunities and experiences. Inclusion, to gain access to opportunities and experiences, is the essence of anti-oppression (Black, 2012). Self-exclusion may also have an impact on an individual's right to equality (Moore, 2001). As a result, power, which is the product of privilege, is a necessary precondition for discrimination in the context of oppression.

3.4.2.2. The understanding of the power

Most Social Work coaching programmes have included knowledge of power and power interactions for some years. Refreshing one's understanding of power and the critical ideas that underpin power dynamics in Social Work practice is an important aspect of the profession (Hasenfeld, 2010). Individuals, groups, and communities all use power to encourage equality and diversity.

It includes an emphasis on how individuals and groups exercise control and authority over other individuals and groups as a method of achieving a certain goal or agenda, rather than only the statutory power set out in legislation (Hasenfeld, 2010; Cumberledge, 2011). Hasenfeld (2010) suggested six power

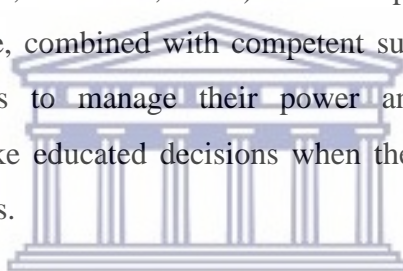
kinds that Social Workers should embrace in their practice, based on several theories of power and a variety of power types. In the current study, these six categories are discussed (see Table 3.2).

Table 3.2: Power Cluster Types [Adapted from Hasenfeld, 2010]

Type of Power	Description	Source
Coercive Power	<p>Involves the use of threats to force groups, individuals, and communities to do what the dominant party desires.</p> <p>In an organisational context, it may take the form of bullying, threatening to transfer, fire, demote, among others.</p> <p>People are subjected to fear of losing something important.</p>	Hasenfeld (2010)
Reward Power	<p>Uses rewards, fringe benefits, new projects, or training opportunities, higher roles, and monetary benefits, to influence individuals.</p> <p>Power in this type is not sturdy enough, in isolation, as it does not relate, solely, to the person promising them.</p> <p>However, an organisation involves a higher number of people, namely, senior managers and board members.</p>	Hasenfeld (2010)
Legitimate Power	<p>Originates from an official position, held by a Social Worker, be it in a private, or public office.</p> <p>Legitimate power exists only for the period that a position is held and is the scope of the power encapsulated in the job specification, within the organisation.</p> <p>Social Workers are authorised through legislation, regulations, protocol, policy, and agency duties, to make decisions, and take certain actions.</p>	Hasenfeld (2010)
Expert Power	<p>This is professional power acquired through continued professional development and training, as well as specialised knowledge.</p> <p>It is a power type that owes its provenance to the skills and expertise of an individual, for example, a Social Worker, who is of higher quality, and not readily available.</p> <p>The individual could exercise the power of knowledge to influence people. Since it is very person-specific, and skills are</p>	Hasenfeld (2010)

	enhanced with time, it has more credibility and respect.	
Referent Power	Implies that individuals, or service users defer to a particular Social Worker, because of the strength of his/her personality, or because they have very specialised knowledge.	Hasenfeld (2010)
Informational Power	This type is the ability to persuade someone rationally. It's different from other forms of power because it is grounded in what is known about the content of a specific situation. Other forms of power are independent of the content.	Hasenfeld (2010)

Prejudice and discrimination have a significant impact across this spectrum of power kinds. As a result, Social Workers' professional integrity, as articulated through professional codes, beliefs, principles, and ethics, is critical (BASW, 2014; NASW, 2007; SACSSP, 2017). The adoption of a critically reflexive approach to practice, combined with competent supervision, may make it easier for Social Workers to manage their power and supervise their activities. Individuals can make educated decisions when they work in collaboration with children and families.



Wherever feasible, Social Workers should be aware of the power dynamics among their co-workers and keep focused when delivering information, fighting for people's rights, and promoting autonomous support. As advocated by the National Development Plan 2030, South African Social Workers must give attention to the political economy of social welfare, which necessitates social protection and advocacy for social rights (RSA, 2013b).

3.4.3. Objectification, Racism, Prejudice and harmful discrimination, Colourism, Cultural appropriation, cultural exchange, Sexism, Ableism, and Critical Disability Theory

The concepts included in the above sub-heading are discussed below.

3.4.3.1. *Objectification*

Objectification is a feminist notion that refers to the perception and treatment of a person, usually a woman, as an object. It is the treating of a person or a group as though his or her or its experiences and feelings (if any) are unimportant, or the minimisation of those experiences and sentiments. It demonstrates a lack of solid judgment (Gruenfeld, Magee, Inesi, and Galinsky, 2008). Traditionally, objectification has been defined as a form of subordination in which people are not regarded as human beings and are not treated as such (Gruenfeld et al., 2008, pp. 111–127).

3.4.3.2. *Racism*

Racism has two main components: prejudice and harmful discrimination (Adams et al., 2009). Due to wider access between cultures and countries, racism is more pervasive than other oppressions (Young and Brunk, 2012, pp. 11–12). White, Anglo-Saxon, English from the UK/Britain have historically dominated global industry; a good example is “the commonwealth” (Samanani, R.) (2018). Racism is defined by Young and Brunk (2012, p. 10) as the conviction that certain races of individuals are superior to others by birth and nature, and that discrimination or hatred is motivated by race (Adams et al., 2009; Cocker and Harfford-Letchfield, 2012).

Institutional racism is a type of racism that results from the combination of prejudice and discrimination (Randall, 2008). Racism manifests itself through the provision of or denial of social benefits, opportunities, and access to facilities to people who are entitled to them. Privileges are taken away based on race, colour, or national origin (Young and Brunk, 2012, p. 10).

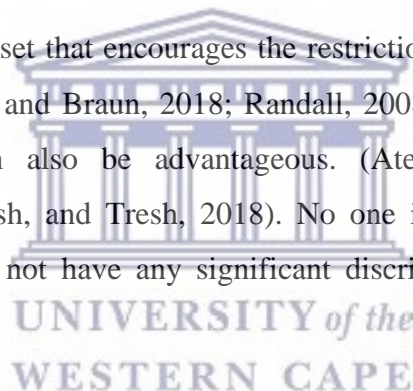
Power can be granted formally or informally, legally, or unlawfully, and it is not limited to traditional definitions of power (Hasenfeld, 2010). Racism in institutions is intentional (Better, 2007, pp. 10–11). Its strength comes from its ability to blend into the background. It allows those who profit from it to reject its existence (and honestly believe that it does not exist) while yet reaping the benefits of its presence (Hasenfeld, 2010).

According to the study, most Black South Africans are prejudiced against by other racial groups as well as within Black communities because of their precarious material economic circumstances. However, the definition of black continues to be a point of contention. The founder of the campaign group People Against Race Classification, who was accused of falsely claiming to be African, is a contemporary example of the contentiousness of being Black. Glen Snyman is labelled as Coloured, as have persons of mixed race since the country was ruled by white minorities.

On official documents, such as employment application forms, he opposed the use of race classifications such as Black, Coloured, Indian, and White (McCann, 2018). The researcher also acknowledges that the sociological experiment in South Africa was not without flaws.

3.4.3.3 Prejudice

Prejudice is a mindset that encourages the restriction of knowledge or the use of stereotypes (Clarke and Braun, 2018; Randall, 2008). Although bias is normally detrimental, it can also be advantageous. (Atewologun and Singh, 2010; Atewologun, Cornish, and Tresh, 2018). No one is entirely free of prejudices, although they may not have any significant discrimination against a particular group.



3.4.3.4. Colourism

Colourism refers to prejudice or harmful discrimination towards those with dark skin, usually among people of the same ethnic or racial group (Kerrison, 2020).

3.4.3.5 Cultural appropriation and cultural exchange

Cultural appropriation and **cultural exchange** are two variations of oppression and privilege, two sides of the same coin. Cultural appropriation is, at times, mistaken for cultural exchange (Young and Brunk, 2012). On a micro (personal), mezzo (group and community), and macro (national) level, cultural appropriation could be a difficult subject (societal). As a result, it is a global, regional, and national concern. Furthermore, cultural appropriation is a complex phenomenon that can be useful or harmful depending on whether it strengthens the acquiring

culture (Young and Brunk, 2012). Finally, cultural appropriation is often misconstrued with cultural exchange, although there is a distinct difference between cultural appropriation and cultural exchange (Bradford, 2017).

According to Bradford (2017), cultural appropriation is unjustifiable. Those who support it either don't understand it or provide misleading information to make the issue more complicated. It can be defined as an individual's act within a power dynamic in which members of a dominant culture appropriate components from a culture of people who have been systematically oppressed by that dominating group (Hasenfeld, 2010).

The terms “cultural appropriation” and “cultural exchange” are not interchangeable. In communication, there are no power imbalances (Jurmo, 1985). The only beneficiaries are the appropriating groups and individuals, while the oppressed group or individuals obtain nothing. Cultural exchange usually entails a sharing of cultures on an equal footing, involving mutual respect, as shown by the Ubuntu ideal (Labuschaigne et al., 2019). People from many cultures mix, and some traditions or habits from one culture are passed down to the next.

According to Matthes (2016), cultural appropriation occurs when the dominant culture adapts one culture's customs or items as fresh on the one hand, while dishonouring the ritual's creators on the other. When there is an unequal taking of cultures rather than sharing them, this is referred to as cultural appropriation (Matthes, 2016). According to Davidson (2016), three concepts are important when describing cultural appropriation in the North American setting. First, individuals of the dominant culture often act as though they invented, designed, or found the cultural item. Second, no credit is given to the object's creators, which frequently results in the erasure of that group's contributions. Third, it could become a problem if people believe that one group did not contribute to society (Davidson, 2016).

Cultural appropriation can take many forms. The first is *assimilation*, which is the eradication of indigenous culture to accept a new one [the goal of certain European-descended settlers toward Native Americans of North America]

(Bradford, 2017). The native Khoi and San people of South Africa are an example of this.

The dispute in South Africa revolves around the Nguni and Bantu tribes from Zimbabwe, as well as settlers from northern countries who culturally stole the Khoi and San, the earliest peoples of South Africa, and hence the indigenous or first/native peoples. As a result, many indigenous peoples are on the verge of extinction (Young and Brunk, 2012). The predicament of the Khoi and San people is highlighted in a recent Human Rights Commission report (Report of The South African Human Rights Commission National Hearing Relating to the Human Rights Situation of the Khoi-San in South Africa, 2016).

Secondly, *acculturation* is the adoption of cultural elements from an incoming/minority culture, by a host culture, or the acceptance of cultural aspects from a dominant/host culture, by a minority culture. Cultural (Mis)appropriation is, therefore, a form of acculturation. Specifically, acculturation occurs when a host/dominant culture adopts elements of a minority culture (Young and Brunk, 2012). Acculturation or assimilation differs from cultural (mis)appropriation, as it refers to adopting these cultural elements in a dependent manner. Cultural features are duplicated from a minority culture by members of the dominant culture. These components occur outside of their original cultural context, without recognising the unique cultural background (Young and Brunk, 2012). It often occurs against the expressed wishes of representatives of the originating culture (Suh, Hur, and Davies, 2016).

The original meaning of these cultural elements is lost or distorted. These uses may be viewed as disrespectful by members of the originating culture or even as a form of desecration (Suh et al., 2016). Cultural elements that may have deep meaning to the original culture could be abridged to fashion by those from the dominant culture. For Young (2005), cultural appropriation occurs when one culture borrows elements from another. For instance, drinking chai or eating curry at pubs is cultural appropriation from India. Similarly, Indians drive on the left side of the road and speak the Queen's English because of the British (Young, 2005).

A contemporary example of cultural appropriation is Dolezal, whose parents are White. She was reared as a White girl child and has had four African American adopted brothers. However, she identified with being a black person. Dolezal emulated African Americans through her social presence. For example, the hairstyles she displayed appeared to be Afro-textured hair, and she bronzed her skin. Choosing to be black was often critiqued, as was describing oneself as transracial, a concept already deployed to refer to children raised by parents of a different race (Tjomsland, 2019). Dolezal committed an offence relating to welfare fraud for illegally receiving public assistance funds. Being Black was perceived as an intrinsically privileged position and was a biological matter that affected power relations in society. A counter debate is how black an individual should be referred to as *Black* (Migreal, 2015).

Sandra Laing is another case in point. She was born from White parents; however, had a darker complexion and was ostracised by the White community (Msemo, 2018). Self-identification does not appear to be grotesque enough to gain acceptance for inclusion into a culture, race, or identity, if an individual is not part of ethnicity (Migreal, 2015). The researcher asserts that there is a problem if there is disproportionate power without cultural exchange, and it is predominantly white people in Africa who are asserting their *Africanness*. White people, who are inclined to choose elements of African culture for their convenience or appease their guilt by legitimising their presence, could be implementing cultural appropriation (Anderson, 2017; Tjomsland, 2019). The connection between gender, sexism, and oppression are contentious issues that are argued daily.

3.4.3.6. Sexism

Sexism results from an internalised value system, deliberately designed to treat women as objects, unequally, and with proportionate power, for a social advantage over scarce resources (Dominelli, 2003; Fook, 2012; Becker, 2005; Thompson, 2011). Sexism and the system of patriarchy are connected. *Patriarchy* is a system in which males are dominant and hold power, while women face exclusion (Beechey, 1979). There are variations of sexism, for example, transantagonism, mononormativity and polynormativity (Beechey, 1979). A glossary forms part of the Intervention Guidelines, under the

heading: *Decolonising praxis: Facilitating Social Justice: Multi-cultural sensitivity and anti-oppressive intervention guidelines for Social Workers*, in the terminology section (in Booklet appendix 7).

3.4.3.7. Ableism

Ableism refers to an insidious system of supremacy and discrimination that provides or denies resources, agency, and dignity based on an individual's abilities, namely, mental/intellectual, emotional, and physical (Harpur and Bales, 2011; Hehir, 2002, 2008). It depends on duplex and benefits non-disabled people at the expense of disabled people. As with different types of oppression, favouritism operates on the individual, institutional, and cultural levels (Hehir, 2008). There are various debates concerning incapacity; however, persons with disabilities have endured discrimination and live under *social apartheid* (Becker, 2005).

While educated people are aware of society's contribution to individuals' disabilities, the battle to eradicate the stigma still needs to be won. Harpur and Bales (2011) analyse these terms and argue for adopting ableist nomenclature. Ableism is the diminishing of disability because of societal attitudes that have some uncritical claims. Examples of these unproven claims are as follows: it is better for a child to walk than roll; speak than a sign; read print than read Braille; spell independently than use a spell-check; and hang out with non-disabled, as opposed to other disabled people (Hehir, 2008). Hehir (2008) asserts that the pervasiveness of ableist assumptions in the education of children with disabilities not only reinforces prevailing prejudices against disability but may also contribute to low levels of educational attainment and employment.

3.4.3.8. Critical disability theory

Critical disability theory centres on disability, as it compares the norms and values of liberalism with their actualisation in the daily life of disabled people (Hosking, 2010). *Disability* refers to any ability, or body that is (or is perceived as being) outside of what is purported to be healthy or able. Disabilities are targeted relentlessly by oppressive practices and social stigma, isolation, as well as systemic barriers to resources and opportunities. A disability which may have

originated cognitively, developmentally, intellectually, mentally, physically, sensorally, or some combination of these that substantially affects an individual's life activities. A disability may be present from birth or occur during an individual's lifetime (Harpur and Bales, 2011; Hosking, 2010).

Critical Disability Theory (CDT) adopts a version of the social model, based on the principle that the disability is not the ultimate consequence is a social construct. The interrelationship between individual responses to complex social environment characteristics is another aspect of it. The physical, institutional, attitudinal, and social environments, which fall short of meeting the needs of people who do not fit the social norm of normalcy, are to blame for the social disadvantage that disabled people experience (Becker, 2005; Hosking, 2010).

The CDT of the social model is the synthesis of the medical and social models. Babalola, Noel, and White (2017) refer to it as the bio-psychosocial model. Their approach balances the contributions of personal responses to the barriers, imposed by the social environment to the concept of disability.

3.5. Conclusion

The findings from this review of literature have various implications for general everyday anti-oppressive Social Work practices. Several of the problems revealed could already be associated with Social Workers and affiliated practitioners. The researcher was not surprised when the literature review emerged as Themes in the focus groups and in-depth individual interviews. The overview of this huge body of research was expected to improve practitioners' comprehension of the key concepts in the Social Justice expedition. The lens utilised by the researcher was the overarching Critical theory, particularly within the Freirean approach.

Various theories, models, and approaches were considered for incorporation in the guidelines or practice tips, which would support Social Workers to boost their practice and expedite Social Justice as part of their core business. The concepts and critical theories embraced to facilitate Social Justice are deliberated further in the following chapters. First, the researcher explores Social Justice, theories, and concepts that are aligned with challenging oppression. Then, in Chapters four and five, the researcher considers

international, regional, and national legal frameworks, which require a detailed understanding and impact on anti-oppressive and multi-culturally competent practice.



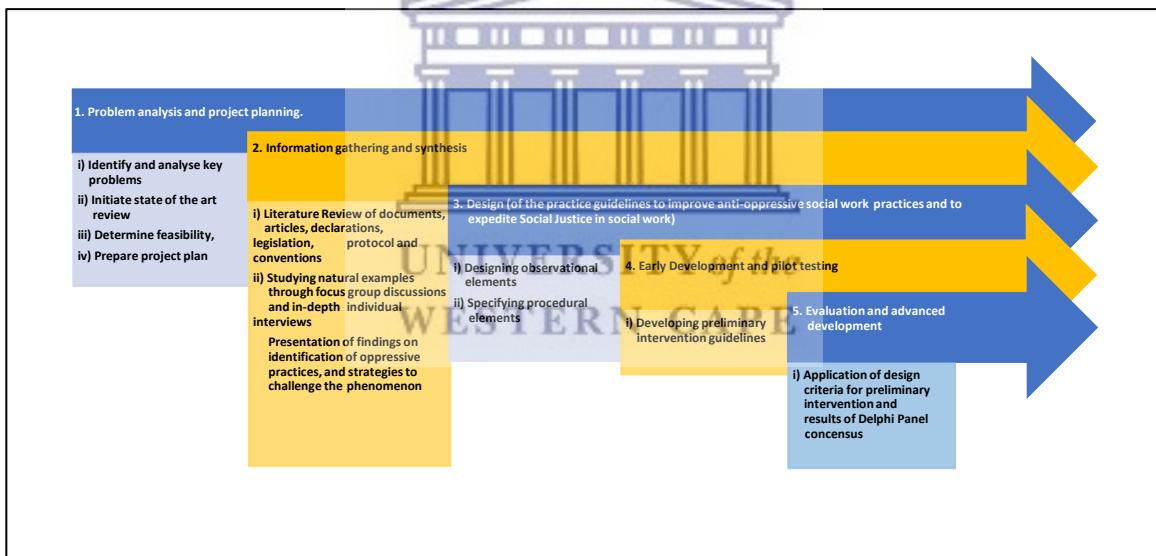
CHAPTER FOUR

A LITERATURE REVIEW PART TWO: CRITICAL AND SIGNIFICANT CONCEPTS IN CHALLENGING OPPRESSION

4.1. Introduction

For a long period of time, the researcher's professional purpose was to combat injustice. Globally, Social Workers have used culturally based empowerment and advocacy, as well as Anti-Discriminatory Practice, to empower service users and advocate for them using cultural and related resources (Gutierrez, 1990; Gutierrez and Lewis, 1999; Haynes and White, 1999). The goal of Anti-Discriminatory Practice is to lessen the negative consequences of prejudice experienced by some people at the hands of other people, organisations, or institutions. As a result, it is entwined with Social Justice.

Figure 4.1: Research Process Step 2: Information gathering and synthesis
 [Adapted from Rothman and Thomas, 2009]



The essential notion is that induction progressive training would be included in practice guidelines promoting anti-oppressive Social Work practice and multi-cultural sensitivity (Fook, 2012; Fraser, 2004; Freire, 1978; McArthur, 2016; Thompson, 2011). Empowerment and advocacy are indicated by the employment of practice methods and

approaches that aid the service user, or client, in establishing a connection with their power appropriate for their cultural context and offering support to various cultural groups speaking on their behalf. Anti-oppressive and multi-cultural sensitivity practices, according to the Literature review, integrate important concepts for dealing with oppression. Figure 4.1 depicts the research procedures.

4.2. Social Justice theories

In postmodern Social Work literature, the pursuit of Social Justice, is typically associated to goals of social diversity or multi-culturalism, that challenge the normative power system and the oppression it creates (Giddens, 1984; Hantal, 1996; Hartmann, 2003; Hasenfeld, 2010; Hayek, 1960; Hyde, 2004). Chambers and Bratini, 2009; Hölscher and Bozalek, 2012; Rawls, 1971; Strier and Binyamin, 2014) were concerned with how rights, opportunities, and resources were distributed and accessed in society.

According to Hyde (2004, p. 7), human service organisations are increasingly in need of a comprehensive multi-cultural organizational development plan (MCOOD). Some authors link Social Justice and gender, or racial equality, in a way that “needs the integration of personal, professional, and spiritual-political values and beliefs into a framework that recognizes dialectical contradictions while aiming for wholeness” (Sternbach, 2000, p. 413 and Kluckhohn and Strodtbeck, 2002).

Mullaly (1997, 2009) asserts that clinical workers can support Social Justice by ending oppressive workplace practises, creating innovative client-centred initiatives, and educating their co-workers and peers in related fields about Social Justice ideals.

Other authors have linked Social Justice to the notion of accountability, resistance to injustice and dominance, the abolition of racism and poverty, and the liberation of “people from the limiting social arrangement that makes both instrumental and substantively ratio action difficult” (Gottschalk and Witkin, 1991). The many Social Justice theories, which will be examined later, have varied definitions of Social Justice. According to some authors, Social Justice is defined as the pursuit of social reform or service to disadvantaged and vulnerable communities, notably those living in extreme poverty (Witkin, 2000).

The argument is that the three primary diverse justice theories, *libertarianism*, *utilitarianism*, and *egalitarianism*, might all be applied to change national priorities and support people's claims for a fair share of the resources needed to maintain food security, clothes, and shelter (Van Soest, 1994). Under Social Justice conditions, Gibelman (2000) contends that injustice is founded in discrimination, and that all members of society have the same fundamental rights, protections, opportunities, obligations, and social benefits.

The tradition's goal is to provide ideas for creating just societies. Relational and feminist perspectives have broadened their contractarian, principle-based, and distributional attention to the topic over the last two decades. Rather than presenting a prescriptive list for implementing Social Justice, the study's goal is to learn how to understand the consequences of how Social Justice is conceptualised and its influence on what might be considered proper policies and behaviours. Because Social Justice is a hazy concept that is frequently applied too broadly and without a defined definition, it risks losing all meaning (McArthur, 2016, pp. 967–981).

The procedural (idealistic) notion of Social Justice and the more practical approach, Critical theory, and Sen's capacities approach to Social Justice, have certain similarities (Sen, 1999, 2010). Both techniques, however, include the principles of freedom, fairness, and equality, yet they reflect idealism and practicality.

According to McArthur (2016), while Social Justice does not appear frequently in the literature on higher education assessment, the concept of fairness does. This author distinguishes a procedural concept of Social Justice from Rawls' idealistic lens of idealism (McArthur, 2016, p. 6), and further contends that any idea of Social Justice assessment cannot be a prescriptive list of behaviours or set of underlying principles. Instead, this should be a paradigm that can deal with, and welcome divergence caused by contextual variables, historical factors, and personal normativity (McArthur, 2016).

Alternative conceptualisations, such as Critical theory and capacities approaches, as opposed to proceduralism and impracticality, offer more radical options, according to McArthur (2016, pp. 6–7). Several authors (Bhaskar, 1989; Biko, 1978; Fraser, 2004; Mandela, 1993; Nussbaum, 2001a, 2001b, 2003, 2006, 2011; Sen, 2011) reject ideal-type approaches to Social Justice in favour of emphasising the multi-faceted nature of people's

lived circumstances. As a result, rather than a procedural and idealistic Social Justice strategy, a post-modernistic, realistic, and dealing with everyday issues approach is necessary.

“Overly idealized and abstracted ideas have been guilty of failing to tackle some of the most important challenges facing the world,” writes Nussbaum (2006, p. 1). Sen (2010) agrees that justice cannot be indifferent to people's lives. Instead of procedural methods to Social Justice, critical theory and capability approaches are sometimes referred to as outcomes-based approaches (McArthur, 2016, p. 10).

The researcher then goes over the Social Justice theories and prospects presented by Critical Theory and the Human Capabilities Approach in the following part. The position of Young (1990, p. 3) that “understanding of justice should begin with the concepts of domination and oppression” is central to his theories. “Such a shift highlights the significance of social group differences in social relations and oppression” (Young, 1990, p. 3). In situations where there are group inequalities and some groups are privileged while others are oppressed, Social Justice necessitates the explicit awareness and attention to these distinctions to counter oppression (Young, 1990).

The Human Capabilities Approach (HCA), popularised by Nussbaum (2006) and Sen (2010), maintains that context and particularity are critical in understanding what humans require to thrive. HCA refers to people's ability to perform things they care about and engage with others as full members of society. The basic goal of Social Justice, according to Fraser (1998), is for everyone to engage equitably and as full partners. Hölscher (2014) used Nancy Fraser's Social Justice framework as a theoretical lens to perform a study with refugees. The findings of the study demonstrated that different types of misframing resulted in varying sorts of voicelessness among international participants.

Other sorts of injustices, such as misrecognition and maldistribution, were justified, perpetuated, and deepened as a result of them being filtered out. Resistance, solidarity, acknowledgement, and little acts of redistribution were evident; yet, such good behaviours proved difficult to maintain.

In the absence of citizens' hip, as required of practitioners in the field of Social Work with refugees and other groups rendered vulnerable within current economic, social, political, and cultural constellations, Hölscher (2014) highlights central importance of the concept of misframing for the conceptualisation and response to social injustice. Fraser's input appears to be desirable in this sense.

To achieve participation parity, a just allocation of rights, opportunities, and resources is required, as well as equal acknowledgment of status and appropriate framing (Hölscher and Bozalek, 2012). The latter is earned primarily (but not only) through citizens' hip, processes and systems of inclusion and labour. People who are unfairly excluded are either not heard or are explicitly denied the chance to submit claims for acknowledgment and redistribution.

4.3 Social Work and Social Justice

Social Justice is a major theme in Social Work codes of practice all around the world. For example, it is specifically recognised as one of six basic values in which the profession is anchored by the National Association of Social Workers (NASW, 2008) code of ethics, the others being service, dignity and worth of the person, importance of human relationships, honesty, and competence (cf Various Codes of Practice from Councils referenced in Chapter One).

Social Workers ought to promote societal change and advocate for and on behalf of disadvantaged, oppressed persons, groups, and communities, as well as fight social injustices, according to the ethical ideal of Social Justice. Social Workers should prioritise concerns of poverty (as opposed to affluence), unemployment, discrimination, and other forms of social injustice as part of their core business (Fraser, 1998; Freire, 1972, 1978, 1990, 1993; Freire Institute, 2015; Freire and Faundez, 1989; Giroux, 2011; SAPA, 2013; Shih, 2018).

These activities aim to raise awareness and understanding of discrimination, as well as cultural and ethnic diversity. Furthermore, Social Workers seek to ensure that all people have access to the necessary information, services, and resources, as well as equality of opportunity and meaningful participation in decision-making. Galambos (2008) claims that this statement is a guideline for behaviour rather than a definition, claiming that

“Definitions and application of Social Justice to professional and accreditation standards, the curriculum, and our practice environment suffer from a lack of clarity” (Galambos, 2008, p. 2), and that “the profession is not clear about the meaning and application of Social Justice” (Galambos, 2008, p. 2).

The profession's top priority is to solve this conceptual problem (Friesen, 2007; Galambos, 2008; Reich, 2002; Wakefield, 1998). This is no easy feat, given that Social Justice raises complicated questions and has been a source of ongoing dispute for thousands of years (Adams et al., 2009; Bhuyan, Jeyapal, Ku, Sakamoto, and Chou, 2015; Cocker and Harfford-Letchfield, 2014; Dominelli, 2003, 2005; Fook, 2012; Freire, 1972; Giroux, 2011; Honneth, 2003; Jackson, 2005; Thompson, 2009, 2011; Thompson and Thompson, 2008).

Programs like student/community engagement and expanding access can be seen from a different angle by reading Honneth's 2003 analysis of recognition and Social Justice. This author claims that only normative ideals that have been openly declared by social movements are supported by critical social theory. It unequivocally confirms the level of political-moral conflict that exists in a particular society: only experiences of suffering that have been Only suffering experiences that have already attained a certain level of media attention confer moral relevance, and we are unable to thematise and make claims about socially unjust conditions that have not yet received widespread attention in this way. This Intervention Research Model the level of political-moral conflict in a given society (Honneth, 2003, pp. 115–116).

4.4. How does Social Justice find its way into workplace practice?

The way Social Workers see Social Justice affects how they work to promote it (Mullaly, 1997, 2009). The translation of Social Justice into concrete practice, according to Finn and Jacobson (2010), is fraught with difficulties due to the concept's vast and ambiguous implications. Social Work professionals may agree on the concept of Social Justice in general but disagree on how to apply it in specific situations. Difference, dominance, oppression, feminism, empowerment, and advocacy have all been linked to Social Work practice (Adams et al., 2009; Clifford and Burke, 2009; Cochran-Smith and Lytle, 1999; Cocker and Hare, 1999).

Scholars and instructors in the field of Social Work must comprehend and communicate how modern Social Workers see and practice Social Justice (O'Brien, 2011, p. 143). Surprisingly, while there has been much discussion about Social Justice among Social Work researchers, few attempts have been made to investigate how Social Workers in the field interpret and apply the notion in their daily work. This research aims to hear the voices of practicing Social Workers who work to apply and promote Social Justice in their daily lives. As a result, it is expected that knowledge will inform discussions on Social Justice activities (O'Brien, 2011, pp.143–158).

4.5. What does it mean to be a socially just and inclusive citizen?

Human rights and democracy appear to be a necessary component of Social Justice (O'Brien, 2011). Through practice-based initiatives to improve access to key resources and services, fair and consistent treatment, creation, and extension of opportunities (implying a range of meanings), and positive discrimination, social exclusion must be removed, and social inclusion enhanced (O'Brein, 2011).

It is possible for people of various ages, life experiences (for example, ex-offenders or domestic violence survivors), additional disability or health statuses, different genders, different life conditions (for example, reduced, homeless, refugees, asylum seekers), different lifestyles (for example, travellers, students), people of various economic and social classes, and people of dissent to participate (gigantic, tall, or short). There are a variety of ways to cope with injustices. Therefore, empowerment on a micro level, within the confines of the mezzo level and the system, on a macro level, may avert injustice.

In terms of the South African problem, South Africans expected to see improvements on a macro level following the repeal of unjust laws and policies, with Social Justice-promoting legislation and policies. On a micro and mezzo level, however, the paradigm alterations had mostly not materialised. The current situation of identity politics is proof of this (Vincent, 2020). This author is well-known for his views on identity politics and philosophical work on the concept of justice. Fraser is also a vocal opponent of contemporary liberal feminism, claiming that it ignores Social Justice issues (Fraser, 1998). Identity politics is the tendency of people to share a particular racial, religious, ethnic, social, or cultural identity to form exclusive political alliances instead of broad-based party politics (Fraser, 1998).

4.5.1. *Eleven theories of Social Justice*

During the literature review, seven well-known *theories of Social Justice* (Hantal, 1996), three South African-based theories, and Fraser's (2003) Social Justice framework were identified. Over time, the concept of justice has been employed in various languages and incorporated into various religions. Cicero, for example, originated and enlarged on the phrase “Social Justice” and developed the concept of “Social Justice” in the Roman-Greek tradition. Human beings' right to justice, he declared, is founded on nature, not on the opinions of others; nonetheless, humans are not born for justice (Sabine, 1973a).

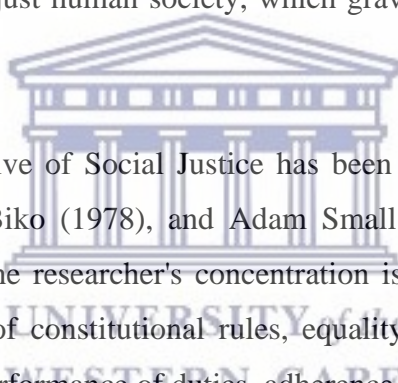
There are similarities and contrasts in all Social Justice ideas. Plato defines Social Justice as the fusion of various individuals into a single community based on their positions and functions (Greco, 2011). Proportionate justice, according to Cicero, is based on an individual's merit rather than riches, liberty, and equality, as well as birth (Sabine, 1973b). Complete equality among citizens' is a desire, according to this theory; yet this may not be possible (Jatava, 1998). The story implies that, regardless matter how well a community secures justice, circumstantial events such as breach of contract, accidents, and robbery can disrupt Social Justice.

Rawls (1971, p. 85) claims that “...in a constitutional government, justice as fairness is addressed to citizens' rather than constitutional jurists. It aims to integrate a particular understanding of freedom and equality with a certain conception of the person deemed to be agreeable to the shared conceptions and core values contained in a democratic society's public culture.” Rawls' approach, however, differs from Capabilities or Critical Theory in that it pursues idealised, flawless conceptions of Social Justice while striving toward any reality (Bankovsky, 2013). Sen (2010) addresses this directly by postulating that if a theory of justice guides rational policies, strategies, institutions, or choices, identifying fully just social arrangements is insignificant.

Nussbaum (2011) suggests that a preoccupation with implementing the *right conditions* for Social Justice may obscure the understanding of the various circumstances that could prevent or impair multiple people's experiences of (in)justice in society. A submersion, and therefore pathologisation, of true social issues and injustices is a

critical theory perspective. As a result, while Fraser and Honneth (2003) explore the conflict between the immanent and transcendental – what exists and what could exist – they do it in terms of lived realities rather than idealistic types.

Ambedkar, Fraser, Honneth, Mandela, and Biko are among the researchers' favourites (Raghavendra, 2016; Fraser and Honneth, 2003; Mandela, 2003; Biko, 1978). These authors provide a foundation for post-modernist Social Justice thinking, as well as actual rather than utopian conditions. Ambedkar is in favour of a full narrative and interpretation of the concept of Social Justice that involves a holistic and continuous process (Raghavendra, 2016). Ambedkar preached and lived by the adage “Educate-Unify-Agitate-Organize,” suggesting that to reach Social Justice, individuals who have been discriminated against for generations due to their socioeconomic origin must challenge the status quo. Ambedkar was born in a class deemed low, bordering on the status of an outcast (Raghavendra, 2016). The researcher, therefore, supports Ambedkar's depiction of just human society, which gravitates to realistic solutions for realistic situations.



The researcher's perspective of Social Justice has been heavily influenced by Nelson Mandela (1993), Steve Biko (1978), and Adam Small (1987). However, because it includes Social Justice, the researcher's concentration is on social transformation and growth. The supremacy of constitutional rules, equality before the law, the grant of fundamental rights, the performance of duties, adherence to legal and social obligations, and finally, devoted to the value of justice, liberty, equality, fraternity, and the dignity of human personality are the other precepts of Social Justice (RSA, 1996a).

When executed correctly and justly, the researcher somewhat agrees with the concept of redistributive Social Justice. According to Jackson (2010), what distinguishes Social Justice from other ideas of distributive justice is its emphasis on a social, rather than an individual obligation; meeting people's needs as a matter of justice, rather than charity; and putting the responsibility on a central authority, presumably a government, to redistribute resources and alleviate abject poverty, need, and inequity. As a result, the researcher agrees that residents should not be forced to live in impoverished conditions.

Taylor and Triegaardt (2018) propose a two-pronged approach, in which social protection, social rights advocacy, and security are all necessary for Social Justice in South Africa. The researcher offers a list of Social Justice theories that were considered when creating the practice recommendations.

Table 4.1: List of Social Justice Theories

[Adapted from Biko (1978), Fraser (2003), Hantal (1996), Mandela (1993), and Small (1987)].

Social Justice theories	Main themes	Sub-themes
<p>1. Utilitarianism</p>	<p>The critical concept of Utilitarianism is: anything that does not carry any useful utility, could not be ethically justifiable, or be just.</p> <p>Hobhouse (1921), who partially concurs with Cicero and Plato (Supra), identified precursors of Social Justice.</p> <p>He argued that institutions are not a means to an end.</p>	<p>1) Ethics are above supreme politics.</p> <p>(2) A principle of harmony is conflicting with individual ideals.</p> <p>(3) The concept of moral relation is a right that improves duties.</p> <p>(4) Hobhouse (1921) regarded the idea of assigning propriety to secure freedom for individuals, or power for communities.</p> <p>(5) Other precursors are social and personal, equality, personal justice, and equal payment for equal service. Additional precursors are personal and private organisational factors in wealth.</p>
<p>2. Self-perfectionism</p>	<p>When self-perfectionism is stressed in the way individuals manage the duties assigned to them in their station, whether as a teacher, lawyer, or worker, the establishment of a just and ethical society would be more accessible (Bradley 1846-1924, cited in Hantal, 1996).</p>	<p>These are the primary underscoring of the Social Justice issues of utilitarianism.</p>
<p>3. Marxism</p>	<p>Marx's view of Social Justice developed from economic relations (Yudin, 1967).</p>	<p>The "have nots" have been exploited by the "haves", and Social Justice could not be maintained, as the economic structure entrenches the exploitation.</p>
<p>4. Libertarianism</p>	<p>Critics such as Hayek (1960) and Nozick (1974) reject the notion of Social Justice altogether.</p>	<p>They argue instead for a return to the traditional understanding of justice, namely, respect for law and established rights.</p>
<p>6. Distributive justice</p>	<p>The category of justice to which discussions in Social Work usually refer, is distributive justice. This refers to the way economic and social bests, services, rights, and opportunities are shared in society.</p> <p>By way of comparison, another major category of justice is retributive, which involves consequences of those, who commit injustices, or have been harmed by them (Gilbert, 2014).</p> <p>There are many competing theories of distributive justice spanning libertarian to socialist perspectives (Pojman, 2006; Roemer, 1996).</p> <p>Miller (1999) asserts that this liberal notion of Social Justice also arose in response to socialist challenges, concerning private ownership of land, industry, and other means of producing wealth.</p>	<p>In tracing the conceptual history of Social Justice, Jackson (2010) refers to it as a term that has developed to describe a particular modern conceptualisation of distributive justice.</p> <p>Jackson (2010) notes that theories of distributive justice revert to, at least, two millennia.</p> <p>Jackson (2010) avers that the term, Social Justice, was introduced into scholarly discourse only in the late 19th century, evolving alongside the social sciences and notions of how it may be technically possible, within an industrial, commercial society, to eradicate abject poverty lifestyles, through the redistribution of wealth.</p>
<p>7. Rawls's (1971) Theory of distributive justice</p>	<p>Social Work scholars often refer to Rawls's (1971) theory of distributive justice.</p> <p>Elements are characterised as "the ideological basis for the modern welfare state" (Pojman, 2006, p. 138), and is most compatible with Social Work ideals, because of its emphasis on distributive</p>	<p>Contributing to maximising Social Work's ability to facilitate Social Justice, it is imperative to understand which material, social, and relational contexts promote the former, and which assist the latter, in encounters between un-equals, such as Social Workers and the various settings in which they may be situated (Holscher and Bozalek,</p>

	<p>principles that benefit society's least advantaged members.</p> <p>Among these scholars, Wakefield (1988, 1998) provides some of the most definitive discourse. Based on Rawls' (1958, p. 164) "justice as fairness" principles and concept of the "social minimum" (a minimally acceptable level of essential bests and opportunities, to which everyone is entitled).</p> <p>Wakefield (1998, p. 28) argues that "distributive justice demands that no member of society is allowed to fall below a certain level of economic, social and psychological bests."</p> <p>Wakefield (1998, p. 26) advocates for minimal distributive justice, "a narrower and more precise idea" than Social Justice.</p>	<p>2012).</p> <p>Holscher and Bozalek (2012) presuppose this, by reasserting the need for Social Workers to engage, continuously and critically, with those expressions of injustice, specific to the contexts, in which they may be situated.</p>
8. Mandelaism	<p>Mandelaism accentuates, <i>Umntu Ngumuntu</i>, which means, you must serve your fellow human being.</p> <p>This concept also implies that there is a recommitment to working towards a common goal, where the entire nation is a winner, and equally, have shelter, food, and education. Mandela believed that, to deny people their human rights, is to challenge their very humanity.</p>	<p>Mandela recapitulated that he had fought against white and black domination and had cherished the ideal of a democratic and free society, in which all persons live together in harmony, and with equal opportunities (Mandela, 1993).</p>
9. Biko	<p>Steve Biko (1978) presupposed the tenet of black consciousness as, the Black man must reject all value systems that seek to make him a foreigner in the country of his birth and reduce his basic human dignity (Steve Biko's evidence given at the SASO/BPC trial, 3 May 1976).</p>	<p>Being Black is not a matter of pigmentation; being Black reflects a mental attitude (Biko,1978).</p> <p>Additionally, Biko's compelling statement claimed that the most effective weapon in the hands of the oppressor, is the mind of the oppressed (Biko, 1971). Biko accentuates that by Black Consciousness he meant, the cultural and political revival of an oppressed people. He propounded that Whites and Blacks should realise that there is no supremacy among them. Whites must realise that Blacks are also human, and not inferior. Ultimately, this implies that South Africa is not European, but African. Biko stated that "in time, we shall be in a position to bestow on South Africa the greatest possible gift – a more human face." (Biko, 1978, p. 19).</p>
10. Feminism Nancy Fraser	<p>Fraser is an American critical theorist, feminist, and is widely known for her critique of identity politics.</p>	<p>Fraser is a staunch critic of contemporary liberal feminism and its abandonment of Social Justice issues (Gutierrez, 1990). Fraser disclosed that she was concerned that ideas, pioneered by feminists were serving quite different ends (Fraser, 2003). She feared that the critique of sexism was currently supplying the justification for new forms of inequality and exploitation. Fraser references that</p>
		<p>critique of the family wage, the idea that the feminist criticism of that ideal now serves to legitimise legible capitalism. The newer, more modern norm has replaced the family wage ideal, apparently sanctioned by feminism, of the two-earner family. It justifies exploitation and harnesses women's emancipation to capital accumulation</p>
11. Adam Small's Back to Basics Social Justice	<p>Small reiterated that, to promote Social Justice, returning to fundamentals are required.</p>	<p>Small accentuated the notion of subspecies philosophae, in a Kantian thought of "Nature must have organised the skin" (Kant, 1993, p. 175). Small was, as Kant, a naturalist, who believed that everything in natural science requires a natural explanation (Kant, 1993). It is contrary to the KWAU foundations methods to prove superiority (Black, 2012). Small thought that the dichotomy of White and Black was mythical. Only one race exists, the human race. He would reflect in his lectures, when discussing the race, 'Wit is duiwe kak' meaning white is the colour of pigeons excrement (Small, unpublished, commentary in a lecture session, sometime in the Eighties, University of the Western Cape). Small merely wanted to illustrate that skin colour was insignificant and senseless.</p>

According to Hantal (1996, online article), Cicero believes that everyone is born for justice, and that “equality depends on, acknowledges, and gives effect to the consciousness of mutual obligations, and mutual recognition of rights that bind the members of society together, as well as the upheaval of the social living fraternity is described as a feeling of mutual brotherhood among all citizens’ ” (Raghavendra, 2016); as a result, it is a deep sentiment that creates an environment in which people can enjoy the principles of liberty and equality.

4.6. Becoming multi-culturally sensitive has significant tenets

Congruent behaviours, attitudes, and policies that converge in a system, agency, or people to enable them to function effectively in cross-cultural circumstances are referred to as *cultural sensitivity* (Hantal, 1996). Greenbook Project [c/o T*E*S*S*A – Trust, Education, Safety, Support, and Action], 2000 outlines cultural competence as the integration and transformation of knowledge, awareness, and sensitivity about individuals and groups of people into specific standards, policies, laws, practices, and attitudes to improve the quality of life in communities.

This highlights the challenges around the definition of cultural sensitivity in terms of its application, noting that misinterpretation of the term is indicative of a lack of definitional clarity. Even without additional information or abilities, an individual with the required attitudes can be minimum effective and appropriate in behaviour and communication, according to the inter- or multi-cultural competence framework (Deardorff, 2006). By acquiring the essential knowledge and abilities, an individual may become more efficient and relevant in intercultural relationships with others (Deardorff, 2006). Someone may be twice as effective and suitable in cross-cultural encounters if they had more flexibility, adaptability, and empathy (Deardorff, 2006).

The Theory Reflections: Intercultural Competence Framework Model, according to Deardorff (2006, pp. 241–266), includes attitudes of respect, openness, curiosity, and discovery. Furthermore, the model demonstrates that intercultural competence is a process, notably one that lasts a lifetime, as there is no single point at which an individual becomes totally intercultural competent. As a result, it's critical to pay just as much attention to the development process (how the necessary knowledge, skills, and attitudes are acquired) as it

is to the fundamental aspects of intercultural competence, implying that critical reflection becomes a powerful tool in the intercultural competence process (Deardorff, 2006).

Unfortunately, most people do not naturally develop intercultural competence; instead, it requires deliberate effort (Deardorff, 2006). As a result, addressing intercultural competence development at the post-secondary level, through programs, orientations, experiences, and courses, is critical for graduating global-ready individuals.

Furthermore, implementing a global-ready, or intercultural sensitivity framework, such as the one under discussion, could aid efforts to assure a more holistic, integrated approach (Deardorff, 2006, 241–266). Reflexive thinking, indigenisation, universalism, and critical reconstruction are four fundamental aspects in becoming multi-culturally competent (Deardorff, 2006).

4.6.1. Reflexive thinking

Reflexive thinking entails being concerned about a person's social position, powers, values, perspectives, and social division membership. It is concerned with individual others, acknowledging inequities and differences in unique social contexts while dealing with them (Burke, 2009; Dominelli, 2003, 2005; Fook, 2012; Freire, 1972; Hegar, 2012; Thompson, 2011).

4.6.2. Indigenisation

Indigenisation primarily refers to how well Social Work practice fits into local circumstances (Goldstein, 1992). Local social, political, economic, historical, and cultural elements, as well as local voices, influence, and mould Social Work responses, which in turn shapes Social Work practice (Gray, 2005).

4.6.3. Universalism

Universalism refers to Social Work tendencies that seek commonalities across contexts and countries to promote dialogue about the profession of Social Work, with shared principles and purposes, wherever it is practiced, particularly global Social Work. International Social Work entails disseminating Social Work across the globe to reach as many people as feasible (Gray, 2005). Instead of an imperialist vision that favours a dominant Western worldview over a localised and diversified indigenous cultural

perspective, international Social Work captures commonalities across countries and settings (Gray, 2005).

4.6.4. Process of critical reconstruction (PCR)

According to Fook (2012), the **PCR** consists of five processes that address inequality and promote Anti-Oppressive Practice. The *first stage* is to **recreate the dominant discourses**, which entails looking for inconsistencies in various views and interpretations. Views that may have been overlooked or glossed over deserve illumination, while recurrent patterns and themes have the potential to energise dominating modes of thought. **Resistance** is the *second stage* in PCR, and it refers to re-establishing power relations in a scenario (Fook, 2012).

As a result, it becomes possible to appreciate and question different ways of thinking. The *third stage* in PCR is to **challenge certain ways of thinking**. The term “challenging” refers to the process of identifying and operationalising hegemonic discourses that have been preserved in power relations. **Reconstruction/change** is the *fourth stage*, which entails the creation of new debates and structures. Existing and private discussions can be renamed to make room for new ones. The activities may include inventing new terms, language, or phrases; inventing new conversational devices; creating new categories, particular designs, or examples follow; or imitating new practices (Kirkwood et al., 1997). Finally, *stage five* involves the **implementation of the latest techniques and methods**.

4.7. Principles of Social Work

These **practice principles** would include a variety of ideas and values, including general principles, ethical principles, and human rights values, all of which are at the heart of anti-oppressive tactics.

4.7.1. General principles

General principles are essential norms in a system of thought or belief and form the basis of reasoning in that system (BASW, 2014).

4.7.2. Ethical principles

Ethical principles are broad assertions that guide the work and address attitudes, rights, and responsibilities related to human welfare, such as respect for service users' autonomy and the promotion of human welfare (BASW, 2014).

4.7.3. The importance of human rights

In Social Work, the **human rights** value reflects respect for all people's inherent worth and dignity, as expressed in the Universal Declaration of Human Rights [UDHR] (United Nations General Assembly [UNGA], 1948), as well as other related UN declarations on rights and conventions derived from those declarations (BASW, 2014). The following are the human rights principles:

4.7.3.1. Upholding and promoting human dignity and well-being

Social Workers should respect, and defend each person's physical, psychological, emotional, **support and uphold the human dignity and well-being**. They should work towards promoting the best interests of individuals and groups in society, as well as the avoidance of harm (BASW, 2014).

4.7.3.2. Respecting the right to self-determination

People's dignity and power to **make their own choices and decisions**, regardless of their views and life choices, should be fostered in Social Work, if this does not jeopardise others' rights, safety, or legitimate interests (BASW, 2012; SACSSP, 2017).

4.7.3.3 Promoting the right to participate

People should be fully involved and empowered in all parts of decisions and actions that influence their lives, and Social Workers should support this by using their services in ways that enable and empower them (BASW, 2012; SACSSP, 2017).

4.7.3.4. An all-encompassing approach to everyone

Social Workers are supposed to use a holistic approach to intervention, working with the full person in the family, community, social, and natural settings, and **recognising all parts of a person's existence** (BASW, 2012; SACSSP, 2017).

4.7.3.5. Recognising and enhancing strengths

Social Workers are expected to concentrate on the benefits of all individuals, groups, and communities, and to ***promote their empowerment*** as a result (BASW, 2012; SACSSP, 2017; Zastrow, 2013).

4.7.3.6. Identifying and developing strengths

Social Workers are encouraged to focus on the advantages of all individuals, groups, and communities, and consequently, ***develop their strengths*** (BASW, 2012; SACSSP, 2017; Zastrow, 2013).

4.7.3.7 Challenging human rights violations

It is a sine qua non for Social Workers to ***challenge discriminatory and repressive practices***, as well as ineffective and unfair policies, processes, and practices. They should speak out against abuses of power and people's exclusion from choices that affect their lives. Social Workers ought not to participate in the degradation of human rights or use their talents for inhumane reasons such as systematic abuse, incarceration of children seeking asylum, and threats to the family life of individuals in vulnerable situations (BASW, 2012; Dominelli, 2009; Fook, 2012; SACSSP, 2017; Thompson, 2011).

4.7.3.8 Maintain confidentiality

The violation of ***confidentially*** could only be permissible if there was proof of grave danger or the need to save lives. In this case, the Social Worker should explain why the confidentiality agreement was broken (Dominelli, 2009; Fook, 2012; Thompson, 2011).

4.7.3.9. Keeping detailed and reliable records

The keeping of accurate, unbiased, and precise records, based on evidence to support professional judgments, is an important administrative duty for social workers (BASW, 2012; Dominelli, 2009; Fook, 2012; SACSSP, 2017; Thompson, 2011).

4.7.3.10 *Making ethically sound choices*

Social Workers should be critical advocates for policy and practice changes to improve working circumstances, guided by the profession's ethics (BASW, 2012; Dominelli, 2009; Fook, 2012; SACSSP, 2017; Thompson, 2011).

4.7.3.11. *Taking charge of other people's professional growth*

Social Workers are encouraged to *share their knowledge and practice experience* with colleagues and students to develop their education and training. They are also encouraged to seek for, develop, apply, and spread knowledge, theory, and practice. Contributing to Social Work education, offering high-quality placements, and ensuring that students are well-informed are just a few of the things we do.

4.7.3.12 *Assisting and participating to research and evaluation*

Participating in research with professional knowledge and practice experience, as well as improving practice by developing ethics-based policies, programmes, and practice guidelines [researcher's inclusion], are examples exhibiting the abovementioned (Dominelli, 2009; Fook, 2012; Kotze, Van der Waal, and Fischer, 1988; Thompson, 2011). The key objectives of this study were to show that Social Workers should practice in an anti-oppressive manner and be multi-culturally competent. As a result, the researcher *focuses on improving abilities through reflexive approaches to counteract oppressive practices.*

4.8. Reflexive methods of skill development in the struggle against Oppressive Practices

The development of skills to communicate sensitively and competently with individuals from other ethnic and cultural groups is one area of attention that aids in being more progressive and multi-culturally competent. Eight practical measures for training professionals to communicate sensitively and skilfully with various ethnic and cultural groups are indicated in the table below (Beckett and Dungee-Anderson, 2013; Kluckholm and Strodbeck, 1961; McNett, 2015). The researcher modified information from the authors listed in Table 4.2 and outlines eight practical actions for professionals to learn how to communicate sensitively and effectively.

The researcher adapted research from the authors mentioned in Table 4.2 and highlights eight practical steps to train professionals to communicate sensitively and competently with other ethnic and cultural groups.

Table 4.2: Eight Practical Steps to train professionals to communicate sensitively and competently with other ethnic and cultural groups

[Adapted from Beckett and Dungee-Anderson, 2013; Kluckholm and Strodbeck, 1961; McNett, 2015].

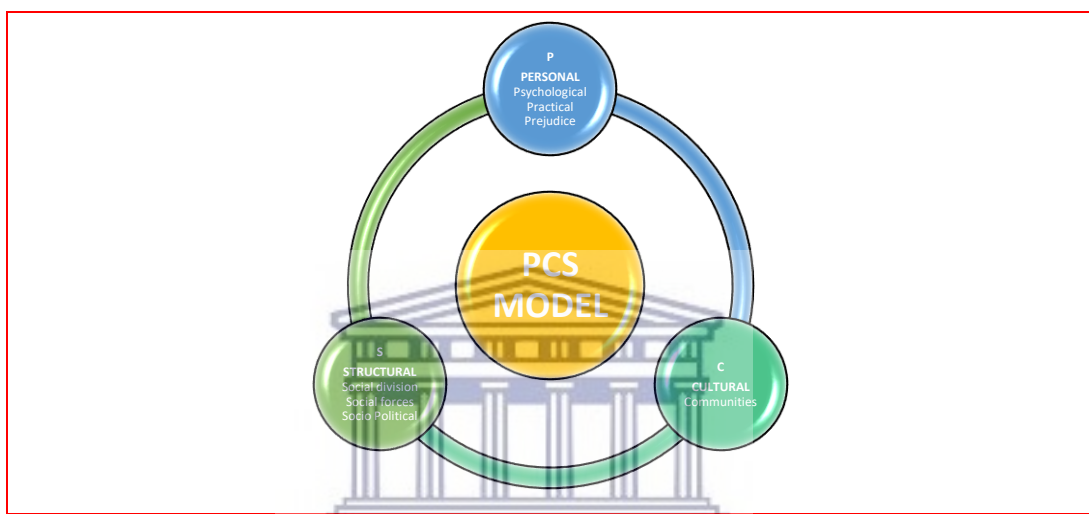
PRACTICAL	SOURCE
<ul style="list-style-type: none"> Acknowledge cultural differences 	Beckett and Dungee-Anderson (2013) and McNett, 2015
<ul style="list-style-type: none"> Know oneself 	Beckett and Dungee-Anderson (2013) and McNett, 2015
<ul style="list-style-type: none"> Know other cultures 	Beckett and Dungee-Anderson (2013) and McNett, 2015
<ul style="list-style-type: none"> Identify and value differences 	Beckett and Dungee-Anderson (2013) and McNett, 2015
<ul style="list-style-type: none"> Identify and avoid stereotypes 	Beckett and Dungee-Anderson (2013) and McNett, 2015
<ul style="list-style-type: none"> Empathise with persons from other cultures 	Beckett and Dungee-Anderson (2013) and McNett, 2015
<ul style="list-style-type: none"> Adapt rather than adopt 	Beckett and Dungee-Anderson (2013), Kluckholm and Strodbeck, 1961, and McNett, 2015
<ul style="list-style-type: none"> Acquire recovery skills 	Kluckholm and Strodbeck, 1961

In Table 4.2, the researcher highlights practical steps to train professionals to communicate successfully and competently with other ethnic and cultural groups, which relate to Thompson's Personal-Cultural-Social Model (also known as the PCS Model). Thompson (2006) identified similar critical, necessary aspects that challenge oppressive practice to promote anti-oppressive Social Work practices.

4.8.1. Thompson's Personal–Cultural–Social (PCS) model

Neil Thompson's paradigm is one of the most prominent in Social Work, facilitating an understanding of prejudice and the emphasis of anti-discriminatory actions (Thompson, 2006, p. 208). The PCS Model, defined by Thompson (2006), links personal experience, beliefs, and attitudes, with the broader social group, and places it in the overall context of society.

Figure 4.2: Adapted Graph of Thompson (2006), exploring anti-oppressive practice: Thompson's PCS model.



The PCS model recognises that discrimination is not simply an individual issue, but also present within cultural, as well as social structures and networks. To understand and analyse discrimination and oppression, the relationship between the individual, as well as different social contexts, needs to be understood and considered as follows:

- How do these three levels interact?;
- What the resulting impact is on both the individual and their immediate social system?; and
- How can these be challenged and influenced, improve the outcomes and experience of those affected?

4.9. Conclusion

An inter- or multi-cultural competence framework shows how, with the right attitudes, a person can be minimum effective and appropriate in behaviour and communication without any additional knowledge or skills. Increasing an individual's required knowledge and abilities could make them more efficient and relevant in their intercultural encounters. Individuals with increased flexibility, adaptability, and empathy may be more effective and consistent in cross-cultural encounters (Fuller, Heijne-Penninga, Kamans, Van Vuuren, De Jong, and Wolfensberger, 2018).

The framework also demonstrates that *multicultural humility or sensitivity is a process, one that lasts a lifetime*. There is no single point at which a person is fully multi-culturally competent (Deardorff, 2006). As a result, it's critical to focus on how the relevant knowledge, abilities, and attitudes are gained. Consequently, critical reflection becomes an effective tool for developing multicultural competence. It's worth noting that inter-cultural researchers could not agree on the function of language in the development of multi-cultural sensitivity, claiming that language alone does not guarantee an individual's cultural sensitivity (Griffin, Wolfeld, Armon, Rios, and Liu, 20).

As a result, while *language is an essential skill for intercultural sensitivity*, it is not sufficient. Language, on the other hand, can be a *useful tool for understanding other people's worldviews*, which is essential for developing intercultural competence. Unfortunately, most people's intercultural sensitivity does not “just happen”; rather, it requires deliberate effort. As a result, addressing intercultural competence development at the post-secondary level through programmes, orientations, experiences, and courses is critical for both domestic and international students to graduate as global-ready graduates (Deardorff and Jones, 2012). According to the researcher, many of the hidden, every day, and pernicious aspects of injustice are more likely to receive attention (Nittle, 2021).

The creation of practice standards could help Social Workers enhance their anti-oppressive and multi-culturally competent practice, as well as guide their efforts to become global-ready with an integrated approach. The study considered many idealistic Social Justice ideas, which represent a socially equitable society. Postmodernist and critical views, on the other hand, propose contemporary injustices that must be addressed.

Various authors postulate that advocacy of realistic measures, challenges prejudices, based on identity politics (Biko, 1978; Dominelli, 2003; Fook, 2012; Fraser and Honneth, 2003; Shor and Freire, 1987; Mandela, 1993; Small, 1987; Thompson, 2011) and others. For example, Fraser and Honneth (2003, p. 114) argues that “issues of redistribution recognition must be the primary focus”. This is justified against Fraser's approach by submitting that “even distributional injustices are the institutional expression of social disrespect” (Fraser). The following chapter focuses on the international frameworks that support anti-oppressive practices.



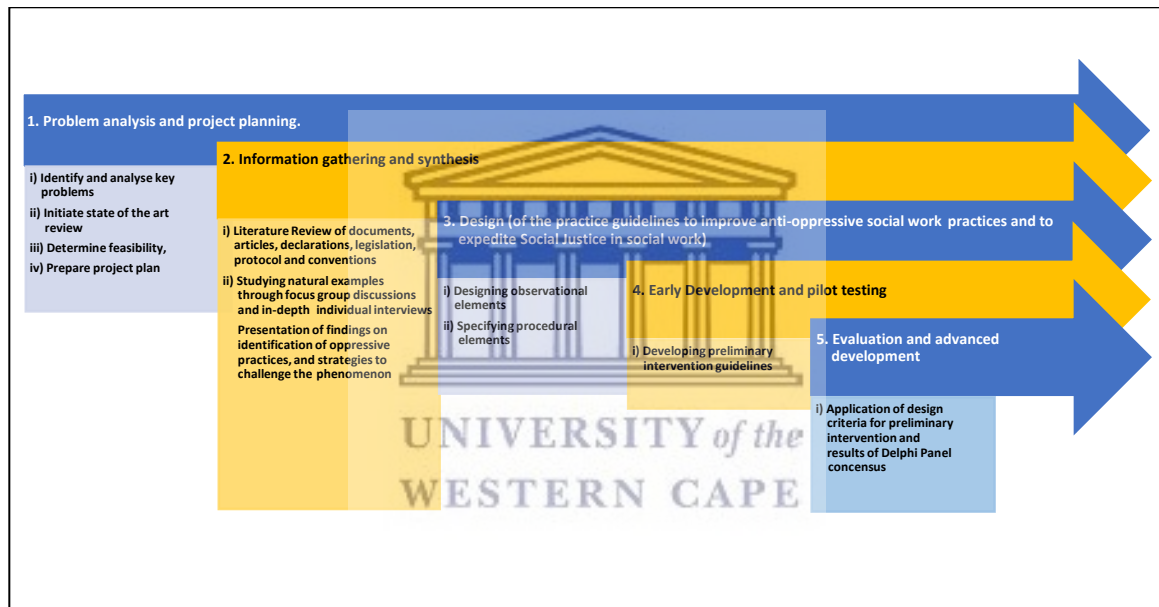
CHAPTER FIVE

A LITERATURE REVIEW PART THREE: ANTI-OPPRESSIVE INTERNATIONAL AND REGIONAL LEGAL FRAMEWORKS

5.1. Introduction

By conducting a Literature review in this chapter, the researcher highlights the key contextual background information on anti-oppressive Social Work practices and Social Justice facilitation in Social Work as a worldwide, regional, and local (South African) concern.

Figure 5.1: Step 2 of the Amended IR Process, Information Gathering and Synthesis [Adapted from Rothman and Thomas, 2009]



5.2. Africa in context: the impact of social injustice on families and communities

At the dawn of South Africa's democracy, there was a strong emphasis on anti-racist and developmental welfarist ideas. Despite the global development of Social Justice facilitation and anti-oppressive Social Work techniques, there was little research and development in South Africa (Strier and Binyamin, 2014). Anti-oppressive Social Work techniques, as presented in this study, encompass a transition from an anti-racist to a broad-based anti-oppressive strategy, which gives equal weight to the redress of all other forms of

oppression, including ageism, ableism, sexuality, gender, and social class oppression (Jeffery, 2005, p.409). As a result, anti-oppressive Social Work practice is a major global and South African issue that affects people's social reality.

Many studies in the health professions and education address Social Justice; yet there is startlingly little study in the Social Work field (see Table 4.1). The job conditions of Social Workers in five provinces are examined in Schenck and Alpaslan (2012), a South African study on Social Justice and the transformation of social welfare systems.

Their research found similar barriers to working conditions in five South African provinces (Schenck, 2004, p. 164). These barriers were identified by Schenck (2004, p. 165) as a lack of resources and infrastructure, a lack of community understanding of the role of Social Workers, Social Workers being used as trash cans for unresolved community problems, and Social Workers having to travel long distances to provide Social Work services to clients. The lack of support from their supervisors and organisations, as well as their clients' cultural/traditional norms and practices, were cited as barriers to Social Work service delivery by the participants.

They also cited a lack of confidentiality as a stumbling block (Schenck and Alpaslan, 2012). Similarly, Sibanda and Lombard (2015) point out that South African Social Workers confront numerous obstacles that impede their efforts to promote Social Justice, particularly when implementing the Children's Act (RSA, 2005, Act No. 38 of 2005) and the preceding Childcare Act (Republic of South Africa [RSA], 1983, Act No. 74 of 1983). In South Africa, poor working circumstances (for example, insufficient resources) and stakeholders' lack of field capacity are common.

Patel (2012) gathered the viewpoints of 28 non-profit managers in South Africa on the change of social welfare. While there was an acute sense of urgency post-apartheid about the need for change, it appears that the government and non-governmental organisations have been caught in a quagmire for the past decade. As a result, non-profit organisations have been suffering on their own and appear to have given up their autonomy. The managers' reservations indicate that the creation of a strong steering coalition to drive transformation activities is critical.

A robust partnership has existed between the government and the non-profit sector since the policy's inception and adoption; however, this momentum has faded dramatically over the last decade. There is a lack of understanding regarding the techniques that will be needed to realise the vision. As a result, Lombard (2008a, 2008b) claims that the delayed development is due to a lack of conceptual understanding about the new method.

Even though the White Paper on Social Welfare (Republic of South Africa [RSA], Ministry for Welfare and Population Development [MWPDP], 1997) contains a broad, new vision for welfare, there was a perception in this current study that no vision existed to operationalise the White Paper on a governmental and agency level. Few non-profit organisations appear to have produced an acceptable vision and thorough strategic strategies to implement change. Furthermore, the findings suggest a lack of continuing and persistent communication efforts by the government, non-governmental organisations, agency staff, donors, board members, and service consumers, which is crucial to welfare change.

There was also evidence of a lack of risk-taking and opposition to non-traditional concepts in the welfare NPOs (Taylor, 2016). Furthermore, according to Taylor (2016), the agencies did not create an environment conducive to performance improvement and incentives. There appeared to be a lack of knowledge and abilities to implement the method, as well as a skill mismatch, as mentioned previously. Finally, it was unclear whether agency executives had plans in place to consolidate gains and institutionalise the planned changes. Only a few non-profit organisations have implemented a structured change management procedure (Taylor, 2016).

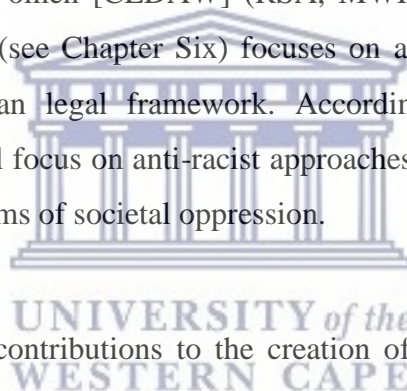
This, according to Kotter (1996), is a crucial success component in change management (cf. Molefe, 1996). Taylor believes that the government's failure to create an enabling environment for change inhibited the change agenda's institutionalisation at the agency level. While the managers' insights were useful, they did not account for the considerable impact of the policy environment on welfare reform in the South African context, particularly in terms of finance, human resources, and organisational growth (Taylor, 2016).

The destabilising effect of change on organisations, as well as the negative human repercussions of the change experience, became increasingly clear. Holbeche (2006) calls

for knowledge, skills, and value-led change management processes in organisations, which require both transformational and transactional leaders to set the direction of change and inspire others to support it, as well as transactional leaders to manage the process and relational aspects of change at the same time. This is especially important in the context of South Africa.

5.3. The nature of Anti-Opressive Social Work Practice and Social Justice in South Africa

The critical discourses in this chapter provide broad and information about South Africa's socioeconomic, political, and spatial dynamics, which operate as pull factors for anti-oppressive action. It contextualises assertions, explanations, interpretations, and readiness for social technologies/interventions, enriching and establishing the study. Countless attempts have been made throughout the years to end oppression on a global scale through regional agreements and protocols, such as the Convention on the Elimination of All Forms of Discrimination Against Women [CEDAW] (RSA, MWPD, 1997). A thorough list of conventions and procedures (see Chapter Six) focuses on a literature review: part four – anti-oppressive South African legal framework. According to Bestman (2011), there appears to have been a global focus on anti-racist approaches rather than a broad, inclusive strategy that addresses all forms of societal oppression.



While SA has made major contributions to the creation of anti-oppressive Social Work techniques, the researcher believes that there is a myopic anti-racist approach that denies citizens' who encounter prejudice a broader spectrum of Social Justice. Keating (2000), for example, claims that an anti-racist strategy is taken. Jeffery (2005, p. 409), in contrast to Keating, asks, "What good is anti-racist Social Work if you can't master it?" As a result, the research question focuses on the knowledge about the attempts to create a general Anti-Opressive Strategy and its protocols.

5.4. A Global concern, Anti-Opressive/ Multi-Cultural Social Work Practice and Social Justice facilitation by Social Workers

This chapter will provide background information on Social Justice facilitation and AO practices, as well as a review of relevant international, regional, and South African legislative frameworks, protocols, policies, and action plans that have been used to promote

Social Justice and prevent oppression. These legislative frameworks, as well as their consequences, criticisms, and potential for assisting in the compilation of feasible practice standards, could help Social Workers improve Social Justice and practice in an AO manner. The researcher focuses on the fundamental shifts and changes that have occurred during the last 27 years.

This chapter uses a literature review to discover which existing frameworks, declarations, and norms can help Social Workers. Furthermore, in this thesis, it is used as a qualitative research approach (Houston and Mullan-Jensen, 2012; Seale, Gobo, Gubrium, and Silverman, 2004; Simons, 2014). Books, periodicals, maps, conventions and legislation, organisational papers, and research reports were among the items examined.

Finding, selecting, assessing (making meaning of), and synthesising facts contained in the examined material were all part of the critical analytic approach (Bowen, 2009, p. 28). The document evaluations in this chapter provided background and context for the study, as well as advice for queries about the primary data collection process.

5.5. Facilitation of Social Justice, as well as legislative and policy solutions

The United Nations Centre for Human Rights (UNCHR) held a conference for National Human Rights Institutions (NHRIs) to outline the common characteristics of these organisations. This meeting resulted in a set of guidelines. Because the conference was held in Paris, these guidelines have become known as the Paris Principles (GANHRI, 1993b; Philips, 2010; United Nations [UN], 2010).

The United Nations prioritises the protection of human rights, and NHRIs are key means for doing so (GANHRI, 1993a). As a result, the UN has strengthened its efforts to create and strengthen NHRI compliance with the Paris Principles as a critical component of guaranteeing human rights at the national level (GANHRI, 1993b). National human rights institutions are state-run organisations tasked with safeguarding and promoting human rights under the law. They are a part of the government's well-funded machinery (GANHRI, 1993a). NHRIs, at least those that adhere to the Paris Principles, are the bedrock of comprehensive human rights protection systems and increasingly, act as conduits for communication between international human rights norms and nations (Global Alliance for

National Human Rights Institutions [GANHRI], 1993a, p. 20). According to the study, governments should encourage and safeguard NHRIs that follow the Paris Principles.

Complaints on human rights are examined and handled through dispute mediation, activity monitoring, education, outreach, media, publishing, training, and capacity-building events. Human rights promotion is an essential component of the Paris Principles and a basic function of NHRIs. It disseminates human rights information and knowledge to the public as well as specialised target groups. Finally, it establishes a human rights culture in which every member of society shares the principles expressed in international and state human rights legal frameworks and behaves appropriately (GANHRI, 1993a; Glarou, 2017).

Individuals are moved beyond knowledge and into action by a successful human rights promotional campaign. Laws, restitution systems, and other remedies are important, yet they are insufficient. Promotion is required to ensure that members of society are aware of their rights and the remedies accessible to them, as well as to safeguard those rights (Glarou, 2017). Furthermore, citizens' must understand that everyone has responsibility for promoting and defending such rights, and that everyone enjoys them equally. Officials in positions of responsibility should be aware of their human rights responsibilities and act accordingly.

A lack of understanding could lead to behaviours that violate human rights standards, whether they are intentional or inadvertent, systemic, or specific. Traditional ways of thinking and acting, on the other hand, may obstruct and result in human rights violations. In each situation, human rights education and instilling human rights ideals could lead to good behavioural changes without the use of punitive measures (GANHRI, 1993a; Sakamoto, 2007a). Therefore, successful human rights promotion could help prevent human rights violations from occurring in the first place (UNDP, 2006; UN, 2010, pp. 29–30).

However, many of the country's impoverished and marginalised people's hopes have mostly been unmet, and constitutional provisions have largely been ignored in this regard. Burman and Reynolds (2008) raise the topic of whether citizens' in their sociological, political, and psychological contexts have equal possibilities. As previously stated, the number of

international, regional, and national human rights treaties is huge; nevertheless, only those considered significant to the discussion of this thesis are explored hereafter.

5.6 Anti-Oppressive legislative frameworks at the international level

The United Nations developed the following international legal frameworks, which require member states to establish human rights institutions (HRIs) that adhere to the norms governing national institutions. The Paris Principles are a set of principles that serve an important role in promoting and monitoring the successful application of international human rights norms at a national level, a position that the international community is increasingly acknowledging (GANHRI, 1993b; United Nations General Assembly [UNGA], 1993; Motshekga, 2015).

5.6.1. The United Nations Declaration of Human Rights of 1948

In 1948, the United Nations General Assembly adopted the Universal Declaration of Human Rights (UDHR) to officially define human rights (UNGA, 1948). International human rights law establishes the commitments that states must uphold. States undertake responsibilities and duties under international law to respect, preserve, and fulfil human rights by becoming parties to international treaties (UN, 2010, pp. 29–30). States are required to safeguard individuals and groups against human rights violations under the commitment to protect human rights. Furthermore, nations must take decisive action to assist the enjoyment of fundamental human rights as part of their commitment to fulfil this obligation (United Nations Office of the High Commissioner for Human Rights).

The Universal Declaration of Human Rights (UDHR) is a watershed moment in the history of human rights, drafted by representatives from all corners of the globe with diverse legal and cultural backgrounds, and proclaimed by the United Nations General Assembly in Paris on December 10, 1948, as a universal standard of achievements for all peoples and nations (UNGA, 1948). “Whereas acknowledgment of the inherent dignity and equal and alienable rights of all members of the human rights is the foundation of freedom, justice, and peace in the world,” states the first paragraph of the preamble (Kattan, 2006, p. 2).

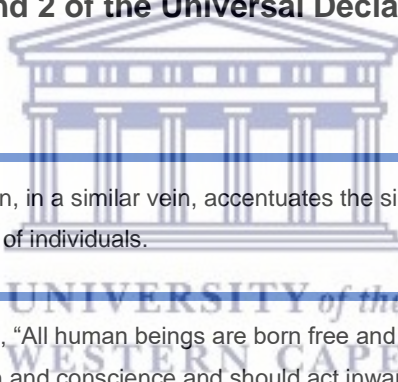
Human rights became more popular after the Second World War, which began on September 1, 1939, and ended on September 2, 1945. The world was shocked by Nazi

Germany's atrocities, which included the extermination of nearly six million Jews, Sinti and Romani Gypsies, same-sex couples, and people with disabilities (Fleischhauer, 2011; Blakemore, 2018). However, the genocide of Black people has received far less attention than it deserves. The killing of millions of Congolese, coordinated by Leopold II of Belgium (Vandersmissen, 2008), with estimates ranging from 1 to 15 million persons, and the extermination of the Cape San people, as desegregated, are two examples of forgotten genocide.

Human rights standards, to safeguard civilians from government abuses, were repeated around the world, as were mechanisms by which nations could be held accountable for the treatment of persons living inside their borders. These voices were heard loud and clear at the 1944 San Francisco summit that created the United Nations Charter. Table 5.1 summarises the key provisions of Articles 1 and 2 of the Universal Declaration of Human Rights.

Table 5.1: Articles 1 and 2 of the Universal Declaration of Human Rights

[UDHR] (UNGA, 1948)



<ul style="list-style-type: none"> ○ Article 1 of the declaration, in a similar vein, accentuates the significance of equality, human dignity and human rights of individuals.
<ul style="list-style-type: none"> ○ Article 1 reads as follows, “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act inwards one another in a spirit of brotherhood” (p. 7).
<ul style="list-style-type: none"> ○ Article 2 distinctly indicate that discrimination in any form is not acceptable, and read as follows, “Everyone is entitled to all rights and freedoms outlined in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or another opinion, national or social origin, property, birth or another status” (p. 7).
<ul style="list-style-type: none"> ○ The UDHR sets out on 10 December 1948, for the first time, fundamental human rights to be universally protected (<u>General Assembly resolution 217 A (III)</u>). Through ratification of <u>international human rights treaties</u>. Fifty-six Governments undertook to put into place national measures and legislation compatible with their treaty obligations and duties. More than 185 governments have now signed the Universal Declaration of Human Rights.
<ul style="list-style-type: none"> ○ Where domestic legal proceedings fail to address human rights abuses, mechanisms and

procedures for individual complaints or communications are available at the regional and international levels to help ensure that international human rights standards are indeed respected, implemented, and enforced at the local level.

It is crucial to acknowledge that the facilitation of Social Justice, which encompasses equality and diversity, stretches beyond the law. The Republic of South Africa became a signatory in 1994, 46 years after the UDHR was promulgated in 1948. The reason for the delay was that the Apartheid regime (which began in 1948) had stifled interest in ratifying the treaty, which was in direct contrast to the South African government's pillars of injustice. Another important international treaty is the United Nations Office of the High Commissioner on Human Rights' Article 19 on the Elimination of All Forms of Racial Discrimination (General Assembly resolution 2106 (XX) of 21 December 1965).

5.6.2. International Convention on the Elimination of all Forms of Racial Discrimination (ICERD)

The United Nations charter defines the ideals of dignity and equality inherent in all human beings, and all member nations have sworn to work together and separately with the organisation. The goal was to meet one of the United Nations' goals, which is to promote and encourage universal respect for, and observance of, human rights and fundamental freedoms for all people, regardless of race, gender, language, nationality, or religion (UNOHCHR, 1969).

The Convention is adamant about the need to end racial discrimination in all its forms and manifestations around the world as soon as possible, and to ensure that everyone understands and respects the dignity of the human person. The South African government signed the Convention on 3 October 1994 and ratified it on 15 December 1995. (Republic of South Africa [RSA]. Department of International Relations and Cooperation [DIRCO], 2005).

The Convention condemns any notion of superiority based on racial differentiation as scientifically erroneous, morally repugnant, socially unjust, and potentially dangerous, and that there is no justification for racial discrimination anywhere, in theory or practice (UNOHCHR, 1969; Assembly of First Nations [AFN], 2018). It implies that all people

are equal in the eyes of the law and are entitled to equal protection from discrimination and incitement to discrimination.

States Parties expressed their strong opposition to racial segregation, often known as apartheid, and pledge to avoid, outlaw, and destroy all forms of it in regions under their authority (UNOHCHR, 1969). All propaganda and organisations founded on beliefs or theories of superiority of one race, or group of people, of one colour or ethnic origin, must be rejected, as must any attempts to justify or propagate racial hatred and discrimination in any form. With full regard for the values enshrined in the Universal Declaration of Human Rights, particularly the following right, immediate, and positive efforts to remove all incitement to, or acts of, such prejudice must be adopted.

1. “Shall declare an offence punishable by law all dissemination of ideas based on racial superiority or hatred, incitement to racial discrimination, as well as all acts of violence or incitement to such acts against any race or group of persons of another colour or ethnic origin, and also the provision of any assistance to racist activities, including the financing thereof”;
2. “Shall declare illegal and prohibit organisations, and also organised and all other propaganda activities, which promote and incite racial discrimination, and shall recognise participation in such organisations or activities as an offence punishable by law”; and
3. “Shall not permit public authorities or public institutions, national or local, to promote or incite racial discrimination.” (UNOHCHR, 1969)

5.6.2.1. Article 5

“In compliance with the fundamental obligations laid down in article 2 of this Convention, States Parties undertake to prohibit and to eliminate racial discrimination in all its forms and to guarantee the right of everyone, without distinction as to race, colour, or national or ethnic origin, to equality before the law, notably in the enjoyment of the following rights.” (UNOHCHR, 1969).

“States Parties shall assure to everyone within their jurisdiction adequate

protection and remedies. Competent national tribunals and other State institutions contemplate action against any acts of racial discrimination. ‘Human rights and fundamental freedoms violation that is contrary to this Convention; as well as the right to seek from such tribunals just and adequate reparation or satisfaction for any damage suffered as a result of such discrimination are included.’ (UNOHCHR, 1969).

5.6.2.2. Article 7

“States Parties undertake to adopt immediate and effective measures, particularly in the fields of teaching, education, culture and information. The rationale is to combat prejudices causing racial discrimination and to promoting understanding, tolerance, and friendship among nations and racial or ethnic groups. The purposes and principles of the Charter of the United Nations, the Universal Declaration of Human Rights, the United Nations Declaration on the Elimination of All Forms of Racial Discrimination (Ohchr | Nhri Main, 2019), and the Convention OHCHR, through the National Institutions, Regional Mechanisms and Civil Society Section are to support these. Furthermore, it supports the establishment and strengthening of NHRIs and works closely with NHRIs to assist them in the implementation of their broad mandates to promote and protect human rights.” (UNOHCHR, 1969).

The prevention of torture and inhumane treatment, summary executions, arbitrary detention and disappearances, and the protection of human rights defenders are all concerns that NHRIs handle. NHRIs also help to advance the rule of law in all areas, including the judiciary, law enforcement, and the penitentiary system (UNOHCHR, 2021). Active Parliaments (ideally with a human rights body), vibrant and dynamic civil society organisations, alert and responsive media, a school system with human rights education programs at all levels, and more broadly, a society encouraging the goal of a universal culture of human rights (UNOH) are all benefits NHRIs provide.

1. National Commission on Human Rights and Freedoms, Cameroon (Regional Chair) (NCHRF, 2019);
2. National Council for Human Rights, Egypt (NCHR, 2017); and

3. National Human Rights Commission of Nigeria (NHRC, 1995).

5.6.3. *International Human Rights Instruments and their monitoring bodies*

Many more global instruments relating to human rights exist in addition to the UDHR. Nine of the non-exhaustive lists of international human rights treaties are core international human rights accords, one of which, concerning enforced disappearances (g), requires implementation. Each has formed an independent expert committee to monitor how the treaty's provisions are being implemented by its States Parties. Optional protocols (b), (c), and (f), (k), (m), (o), (p), (r), dealing with specific problems or establishing individual complaints procedures, are also included in several treaties.

Table 5.2: International Human Rights Instruments and their monitoring bodies

- (a) ICCPR: International Covenant on Civil and Political Rights [16 Dec 1966] (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 1976a);
- (b) ICCPR-OP1: Optional Protocol to the International Covenant on Civil and Political Rights [16 Dec 1966] (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 1976b);
- (c) ICCPR-OP2: Second Optional Protocol to the International Covenant on Civil and Political Rights, aiming at the abolition of the death penalty [15 Dec 1989] (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 1989);

Table 5.2: International Human Rights Instruments and their monitoring bodies continues

- (d) ICERD: International Convention on the Elimination of All Forms of Racial Discrimination [21 Dec 1965] (UNOHCHR, 1969);
- (e) ICESCR: International Covenant on Economic, Social and Cultural Rights [16 Dec 1966] (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 1976c);
- (f) ICESCR – OP: Optional Protocol to the International Covenant on Economic, Social and Cultural Rights [10 December 2008] (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 2013);

- (g) ICPAPED: International Convention for the Protection of All Persons from Enforced Disappearance [20 Dec 2006] (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 2010);
- (h) ICRMW: International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families [18 Dec 1990] (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 1990a);
- (i) Paris principles [20 Dec 1993] (Global Alliance for National Human Rights Institutions [GANHRI], 1993b);
- (j) CAT: Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment [10 Dec 1984] (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 1987);
- (k) OP-CAT: Optional Protocol to the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment [18 Dec 2002] (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 2006);
- (l) CEDAW: Convention on the Elimination of All Forms of Discrimination against Women [18 Dec 1979] (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 1981);
- (m) OP-CEDAW: Optional Protocol to the Convention on the Elimination of Discrimination against Women [6 Oct 1999] (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 2000);
- (n) CRC: Convention on the Rights of the Child [20 Nov 1989] (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 1990b);
- (o) OP-CRC-AC: Optional Protocol to the Convention on the Rights of the Child on the involvement of children in armed conflict [25 May 2000] (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 2002a);
- (p) OP-CRC-SC: Optional Protocol to the Convention on the Rights of the Child on the sale of children, child prostitution and child pornography [25 May 2000] (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 2002b);
- (q) CRPD: Convention on the Rights of Persons with Disabilities [30 March 2007] (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 2008a); and,

- (r) OP-CRPD: Optional Protocol to the Convention on the Rights of Persons with Disabilities [30 Mar 2007] ((United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 2008b).

5.7. Office of the High Commissioner for Human Rights (OHCHR)

The OHCHR was established to provide the finest knowledge and support to the various United Nations human rights monitoring agencies. States parties' compliance with treaty obligations is monitored by UN Charter-based authorities, such as the Human Rights Council, and bodies founded by international human rights treaties, which are comprised of independent experts. The Human Rights Council and the OHCHR's Treaties Division provide secretarial support to most of these organisations (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 2020).

5.8. Regional (African) legislative framework

South Africa has ratified several African Union (African Union [AU], 2020) agreements and declarations, notably the African Charter on Human and People's Rights, which was passed in 1986. (AU, 1981). The regional and African human rights instruments and activities are linked to the South African legislative frameworks, as explained below. Some of these policy and legal foundations, as well as secondary policies and protocols, are grouped together here.

5.8.1. Regional (African) and Regional human rights instruments and initiatives

The table below contains the African and Regional human rights instruments and initiatives.

Table 5.3: African and Regional human rights instruments and initiatives

[Obtained from a multitude of treaties and charters]

Policy and Legal bases	Subsidiary Policy and Protocol
The African Charter on human and peoples' rights (AU, 1981).	
The African Charter on the rights and welfare of the child (African Union [AU], 1990).	

The African Human Rights System (International Justice Resource Center [IJRC], 2019).	
The African Charter on human and peoples' rights - Protocol to the African Charter on the rights of women in Africa (African Union [AU], 2003).	
The African Court on human and peoples' rights (African Union [AU], 1998).	
The Commission and Court interpret and implement some regional human rights instruments.	<ul style="list-style-type: none"> - OAU Convention governing the specific aspects of refugee problems in Africa - Convention for the elimination of mercenarism in Africa - African Union Convention on the conservation of nature and natural resources - Bamako Convention on the ban of the import of hazardous wastes into Africa - African Union Convention on preventing and combating corruption - OAU Convention on the prevention and combating of terrorism - African Union non-aggression and common defense pact - African Charter on democracy, elections and governance



In the following chapter, the Public Protector, Commission for Gender Equality, South African Human Rights Commission, Commission for Gender Equality, Auditor-General, and Human Rights Working Groups present the South African national human rights instruments and initiatives (Commonwealth Forum of National Human Rights Institutions [CFNHRI], 2021).

5.8.2. In 1986, the African Charter on Human and Peoples' Rights was adopted (Banjul)

The African [Banjul] Charter of Peoples' and Human Rights was promulgated by the African Union (AU, 1981). South Africa signed the United Nations Human Rights

Charter and the United Nations Declaration on the Elimination of All Forms of Discrimination Against Women on January 12, 1996.

The presentation of the South African national human rights instruments and initiatives (Commonwealth Forum of National Human Rights Institutions [CFNHRI], 2021) are discussed in the following chapter, namely, the Public Protector, Commission for Gender Equality, South African Human Rights Commission, Commission for Gender Equality, Auditor-General, and Human Rights Working groups.

The SA government supports the rapid elimination of racial discrimination in all of its forms and manifestations around the world, as well as ensuring the understanding and respect for the dignity of the human person (UNOHCHR, 2021). The rights charter tries to govern the relationship between the individual and the state by establishing the fundamental standards that public bodies are obliged to meet. It was adopted on June 27, 1981, in Nairobi, and went into effect on October 21, 1986.

With the promulgation of *the Constitution of South Africa* (RSA, 1996a), the Universal Declaration of Human Rights (UNGA, 1948), and the Promotion of Equality and Prevention of Unfair Discrimination Act in 1996, the Banjul Charter was inscribed in South African law (Republic of South Africa [RSA], Act No. 4 of 2000a)

All the articles in the UDHR are included in the Banjul Charter as significant articles. Unfortunately, the researcher only referred to the Charter's first six articles and article 19, which serve as its foundation. These are the articles:

1. “Every individual shall be entitled to enjoy the rights and freedoms recognised and guaranteed in the present Charter, without distinction of any kind, such as race, ethnic group, colour, sex, language, religion, political or any other opinion, national and social origin, fortune, birth or another status” (AU, 1981, p. 2);
2. “Every individual shall be equal before the law” (AU, 1981, p. 2);

3. “Every individual shall be entitled to equal protection of the law” (AU, 1981, p. 3);
4. “Human beings are inviolable. Every human being shall be entitled to respect for his life and the integrity of his person” (AU, 1981, p. 3);
5. “Every individual shall have the right to the respect of the dignity inherent in a human being and to the recognition of his legal status. All forms of exploitation and degradation of man, particularly slavery, the slave trade, torture, cruel, inhuman or degrading punishment and treatment shall be prohibited” (AU, 1981, p. 3);
6. “Every individual shall have the right to liberty and the security of his person. Deprivation of his freedom is acceptable except for reasons and conditions previously laid down by law. In particular, no one may be arbitrarily arrested or detained” (AU, 1981, p. 3); and
7. Article 19. “All peoples shall be equal; they shall enjoy the same respect and shall have the same rights. Nothing shall justify the domination of a people by another” (AU, 1981, p. 6).



5.9. Conclusion

The literature review findings revealed that the primary guiding principles that promote human rights should be protected, of which the Constitution of South Africa (RSA, 1996), and the African Charter on Human and Peoples Rights (AU, 1981) are paramount. Human rights could be summarised as the fundamental rights and dignity that every individual in the world owns, which gives relevance to the problems faced by the community. Therefore, efforts should be concentrated on one area of great need while advancing slowly and gradually to resolve all the community, village, or city problems.

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Learning to work with and alongside the community while employing a participatory approach to resolving the problems of vulnerable and marginalised communities and supporting access to human rights services in South Africa and the region is crucial for the successful promotion and protection of human rights. These legislative frameworks,

approaches, and principles form part of the attached Anti-oppressive Social Work practice guidelines.

The International and regional legislative frameworks referenced in the text distinctly reject racism (including offensive comments based on ethnicity and nationality), sexism, homophobia, religious intolerance, hate speech, cyberbullying, foul language, and comments provoking violence. Social Workers should network with and embrace communities, individuals, groups, and human rights instruments. In addition, they should comply with and implement conventions/declarations that have been ratified by the South African government, as a member of the United Nations, in its endeavours to promote and protect human rights, as well as improving anti-oppressive Social Work practices, and expediting Social Justice.



CHAPTER SIX

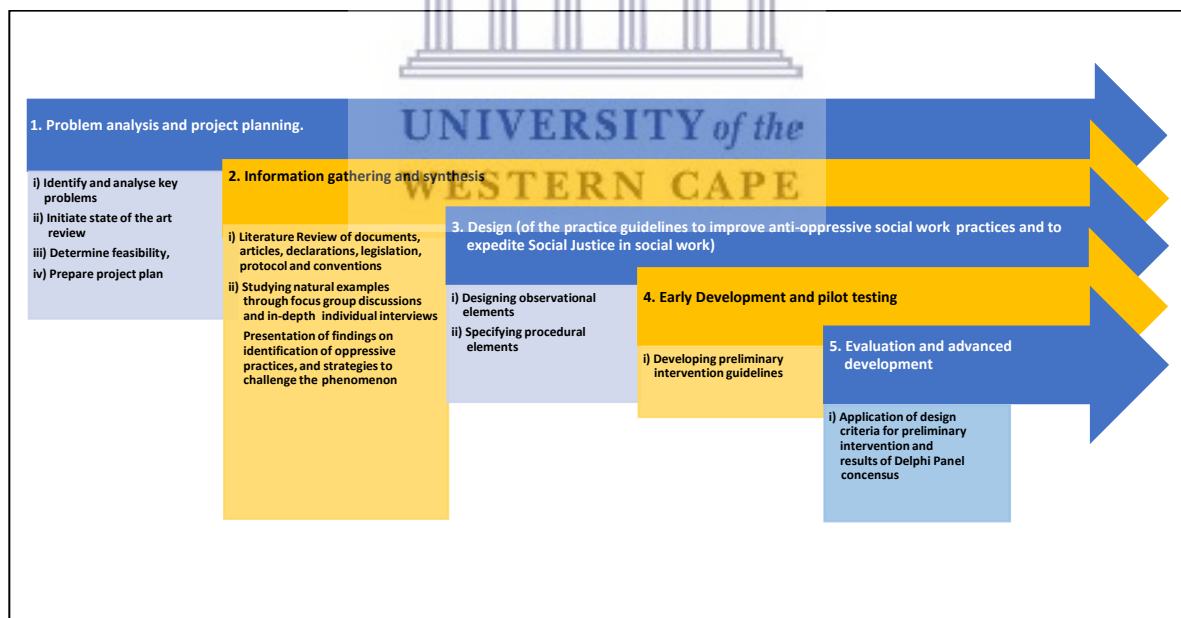
A LITERATURE REVIEW: PART FOUR – ANTI-OPPRESSIVE SOUTH AFRICAN LEGAL FRAMEWORK

6.1. Introduction

The researcher claims that the South African Constitution (RSA, 1996a) is the anti-oppressive foundation for all people, including modern-day Social Workers, in section four of the Literature review. The South African Constitution and Bill of Rights (RSA, 1996a) are the cornerstones of South African democracy, and encompass the anti-oppressive rights framework. It states that everyone, especially children, has intrinsic dignity and the right to have it acknowledged and protected. Figure 6.1 depicts the stages of research.

Figure 6.1: Step 2 of the Research Process

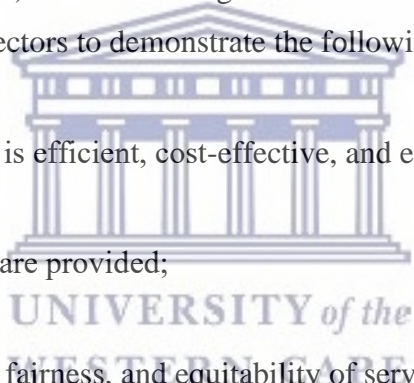
[Amended IR Model of Thomas and. Rothman, 2009]



6.2. The Constitution of South Africa

The Republic of South Africa's Constitution (RSA, 1996a) stresses the importance of equality in all aspects of life (Pretorius, 2016, p. 61; RSA, 2000). Human dignity, the right to social security, and respect for and protection of children's rights are all included. As a result, the Constitution serves as the overarching document as the foundation for all subsequent legislation and policy. The Bill of Rights is found in Chapter 2 of the Constitution. The right to freedom and security is guaranteed by Section 12 of the Constitution to everyone, regardless of age. It consecrates the rights of all South Africans and declares the democratic values of human dignity, equality, and liberty (Moore, 2001; RSA, 1996a; Sijula, 2005). It asserts the democratic values of human dignity, equality, and liberty and consecrates the rights of all South Africans (Moore, 2001; RSA, 1996a; Sijula, 2005).


In 1994, the Constitution was accepted, and in 1995, it was promulgated. Section 195 of Chapter 10 (RSA, 1996a, p. 94) laid down the groundwork for transformation, requiring the public and third-tier (NGO) sectors to demonstrate the following guiding principles:

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- Resource utilisation that is efficient, cost-effective, and effective;
 - Developmental services are provided;
 - Non-biased impartiality, fairness, and equitability of services;
 - Consultation with the general public;
 - Citizens' ' accountability to the public sector; and,
 - A representative public service, based on ability, objectivity, fairness, and the redress of past imbalances (Lesnik, 1987, p. 155).

In 1994, the Constitution was accepted, and in 1995, it was promulgated. Section 195 of Chapter 10 (RSA, 1996a, p. 94) laid down the groundwork for transformation, requiring the public and third tier (NGO) sectors to demonstrate the following guiding principles:

- Efficient, economical, and effective use of resources;
- Provision of developmental services;
- Impartiality, fairness, and equitability of services, without bias;
- Consultation with citizens' ; and
- Accountability of the public service to the citizens' .

The CSA (RSA, 1996a) lists the agencies that regulate the exercise of public authority. The researcher focuses on the broader concerns of constitutional authority over state activity in this chapter, with a particular focus on how public officials should execute the power provided to them by law. The Constitution governs the exercise of public authority, or any power conferred on a person by an Act of Parliament, a provincial statute, rules, or other law, to ensure that:

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- Those who exercise public power, are accountable, and can justify their actions; and,
 - The democratic values and principles govern public administration of the Constitution, and the rights, protected by the Constitution, comply with the implementation of laws and policies.

In addition, the Constitution regulates the exercise of public power in four key ways:

- It sets out the powers and functions of the legislative and executive branches in all three spheres of government;
- It directs the conduct of these branches of government by entrenching human rights in a justiciable *Bill of Rights* that imposes duties on the state, such as those relating to realising the right of access to health care services;

- It regulates the state's conduct by entrenching other rights, such as the rights of access to information and just administrative action; and,
- It holds public officials to account for some constitutional principles found in or flowing from various provisions of the Constitution, such as the rule of law, expressly recognised in section 1.

There are four Chapter Nine institutions, or human rights mechanisms, that are relevant to the general exercise of public power (RSA, 1996a, p. 640):

1. The Public Protector;
2. The South African Human Rights Commission;
3. The Commission for Gender Equality; and,
4. The Auditor-General.



6.3. The Public Protector

The Public Protector's office is empowered under Section 182 of the Constitution to investigate any alleged or suspected corruption that could lead to discrimination in any political sphere. The Public Protector has the power to investigate and report on such behaviour and take appropriate corrective measures.

6.4. South African Human Rights Commission

The South African Human Rights Commission [SAHRC] is charged by Section 184 of the Constitution to promote human rights, respect, create a culture of human rights, and safeguard, develop, and realise human rights. The SAHRC is mandated explicitly by the Constitution to monitor and analyse human rights adherence. It can be accomplished in various methods, including investigating, and reporting on the state's constitutional compliance and taking action to redress human rights breaches that arise (RSA, 1996a, p. 65).

A further example of how the SAHRC attempts to discharge its mandate is by requiring various government structures to provide it with information on the state's steps to carry out its constitutional obligations on specific socio-economic rights. Regrettably, the SAHRC's annual report on socio-economic rights is primarily based on this self-reporting, without any mechanism to assess the accuracy of the information provided. A key factor in adopting this methodology is the limited capacity and financial resources of the SAHRC.

6.5. Commission for Gender Equality

The Commission for Gender Equality [CGE] is mandated by Section 187 of the Constitution to promote gender equality and defend, develop, and achieve gender equality. The CIA has the authority to “monitor, investigate, research, teach, advise, and report on issues impacting gender equality,” as well as the ability to carry out its duties (RSA, 1996, p. 66). The CGE is comparable to the SAHRC in many aspects, except that it focuses on gender rather than human rights in general.

6.6. Auditor-General

The Auditor-General [AG] has primary responsibility for auditing and reporting on the state's “accounts, financial statements, and financial management,” which includes national departments, provincial agencies, and municipalities, according to Section 188 of the Constitution (RSA, 1996a, p. 67). In addition, the AG is also responsible for auditing and reporting public funds, such as the National Revenue Fund, Provincial Revenue Funds, and municipalities.

6.7. Public Service Commission

The underlying values and principles that govern public administration are outlined in Sections 195 and 196 of the Constitution, which includes: accountability, fostering transparency by providing timely, accessible, and accurate information to the public, and providing public services impartially, fairly, equitably, and without bias. When the TAC invoked the right to access information in the Annexure A case, Acting Justice Ranchod pointed out that section 195 “creates justiciable rights,” implying that courts can hold public officials accountable for failing to follow the section's requirements.

The judge cited various decisions from the Constitutional Court, the Supreme Court of Appeal, and other courts to support his conclusion (RSA, 1996, p. 67). As a result, the PSC

plays a critical role in identifying difficulties in the delivery of public services, such as social services, and recommending solutions to legislators. In addition, when hiring individuals, the Constitution requires justice, objectivity, ability, and a broad representation to remedy historical inequalities.

6.8. The Reconstruction and Development Program

The RDP (RSA, Ministry in the Office of the President, 1994) was established shortly after the first successful free elections on April 27, 1994, as a macro-economic strategy and a policy framework to consolidate resources to remedy the economic disaster caused by Apartheid (Nattrass, 1994, p. 3). Before 1994, welfare services were inequitable and discriminatory, focusing on statutory interventions (Patel, 2005, p. 5). After the first democratic elections in 1994, it was expected that social service organisations would be more open to change. The change was unavoidable, whether it was a change in the environment or how the service users' demands were addressed.

Within a short period, a complete examination of all policies and regulations governing social welfare and social security in South Africa was required (Lesnik, 1987, p. 156; Patel, 2005, p. 5; RSA, Ministry in the office of the President, 1994, p. 53). As a result, a new legislative framework based on equity, access, user involvement, and empowerment were created to offer the platform for development-oriented social welfare. In addition, amendments to all current legislation and policies were recommended through the RDP (RSA, Ministry in the Office of the President, 1994, p. 53) to extend services to the country's formerly disadvantaged populations.

In the Integrated Service Delivery Model (Republic of South Africa [RSA], Department of Social Development [DSD], 2006, p. 23), Patel (2005, p. 5), and Lesnik (2005, p. 5), Social Work received lashes of criticism (unfair in a sense, according to the researcher) for not developing the citizenry to be self-reliant, as suggested in the Integrated Service Delivery Model (Republic of South Africa [RSA], Department of Social Development [DSD], 2006, (1987, p. 164). The researcher agrees that there is an unrealistic expectation that the Social Work profession is accountable for developing self-reliant citizens' without government financial backing.

Within a modified and transformed framework, the legislation was changed to fit the requirements of the majority (Patel, 2005). The goal of the new law was to lead the profession through the transformation process. Following that, rules and legislation were created to organize/order services and resources to fulfil society's specific demands and inform service delivery in a new way (RSA, DSD, 2006, p. 23). Table 6.1 shows this information.

Table 6.1: Policies and legislation to transform service delivery [Adapted from Integrated Service Delivery Model [R SA, DSD, 2006]

Policies and Legislation	Published Year
The Constitution of the Republic of South Africa (RSA, 1996a).	1996
Inter-ministerial Committee on young people at risk: Interim policy recommendations (Republic of South Africa [RSA], Ministry for Welfare and Population Development, 1996).	1996
Minimum Standards for institutional care (Republic of South Africa [RSA], Department of Social Development [DSD], 2010).	2010
The White Paper for Social Welfare (Republic of South Africa [RSA], Ministry for Welfare and Population Development, 1997).	1997
The Batho Pele Principles (Republic of South Africa [RSA]. Department of Public Service and Administration, 1997).	1997
The Public Finance Management Act (Republic of South Africa [RSA], Act No. 1 of 1999).	1999
The Social Services Professions Act (Republic of South Africa [RSA], Act No. 110 of 1998a).	1998
The Child Care Act (RSA, 1983).	1983
The Aged Persons Act (Republic of South Africa [RSA], Act No. 81 of 1967).	1967
The Probation Services Act (Republic of South Africa [RSA], Act No. 116 of 1991) and the Probation Services Amendment Act (Republic of South Africa [RSA], Act No. 35 of 2002b).	1991/2002

Policies and Legislation	Published Year
Prevention and Treatment of Drug Dependency Act (Republic of South Africa [RSA], Act No. 20 of 1992).	1992
Social Assistance Act (Republic of South Africa [RSA], Act No. 59 of 1992).	1992
Non-profit Organisations Act (Republic of South Africa [RSA], Act No.71 of 1997a).	1997
Advisory Board on Social Development Act (Republic of South Africa [RSA], Act No. 3 of 2001a).	2001
Mental Health Act (Republic of South Africa [RSA], Act No. 17 of 2002a).	2002
Prevention of Domestic Violence Act (Republic of South Africa [RSA], Act No. 116 of 1998).	1998
Divorce and Mediation Act (Republic of South Africa [RSA], Act No. 70 of 1979).	1979
Maintenance Act (Republic of South Africa [RSA], Act No. 99 of 1998b).	1998
Criminal Procedures Act (Republic of South Africa [RSA], Act No. 51 of 1977).	1977

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According to the Strategic Competency Document (Schutte, Barkhuizen, and Swanepoel, 2014), there was no alignment between public sector human capacity and the service delivery expectations required for the implementation of the Acts and Policies (described above) (RSA, DSD, 2006, p. 8). In 2021, there appeared to be ongoing concerns. The policies and legislation listed below influence and strengthen Social Work service delivery in a changing South African setting.

6.9. The Integrated Service Delivery Model

Patel (2005, p. 154) and the Integrated Service Delivery Model (RSA, DSD, 2006, p. 23) both refer to the rights of children, youth, women, and the elderly, as specified in several international conventions and enshrined in the South African Constitution (RSA, 1996a).

The aim is that Social Workers will be the primary providers of intensive services to these targeted groups.

Lesnik (1987, p. 166) claims that a promotion effort for integration and development services was launched from the outset of the transformation process, although with limited success. However, as Lesnik points out, integration was shown to be easier to achieve in some of the underserved regions (1987, p. 166). Because of siloed operations and the need to protect departmental funds, the collaboration between departments was a failure. According to Holzer and Callahan, clients from one agency were frequently transferred to another (1998, p. 95).

All Social Workers should practice integrated service delivery. The Public Finance Management Act (RSA, 1999), in the future referred to as the PFMA. According to the researcher, providing integrated services requires improvement and is a transformative challenge in modern Social Work practice. Poor departmental cooperation could impasse the efficiency of Social Justice outcomes. According to the researcher, working together to accomplish integrated service is a skill that Social Workers and other service stakeholders should grasp as soon as possible.

6.10. The White Paper on Social Welfare

The White Paper on Social Welfare (RSA, MWPD, 1997) served as the foundation for social welfare in the post-apartheid era as a fundamental policy document (Patel, 2005, p. 154). The White Paper explains the concepts, guidelines, suggested policies, and programs for South Africa's developing social welfare (Patel, 2005, p. 154). According to the White Paper on Social Welfare (RSA, MWPD, 1997, p. 3), Social Worker training incorporates community development (cf. Grobler, 1993). However, according to Patel, their approach to service delivery is primarily rehabilitative rather than developmental and preventative (2005, p. 154).

Lombard (1999, p. 98) claims that Social Workers are unsure how to incorporate developmental Social Work theory into practice, yet they must nevertheless follow the restructuring priorities specified in the White Paper (RSA, MWPD, 1997, p. 3):

- All disparities in social welfare programmes need to be phased out;

- The restructuring and the rationalisation of the social welfare delivery system need to be embraced;
- The actual performance of Social Workers must be monitored and measured;
- Deviations in reporting timeframes need to be highlighted and rectified, according to Frigenti (1993);
- According to the Strategic Competency Document, the goal of the transformation programme in the public service was to improve service delivery (Schutte et al., 2014);
- The challenge posed by the White Paper on Social Welfare (RSA, MWPD, 1997) was the implementation of sustainable development, which involves active participation by service users in decision-making for their development. This process suggests that people must participate in policy development and implementation. The result is that the service users would have been involved in the process of meeting their needs, addressing their problems, and exercising their potential to become self-reliant, as indicated in the Public Finance Management Act (RSA, 1999, p. 9); and,
- The challenge for Social Workers was that they were expected to follow the White Paper's tenets despite their limitations, such as a lack of knowledge, training, and resources for integrating theory into practice and the belief that Social Workers alone are responsible for transformation and service users' self-reliance. The researcher believes that this is an incorrect perspective since it indicates that addressing South African society's transformational difficulties would be a mammoth effort for a single profession.

The Public Finance Management Act (RSA, 1999) was instrumental in creating effective and efficient services, as discussed below.

6.11. The Public Finance Management Act [PFMA]

Despite limited resources, the PFMA (RSA, 1999) emphasises the goals of prudent financial management to enable effective and efficient service delivery. In addition, the PFMA (RSA, 1999) identifies the causes for change and what needs change in social service delivery to move toward a developmental approach, but it does not provide specific instructions on how to make the transition. The Policy on Financial Awards to Service Providers (Republic of South Africa [RSA], Department of Social Development [DSD], 2005) was created in response to the flaws noted in the PFMA (RSA, 1999). The Department of Social Development identified sixteen challenges posed by the PFMA (RSA, 1999), which had to be managed/addressed by Social Workers in contemporary Social Work practice (see Table 6.2)

Table 6.2: Sixteen challenges identified by the Department of Social Development in 1999, relating to the PFMA [Adapted from Tsheletsane and Fourie, 2014]

Challenges posed by the PFMA	
Accessibility.	Development of affordable costing models.
Distributing services and resources equitably between rural and urban areas.	Improving the infrastructure and resource base of historically marginalised non-profit organisations and communities.
Developing more community-based services.	Halting the process of continued fragmentation of social services.
Management boards and structures should reflect the regional and provincial demographics of the service users' profile.	Moving away from a competitive, individualistic service, to cooperative and collective approaches that facilitate skills transfer and service integration.
Securing the sustainability of emerging and disadvantaged non-profit organisations.	Ensuring a transfer of skills from established organisations to emerging organisations.
Building the management and financial capacity of emerging organisations.	Ensuring that the department, trading entity, or constitutional institution maintains effective, efficient, and transparent systems of financial and risk.
Good governance.	Providing an integrated service that responds to the needs of the community appropriately, acknowledges its strength, as well as ability for empowerment.
Preventing unauthorised, irregular, fruitless, and wasteful expenditure and losses resulting from criminal conduct, and managing available working capital efficiently and economically	Complying with any tax, levy, duty, pension and audit commitments as may be required by legislation.

Despite the limitations, according to Booysen (2004, p. 24), the PFMA (RSA, 1999) mindset allows managers to manage resources freely while holding them accountable to evaluate how the funds should be managed carefully. The PFMA (RSA, 1999) pushes for increased decision-making decentralisation and Booysen's empowerment (2004, p.24). The PFMA's (RSA, 1999) goal was to transform welfare services by promoting universal access to diverse and integrated services (Patel, 2007, p. 163; RSA, 1999; RSA, MWPD, 1996, p. 20; RSA, DSD, 2006, p. 20). South Africa followed the best and most valuable frameworks produced in the field of Social Work since 1994. According to the participants and the Literature review in the thesis, there are now similar concerns near being answered.

6.12. The promotion of Equality and Prevention of Unfair Discrimination Act

The Promotion of Equality and Prevention of Unfair Discrimination Act (RSA, 2000a), as well as the Employment Equity Act (Republic of South Africa [RSA], 1998c), are comprehensive anti-discrimination regulations in South Africa. They prevent the government, commercial organisations, and individuals from discriminating unfairly and hate speech and harassment (RSA, 2000a; RSA, 1998).

Race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language, and birth are all explicitly included as grounds for discrimination in the Pepuda Act (RSA, 2000a). It also emphasises the factors that courts may use to evaluate other aspects of illegal grounds. Because the Pepuda concerns employment discrimination, it is excluded from the act's scope (RSA, 2000a). Hate speech, harassment, and discrimination cases are handled by "Equality Courts," which are divisions of the High Court and designated Magistrates' Courts.

South Africa's commitment to children's rights is clearly outlined in the Bill of Child Rights, in Chapter 2 of the Constitution (RSA, as amended in 2012, pp. 11, 12), sections 28(1)(d), (e), (f)(i)(ii), and (g) of the Constitution, which stipulates that "every child has a right":

1. "To be protected from maltreatment, neglect, abuse, or degradation";
2. "To be protected from exploitative labour practices";

3. “Not to be required or permitted to perform work, or provide services that are inappropriate for a person of the child's age; or place at risk the child's well-being, education, physical or mental health, or spiritual, moral or social development”; and,
4. “Not to be detained, except as a measure of last resort.”

In determining the socio-cultural factors, such as the social acceptance of forcing children to work, or migration-related traditions, it is important to stress that children always have an absolute need for protection against harm. Besides, in section 28(2), the Constitution mandates that children's best interests must be of paramount importance in every matter concerning the child, including children who are victims of trafficking (RSA, 1996). Furthermore, in addition to general protection and socio-economic rights, section 28 of the Constitution stipulates those children also have a right to basic nutrition, shelter, essential health care services and social services (RSA, 1996a, 2012, pp. 11, 12). While the concept basic is not defined, the duty bearer, the state, is responsible for ensuring that vulnerable children are assisted (Dawes, Bray, and Van der Merwe, 2007).

The two underlying, intertwined concepts in children's rights, explicitly mentioned in the Constitution, according to Skelton (2009, p. 275), are the necessity for protection and the acknowledgement of autonomy. The progressive legal environment in South Africa promotes children's engagement as a right. Viviers and Lombard (2013) highlight three South African pieces of legislation that allow children to participate in things that affect them in support of the Constitution (RSA, 1996a).

The South African Schools Act (Republic of South Africa [RSA], Act 84 of 1996b), the National Health Act (Republic of South Africa [RSA], Act 61 of 2003a), and the Children's Act (Republic of South Africa [RSA], Act 61 of 2003a) are among them (RSA, 2005, as amended). Considering the preceding discussion, the South African Constitution (RSA, 1996a) serves as a legislative and policy reform framework. As a result, Social Workers must develop legal skills to protect and support children's participation in an ethical, genuine, thoughtful, and respectful (Humby, Kotze, and Du Plessis, 2012).

Regarding the implementation of article 2 of the ICERD (UNOHCHR, 1969), South Africa receives praise for its commitment to eliminating racial discrimination. Accordingly, a framework policy was adopted, which included the Constitution (RSA, 1996a) and many Acts of Parliament. The preamble to the Constitution (RSA, 1996a) provides that the people of South Africa are committed to establishing a Republic founded on, among other things, the values of non-racialism and non-sexism, as well as the concept of healing the divisions of the past.

The Bill of Rights protects equality and prohibits discrimination (RSA, 1996a). Acts of Parliament, aimed at eliminating racial discrimination, include, the Promotion of Equality Act (RSA, 2000a), the Employment Equity Act (RSA, 1998c), the South African Schools Act (RSA, 1996b), the Film and Publications Act (Republic of South Africa [RSA], 1996c, Act No. 65 of 1996), the Recognition of Customary Marriages Act (Republic of South Africa [RSA], 1998d, Act No. 120 of 1998), the National Water Act (Republic of South Africa [RSA], 1998e, Act No. 36 of 1998), the Divorce Courts Amendment Act (Republic of South Africa [RSA], 1997b, Act No. 65 of 1997), the Basic Conditions of Employment Act (Republic of South Africa [RSA], 1997c, Act No. 75 of 1997), the Labour Relations Act (Republic of South Africa [RSA], 1995a, Act No. 66 of 1995), Preferential Procurement Policy Framework Act (Republic of South Africa [RSA], 2000b, Act No.5 of 2000), the Pan South African Language Board Act (Republic of South Africa [RSA], 1995b, Act 59 of 1995), the Culture Promotion Amendment Act (Republic of South Africa [RSA], 1995c, Act 59 of 1998), and the National Empowerment Fund Act (Republic of South Africa [RSA], 1998f, Act 105 of 1998).

The Interim Policy Recommendations by the Inter-Ministerial Committee played a significant part in progressing transformation, as discussed in the next section.

6.13. The Interim Policy recommendations (Inter-Ministerial Committee)

The Interim Policy Recommendations (RSA, 1996d) were a product of the Inter-Ministerial Committee (in the future IMC), which was established in May 1995 to oversee the restructuring of the Child and Youth Care System. Policy development is encapsulated in the White Paper for Social Welfare (RSA, MWPD, 1997), which describes many Social Work tasks and responsibilities. However, Gray, O'Brien, and Mazibuko (1996) express

concern that the interim policy's consultation with Social Workers and social education was minimal.

The White Paper for Social Welfare (RSA, MWPD, 1997) requested that each sector integrates the relevant recommendations into their broader transformation processes, where appropriate. The IMC's recommendations are incorporated into the new Children's Act (RSA, 2005) and the Child Justice Bill, as amended (Republic of South Africa [RSA], Act 28 of 2019). Social Workers have an essential role in the preventative, early intervention, statutory, and continuum of care levels of service delivery to at-risk children, youth, and families (RSA, MWPD, 1997). The policies adopted by the White Paper on Social Welfare (RSA, MWPD, 1997) are in keeping with the PFMA (RSA, 1999) and the White Paper on Social Welfare (RSA, MWPD, 1997) expectations (RSA, Ministry for Welfare and Population Development, 1997). In addition, the White Paper on Social Welfare's recommendations (RSA, MWPD, 1997) explicitly address the individual's rights, as unpacked in the Batho Pele policy document (RSA, DPSA, 1997).

6.14. The Batho Pele Principles

Batho Pele (Moran, 2002, p. 7) is the Sesotho translation for People First, and it is comparable to the Albanian Besa principle, which is commonly translated as faith and means to maintain a commitment or word of honour (Kushova, 2004). The Batho Pele Principles, which advocate for South African citizens' rights, are detailed in the Batho Pele White Paper (Moran, 2002; Pietersen, 2014; RSA, DPSA, 1997), mandate consultation over services delivered to them. However, wherever possible, the public is also allowed to exercise their fundamental rights and choices.

Table 6.3: Adapted Batho Pele principles, practice standards, and considerations

Batho Pele principles	The practice standards and considerations
Consultation	How do we consult our service beneficiaries?

Setting Services Standards	Citizens' should know what level and quality of public services they receive so that they are aware of what to expect.
Access	How do our service beneficiaries access us?
Information	What information do we provide on our services, and how do we offer it?'
Openness and Transparency	How do we gauge whether we are open, and we provide it?'
Courtesy	How do we measure courtesy? (Complaints desk, Citizen satisfaction surveys, among others).
Redress	What mechanisms are in place to ensure compensation?'
Value for Money	How do we gauge value for money? (How economic and efficient are we when providing the services?)

6.14.1. Improving service performance by establishing SMART standards or actions

Specific, Measurable, Achievable, Realistic, and Timely goals are referred to as SMART goals. The Batho Pele White Paper (RSA, DPSA, 1997, pp. 26-29; Pietersen, 2014, pp. 253-257) advises that the eight Batho Pele principles must be implemented in South African public services. Following the Batho Pele Principles, the public requires knowledge about what to anticipate from services (RSA, DPSA, 1997). De Jager stated that expectations are high, but resources are limited (2013).



As a result, due to limited resources, Social Workers frequently fail to meet the client's high expectations, as stated in the Integrated Service Delivery Model (RSA, DSD, 2006, p. 8). It could be viewed as a transformational challenge because it leads to unfair criticism of the profession for failing to satisfy the demands of the community, as Gray and Lombard (2008a) and Lesnik (2008b) describe (1987, p. 166).

As mentioned by different authors, the researcher believes that the failure to integrate services is a challenge for not just Social Workers but also many other professionals and society to overcome (De Jager, 2013; Gray, 1996b; Lesnik, 1987, p. 166; RSA, DPSA, 1997).

Batho Pele's Values is an outlook, not a strategy. Batho Pele is a mindset that should shape the public sector's character. Batho Pele is not a business plan, a strategy plan, or a human resources plan. Batho Pele is also mandated to put democratic beliefs and principles into practice and inspire and promote behavioural change. It is not a distinct management strategy for add-ons (Mofolo and Smith, 2009).

Batho Pele's eight principles (RSA, DPSA, 1997), as listed in Table 6.3, are more concerned with upholding ideals and dignity than with operational processes. It focuses on being ready to recognise service users' rights and giving value to their lives. It embodies the values stated in the United States Constitution (RSA, 1996). The right to information and the right and freedom to access services are guaranteed by the Bill of Rights and is an inalienable right of every individual.

According to the study, Social Worker practice guidelines should reflect the Batho Pele values, which are as relevant today as at the dawn of South African democracy. According to Koehler and Pankowski, citizens' want truthful information, and services should show value for money (1996, p. 62). In addition, the principles emphasize the need for government service providers to be retrained to implement new policies and legislation.

The Batho Pele principles also emphasize redressing historical inequities, as outlined in the Whitepaper for Social Welfare (RSA, MWPD, 1997) and the Regional Model (RSA, DPSA, 1997). Taylor (RSA, DSD, 2016) reviewed the Whitepaper on Social Welfare (RSA, MWPD, 1997) and found that there have been important lessons learned since its implementation.

6.14.2. Lessons learned from the Whitepaper on Social Welfare Review

Professor Taylor, Chairperson of the White Paper for Social Welfare Review Committee (RSA, MWPD, 2016), stressed that the findings were broad-based and included organisations (DSD) and beneficiaries from all levels of government. According to the synopsis, it was a thorough procedure that included qualitative and quantitative data. According to Taylor, there has been significant progress in transforming racial fairness among service users and providers.

Even though geographic service discrepancies have narrowed, there is still a large gap between the worst and best provinces. Professionals are still unsure what developmental social welfare services involve. The DSD introduced the Integrated Service Model, but it is not working in practice (Shokane et al., 2017). Specialised services are required to ensure that people may obtain services from a single source (RSA, MWPD, 2016). Planning is hampered by a lack of reliable and meaningful data on service consumers.

Taylor noticed a disconnect between policy and implementation and made recommendations (RSA, MWPD, 2016). There appears to be duplication and a lack of clarity in inter-sectoral cooperation. Taylor saw the need to create and finalise an overall Act for Social Development as vital (like the Health Act and the Education Act). The lack of such legislation is a significant impediment (RSA, MWPD, 2016). The number of services will treble in five years if the proposed rise of 1.9 per cent each year is implemented (RSA, MWPD, 2016). As a result, there will be more Social Workers and non-profits; nonetheless, the Act must outline the roles and powers of all role players, for example.

The recommended Act is based on the modified White Paper. Due to the funding model of NGOs and NPOs, services have been discontinued. As a result, transfers to NGOs require close monitoring to correct insufficient and inconsistent payments. The percentage of the SD budget devoted to social welfare services has been steadily decreasing. Funding varies per province, reflecting political decisions made at the provincial level. In actual terms, the budget for social welfare services should be raised (over and above inflation).

The evaluation also revealed that the budget for older people was cut by half (primarily for residential services), although the number of older people has increased. There is rampant elder abuse, yet there are insufficient prevention programmes to address it (RSA, MWPD, 2016). Although there is a chronic shortage of social service practitioners, the focus is on DSD rather than NGOs. It is necessary to take immediate action. The administrative burden on businesses is unacceptably high and needs to be addressed. Social welfare services are required and included in the construction of a social protection base. Taylor (RSA, MWPD,

2016) suggests that an equitable practice component includes social development. While the evaluation focuses on the budgetary link to developmental welfare services, the UN International Convention on the Elimination of All Forms of Racial Discrimination [ICERD] (UNOHCHR, 1969) has raised human rights concerns about the lack of disaggregated data on the South African population. As a result, the accurate impression of the effective enjoyment of the rights given by the Convention by different ethnic groups is not based on the variety of South African society.

6.14.3. ICERD Committee's Concerns and Recommendations

As a result, the ICERD suggested that the State party, the South African Government, give a qualitative description of the ethnic composition of its population, indigenous peoples, and non-citizens' in its following periodic report (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 2011). In qualitative research, the term "qualitative description" (QD) refers to descriptive studies (Polit and Beck, 2010). Thus, QD aims to provide a complete and plain explanation of events and experiences, as well as a report, or data, that is as unbiased and raw as possible, chronicling all deeds.

This means that the data analysis and presentation process stay near the data (Neergaardt, Olesen, Anderson, and Sondergaard, 2009). The Committee also expressed worry about the lack of information on redress mechanisms for customary law, traditional leadership, and racial discrimination on national and provincial platforms (UNOHCHR, 2011). Members of the First Nations claim that they have been forgotten by land restitution, which tends to focus on recent racial atrocities and is still a divisive issue. Because it ignores historical dispossession, the 1913 Natives Land Act (Republic of South Africa [RSA], Act No. 27 of 1913) is not an appropriate starting point for land claimants.

The ICERD need more information on the Traditional Leadership and Governance Framework Act (Republic of South Africa [RSA]. 2003b. Act No. 41 of 2003). Customary law, traditional leadership in place of national and provincial legislation (RSA, 2003b, Chapter 2c), and the elimination of racial discrimination are all current challenges. The committee requested a report explaining the

procedures that must be taken to avoid ongoing racial prejudice. The ICERD also expressed concern about the ineffectiveness of existing laws to combat hate crimes and speech. As a result, it was suggested that article 4 of the convention (RSA, 2003b), section 16(2) of the Constitution (RSA, 1996a), and part 7 of the Promotion of Equality Act (RSA, 2000a) all be implemented entirely (HRW, 2019).

According to the committee, the South African government should also enact legislation and practical steps to prevent, combat, and punish human trafficking. The Prevention and Combating of Trafficking in Persons Bill (Republic of South Africa [RSA], 2013c, Act No. 7 of 2013) seeks to implement South Africa's international commitments, as demanded by the ICERD in 2005, has been passed by the government.

Another point of contention was the large backlog of asylum seekers, as well as discrimination against non-citizens'. Law enforcement authorities are accused of abusing their position and mistreating documented and undocumented non-citizens' daily, for example, in the Lindell Repatriation Centre in Krugersdorp, near the border, which can hold 4000 people and has separate quarters for men and women. The Bosasa-run facility has been the subject of claims of poor treatment of foreign immigrants that have bordered on human rights violations in recent years (Van Lennep, 2019).

The circumstances and essential criteria for detention at Lindela are outlined in Section 41 of the Immigration Act (Republic of South Africa [RSA], Act No. 13 of 2002c). Accordingly, these individuals are initially detained, per the Constitution (RSA, 1996a), the National Health Act (RSA, 2003a), the National Strategic Plan on HIV, STIs, and TB [2012–2016] (RSA and South African National Aids Council [SANAC], 2011), and the Promotion of Administrative Justice Act (RSA, 1996a) (Republic of South Africa [RSA], 2000c, Act No. 3 of 2000).

The UN High Commissioner for Refugees said that South Africa has the highest number of uncompleted asylum applications (United Nations Office of the High

Commissioner for Human Rights [UNOHCHR], 2013); however, this assertion has been disputed as inaccurate (Africa Check, 2017).

According to data, fewer than 400,000 refugee petitions are pending, although Germany welcomed around 1.1 million asylum seekers in 2015. According to the same data, South Africa was just the tenth most popular destination for asylum seekers (Odunayo, Asuelime, and Okem, 2017). According to Ramjathan-Keogh of the South African Litigation Centre, the backlog of applications is the result of slow and ineffective asylum procedures and inaction to resolve claims, rather than an increase in asylum seekers (Ramjathan-Keogh, 2019).

The committee praised the presence of the legal aid system but expressed worry about the problems poor ethnic and disadvantaged individuals, particularly indigenous peoples, have in obtaining justice, as well as those who do not speak English or Afrikaans. As a result, a unique suggestion was made to ensure that indigenous languages other than English and Afrikaans were used to access justice. To improve access to legal aid for all disadvantaged and ethnic groups, mechanisms must be strengthened (Maran, 2002).

The committee also found a dearth of information on how the constitutional right to receive education in a language of one's choice, such as Khoi, San, Nama, or sign languages, was being implemented. The committee demanded a report on efforts to promote indigenous languages and the status, activities, and resources devoted to the promotion and preservation of cultural, religious, and linguistic rights (Maran, 2002).

While Legal Aid South Africa announced a language strategy in April 2017, other indigenous languages and the limited promotion and development of the Khoi, San, Griqua, and Nama languages are emphasised for development (Legal Aid South Africa, 2017). The culture and knowledge of the First Nations are based on their language (Oster et al., 2014). According to indigenous peoples, the substance of a language, especially the elders, is the base through which cultural information is transferred and preserved. True, until recently, these indigenous peoples did not

employ written phrases; as a result, their language has become a cultural survival tool. Indigenous knowledge, therefore, ought to embrace language retention.

A government department, the Pan South African Language Board [PanSALB], was tasked with carrying out the Constitutional mandate of Chapter One, section 6(5), to promote and nurture near-extinct First Nations languages, as well as other indigenous languages (RSA, 1995b). The production of monolingual, bilingual, and trilingual dictionaries, the fabrication of a Nama booklet, and the inauguration of the Dr Neville Alexander Language Scholarship are only a few of the accomplishments since 1996. In addition, the establishment of a Linguistic Human Rights Tribunal was assisted, as was the resolution of a backlog of complaints and the establishment of a complaints management process (RSA, 2012).

Apart from the Nama booklet, which does not describe how the growth of the language will manifest in practice, there has been little progress in the construction of mechanisms to promote and develop these languages (Dawood, 2017). The late Dr Alexander pointed to the failure to comprehend or overcome the language concerns and expressed that this omission could be likened to national suicide. He also believes that language is a potent weapon for empowerment (Dawood, 2017). Nevertheless, on the other hand, Dawood was only concerned with the 11 official languages and not with the promotion and development of the languages of the First Nations.

In 2006, the ICERD requested that the South African Government provide a report to clarify the mechanisms to promote and develop Khoi, San, and Nama languages. The ICERD requested a report from the South African government in 2006 to clarify the promotion and development of the Khoi, San, and Nama languages. However, until 2010, there was a stalemate on implementation (Banton, 2013). South Africans were taken aback by the promotion, development, and inclusion of Mandarin, as it looked to override the supremacy of the Constitutional mandate contained in Chapter 1, section 4 (Nkosi, 2015). (RSA, 1996).

The Legal Aid language policy focuses primarily on indigenous languages (Republic of South Africa [RSA], Act No In 2010, the indigenous Khoi and Boesman, who include the pastoral Khoikhoi and hunter-gatherer San, or Boesman, sought legal remedy for crimes against them, stating that they had been displaced and still lacked recognition by the democratic government (Johnson, 2009). 2 of 2012). The Pan South African Language Board [PanSALB] (RSA, 1996, section 6) needs to be reorganised and revamped, or the mandate extended to include non-governmental organisations, according to Dawood (2017) and Johnson (2009).

The PanSALB had no program and money when it was launched in May 2018, making implementation difficult. Johnson advises South Africa to note a non-profit organisation called Kannada Sahitya Parishat, which has fostered and cultivated one of India's most miniature languages, Kannada (Johnson, 2009, p. 2).

Another source of concern was that, as of 2006, South Africa lacked any legislation relating to human trafficking. However, the Prevention and Combating of Trafficking in Persons Bill [PCTPB] (RSA, 2013c), which strives to fulfil South Africa's international commitments with the United Nations, was signed by South African President Jacob Zuma on July 29, 2013.

Due to an apparent lack of trialled cases, the ICERD (UNOHCHR, 1969) sought a report on statistical data sets on prosecutions launched and penalties imposed in racial discrimination offences. In addition, the ICERD recommended the South African government to work with public organisations, particularly the South African Human Rights Commission (SAHRC), to prevent racial discrimination.

The International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (UNOHCHR, 1990a), as well as the ILO Indigenous and Tribal Convention, no. 169, were also motivated to be approved by the South African government (International Labour Organization [ILO], 1989).

The ICERD is nonetheless worried about xenophobia and harmful stereotypes of non-citizens', particularly among law enforcement officers. To address this phenomenon, adequate actions are required to correct racial behaviour and attitudes (UNOHCHR, 1969, article 7). The committee also recommended that awareness-raising activities, including the media, be employed to promote tolerance. In addition, the government is encouraged to put the Durban Declaration and Programme of Action into effect (United Nations Office of the High Commissioner for Human Rights [UNOHCHR], 2001).

South Africa's adoption of the National Action Plan (NAP) to Combat Racism, Racial Discrimination, Xenophobia, and Related Intolerance was acknowledged (Republic of South Africa [RSA], 2001b).

6.15. Conclusion

According to part four of the Literature review, South Africans have a solid foundation and legal framework, which Social Workers can use to strengthen their anti-oppressive Social Work practice and hasten Social Justice. The Whitepaper Review is an important step forward in South Africa's development of social welfare (RSA, DSD, 2016). Taylor (RSA, DSD, 2016) pointed out shortcomings in implementing the 1997 White Paper and made strong recommendations.

The acknowledgement that the South African Constitution is unwaveringly the foundation document, in which the Bill of Rights is enshrined for all South Africans and those who reside in South Africa, is also significant. The National Development Plan 2030 (RSA, 2013b) is another relevant reference document that specifically suggests a dual path incorporating social protection and advocacy for social rights. The asylum seekers and refugees, and how their rights are safeguarded, are explicit references to people living in South Africa who are not South Africans.

Linguistic promotion and development of near-extinct languages like the Khoisan, Nama, and Griqua languages remain a source of concern, as the PanSALB appears to have made no headway in this area. Currently, the Language Policy, promulgated by Legal Aid South Africa (2017), focuses primarily on the 11 official languages, paying little attention to

preserving indigenous languages, which must be preserved since cultural information must be passed down through generations.

There is currently a mismatch between constitutional provisions and their implementation; the ICERD, for example, has discovered several cases of racial discrimination that require swift action. In addition, some of the areas that have been prioritised need to be further developed and implemented.

The importance of the Batho Pele principles, which shape the features of how a public service should operate in a democratic society, was stressed in the literature review. Furthermore, part one of the research findings are presented in the following chapter.



CHAPTER SEVEN

RESEARCH FINDINGS – PART ONE

UNDERSTANDING SOCIAL JUSTICE AND ANTI-OPPRESSIVE SOCIAL WORK

7.1. Introduction

The research findings are given in this and the next chapters, with empirical literature support, while focusing on the formulation of practice guidelines that would enable Social Workers to strengthen anti-oppressive Social Work practice and expedite Social Justice. The researcher connected each of the five themes that resulted from the five objectives with findings from the Literature review, inputs from focus groups, and in-depth individual interviews in this study. The researcher focuses on recommendations to promote Social Justice in the following chapter. The themes are grouped together to preserve any significance that the participants may have. The themes are clustered, specifically, to maintain any significance that the participants devoted to each topic.

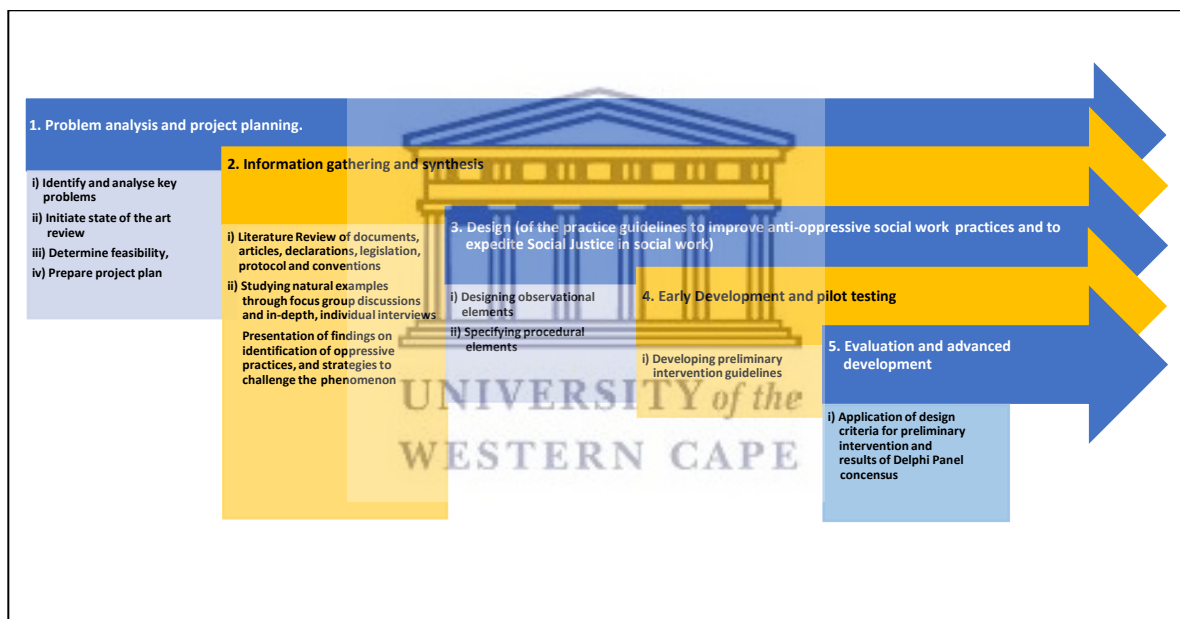
In this chapter, the researcher focuses on addressing the following research objectives:

1. To review documents, such as declarations, conventions, and human rights mechanisms, to understand and describe the context and rationale for Anti-Oppressive Practice in Social Work in South Africa;
2. To explore Social Workers' understanding, conceptualisation, and implementation of Anti-Oppressive Practice, to promote the facilitation of Social Justice in the South African context;
3. To explore the challenges that Social Workers experience, while facilitating Anti-Oppressive Practice;

4. To develop practice guidelines for Social Workers in South Africa to facilitate Anti- Oppressive Practice; and,
5. To evaluate the feasibility of the designed guidelines with Delphi participants, through consensus.

Step 2 of the research process involves a presentation of the findings on the identification of oppressive practices, as well as strategies to challenge the phenomenon (Figure 7.1).

Figure 7.1: Step 2 of the research process of the Amended IR model is concluded by presenting the research findings [Amended IR Model of Thomas and. Rothman, 2009]



7.2. Research findings

The major themes that arose from this research are discussed here, along with the significant elements of coded and grouped items. After the literature review, focus groups, and interviews, five main topics emerged from the research. Table 7.1 depicts five of these themes, together with their sub-themes, followed by an explanation of the topics. Chapter eight provides a summary of the findings.

Table 7.1: Main emergent themes

THEMES (1-5)	SUB-THEMES
1: Description of anti-oppressive Social Work practice.	Social Workers core practice principle is to practice in an anti-oppressive manner.
2: Description of Social Justice.	Social Justice entails dignity, respect and equal opportunities for all.
3: What is a social just society	A socially just society is when all citizens' are treated. Equally, there are respect and dignity, and their human rights are protected.
4: Benefits of a socially just society	Anti-oppressive practices will prevail, and Social Justice will be maintained.
5: Hindrances of Social Justice facilitation	<p>Social Work Professional Status is perceived as inferior, and recruitment opportunities require improvement.</p> <p>There is a limited understanding of the functioning of South African (National) Human Rights Instruments, and Social Work link with International (United Nations) and Regional Anti-oppressive legislative frameworks.</p> <p>Much more training is required.</p> <p>Social Workers need a clearer understanding of their code of practice.</p> <p>Training courses in critical multi-cultural competencies to expedite Social Justice to fulfil expected tasks are limited or non-existent .</p> <p>A clearer understanding of anti-oppressive concepts is necessary, for newcomers and experienced Social Workers alike.</p> <p>There is not a sufficient Focus on Indigenous South African context and decolonising of Social Work practice.</p> <p>Supervision and Management are problematic.</p> <p>The working conditions for Social Workers are not conducive to give effect to the Social Justice principle and facilitation.</p> <p>There is limited use of the reflexive technique in Social Work and requires improvement.</p>

7.2.1. Theme 1: Description of Anti-Oppressive Social Work practice

The first theme stems from the first objective (main research question), which is to describe anti-oppressive activity. Anti-oppressive practices were described in a variety of ways. There is widespread agreement that understanding oppression and anti-oppressive notions are essential, and that anti-racist Social Work should be updated to an anti-oppressive approach to Social Work (Stoeffler, 2019, p.21; Anti-Oppressive Network, 2019; Rutter and Brown, 2012; Sakamoto and Pitner, 2005; Jeffery, 2005).

The literature supports the goal of objective one), which is to improve awareness of the significance of culture and human behaviour while encouraging a deeper appreciation of differences (Danso, 2015; Thompson, 2011; Dominelli, 2003; and Adams et al., 2009). Participants also demonstrated a good awareness of what they consider to be an important anti-oppressive Social Work ethic.

Their opinions support the literature review's assertion that anti-oppressive Social Work practice is “an approach to applied ethics that is particularly pertinent to social care and Social Work...” (Burke and Clifford, 2009, p. 16). Clifford and Burke distinguish between three sorts of ethics, one of which is applied ethics.

When creating the five objectives the researcher used all three types. “Applied ethics is a discussion of the ethical dimensions of particular situations, and the ethical conclusions that might be reached,” say Clifford and Burke (2009, p.23). It could start with a practical decision and a question about the ethical ideas that are being used or assumed.

It can also start with moral notions and theories and see how they can be applied to specific situations.” Normative ethics is the second category of ethics. “A discussion of the norms or principles by which people make moral decisions,” it says. It entails considerations of responsibility, moral ideals, and what defines the ‘Best’ existence (Clifford and Burke, 2009, p.23). Third, “theoretical debate of the nature and meaning of moral language” is defined as meta-ethics (Clifford and Burke, 2009,p. 23).

A participant who has practised in South Africa and UK shares significant views that are relevant for the guidelines development:

“I am against any form of oppression. I am against any prejudiced people. I am against any oppression in any shape or form. I am totally against it. We, as Social Workers, need to advocate more for our clients because we support the most vulnerable people in society. I think we do not stand up to authority enough, to say for instance we are made to break the law, the law is there to show how to practice, but the systems are not in place to all what the law says must be done, and we keep quiet about it. We are not able to support people sufficiently, and then most of that is because of the systems, and we do not say much about it and keep to ourselves and go along with the system. I should stand up more to authority.”

The participants identified accessibility and organisational culture as issues that need addressing, as follows,

“I also think that we are oppressive by forcing others to speak in English. It’s when we are in the court of law that we have real access to translation services. However, we still work on an ad hoc and trial and error basis. But we work as a team at office and colleagues help each other with the translation. That is our attempt to challenge the oppressive practices. But organisational culture needs to be aligned with the Social Justice initiative.”

A participant highlighted the culture within the department as a challenge.

“It’s the culture of the department, because where I come from NGO’s, a jack of all trades. You go into government, and it looks as if everybody is lazy and everyone is working within compartments.”

Another participant brings in the issue of identity politics and race within a focus group.

“South African society is hugely complicated, for instance, we have a coloured. My question is, what is coloured? I, for example, are identified as coloured, but I don’t subscribe to being coloured. I describe myself as of mix race and black in the context of black consciousness. That is me.

Nobody else other than myself can change my viewpoint about myself, but myself. Then you can bring in tribalism and all sorts of isms in South Africa. Therefore, South Africa is complex. Internationally it is slightly easier as when you are mixed race you are black. It's so complicated that I do not have the answer. What we as practitioners need to do is to respect ourselves and improve our image."

A South African practitioner in the UK provides a comparative view and furnished examples of what Anti-Oppressive Social Work Practice and Anti-Discriminatory Practice relating to disadvantaged groups and discrimination should look like, and how it compares with an international context. The issue of racism is not identified as the primary issue; instead, how available services could enhance citizens' quality of life, and protect human rights. The participant highlighted noteworthy commentary about supporting measures against structural oppression.

"There are countless things; we don't have proper facilities in South Africa. The older persons are neglected; some are just sitting at home. Nobody washes them, feed them, to take them to the hospital, make sure they take their medication if they are at home. They are prone to a lot of diseases. They are not taken care well enough compared with those in the United Kingdom. At least here you can see the service delivery and people have cared for you understand your tax pounds used to improve the standard of living, even in their own homes, but there will be a carer who comes to making sure that they are wash and everything they should do, like shopping. They are taken where they want to be, there is an amount of dependence, but also have independence in making decisions for themselves, "doing shopping, come home, and somebody was going to help them with the food, make sure they have eaten, taken their medicines, so, yes, so it's the system."

"How women are treated and perceived, women are living in fear most of the time. Men are the problem because if there were no men, women would not fear. Yeah, women are scared, honestly. When I talk with my friends, my sisters, my wife, "they will tell you that their partners have killed women, women have been attacked, they are verbally abused, with a cold tongue, it's

been normalised that a woman must not walk at night because women get raped, a woman must not walk in, eh, a secluded place because they were going to get sexually abused. That is wrong.”

“With all the inequalities that exist, but there is also this. Here you can walk any time; it's quiet. You don't hear back home (referring to South Africa) when a woman goes out; she has to make it difficult for being raped by put on tights and more layers of clothing, put on tights, put on a jean, and that is very sad. You got enslaved minds, and you got to look at that endlessly. Most women have to do this.”

Another International South African practitioner shared these views about context, social rights and oppressive approaches service users have endured at times. He also identified the remedies for the Anti-Oppressive Practice.

“I think it entails quite a wide-ranging the issue of Anti-Oppressive Practice and Anti Discriminatory Practice. In the UK it is not common to practice oppressively but is typical back home in

South Africa. Here in the UK, it's more common to practice in an Anti-Oppressive Practice way. The communities are illiterate and do not understand the laws or their entitlement and rights back home. They are entirely dependent on Social Workers. There are lots of injustice against them.”

“Really in a certain way they don't know their rights, they don't know their entitlement. Social Workers seem to take advantage of that. They treat people according to their perceived social status. They perceive somebody's social situation when they walk in the door; decide on face value what the social status are of the people as they walk in. So, it is very complicated.”

“It requires that the service users know their entitlement. They must understand their rights. The language used is far away for illiterate people. So, I think that is one aspect of it.”

A participant stated while sharing his view about hindrances to Anti-Oppressive Practice.

“So, I don't know. I think our history of apartheid that separated us through segregation that put us in corners and impacted on several things. So, it's going to take long. So, it's okay for the guidelines, so people know what to follow”.

The participants have a limited view of anti-oppressive practice, and only identified aspects of what they thought it entails. However, they had an understanding that Anti-Oppressive Practice has as its aim to improve the quality of life of clients and to advocate on behalf of clients to protect their human rights. Clifford and Burke (2009: 16) postulate that the aim of anti-oppressive Social Work practice is to provide guidance to oppose, minimise and /or overcome those aspects of human relationships that express and consolidates oppression.

The second primary theme that arose relates to the description of Social Justice. The theme is a consequent of the primary research question, to give a description of Social Justice.

7.2.2. Theme 2: Description of Social Justice.

Taylor and Triegaardt (2018) mentioned the NDP 2030 resolutions should also take cognisance of the social protection and social rights advocacy and protection of the citizens. Education and Health, as well as a supported income, are included in the resolutions.

Most participants understood the conception of Social Justice. They acknowledged and accepted that Social Justice is an underlining principle of Social Work, and therefore, organisational goals should include adequate resourcing to enable Social Workers to increase their intervention time with the service users. The Literature Review provides many descriptions of the concept of Social Justice (Danso, 2015; Thompson, 2011; Dominelli, 2003; Sakamoto, 2007; Sheppard, 2006; Sossou, and Yogtiba, 2016; South African Constitution, 1996; Strier and Binyamin, 2014; Toolkit – the green book, 2018). Please see chapter four for descriptions.

All the theories accentuate protecting human rights, dignity, respect and equal opportunities for all citizens' .

An international practitioner shared the view that the political will of the government is questionable, and Social Justice remains a dream.

“Social Justice is a dream about having equal opportunities. It should not matter where you come from; It should not matter what your social status is. At this point, it's a real dream, even mainly in South Africa, for instance, protrudes”.

“We are a long way away from achieving Social Justice. So, how can they give those to us and it's not best for them. How can you provide people with something that's not best enough when it concerns my health, for instance, it's because of those things that you get a headache? The injustice is massive. I think the people who oversee these things of the system does not have a clue what to do. The constitution clauses are saying we shall be safe, have security, and we shall have employment, there shall be educational opportunities. That's all promises, that's the problem, or ethical aspirations, idealistic, but the implementation is not proper”.

Another participant sketched an experience on the frontline, highlighting that a Social Worker should not be judgemental and use personal frameworks to make a professional judgement. The quote is as follows:

“remember when I was studying, it was, a little history, when you go into a house and complete your assessment there are all these children, there is bread on the table, and the house is not as clean as it is supposed to be and now you think that you suppose to change the world, and need to see how you can support and improve the life's of the family ...things that you need to do ...this and this and this. So that was my idea at the time. However, where I come from this is not acceptable. I will never forget when I spoke to my supervisor, she asked me to write down the best and bad of my findings, and why and how am I going to change it. And it was quite tricky. In retrospect, they function better than our families”.

“Never use your beliefs and judgement, and you must go down to their platform, level, and you need to facilitate the change within their environment and meet their needs. The only times that could bring a difference in their lives are themselves, to change things as we have preconceived ideas of what is right and wrong and not considering whether they are from the rural areas or are disadvantaged”.

Respondents were asked to define what they meant by the term “Social Justice.” When facilitating Social Justice, it was agreed that one must be mindful of one's own opinions and preconceived assumptions, as well as not be judgmental of clients. The focus of Social Justice should be on bringing change to oppressed environments, whether in cities or in rural communities. Clients should be safe, secure, and have equal chances in terms of employment, education, socialisation, and health.

The third primary research topic enquires into the characteristics of a Social Justice Society. The literature and participant responses are aligned in the table below.

7.2.3 Theme 3: what is a Social Justice society.

The literature and discussions revealed what an ideal Social Justice society should look like. Danso (2015; Thompson, 2011; Dominelli, 2003; Sakamoto, 2007; Sheppard, 2006; Sossou, and Yogtiba, 2016; South African Constitution, 1996; Strier and Binyamin, 2014; Toolkit – the green book, 2018) argue that combining the cultural sensitivity powers of critical cultural competence with the Social Justice values of Anti-Opressive Social Work Practice improves understanding of the importance of culture in human life.

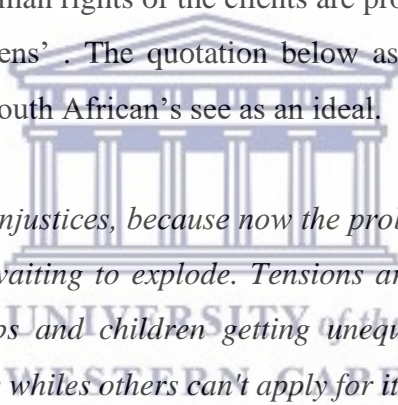
In addition, the eleven conceptions of Social Justice outlined in Chapter four, determine the characteristics of an ideal socially just society. The researcher would instead turn to the entire literature review covered in Chapters four and five to prevent repetition.

These chapters represent what a Social Justice society should look like by focusing on Human Rights declarations, conventions, protocols, and anti-oppressive legal frameworks.

Various authors postulate (Adhikari, 2016; UN 2010; African Charter on Human and Peoples' rights, 2006; Allan *et al.*, 2006; Baker *et al.*, 2006; Kempf, 2016, Kovach, 2005) that one should not forget colonist atrocities and the inhumane behaviour that led to the UN human rights declarations; and that there should be a process of decolonising.

The responses from participants indicate that in a socially just society, there is respect for diversity, people's rights and dignity, and equal opportunities. Best practises should be accepting, highlighting and strengthening positive contributions of diversity and equality that facilitates Social Justice. The Literature review aligns with these perspectives (Sundai *et al.*, 2012; Jackson, 2010).

A South African Social Worker practising in the UK exemplifies what it meant when your human rights are protected and sketch a bleak picture of the current scenario. The Social Worker stated that a just Social Justice society focuses on the safety and security of all the citizens' ; the human rights of the clients are protected, equal job opportunities are protected for all citizens' . The quotation below asserts his understanding of the socially just society that South African's see as an ideal.



“There are many injustices, because now the problem is some people would say we have a bomb waiting to explode. Tensions are mounting amongst the poor because of no jobs and children getting unequal educational opportunities; some go to tertiary whiles others can't apply for it to develop their potential”.

“Those going to tertiary can't find jobs. The people who have completed studies have never worked. Some people have not been working for over ten years or have never worked. They can't find jobs in five years, ten years, and in the end, they give up looking for a job. Now you got a depressed society. Many people in society are frustrated, and most of the people they end up doing, crime, break-ins, and if you can see that the rate of crime is high”.

“The crime rates are high; even those people are living in affluent areas, they got to build walls around them. There is no freedom. You think you are free, but you are not free because you got to build a fence around your house and then if you are not safe with the fence you put on burglar guards, then if you don't trust the

guards your install an alarm system. You see, we are more like prisoners, to be honest. In the UK they don't know what burglar guards are. When you talk about burglar guards, they don't know. At least here in the UK is much better compared to home in terms of inequality, in terms of access to resources and access to employment opportunities. Not many have alarm systems here”.

“Maybe companies and offices, they may have, but I have never seen a household having an alarm system, perhaps at the wealthy people. So, at home, if you install an alarm system you must have burglar guards, women are not free, because they can't walk at night without being assaulted or raped, here it's different. I see women walk at midnight. They are not scared to walk. A lot must be done at home to protect social rights and to facilitate Social Justice.”

Participants agreed that the importance of culture in a socially just society, as well as its function in anti-oppressive Social Work practice and supporting Social Justice, should not be overlooked. A participant revealed:

“ Culture, for me, is the person within himself. In our lifestyles, we are also as an individual we are influenced by the environment; my human being is my culture”.

“I'm an Afrikaner, “Stoere Boer”, but I think our goals have evolved from where we come from...but my values determine who I am”.

A participant from a focus group specified,

“We are from different cultures, and everyone has the same opportunities in a socially just society. However, there is no equity yet. It is still a long way off. So, we are so into saying that we have one culture, yet we have so many different cultures and a variation. There are various communities, but we are all human beings. The way we need to address is to stop seeing the colour of people and treat them as human beings. Listen to what that person is saying to you and use what you think is right. We all know what human rights are and are using it to improve lives, but it so difficult sometimes”.

Another participant reveals that there is still a long way to go to reach a socially just society. He makes comparisons between South Africa and the UK, as follows,

“If you want to talk about education, you must take your children to the big cities to get excellent opportunities because I lived in a rural area. For instance, I have the best experience of that. I talk a lot with people, especially with teachers who got their properties in Margate in KwaZulu Natal, and they are teaching in the Eastern Cape. They don't take their children to our schools. They take their children towards the city. Well, even with the government, they are the ones who are, the education department, government ministers and hospitals, they don't use our schools and hospitals. They don't use those services. They are on medical aid; they use private hospitals. So, they give us things that are not good enough for them, that they don't like; gave our schools, but they don't use those schools for their children. So, it's ...even the hospital thing. All of them, most of the public servants, all the members of parliament use private hospitals”.

Further quotes identify that racism does not determine culture in a diverse society and decision-making in Social Work:

“Another example is the Rastafarian culture, you get whites you get blacks, coloureds, but they all believe in one Rastafarian culture. I would say the culture has to do with blending as people and sharing values; and because of that, you can deal with the person according to their beliefs.”

“Social Workers come from different backgrounds. When you work in an environment where there is diversity, different cultures, you need to search for yourself because we're not used to working with whites, working with Blacks and vice versa. You still get Social Workers talking about “you” people, who is derogatory”.

Theme four emerged from primary research ontological question four, which ask the question, what are the benefits of a socially just society. Participants had analogous views of what the benefits of a socially just society should entail.

7.2.4 Theme 4: benefits of a socially just society.

The resounding outcome relating to this research question was that there is a multitude of benefits of a socially just society. The literature review is aligned with this outcome as has been supported by many authors and legal frameworks (Danso (2015; Thompson, 2011; Dominelli, 2003; South African Constitution, 1996; Strier and Binyamin, 2014; Sundai *et al.*, 2012; Taylor, 2016; Pepuda, 2000; United Nations, 2010; Van Soest, 1994; Von Broemsen and Davis, 2008; Walker, 1994; World Report, 2014).

All participants adeptly identified what they view as the benefits of a humane society. Some participants' quotes are:

“I would put it in the context that each and any person within the society have their fair share of the cake. Treats people with respect, with dignity, and having access to the best things in society. Social Justice, in my mind, would be that every person should be given the same opportunities to achieve. Talking about education, I would say every child is given the equal opportunity to achieve and not to disadvantage other people in society, just by their skin colour, religion or background or whatever. Yeah, everybody should get a fair chance. That is why it would be a socially just society”.

A South African practising in the UK made a comparison with the UK and South Africa and contributes as follow:

“I would say, people of an ethnic minority, such as different tribes, Khoisan, African, Caucasians, and also other in ethnic minority groups are disadvantaged groups. Although I can even say, white people can be disadvantaged. Disability comes to mind, and in terms of where they come from, Eastern Europeans and others”.

Quotes from other participants were:

“People will feel empowered, happy; people will think that their voices are being heard. People will feel part of the democratic process and would contribute as such. Yeah, that would be the benefits of Social Justice”.

“You know, empowerment for me is when people feel they belong like any other. that would constitute a just society”.

A multitude of responses were obtained in the focus group and individual in-depth interviews in respect of the research objective 5, about what the hindrances of Social Justice facilitation are in South Africa.

7.2.5 Theme 5: Hindrances of Social Justice facilitation.

Diverse views are highlighted regarding the hindrances to Social Justice facilitation. The responses are listed in subthemes below. The responses were:

7.2.5.1 Sub-theme: Social Work Professional Status is perceived as inferior, and recruitment opportunities require improvement.

According to Gray and Lombard (2008), the South African profession has a low standing and terrible working conditions. Due to a lack of proper salary and recognition, Social Workers are abandoning the profession within five years after becoming qualified (Hölscher, 2008). Participants also agreed that if Social Workers had a greater understanding of the legal options for redressing oppressive practices, they would be in a better position to expedite Social Justice. It should be more than just rules and regulations. It should be more practical and exact than Batho Pele or Ubuntu.

Most participants agreed that Social Work has a low professional rank and that it needs to be upgraded.

“We are oppressed and particularly in the justice system, in probation. I can concur that we are not acknowledged for example the magistrates at court, especially the old magistrates still refer to us as welfare workers, and lawyers and advocates still view Social Workers role as providing background reports, not as a comprehensive assessment and conclusions and recommendations. As if we are not a profession on its own. They would refer to what is your role. There understandingly the courts are that you are only providing background reports. Stick to your role. A lot of other associated professions have similar views, and

you must stand your ground and educate them of who you are and what expertise you bring to the table”.

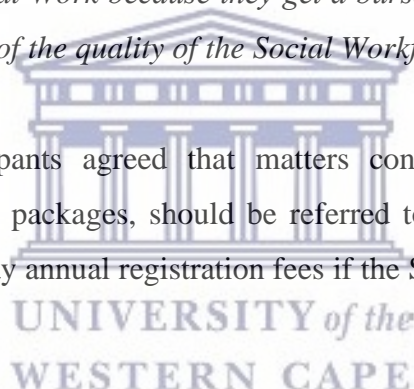
Another participant stated,

“Yes, it’s lack of respect for the profession and lack of acknowledgement for the expertise we possess, and what we can give to society. We, as Social Workers are the advocates for Social Justice. So, if we are not acknowledged for what we do, that becomes a stumbling block and an issue for Social Work”.

Another participant states,

“I think the screening process for Social Workers needs to be improved. The screening must be robust and much more carefully done. Because you find that people only do Social Work because they get a bursary for that ... this could lead to the improvement of the quality of the Social Workforce”.

The majority of participants agreed that matters concerning working conditions, particularly remuneration packages, should be referred to the SACSSP. Some people wonder why they must pay annual registration fees if the SACSSP has no impact on the profession's status.



7.2.5.2 Sub-theme: There is a limited understanding of the functioning of South African (National) Human Rights Instruments, and Social Work link with International (United Nations) and Regional Anti-oppressive legislative frameworks

According to the findings of the study, improving the subthemes is critical to boosting the facilitation of Social Justice by Social Workers. Some participants stated that they are aware of the existence of national human rights instruments but are unaware of the procedures for gaining access to these instruments. Furthermore, they expressed a lack of understanding of how international and regional legal frameworks influence Social Work practice on a local level and the mezzo-level. They did, however, have some suggestions about how the learning may be improved.

The research findings suggest that an improvement on the subthemes is essential to strengthening the facilitation of Social Justice by Social Workers through. Some participants highlighted that they have knowledge of which national human rights instrument exist; however, not what the procedures are to access these instruments.

Participants admitted that they needed to brush up on their knowledge of anti-oppressive legislative frameworks at the regional and international levels.

“I have a good understanding of what the South African Legislative framework is about; however, I would like to broaden my perspectives on how the regional legislation directly impact on Social Work. I have a better understanding of several the United Nations declarations and treaties but need to improve on that”.

“I am always sure how to use the human rights instruments in South Africa, as we do not make direct referrals to it. So, I need to improve my knowledge of the protocol and procedures in the event of injustice incidences”.

7.2.5.3 Sub-theme: Much more training is required

Much more training is required in the following areas:

- Increasing their understanding and skills in current legal frameworks, as well as how to use these frameworks as tools to combat oppressive practices.
- Participation in training aimed at enhancing multi-cultural competences and anti-oppressive Social Work practice.

Specialised training in building multi-cultural competencies and anti-oppressive behaviours should be provided, according to the participants.

“We don’t have sufficient training to prepare us to be multi-culturally competent. We also have not been adequately prepared to work in an Anti-Oppressive manner. We need more appropriate training”.

Another participant concurs,

“Employers need to provide training dedicated to improving multi-cultural competencies and Anti-Oppressive Social Work Practice as best practice”.

The Literature review and participants highlighted that the Social Work Professional Status is perceived as inferior, and recruitment opportunities require improvement.

7.2.5.4 Sub-theme: Social Workers need a clearer understanding of their code of practice.

The sub-theme is that Social Workers need to understand their norms of conduct better. Professional councils (SACSSP; BASW; HCPC; Banks, 2012; Clifford and Burke, 2009) and associations (SACSSP; BASW; HCPC; Banks, 2012; Clifford and Burke, 2009) have placed a strong emphasis on Social Work ethics. Anti-Oppressive Social Work practice is described as “an approach to applied ethics that is especially suited to social care and Social Work.” (Clifford and Burke, 2009: 16). Any critical practitioner should be familiar with Social Work ethics.

A participant contributed as follows:

“The second aspect is with the Social Workers themselves understanding their codes of practice. There are ethical codes but do Social Workers understand them. How are these implemented? That’s a business case for Social Work”.

According to participants, the indigenous South African background is not given enough consideration. Some participants propose decolonising Social Work practice, which would necessitate increased understanding (KD).

7.2.5.5 Sub-theme: Training courses in critical multi-cultural competencies to expedite Social Justice to fulfil expected tasks are limited or non-existent

Both the literature review and the participants agree that training is required to increase their abilities to carry out their daily tasks. Some interviewees indicated that there was no specific multi-cultural training program for social professionals,

according to the data. The majority of participants were aware that Social Justice was a globally recognised concept and that it was the primary focus of Social Work.

Despite the introduction of new legislation such as the Children Act 38 of 2005, according to Gray and Lombard (2008), South African Social Workers receive inadequate training. One of the issues is insufficient training. Contributing to Social Work education by providing high-quality placements is essential (Walker et al., 2008).

According to Jayshree et al. (2016, p. 311-324) and William's (2003) hypothesis, the findings support long-held notions in the literature and illustrate the need for Social Workers to become culturally competent.

More research on how Social Workers define cultural sensitivity and convert it into discrete practice behaviours is needed, according to Geisel (2008) and Gray and Lombard, 2008. Sakamoto, 2007). Without further self-development, it is impossible to become a skilled anti-oppressive practitioner. Despite having the world's most well-known anti-racism legislation, the study's findings suggest that there is no Anti-Oppressive Social Work Practice guidance for Social Workers. The following sub-themes must be considered by organisations and Social Workers:

- Commit themselves to complete multi-cultural self- assessment questionnaires or schedules to ascertain and advocate for multi-cultural organisational programmes with goals that are subject to reflection and scrutiny to measure multi-cultural community's needs.

The Literature review and participants find a lack of explicit attention on indigenous context and decolonising Social Work Practice as a barrier. The startling lack of anti-oppressive Social Work principles raises concerns about Social Workers' ability to become multi-culturally competent and liberatory. A participant from the Western Province stated,

“Concerning multi-cultural competence, one is surprised that although the majority of the population is black, we do not focus on blackness. It is shocking to even Universities moved to Americanism, and in my opinion, has moved backwards since I left the University. We need to focus more on developing local content; indigenous is the answer”.

Congruent behaviours, attitudes, and policies that come together in a system, agency, or among people to enable them to function effectively are referred to as cultural sensitivity.

7.2.5.6 Sub-theme: A clearer understanding of anti-oppressive concepts are necessary, for newcomers and experienced Social Workers alike

According to the literature review, Social Workers should have a strong understanding of anti-oppressive principles. Participants, however, agree that they need to improve their understanding of anti-oppressive concepts and techniques to combat oppression. (Thompson, 2011, Fook, 2012, Ferguson and Burke, 2009; Lum, 1999; Gray and Lombard, 2008; Thompson, 2011, Fook, 2012, Ferguson and Burke, 2009; Lum, 1999; Gray and Lombard, 2008). Organisations should remind Social Workers of the ethical norms and concepts that compel them to practice in an anti-oppressive manner, as well as be steadfast in establishing induction programs for new employees.

7.2.5.7 Sub-theme: There is not a sufficient Focus on Indigenous South African context and decolonising of Social Work practice

The participants and literature evaluation both support an emphasis on generating and implementing indigenous content and intervention strategies to improve anti-oppressive Social Work practice (Kovach, 2005; Osei-Hwedie and Rankopo, 2012). The respondents pointed out that in South African Social Work, there is a distorted concentration on Americanism rather than the necessary attention on indigenous content and context. Any country must develop homegrown solutions to address its problems (Kovach, 2005).

Cultural and language competencies are also mentioned as a barrier to achieving Social Justice by the participants and the Literature Review. Decolonising Social

Work education and practice was proposed as a strategy for facilitating Social Justice by participants.

Using curriculum development as an example, Mgqwashu (2016) asserts that a decolonised curriculum prioritises African identities and worldviews. This does not, however, free it from criticism. Universities must continue to promote analysis and problematisation of knowledge (KD) conceptualisation and the processes that produce it. One method to confront Whiteness in Social Work, according to Dei (2000; Sakamoto, 2000), is to recognise and integrate indigenous knowledge and other ways of knowing.

Euro-centric, Anglo-centric, western-centric white middle-class Social Workers are thought to be the standard in North America and much of South Africa's experience (Allan, 2006; Razack, 2005). According to Razack, when it comes to practices of dominance and control, the modification of space, place, and environment is neither neutral nor innocent (2005, p. 87).

The language was identified as a contentious indigenous issue that hampers Social Justice facilitation. Participants view translation services as a complicating factor in achieving Social Justice.

“To come back to what we are trying to do, as we can only try. We don't have translation service in social service, and we are supposed to have those in South Africa, for example, we cannot assume that all Zimbabweans speak English. Some of them are Shona, Ndebele, and others”.

“We need to make use of our colleagues to interpret for us. Sometimes I have to ask Social Work auxiliary students to translate for me. To try and translate for me, and I am working in a court of law. So far, so good as the advocates or barristers have not yet questioned me. The translators will have to be qualified to translate for you. So maybe the department of social the development could start by employing translators to enhance Social Justice and Anti-Oppressive Social Work Practice, as a starter”.

“The department can commission translation services. However, then we will be alerted to budgetary constraints. It is a never-ending battle. Social Justice, as a Social Work principle, is not aligned with the budget, or so it appears. The courts of law are making a small attempt to address the language issue, say for instance there is a murder case translation service is considered that assist in sentencing, that in my view is a deliberate attempt to attend to the translation issue and address culture. In my experience, it has a lot to do with African culture; for instance, if you contribute to a funeral, it is held in high regard”.

“The courts of law have moved on and also as we would include probation professional as a profession that in a report as well. We also have a slight movement when engaging in mediation, in court, which in my opinion, based on Ubuntu principles utilised at court when they made use of Social Workers to mediate. The intervention is Ubuntu, and the recommendations are based on Ubuntu. Because we talk these through and when the community members are happy, and ordinary South Africans can accept the recommendations”.

The participants share the view that there is a limited understanding of the functioning of National Human Rights Instruments and Social Work link with International (United Nations) and Regional Anti-oppressive legislative frameworks.

7.2.5.8 Subtheme: Supervision and Management are problematic

Problematic or insufficient supervision and management concerns are identified as an impediment. The findings show that effective Social Justice facilitation and practice is dependent on competent supervision, management, and reflection that inspires, motivates, excites, or engages people. The Supervision Framework for Social Work (South Africa, Department of Social Development and SACSSP, 2012), the Framework for Social Welfare Services (South Africa, Department of Social Development, 2009), and Govender (2015) all agree that supervision is a problem, and that action is being taken to improve service delivery. Sibanda and Lombard, 2015; Thompson, 2011, 2006; Fook, 2012; Walters, 2012; Sibanda and Lombard, 2015; Thompson, 2011, 2006; Fook, 2012; Walters *et al.*, 2008; Fook, 2012).

In South Africa, there is no clear distinction between the roles of Social Work supervisors and managers, according to participants. They describe it as follows: *“It appears as if there is no role between a supervisor and a manager. And there was a question on Monday on supervision. The lady was asking what do the managers do. And managers were sitting there and could not give a clear explanation. So, there is a role clarification issue”*.

“That is what is happening with Social Work supervisors precisely. They are doing all sorts of bits and pieces of management”.

Three supervisors mentioned factors hindering them from completing their managerial tasks.

“They do not supervise”.

“Yes, it is a major stumbling block. You cannot have a Social Work profession without supervision. In another jurisdiction, you would get scrapped from the Social Workers council role. I got in trouble because I did not fulfil the purpose in the department. Here little is taking place, if not nothing. Yah, we need to go back to the drawing board and go back to the basics”.

“That’s what I want to say if we don’t get back to basics and supervision. The supervision role is about the development and personal growth and well-being of the employee to do a qualitative job”.

“I also said the supervisors have power. So that did it for me because we have power”.

Another participant illustrated that getting limited reflection and supervision time, complicated things even more.

“Supervisor’s themselves seems to be overburdened and cannot allow time to have proper supervision sessions out of their busy schedule. You were doing everything else other than what you suppose to do. Moreover, where is the

acknowledgement for all that, and you feel demotivated. In the end, you go with the flow. It is not supposed to be like that”

Voices from focus groups and in-depth interviews were in agreement and reflected the following sentiments:

“We don’t know about the new policies. So, somebody needs to take the initiative to do that. Like last year I called in my supervisees one by one and talked about policies. It would help if you led by example. Start with yourself and work your way up”.

In a focus group interview, a frustrated Social Worker stated that she believed it was a dangerous and insufficient practice to practice without the required assistance, especially for a newcomer. Poor supervision procedure, according to the participant, needs to be improved.

Another participant described how difficult it was for her to manage court report writing without the appropriate assistance. As an example, the participant mentioned guaranteeing fair judicial proceedings for families in order to defend their social rights. The participant stated,

“I had to teach myself. As a new worker with an apparent lack of knowledge of how to write quality court reports, I was expecting some guidance and support from my line manager and supervisor to present a quality report, however, I was thrown in at the deep end. It is not suitable for the profession where the core business is to facilitate Social Justice”.

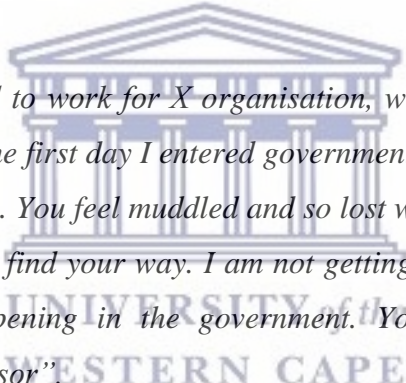
The literature review and participants accentuated the inadequate working conditions as a hindrance to facilitate Social Justice.

7.2.5.9 Sub-theme: The working conditions for Social Workers are not conducive to give effect to the Social Justice principle and facilitation.

According to Sibanda and Lombard (2015), Schenck (2002), and Schenck and Aslapan (2012), South African Social Workers face a variety of problems that

impede their efforts to promote Social Justice, particularly while implementing the Children Act 38 of 2005 and the earlier Childcare Act 74 of 1983. In South Africa, poor working circumstances, such as insufficient resourcing and a lack of capacity among field stakeholders, are common. Social Work is considered a scarce skill, which makes achieving Social Justice more difficult. Unfortunate working, according to Adlem (2007, p.5), involves a lack of resources and support, as well as growing demands for services, which can lead to work stress, burnout, low job satisfaction, bad professional status, and a lack of positive work engagement. The participants' responses on what constitutes poor working conditions for Social Workers are consistent with the idea. Social Workers are being enticed away from South Africa in search of better working conditions and pay in so-called first-world countries.

A participant responded as follows when they highlighted poor working conditions as an issue.



“I used to work for X organisation, which was very organised, and when the first day I entered government I asked myself, what is going on here. You feel muddled and so lost within the department, and you need to find your way. I am not getting a proper orientation of what is happening in the government. You must ask a colleague or supervisor”

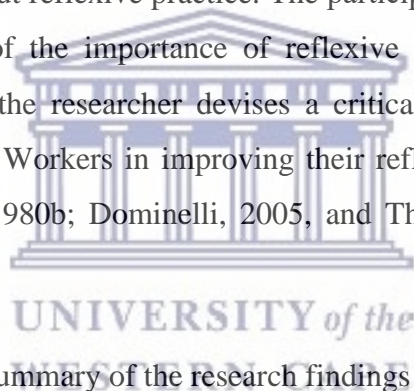
Another participant stated.

“I must admit it's different in Provinces as well. I come from the Province A and now in the W Province. It's different. The government does not work the same. You are not standardised in the intervention. In Prov A, you got your orientation. Proper orientation. You might not have a phone or computer, but you got direction. So, in Prov C, you do have your cell phones, and telephone lines are working. There the resources are different, but the orientation is not always there”.

Whitaker *et al.* (2006:, p.4) added increased paperwork for Social Workers, complicate client problems but with inadequate resources, increased caseloads, waiting lists for services, assignment of non-Social Work tasks, reduced level of oversight, poor coordination with community agencies, and availability of professional training. Organisational factors that lead to reduced number in Social Workers, and high turnover is sited as caseload size, flexibility, supervision, and professional development opportunities (Strolin *et al.*, 2007, p. 12). According to the findings, there are poor working conditions, low compliance, and insufficient resources for enforcing legal requirements.

7.2.5.10 Sub-theme There is limited use of the reflexive technique in Social Work and requires improvement

It is necessary to critically reflect on one's Social Work practice. Although they had some awareness of how to employ reflexivity as a strategy, participants were not particularly vocal about reflexive practice. The participants' comments revealed that they were unaware of the importance of reflexive practice in promoting Social Justice. As a result, the researcher devises a critically reflexive approach to aid South African Social Workers in improving their reflexivity in practice (Foucault, 1997, 1983, 1980a, 1980b; Dominelli, 2005, and Thompson, 2011). See Booklet appendix 7.



Finally, for themes 1 to 5, a summary of the research findings is offered.

7.3 Summary of Research Findings (Themes 1 to 5)

The government and the Professional Council are aware of the issues that Social Workers face in South Africa, according to the Literature review (Govender, 2016; Sibanda and Lombard, 2015; Lombard, 2003a). The proposed practice recommendations in this study could help Social Workers improve their anti-oppressive Social Work practice while also facilitating Social Justice. Some of the difficulties are on the micro and mezzo scales.

The needs of the Social Worker, as stated in the study, are supported by the literature. The participants responded to the research ontological question to reflect their understanding and knowledge of what they perceived as Anti-Oppressive Social Work Practice, Social Justice, then what their understanding is of what a socially just society entails; what the

barriers are that prevent the facilitation of Social Justice, and the epistemological questions to how Social Justice can be achieved.

Numerous hindrances are outlined by participants and the literature review, e.g., non-conducive working conditions for Social Workers (to give effect to the Social Justice principle); Limited knowledge and training in critical multi-cultural competencies to expedite Social Justice; Poor Professional Status; Problematic Supervision and Management. There is a poor understanding of the international, regional and national and anti-oppressive legislative frameworks.

The literature review also revealed that while the NPO sector has transformational plans and the DSD has norms and standards, there are no practice guidelines to assist Social Workers in improving critical multi-cultural competencies and anti-oppressive Social Work practice to promote Social Justice (Taylor, 2016). There are no existing practice guidelines that support this goal, according to the researcher. As a result, the research is extremely useful in advancing Social Justice, which is the business case for Social Work.

These practice guidelines are essential for strengthening important multi-cultural abilities, subject-matter knowledge, legal prescriptions, and frameworks that have a direct impact on confronting oppressive practices and improving Anti-Oppressive Social Work Practices. Five major topics emerged during the coding process. Above, themes one to five were discussed. Research Chapter eight discusses finding part two, which is a summary of the proposals made by Social Workers to strengthen Social Justice facilitation.

CHAPTER EIGHT

RESEARCH FINDINGS – PART TWO SUGGESTIONS TO IMPROVE SOCIAL JUSTICE FACILITATION

8.1 Introduction

The chapter dwells on *a summation of participant perspectives and recommendations*, which is the literature review. The chapter is a continuation of the discussion in Chapter seven about the research findings. The challenges contemporary Social Workers encounter were explored in the preceding sections. The researchers identified themes 1 to 5, that are derivatives of research objectives 1 to 5, as described in Chapter two of the thesis. This chapter is focusing on a summary of the proposals for strengthening the facilitation of Social Justice. Step 2 of the research process is portrayed in Figure 8.1. In Figure 8.1 below, Step 2 of the Research Process provides findings on identifying oppressive practices and strategies to combat the phenomena.

Step 2 of the Research Process is a presentation of findings on the identification of oppressive practices, and strategies to challenge the phenomenon in Figure 8.1 below of what should be done.

Figure 8.1: Step 2 of the Research Process of the Amended IR model is concluded by presenting the Research Findings [Adapted from Thomas and Rothmans, 1994]

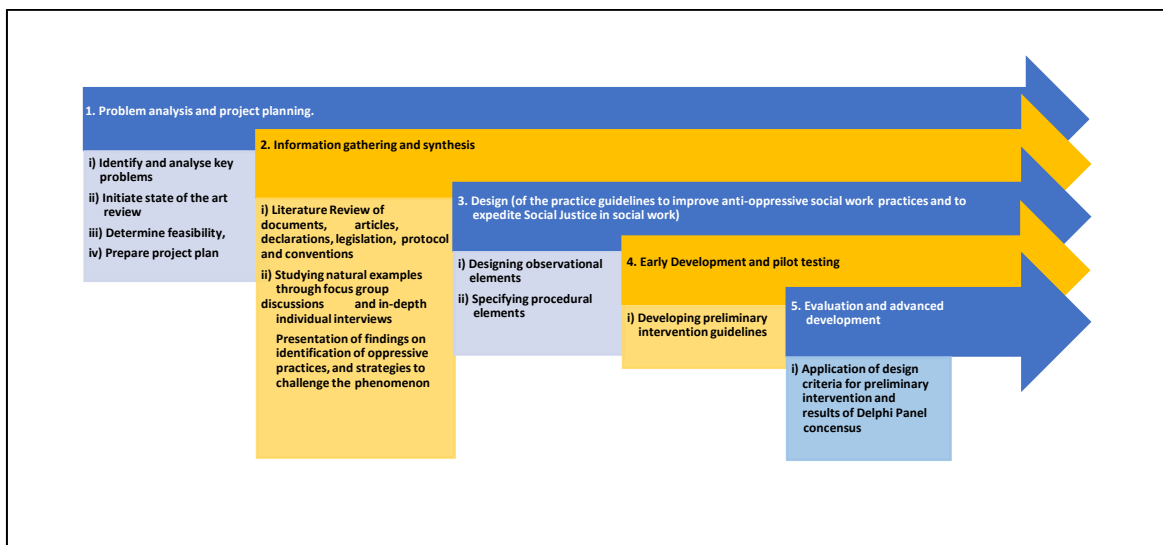


Table 8.1: Main emergent themes in the four research phases

Proposals to improve Social Justice	SUB-THEMES
<p>1: How to improve anti-oppressive Social Work practice and Social Justice in South Africa</p>	<p>Conducive working conditions for Social Workers to give effect to the Social Justice principle</p> <p>Supervisors' need more time to fulfil their supervisory role</p> <p>Induction programmes are implemented</p> <p>Promoting Anti-Oppressive Social Work Practice Improve knowledge through training staff in critical multi-cultural competencies to expedite Social Justice to fulfil expected tasks</p> <p>Multi-culturally competent field experience is required and necessitates development continuously by Organisations</p> <p>Continuing Self Development in multi-cultural competencies to improve Anti-Oppressive Social Work Practices</p> <p>An Anti-oppressive and emancipatory practice should characterise best Social Work practice</p> <p>Best Social Work practice should follow SMART Plans Best Anti-Oppressive Social Work Practice is based on partnership an essential for Social Justice facilitation</p> <p>Best Social Work practice is holistic, reflexive and Integrate theory and practice (praxis) that is conducive activities for Social Justice facilitation</p> <p>Understanding of oppression and anti-oppressive concepts are necessary, especially during induction on a macro level.</p>

8.2 How to improve Anti-Oppressive Social Work practice and Social Justice in South Africa

The Literature review and participants identified numerous actions that could improve service delivery. The literature review validates these. The recommendations by participants are as follow:

8.2.1 Sub-theme: Conducive working conditions for Social Workers to give effect to the Social Justice principle.

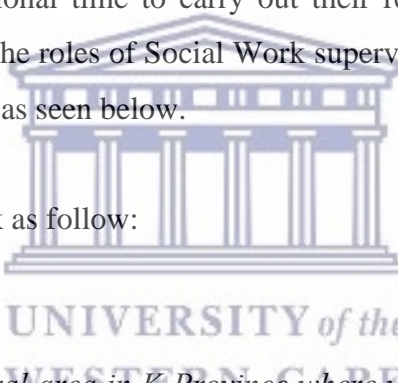
The findings are that inadequate and insufficient working conditions and compliance and resourcing to implement legal prescripts are poor.

The review of the literature highlights the need for improved working conditions. Participants' response was in line with this improvement area. However, there was an outcry from participants. According to Sibanda and Lombard (2015), Schenck (2002, 2004), and Schenck and Alpaslan (2012), South African Social Workers face many obstacles that impede their steps to strengthen Social Justice, notably when implementing the Children Act 38 of 2005 and the earlier Childcare Act 74 of 1983. In South Africa, poor working circumstances, such as insufficient resourcing and a lack of capacity amongst field stakeholders, are prevalent.

Supervisors require additional time to carry out their responsibilities. Furthermore, a clear distinction between the roles of Social Work supervisors and managers is essential (Supervision framework), as seen below.

The participants' feedback as follow:

A participant mentioned,



“We work in a rural area in K. Province where we travel far and between, and we do not have enough cars. The National treasury does not subsidise us sufficiently. The influx from the neighbouring states has had an impact on our budget. We do not have enough Social Workers to deal with the demands from clients appropriately.”

“Another participant in an Urban setting revealed that she is sharing a makeshift office in a container with three other departments. Unfortunately, the necessary tools to complete our job is not provided.”

“I am very concerned about confidentiality when I share a container with other Departments. There is not a separate space where I could have interviews.”

A participant from the same location noted.

“I do not have a cell phone, or there is no landline available to call other services he wishes to signpost or to the head office for consultancy. I also work three days at the so-called district office, the container office, and need proper communication tools to execute my tasks”.

A participant claims that insufficient compensation is a barrier to creating favourable working circumstances.

“I used to work for an NGO and had to leave my employment because of poor remuneration. I am now a Social Worker in Government and have realised that our pay structure is less attractive than that of Associated professions, such as Psychologist. It made me feel that we are looked down upon.”

“Participants from rural and urban settings revealed that they do not have a sufficient pool of vehicles for the number of Social Work employees to fulfil their tasks.”

“I have experienced a delay in new incumbents and interns receiving their ICT (Information and communication technologies) equipment. This delays the operational readiness of the newcomers.”

“We struggle to do interviews and home visits to complete assessments as we need to share one car between 5 to 8 Social Workers.”

“Vacant posts are not filled for up to a year. That harms our objectives and the Social Justice principle.”

8.2.2 Sub-theme: Supervisors' need more time to fulfil their supervisory roles.

Currently, neither of these actions are occurring. Supervisors are overburdened, says a participant. Because they must also probe Ministerial complaints, supervisors of Social Workers may not have enough time to reflect and give guidance to Social Workers to better support Social Justice.

Participants revealed that,

“Ministerial enquiries take precedent over other tasks. Most of the time, this creates backlogs. At times Social Workers are pressured to give preferential treatment to political leaders' supporters, and assessments completed by Social Workers are minimised. There is too much political interference as if Social Workers has no clue how to do their job”.

“I struggle to fulfil my supervisory roles because of limited time to complete my tasks”.

“Participants and the Literature review underscore induction for newcomers”.

8.2.3 Sub-theme: Induction programmes are implemented.

Inductive learning is essential to Lum (1999); thus, it is integrated in a four-dimensional model of cultural competence for Social Workers (referenced above). Induction programmes are only partially implemented, as per participants from various provinces. Other respondents, on the other hand, highlighted to the lack of induction training in the two provinces explored. Participants highlighted that induction programmes are not implemented.

There has been no appropriate induction in the new South Africa. As a result, induction services in South Africa have been inadequate, or none at all. Not only that, but if you have an induction, you will require follow-up training and refresher classes. We believe we know all there is to know. Nonetheless, because we don't know everything, we need to refresh what we know and what's going on.

Another quotation is:

“I currently practice in England but can recall having been introduced to the old Government induction manuals, reams of it. However, that was before Apartheid, and still following the old laws. So I left to practice in the UK”.

“We had training about reinstating induction. Furthermore, we were speaking about new Social Workers coming to the department. People are complaining about them. Now my question is, what are we doing about it because those Social Workers do not get the orientation because there is no in-service training for them, nothing. Coming into government, they see how Social Workers take an hour lunch, doing the same. Because they are not shown the proper way, they did not show this and that. They emulate others, which is why we are sitting with problems because we did not orientate them the way we should.”

Promoting Anti-Oppressive Social Work Practice is vital in facilitating Social Justice in South Africa.

8.2.4 Sub-theme: Promoting Anti-Oppressive Social Work Practice

Presenting Participants and the literature review both support providing and advocating an anti-oppressive approach to addressing the issues of Social Justice facilitation. Ife (2013) claims that human rights and Social Work are inextricably intertwined and proposes a right-based practice that will fight oppressive behaviours. Ife believes that Social Work should be critical, indigenous, and anti-oppressive. Various authors offered similar recommendations (Thompson, 2011, Fook, 2012; Dominelli, 2003; Clifford and Burke, 2009; Sakamoto, 2007; Triegaardt and Taylor, 2018).

A participant who exemplified a pro-anti-oppressive stance believes that oppression is not acceptable. A participant who illustrated a pro-anti-oppressive approach states passionately that oppression is not always about racism or a colour issue.

“... while I have personal and interpersonal objectives to challenge oppression, I have realised that the organisation may have similar goals, but that being a woman and white in our province are frowned upon by male-dominated cultures. So, it is not always about racism or a colour issue. There is a lot to learn about multi-culturalism. A word of advice from me is that, as Social Workers challenging oppressive practices, one need not give up because of all the hindrances in facilitating Social Justice”.

A participant passionately proclaims that Social Workers need to enhance their awareness of Social Justice facilitation and use reflexive practice.

“We need to enhance our consciousness. In some ways, professionals may not be aware that the way they pronounce or comment on things is discriminatory. Making them aware would be a strategy. Some people are still getting used to the idea of living in a multi-cultural society. Without knowing too many cultures, so yes, we need to try to make people used to it.”

Participants and the literature review highlight the need to improve knowledge through training staff in critical multi-cultural competencies to expedite Social Justice to fulfil everyday tasks.

8.2.5 Sub-theme: Improve knowledge through training staff in critical multi-cultural competencies to expedite Social Justice to fulfil expected tasks

Training is required to enhance participants' capacity to carry out their daily responsibilities, according to both the literature review and the participant feedback. According to Jayshree et al. (2016, pp. 311-324), and Williams' (2003) postulations, the results show that Social Workers attitudes are prerequisites to becoming culturally sensitive, which runs counter to long-held beliefs in the literature. There is also a need for more research on how Social Workers define culture, cultural sensitivity, or humility and translate it into discrete practice behaviours, according to Nagy and Falk (2000, p.49-60) and Gray and Lombard (2008). (Sakamoto, 2007).

According to the findings, several participants indicated that there was no specific training program for Social Workers in multi-cultural competences. Most people were aware that Social Justice was a widely held value and that it was at the heart of what Social Workers did. According to Gray and Lombard (2008; Gray and Bernstein, 1994; Gray, 1996a, 1996b, 1996c), South African Social Workers receive insufficient training, despite new rules such as the Children Act 38 of 2005. Inadequate training is only one of the problems. The Children Act 2010 identify the best interest of the child regarding circumcision. As follows: 7. (1) Whenever a provision of this Act requires the best interests of the child standard to be applied, the following factors must be taken into consideration where relevant. The Act's consequences regarding circumcision

demonstrate how the boys aren't treated fairly by the government and the law. Activists against circumcision contend that it is untrue that South African law protects boys from unnecessary circumcision, especially young boys. Whether or not they want to, parents circumcise their sons until they are 16 years old. Every year, boys' initiation claims the lives of innocent people, and the government is powerless to put an end to the scourge. From the researcher's perspective, an in-depth investigation should be conducted to pinpoint problems and potential solutions.

It is important to support Social Work education, give students quality placements, and make sure they are aware of their ethical duties to follow the code during their training (Dominelli, 2009; Fook, 2013; Thompson, 2011; BASW, 2012; SACSSP, 2017; Kendall and Louw, 1986). Ethical Social Work Practice is Anti-Oppressive Social Work Practice, according to Thompson (2011) and Clifford and Burke (2009). In addition, according to Birkenmaier (2003), a Social Worker must have a diverse set of abilities, be culturally and contextually competent, confront oppression and discriminatory behaviours, and be knowledgeable and evidence-based to become a Social Justice practitioner.

These could be addressed through:

- Specialised training in multi-cultural competencies, sensitivity or humility and enhancing their toolkit and strategies to challenge oppressive practices and facilitate Social Justice.;
- They also indicated that there was no formal training available for CCCAP within the DSD, Western Cape, Limpopo, and Gauteng DSD;
- The participants reported that through limited reflection sessions and informal discussions, elements of Anti-Oppressive Social Work Practice are addressed in a somewhat lacklustre manner; and,
- Participants suggested that critical cultural anti-oppressive competence, refresher, and training courses require developing to maintain best practices.

They were securing specific and planned time for reflection sessions and informal discussions, where Anti-Oppressive Social Work Practice elements are deliberated.

8.2.6 Sub-theme: Organisations must continuously build their multi-cultural humility or sensitivity field experience.

According to the literature review and interview research findings, it is crucial for organisations to become culturally relevant (Danso, 2015). As follows:

- *Diversity's Importance is Growing: Organisations and people must appreciate diversity if they are to create the policies and procedures necessary to become culturally aware.*
- *Building Cultural Self-Assessment Capacity: For organisations and individuals to set and achieve goals, they must understand and develop their own identities;*
- *Being Aware of the Dynamics Inherited When Cultures Interact: The delivery of services depends on how and where they are provided;*
- *Institutionalising Cultural Knowledge: Cultural awareness is required at all organisational levels;*
- *Adapt service delivery based on understanding of cultural diversity: Programs and services are implemented in a way that takes into account the customs and cultures of the service users they are intended to serve; and,*
- *Address the resource shortage and align budgetary spending to achieve the goal of advancing social justice and addressing the fall in community activism.*

Participants and the Literature review suggest continuing self-development in multi-cultural competencies to improve Anti-Oppressive Social Work Practices as it is inadequate or non-existent in South Africa.

8.2.7 Sub-theme: Continuing Self Development in multi-cultural competencies to improve Anti-Oppressive Social Work Practices

The research findings show that despite having the most well-known legislation to combat racism, there is no anti-oppressive social work practise advice for social workers.

Organisations and Social Workers must concentrate on the following subthemes.

- Commit to completing questionnaires or schedules for multi-cultural self-assessment in order to identify and promote organisational programs for multiculturalism with objectives that are open to reflection and scrutiny in order to assess the requirements of the multicultural community. Commit to filling out multi-cultural self-assessment questionnaires or schedules to determine and advocate for multi-cultural organisational programs with goals that are subject to reflection and examination to evaluate the needs of the multi-cultural community.
- To improve the chances of facilitating Social Justice, become specialists and connoisseurs in critical deconstruction, construction, and reframing of fundamental concepts in Anti-Oppressive Social Work Practice and Critical theory and analysis. Connoisseur is derived from the word 'connaissanceur,' which indicates a person who is well-versed in a subject or understands the details, technique, or principles.

A participant in an in-depth individual interview identifies the remedy as improving better communication and more rigorous screening of Social Workers. *“The issue for me is communication because if you look at the office that I came from, Bergendal. We operated differently from this side. We had in the morning meetings for the whole office and various departments and came together, and we would have discussions about what is happening within the office because there is a lack of a network here. Everyone works in isolation here. So, if there was anything to discuss, it is to give people a hearing. Then, however, they remove it and do not do it anymore. Because when questions are asking or*

what is the main issue, better networking and communication could help with this.”

“I think the screening processes for Social Workers need to be improved. The screening must be robust and much more carefully done. Because you find that people only do Social Work because they got a bursary for that. So, at the end of the day, that person is not a Social Worker; they are just there for the salary and the job. It is just a job. I do have a problem because people around that person also get demotivated. So, the education of Social Workers and Social Work student recruitment needs reviewing”.

The researcher asked Social Workers as part of a reflexive exercise in the focus groups and in-depth individual interviews. To identify training, they have completed post-qualification to fulfil their Social Work tasks (Birkenmaier, 2003; Earle, 2008; Casado *et al.*, 2012; Hasenfeld, 1987; Kendall, 1986) and Managementstudyguide.com, 2018; Bhuyan *et al.*, 2019).

Both International and local practitioners identified that much more training should be done in facilitating Social Justice, such as multi-cultural competence in Social Work as a refresher or competency development course. Responses from two participants are quoted below:

“I have not done any such courses. After 1994 and with all the outstanding laws and policies we had, we thought that there would have been guidelines to facilitate and make South Africa a just society. I am honoured to be part of getting some guidelines to practice in an anti-oppressive way. We do not use the concept of anti-oppression; our focus is mainly on anti-racism, and we need to think broader”.

The research findings further suggest:

- That dedicated Training and refresher courses are needed to enhance understanding of oppressive precursors and how to challenge oppressive practices;

- There is a need to develop and implement Organisational awareness programmes. To be developed and implemented;
- Attempts are required to improve a broad knowledge of oppression moreover, anti-oppression concepts; and
- Efforts are needed to acquire and hone specific skills, knowledge, or practice.

The literature review highlighted that one's values and principles steer one in life. However, that culture could lead to bias in decision making (Clifford and Burke, 2009; Thompson, 2011; Dominelli, 2003).

Sakamoto (2007, p.107) explicate three primary goals of cultural competence, awareness of “one's values, biases, limitations, and assumptions”. Second, knowledge, “trying to understand the worldview of culturally different clients” (Sakamoto, 2007, p. 107). Third, skills, “developing and applying culturally appropriate, relevant, and sensitive skills”.



Participants identified the significance of acquiring multi-cultural competence in Social Work.

One participant remarked,

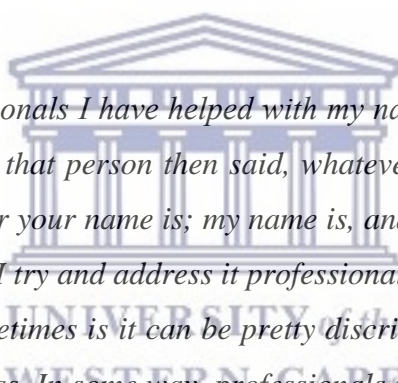
“The induction programmes included refresher courses to do the active part of the work; however, I have never done any course or any refresher or anything that has to do with multi-cultural competence in Social Work. No, I never have. I have not.”

“Probably besides the fact, there is a lack of awareness of some of these issues, or it may be that this reluctance to accept either awareness or reluctance. I sense that the oppression and Anti-Oppressive Social Work Practice or the decision to

practice in an anti-oppressive manner or in a multi-culturally competent way is a conscious decision on either a personal level or organisational level.”

Participants share their frontline and supervisory practice experiences. As follow: People, for instance in rural areas, cannot understand English at all, for example, take a Social Worker from Pretoria, a white Afrikaans speaking Social Worker and say he must practice in the Eastern Cape, for instance, in the rural area; they cannot function because they would not be able to speak the language, and then; and maybe take a black Social Worker from the Eastern Cape as well. But they can practice anywhere, although there will be much prejudice as people will not be satisfied with a black Social Worker, by certain people, so, there are lots of that.

International South African practitioner highlights that multi-cultural competence on the mezzo and professional levels are just as essential to facilitate Social Justice. The participant mentioned,



“I have had professionals I have helped with my name before, and then they used it wrong again, and that person then said, whatever your name is. Then I would say it is not whatever your name is; my name is, and I try to sort the person out at the time. Moreover, I try and address it professionally, and it appears that the way it comes across sometimes is it can be pretty discriminatory in itself. I mean, it is more of an awareness. In some way, professionals may not be aware that the way they pronounce or comment on things is discriminatory. So making them aware would be a strategy. Some people are still getting used to the idea of living in a multi-cultural society. Without knowing too many cultures, so, yeah, we need to try to make people used to it.”

The majority of participants prefer to have a Social Work tool, such as practice guidelines to identify critical knowledge and guidance encapsulated in one clear guidelines document or manual for reference with essential concepts of a glossary, and intervention approaches, including the international, regional, and local legal frameworks to address oppressive practices with South Africans and Asylum seekers. The Practice Guidelines are a practice tool and reference manual for beginners and

expert practitioners, not a blueprint for practice. It might also be beneficial in terms of solving the issues.

As follows,

“If we look from an intervention perspective, intervention is everything. We do children and families, disability, child abuse, substance abuse, older persons, and for some reason, our office is the hub for ministerial enquiries. We have so much ministerial that is almost all we do. So, you are always busy with admin, doing this, so that you do not get to do the actual job. Furthermore, it is such a vast area of operation, and it is across the board. So, it is so broad. How can you focus on something if you must do it all?”

“Then you still must manage to reschedule supervision and management schedules. We get short notices for meetings. On Monday we were phoned to attend a meeting the next day and your whole day is messed up because of that. Yesterday morning there was a finance meeting, and nobody knew about it, and you had to jump to be there. Furthermore, I mean you plan your day. These happen on all levels. Nevertheless, it is also the culture of the organisation.”

The best practice, as noted in the Literature review, should be anti-oppressive and emancipatory in nature.

8.2.8 Sub-theme: Best Social Work practice should be anti-oppressive and emancipatory in nature.

Anti-Oppressive Social Work Practice is recognised as an excellent practice in the literature evaluation. Fook (2012, p. 194) states that “best Social Work practice” acknowledges the importance of discrimination and injustice in the lives of clients. Social Workers should make every effort to ensure that their work challenges and undermines inequality and injustice rather than supporting it.

It is a strategy that uses a gentle approach rather than confrontation to assist alter ingrained attitudes and behaviours. Because one is reasonable and respectful of the

person's feelings and learning needs, this technique may encourage the person to be open to persuading.

An “emancipatory research paradigm” is proposed by Humphries and colleagues (2001). The paradigm needs an event deconstruction that concentrates on the preservation and creation of current power relations and structures. What are the different stakeholder groups and people involved in this situation? (pp. 194-195) (Source: Fook, 2012). “What kinds of power do these people wield in diverse ways?” Fook (2012, p.95) makes an educated guess. Whose ideas are dominant, and how are they expressed by and how do they affect different players? How is it experienced by different people, and does it function to empower or disempower them? What power does one exercise in the situation? Whose interest does the power one exercise serve?”

Fook (2012, pp.194-195) coined the term “noticing” to describe the need of paying attention to crucial parts of a situation when fighting prejudice and oppression. Don't exaggerate the situation. It is critical to acknowledge observational abilities. Anti-oppression hence requires inclusion to get access to opportunities and experiences (Black, 2003).

The outcomes of the study imply that discriminatory acts and attitudes are challenged in others (Fook, 2012, p.194), and that reframing, reconceptualisation, and reconstruction are used in practice. Reframing is a form of active contemplation. The reframing technique's strength is that it demands one to pause and reflect, to take a step back and evaluate other viewpoints, to offer different interpretations of events and perceptions, and to put things in a different and positive light. It necessitates the establishment of a new position in the fight against oppression and discrimination.

Others' discriminatory acts and attitudes must be confronted in a constructive and sympathetic manner. It is necessary to maintain open lines of communication rather than depending on stereotypes or prejudices. When it comes to critical engagement, Fook (2012) contrasts deep thinking with superficial thinking.

Even if the Social Worker appears to be relatively available, the deep thinking required for critical engagement will force one to question oneself. Surface thinking leads to a

lack of comprehension and simplistic solutions. A reluctance to study and possibly reconsiders long-held beliefs and attitudes can serve as a deterrent to change and contributes to power imbalances, specifically when the attitudes are discriminatory (Fook, 2012).

SMART Plans should be followed in best Social Work practice. According to the participants and the Literature review, the optimal Social Work practice is to follow SMART plans.

8.2.9 Sub-theme: SMART Plans should be followed in best Social Work Practice.

The ideal Social Work practice is to characterise with SMART plans, according to the literature review. Thompson (2011; Mitchell, 2013; Davis, 2007) argue that systemic practice entails a well-defined and focused procedure that includes five stages: assessment, intervention, review, conclusion, and evaluation.

Davis (2007) also emphasises the need of thorough and suitable assessment work, recognising that the quality of future work is heavily influenced by the assessment's value or lack thereof. According to the conclusions of the study, the best Social Work practice uses SMART planning to avoid:

- Pitfalls of inflicting more harm than good by ensuring our approach is realistic and not defeatist, assessments are not compromised by unjust political involvement, and oppression is not perpetrated through the misuse or abuse of authority.

The researcher (Marais, 2019) devised a five-step critical reflection procedure that he dubbed “critical reflection.” Anti-Oppressive Guidelines Application: Pause-Review-Identify-Reconceptualise – PRIRARP Five-Step Reflection Process (Marais' PRIRARP Reflection Process, 2019). The procedures are outlined below.

Most participants were familiar with the concept of *SMART Plans* and had used it to create plans with service users or clients. They recommend that organizations set clear

and SMART (Specific, Measurable, Achievable, Relevant, and Time-bound) objectives centered on multi-cultural sensitivity and the development of anti-oppressive Social Work practice (Mitchell, 2013).

Participants and literature studies back up the importance of the partnership in Best Anti-Oppressive Social Work Practice for Social Justice facilitation.

8.2.10 Sub-theme: Social Activism

The most effective anti-oppressive Social Work practice is focused on collaboration, which is critical for advancing Social Justice. There had been a reduction in social activism, according to participants (Taylor, 1997b). The partnership model is currently ineffective in South Africa, as non-governmental organisations and government entities performed better soon after the country's democratic transition. The similar sentiment is revealed in the literature review (Taylor, 2016; 1997a, 1997b; Schenck, 2010).

Working collaboratively is crucial in taking the required actions to address the challenges and unmet demands, according to Thompson (2006, p.151), Freire (1987), and Walker et al. (2008, p.21). Additionally, it is critical to maintain open lines of communication rather than relying on stereotypes or prejudices. The facilitation of Social Justice is not just the job of Social Workers (CSA, 1996; Patel) (2007, p.154). The prevailing discourses should be recognized, deconstructed, and the problems and unmet demands highlighted, according to the authors (Fook, 2012; Clifford and Burke, 2009; Thompson, 2011). Intervention should then be decided by stakeholders.

According to a South African international practitioner based in the United Kingdom, Social Justice must begin on a micro-level with personal anti-oppressive aspirations.

“I want to expect to see effect change, I would like to have every opportunity as everybody else to achieve, and I would like for my wife to feel accepted in this society and to have my fair share of the cake. So that is my view really on a personal level.”.

When the best Social Work practice is holistic, theory and practice (praxis) are synthesised and reflexive to promote Social Justice facilitation, the following technique for improving Social Justice could be used.

8.2.11 Sub-theme: The best Social Work practice is holistic, reflexive, and integrates theory and practice (praxis) in ways that promote Social Justice

The optimal practice, according to the literature review, is reflexive and integrates theory and practice (praxis) in a way that promotes Social Justice facilitation. The application of a holistic approach in Social Work is referred to as integrated Social Work (Crisp, 2011; Goldstein, 1992; Gomm, 2003; Gottschalk and Witkin, 1991). Working with children who are in violation of the law is an example (Crisp, 2011, p.663). A Social Worker should employ praxis (Freire, 1987, 1989c, 1990, 1978, 1974, 1921), rely on a professional knowledge base, pause think, and learn from an experience or incident, according to Walker et al. (2008), Cree and Davis (2007), Freire (1987), and Thompson (2006). A 'ready-made' Social Worker does not exist only based on theory.

Thompson (2011, 2006; Fook, 2012; Walker et al., 2008, p. 21; Jones, 2009, p. 2; Thompson and Thompson, 2008, p.p. 2-107) argue that anti-oppressive practice necessitates a comprehensive strategy. Critical components of the strategy include cultural and contextual competence, as well as the use of critique, analysis, deconstruction, and reconceptualisation and reframing to challenge oppression and discriminatory practices. Furthermore, demonstrating a commitment to strengthening communities and lowering the need for Social Work in people's lives would be great practice. Social Workers must have knowledge of evidence-based, balanced social rights, be willing to take risks and provide protection. It requires being open and honest, being prepared and being assertive and proactive.

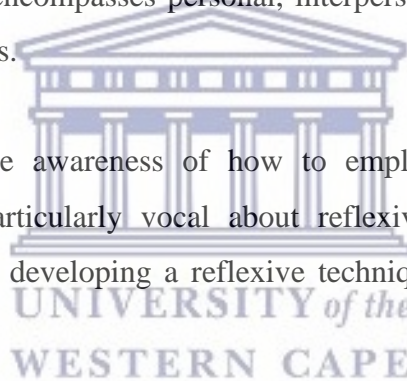
Anti-Oppressive Social Work Practice is comprehensive, according to the Literature review, and requires the development of emancipatory and multi-cultural sensitivity, as well as Anti-Oppressive Social Work Practices (Thompson, 2011; Dominelli, 2003; Samokoto, 2007; Clifford and Burke, 2009; Ferguson and Lavalette, 2004; Humphries et al., 2001). Furthermore, organisational awareness programs must be developed and implemented (Danso, 2015). Danso (2015) also

believes that encouraging anti-oppressive practices and equitable opportunities is a community obligation that involves personal, interpersonal, and corporate anti-oppression goals.

According to the findings, the anti-oppressive strategy is holistic and requires:

- Developing anti-oppressive Social Work practices and emancipatory and multi-cultural skills;
- Organisational;
- Awareness programmes must be developed and implemented; and
- Promoting anti-oppressive practices and equitable chances is a shared obligation that encompasses personal, interpersonal, and organisational Anti-
Oppression goals.

Although they had some awareness of how to employ reflexivity as a strategy, participants were not particularly vocal about reflexive practice. As a result, the researcher is working on developing a reflexive technique to help Social Workers in South Africa.



As a result, the researcher did not present any quotes on reflexivity. D'Cruz et al., (2007:76) distinguishes between two types of reflexivity: the first is an individual's "considered response to an immediate context and making decisions for future direction." Lum (1999) proposes a four-dimensional model of cultural sensitivity for Social Workers, which comprises the following elements:

- Self-awareness of own values and biases;
- Awareness of cultural differences;
- Creating culturally relevant intervention strategies and behaviours; and,

- Learning that is inductive.

In this context, reflexivity is defined as an individual's ability to engage in life-enhancing activities through the process of critical reflection.

D'Cruz et al. (2007, p. 76) define reflexivity as a dynamic process in which an individual engages in a self-critical approach to understanding the social world, which includes questioning how knowledge is created and how they may be “complicit in knowledge and power relations that have consequences for inequality, privilege, and power” (D'Cruz et al., 2007, p. 86). Clifford and Burke (2012, p. 115) argue that “an anti-oppressive ethical principle of reflexivity reminds practitioners that their biographies, social identities, and beliefs will affect their relationships with others,” echoing D'Cruz et al contribution's above.

“The point of an Anti-Oppressive Social Work Practice ethic is that the individual Social Work professional is invited to take responsibility for themselves in light of a realistic analysis of the dynamics of micro-and macro-social situations, and to intervene with at least some degree of confidence and sensitivity in an uncertain world,” Clifford and Burke (2009, p. 4) explain.

According to the study's findings, Social Workers should draw lessons from their experiences and events by,

- Taking breaks, both formal and informal, to think on their feet and learn from their mistakes;
- Integrating applicable theory, because one size does not fit all, and synthesising it with current practice Workers;
- All stakeholders must collaborate more closely; and

- Universities and colleges should collaborate closely with frontline practitioners, and theory and practice should be implemented and refined as a result of regular feedback from both.

The majority of the attendees were acquainted with Freire's definition of praxis (1979). Some participants suggested decolonising practise or praxis. Mgqwashu (2016), on the other hand, emphasised that decolonising the curriculum or praxis (Freire, 1987) is significantly more subtle than just replacing ideas and authors. According to Mgqwashu, decolonisation is not a goal that can be claimed solely by one racial group (2016; cf Kempf, 2016).

Mgqwashu (2016) contends that all South Africans must acknowledge that colonialism and apartheid deprived the country of ideas, skills, creativity, originality, talent, and knowledge (2016, p. 1). The researcher (Marais, 2020) used a process model approach and developed a 5-step critical reflection process called Pause-Review-Identify-Reconceptualise–Anti-Oppressive Guidelines Application – Reflection Process (Marais' PRIRARP Five-Step Reflection Process) to assist Social Workers and Associated Professions in South African critical reflection.

8.2.11.1 Pause-Review-Identify-Reconceptualise–Anti-Oppressive Guidelines Application – Reflection Process (Marais' PRIRARP Five-Step Reflection)

Fook (2012), Thompson (2011), Clifford and Burke (2009), and Dei (2009) all contributed to the stepwise process (2000). Williams, 2006; Sakamoto, 2000). Please consult Booklet appendix 7 of the Multiculturally Competent and Anti-Oppressive Social Work Practice Guidelines for more information on facilitating Social Justice intervention.

The *first step* is the most important. That is when the decision is taken to pause and begin the process of reflection. The *second step* is to analyse the SMART objectives to evaluate success or development as well as critical consciousness. The Social Worker would use his or her expertise in the field to assess where they are with the plan and consider possibilities from a toolbox of tactics while taking into account the feedback of the service users. The designed Intervention

Guidelines for Social Workers (attached as Booklet appendix 7 to this thesis), but not limited to South African Social Workers, are proposed as a technique by the researcher.

Step three examines the strengths and limitations of the plan or intervention. In this paper, the epistemological issues must be challenged once more. The *fourth step* is rethinking practice decolonisation. The current narrative is replicated, and re-strategising is done in order to develop the intervention or suggested plan. The intervention will be indicated to the service user groups/communities by Social Workers obtained through etic perspectives (means from observers, such as a Social Worker or associate practitioner who is not a member of the service user groups/communities) and emic (views from within the service user groups/communities) approaches. The created Anti-Oppressive Intervention Guidelines are considered as a foundation document in step five. There is also the Anti-Oppressive Intervention Guidelines, or AOGs for short. Understanding oppression and anti-oppressive notions is crucial to support Social Justice, according to participants and Literature review, especially during induction, micro, mezzo, and macro levels.

8.2.12 Sub-theme: Understanding oppression and anti-oppressive notions is critical, particularly during macro-induction.

To improve weak induction routines, a focus on the subthemes highlighted is required (Lum, 1999; Gray and Lombard, 2008). Organisations should do the following:

- Remind Social Workers that adhering to ethical ideals and principles necessitates anti-oppressive behaviour; and
- Organisations must be steadfast in their implementation.

In one of the focus groups, a supervisor expresses a low sense of morale. The following is an example:

“The terrible aspect is that you already know what it is. We live in a numbers-driven environment. I feel like a failure as a supervisor since I do not have the time to spend with my supervisees, which is my responsibility. Nonetheless, I have a lot of other things on my plate that have an influence on our relationship and their well-being.”

“If we look after our people, well, we going to have the best results. We will have people who are comfortable and competent, and passion about what they do. All the participants nodded a said hums to support this view. Nevertheless, we do not invest in our people. It leads to damaging morale.”

Another participant in a different focus group said,

“I'm feeling uninspired. We need to enhance our practices and foster a positive working culture. In addition to the culture of service delivery in our communities. We can accomplish so much more.”

Participants and the Literature review agree that the South African Constitution is the supreme document that encapsulates the anti-oppressive environment for Social Work practice (CSA, 1996).



8.3 South Africa’s Constitution is the ultimate document, encapsulating the Anti-Oppressive context for Social Work Practice (CSA, 1996).

The South African Constitution (CSA, 1996; and the Ethics of Social Work Practice in the SACSSP (2018)), as well as international, regional, and national legislative frameworks, all support anti-oppressive Social Work practice. Furthermore, there has been agreement and acceptance that:

- To promote anti-oppressive Social Work practices and assist Social Justice, the Constitution should be employed as the foundation document. As a result, the South African Constitution of 2006 should be held in high regard.

In terms of professional accountability, Social Workers are expected to uphold “professional norms of conduct, clarify their duties and responsibilities, and accept responsibility for their actions” (South African Code of Ethics, 2009, p. 7).

Collaboration with other Social Workers and agencies is encouraged. Competence should be demonstrated by Social Workers. This concept encourages Social Workers to be informed and proficient in the interventions they use, as well as to aim for ongoing professional growth and to contribute to the profession of Social Work.

8.4 Conclusion

It is vital for Social Workers to respect interpersonal relationships and to be concerned about the well-being of others (Hepworth et al., 2013). Even if they are not compensated, Social Workers' primary goal is to serve the public with passion and devotion. The Social Services Professional Act, Section 27(1)(a), requires the adoption of a code of ethics for social service practitioners. The essence of these legislation and policy papers is prescriptive. There are consequences for breaking the rules. As a result, there's a good probability that Social Workers will abide by the norms of the established code of ethics (Butler, 2002; Warria, 2015).

Furthermore, these rules are currently being followed by Social Workers. As a result, not only will the essential structure be the same, but it will also be consistent, with the same rules, concepts, and procedures. The only thing that changes is the client system, thus structural complexities are kept to a minimum, as stated by the use and technical feasibility standards (Thomas, 1984). It means that Social Workers are more likely to follow the practice principles outlined in the guidelines. The necessary background knowledge, skills, competency, and other resources are already available to Social Workers. They may need to become more multi-faceted to develop their anti-oppressive Social Work practice.

Therefore, to address these issues, all stakeholders, universities and colleges should collaborate closely with frontline practitioners, and theory and practice should be developed and implemented through regular inputs from both.

CHAPTER NINE

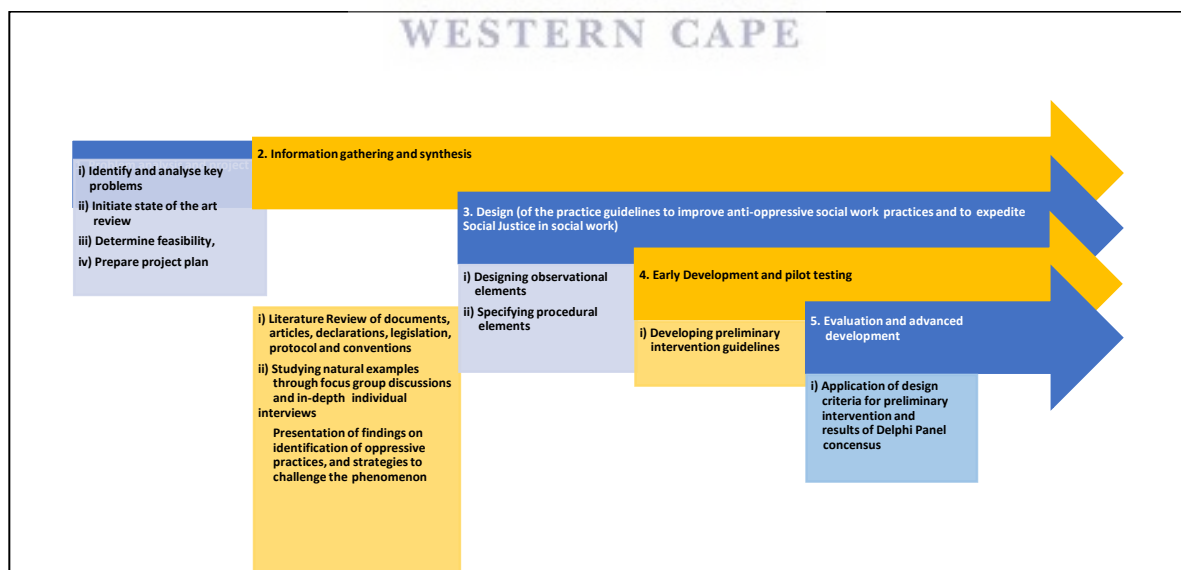
INTERVENTION GUIDELINES DESIGN PHASE

9.1. Introduction

The previous chapter outlines the research findings of suggestions on how to improve the facilitation of Social Justice. In this chapter, the researcher describes the intervention guidelines design phase. The researcher focuses on the development of practice standards to improve anti-oppressive Social Work practices and speed up the process of Social Justice in South Africa. People are frustrated during the implementation of change, according to implementation and policy study. The idea that interventions should be adapted to specific circumstances especially if there is no alignment (Hill, 2012; Luthuli, 2007). (Gjermeni, 2008; Lund et al., 2008).

Step 3 of the Research Process depicting the designing of the guidelines.

Figure 9.1 Step 3 of the Research Process of the Amended IR model explain the design process of the Guidelines [Adapted from Thomas and Rothmans, 2009]



9.2. Developing intervention guidelines for Social Workers in facilitating Social Justice

Proctor and Rosen (2003, p. 108) define intervention or practice guidelines as a “set of systematically compiled and organised knowledge statements designed to enable practitioners to find, select, and use appropriately the interventions that are most effective for a given task”. Guidelines have the potential to provide valuable and crucial tools for Social Workers (Peebles-Wilkins and Amodeo, 2003). See Booklet appendix 7 for the booklet version of the multi-cultural sensitivity and anti-oppressive intervention guidelines for Social Workers.

Design involves the specifications of an intervention, which includes determining the extent to which intervention is inter-linking explicit practice guidelines, goals, and activities (Fraser and Galinsky (2010); and Proctor and Rosen, 2003b).

The researcher explored KD and KU. and are described in the preceding eight chapters of the research. This chapter is describing the development and design and are influenced by the content in the previous sections and “includes creating an intervention model, modifying it through a Delphi Panel process of consensus” Gilgun and Sands, 2012, p. 357; Hsu and Sandford, 2007). Consequently, for Design and Development to be successful, it was essential that the social intervention developer, i.e. the researcher was aware and had knowledge of the other two types of intervention research and how they fit in with Design and Development (D and D), Knowledge Utilisation (KU), and Knowledge Development (KD) were integrated into this study.

The objective in KU reflects the “transformation and conversion of available knowledge into application concepts and theories relevant to the given target populations, problems, and intervention methods” (Rothman and Thomas, 1994, p. 7). Within D and D, the method would include emerging methods that “include the means of problem analysis, intervention design, development evaluation and dissemination and related techniques” (Rothman and Thomas, 1994, p. 7).

Thomas (1984, p. 151) states that in intervention research, the design means the formulation of intervention constructs. convincingly argues that “design is the planful and systematic application of relevant scientific, technical, and practical information to create

and assemble innovations appropriate in human service intervention”. Designing interventions, therefore, require that they are prepared in a manner that is “deliberate, structured, sustainable, valid and reliable in order to lead to identifiable outcomes and benefits for the participants in the programme” (Monette *et al.* cited in De Vos and Strydom, 2011, p. 475). Peebles-Wilkins and Amodeo (2003, p. 207; Warria, 2014, p. 236) stated in a similar vein that researchers within practice guidelines development ought to design processes which “1) relies heavily on research related to outcomes, 2) results in consensus and 3) ensures uniform implementation of the guidelines”.

The formulation of guidelines aims are according to Fraser and Galinsky (2010) and Proctor and Rosen (2003b), and design involves the specifications of [an intervention, which includes determining the extent to which response inter-link explicit practice guidelines, goals, and activities. This statement is supported by Thomas’s (1984) view that aims need to correspond and merge with research information in line with research problem identification and analysis. Aims generally tend to have a long-term perspective and may not be precisely measurable. The researcher identified the research problem so that the research findings inform the Social Work practice guidelines’ aim.

Thomas (1984) identifies eight aims within intervention research: remedial, interventive, skills and knowledge-based, educational, preventative, advocacy, assistance provision, and protective. The type of classification used for this design, based on the research findings, is the intervention. However, it also drew heavily on the other aims. Therefore, the goal of the developed guidelines in the thesis is the creation of a framework that has an overarching critical approach that encapsulates a holistic and eclectic human rights orientation.

Mullen (1994, p. 165) signifies that the emphasis lies on “social intervention research as viewed through social research and development framework and developmental research paradigm” (Warria, 2014, p. 235; Kerlinger and Lee, 2000). Similar to historical intervention research, this research is influenced by critical concepts, a qualitative research method and approaches from evaluation research, and policy analysis (Seale *et al.*, 2004). The design stage in this study draws significantly from a variety of contributions from this research. The two main activities of the design phase, as identified by Fawcett *et al.* (1994) in Rothman and Thomas’s Design and Development Model, are discussed in-depth in this

chapter, are designing an observational system and specification of intervention guidelines elements.

9.2.1 Designing an observational system

Although the design is the least advanced feature of purposive planned change in intervention research methodology, its techniques vary “depending on the particular model of planned change dominating the social intervention research” (Mullen, 1994, p. 164). Furthermore, social technology “includes all of those artefacts used by service professionals or change agents to achieve their intervention objectives,” making the designing of an observational system crucial during the design phase (Mullen, 1994, p. 167).

The development of social technology is in abstract form, and the different techniques could range from micro, mezzo to macro interventions. Therefore, the design phase addresses operational elements such as what the researcher activities were, who were participants’(i.e. the target group(s), when, how often and where interviews are held (Marlow, 2005).

The process has been referred to as monitoring interventions, whereas Fawcett *et al.* (1994) and Mullen (1994) refer to it as designing the observational system. The core sub-activities discussed further under the observational system are the design objective, ontological and epistemological research questions, design domain, and design requirements (Jeffrey, 2005).

9.2.2 Design objective

The design objective in design work establishes the researcher's desired direction or path. The researcher intends the intervention design to follow a decolonising praxis trajectory, therefore it will incorporate best practices, guidelines, critical theories, and methodologies from throughout the world. Praxis, in essence, is the application of academic concepts, which in the field of Social Work could include theory application (Fawcett *et al.* (1994). The design objective is the task that must be accomplished during the design process in intervention design (Rothman and Thomas, 1994). As a result, having explicit design objectives is a process that is extremely focused on achieving specific objectives (Loewenberg, 1983: 20). Design aims, according to

Thomas (1984, p. 29), are “the goals toward” transformation. The researcher's preferred route or path is established by the design objective in design work. The intervention design will follow a decolonising praxis trajectory, as the researcher intended. The researcher's preferred route or path is established by the design objective in design work.

The intervention will integrate best practices, guidelines, critical theories, and methodologies from all around the world because the researcher wants it to follow a decolonising praxis path. Praxis is described as the application of academic knowledge in the field of Social Work.

In intervention design, the design objective is the task that must be completed during the design process (Rothman and Thomas, 1994). As a result, establishing precise design goals is a process that is laser-focused on attaining specified goals (Loewenberg, 1983, p. 20). Best practices, norms, critical perspectives, and approaches from throughout the world are all incorporated. Praxis, in essence, is the application of knowledge.

The aim establishes a link between the problem and the strategy or procedures to be devised, as well as a means of assessing the desired outcomes. Understanding the ontological and epistemological concerns is critical when developing the design objective. “It is focused toward understanding and prescribing the behaviour of the helping person and the actions involved in the helping process,” according to the intervention theory (Thomas, 1984: 84).

These theories are important in this design process since they each play a role in determining the intervention guidelines. As a result, the study's design goal was to create practice guidelines for Social Workers to strengthen anti-op practices. The goal connects the problem and the strategy or techniques to be developed, and it also provides an opportunity for evaluating the desired results. In formulating the design objective, it is crucial to understand the ontological and epistemological questions. The intervention theory “is directed towards understanding and prescribing the behaviour of the helping person and the activities involved in the helping process” (Thomas, 1984, p.84).

These theories are essential in this design process because each occupies a critical position for formulating the intervention guidelines. Thus, the design objective in this study was to develop practice guidelines for Social Workers to improve Anti-Oppressive Social Work Practices and to facilitate Social Justice. These practice guidelines are prescriptive knowledge related to practice principles, which “serve to organise practitioner activity in a focused, sequential, systematic fashion” (Thomas, 1984, p. 90). The design objective is an example of a differential goal with a specific aim in a particular problem condition. According to Loewenberg (1983, p. 77), differential goals are valuable “because, without such individualised goals, it is possible to develop a strategy which is relevant for the specific condition”. The ontological and epistemological questions posed, and answers were obtained through a literature review, and focus group and in-depth interviews (Jeffrey, 2005).

9.2.3 Ontological and Epistemological Research Questions

Williams (2003) states that when considering ontological and epistemological questions in achieving cultural competence, it is imperative to ask what cultural competence is, how one develops it, and how one knows when cultural competence is achieved? In this study, further epistemological questions are, what hinders the facilitation of Social Justice? How could anti-oppressive Social Work practice be improved? What are some hindrances to facilitate Social Justice, and how could these be addressed?

As an example, a different aim statement for this study can be: “the development of intervention guidelines to aid Social Workers in improving Anti-Oppressive Social Work Practice and facilitating Social Justice.” The sentence alludes to an issue that needs to be solved, a client, the client's social context, Social Work goals, and the desired improvement.


Ontology and epistemology are philosophical disciplines that attempt to explain how anything, or someone exists. For example, the ontological and epistemological questions would be, “What is the current situation of anti-oppressive Social Work and facilitation of Social Justice in South Africa?” and “What are Social Workers' understandings of Social Justice facilitation?” Rawnsley (1998, pp. 2–4).

The researcher based the guidelines on the needs of Social Workers, as indicated in Chapter Seven, which were drawn from the literature review in Chapters four, five, and six. Furthermore, the researcher compiled data from focus groups and in-depth interviews with Social Workers in Gauteng, Limpopo, and the Western Cape provinces, as well as practising Social Workers in the United Kingdom, to produce defined practice guidelines for Social Workers. A booklet version of the intervention recommendations can be found in Booklet appendix 7.

The practice guidelines include the study's key strands, which are listed below. After the thematically analysed data corpus, Objective 4 comprises generating practice guidelines for facilitating Anti-Opressive Practice with South African Social Workers. Working circumstances and the environment, according to the participants, are prerequisites to achieving Social Justice. The following table depicts the theme for objective one, which is related to the demands of Social Workers.

Table 9.1: Themes for objective 1: Social Workers' needs

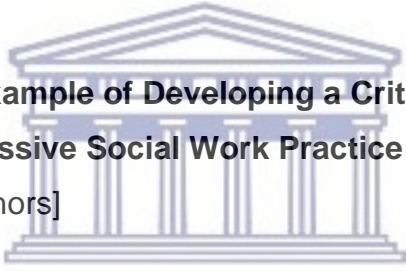
Themes	Sub-themes	Literature
1. Conducive working conditions for social workers to give effect to the Social Justice principle	1. Inadequate and insufficient working conditions and resourcing to implement legal prescripts.	1. Schenck and Alpaslan (2002) found that there is a multitude of barriers to fulfilling the operational objectives on in five Provinces in the rural areas. These are echoed today by the participants' of this study. Sibanda and Lombard (2015) highlighted that there is a multitude of challenges facing South African Social Workers and impacts negatively on their attempts to facilitate Social Justice, especially when Implementing the Children Act 38 of 2005 and the earlier Childcare Act 74 of 1983. Poor Work conditions such as inadequate resourcing, lack of Capacity by stakeholders in the field is prevalent in South Africa.

Themes	Sub-themes	Literature
<p>2. Limited knowledge and training in critical multi-cultural competencies to expedite Social Justice.</p>	<p>2. Dedicated Training and refresher courses needed to enhance understanding of oppressive precursors and how to challenge oppressive practices.</p> <ul style="list-style-type: none"> • Organisational awareness programmes to be developed and implemented. • Attempts are required to improve a broad understanding of Oppression and anti-Oppression concepts. • Efforts are needed to acquire and hone specific skills, knowledge, or practice. 	<p>2. Jayshree <i>et al.</i> (2016: 311-324; Philip and Bernstein, 1995) state that findings support longstanding assumptions in the literature.</p> <ul style="list-style-type: none"> • The need for Social Workers attitudes are prerequisites of becoming culturally competent. • There is a need for further exploration of the way Social Workers define cultural competence and translate it into discrete practice behaviours. Nagy and Falk (2000:49 - 60) (2008). • Gray and Lombard (2008) Indicated that minimal training provision was made for South African Social Workers, although new laws, such as Children Act 38 of 2005 was implemented. <ul style="list-style-type: none"> • Inadequate training is but one issue. • Thompson (2011; 2009) states that ethical, Social Work practice is Anti-Oppressive Social Work Practice. • He furthermore postulates that emancipatory Social Work practice includes providing a flexible range of services, be culturally and contextually competent, and challenge oppression and discriminatory practices, and be knowledgeable and evidence based. • Training, therefore, is essential in anti-oppressive and anti-discriminatory practices.
<p>3. Poor Professional Status</p>	<p>3. Improvement of the Social Work professional status is required instead of working conditions including remuneration packages.</p> <ul style="list-style-type: none"> • Signposting to SACSSP is required. 	<p>3. Gray and Lombard (2008) refer to the inferior status of the South African Profession with poor working conditions.</p> <ul style="list-style-type: none"> • Social Workers are leaving the profession within five years of being qualified (Hölscher, 2008) due to a lack of adequate compensation and recognition.
<p>4. Poor supervision routine and induction programme implementation.</p>	<ol style="list-style-type: none"> 1. Anti-oppressive (Best) practice . 2. Relies on proper Supervision and reflection. 	<p>4. Guidance is generally accepted as an essential factor in promoting and safeguarding high standards of practice (Sibanda and Lombard (2015), Thompson (2011, 2005), Fook (2012), Walters <i>et al.</i> (2008), and Dominelli (2005), Govender (2016).</p> <ul style="list-style-type: none"> • The Supervision Framework for Social Work (SA Department of Social Development (2006b) and SACSSP, 2012), the Framework for Social Welfare Services (SA DSD, 2009) and Govender (2016) concur that the supervision is

		problematic, and the action is taken to improve service delivery.
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The research project's objective 2 is matched with phase one, part two of the modified IR model. This goal comprises investigating the knowledge, conceptualisation, and application of Anti-Opressive Practice by Social Workers in the public and private sectors in order to facilitate Social Justice in the South African context. The third objective investigated the difficulties that Social Workers have when enabling Anti-Opressive Practice. The table below shows the clustering. The diagram's content also captures the achievement of goal four, and it's included in the practice guidelines. After the data corpus has been thematically analysed, Objective 4 comprises the establishment of practice guidelines for enabling Anti-Opressive Practice with South African Social Workers. In Table 8.2, the researcher has created an example of Developing a Critical Multiculturally Competent and Anti-Opressive Social Work Practice.

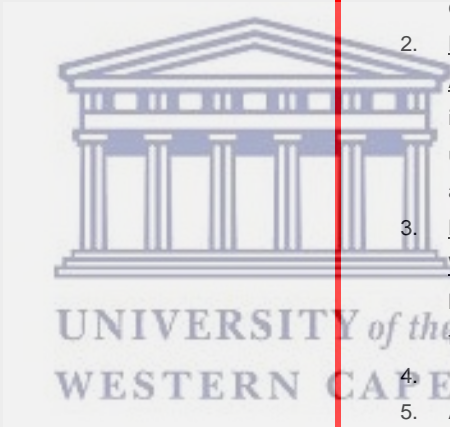
Table 9.2: Themes: An Example of Developing a Critical Multi-culturally Sensitive and Anti-Opressive Social Work Practice
 [Adapted from various authors]



Main Themes	Sub Themes	Aligned Literature
1. Best (Anti-oppressive) practice is emancipatory practice	•	<ul style="list-style-type: none"> • Thompson (2011, 2005:151-152) reiterate that Best Social Work recognises the significance of discrimination and oppression in the client's life and circumstances. Social Workers should as far as possible, ensure that our practice is geared towards challenging and undermining discrimination and oppression, rather than reinforcing them. • Katz' Drawbridge Exercise (1978: 70 -72) denotes that to critique is a critical ability, where one sees nuances and precise detail in what you hear, read, and experience in practice. Uncover dominant ways of thinking by using discourse analysis and be open to rethinking. • Noticing (Fook, 2012: 194-195) is essential in challenging discrimination and oppression and refer to the need to pay attention to key aspects of the situation. Do not misrepresent the

		<p>situation as it occurs. It is based on a recognition of the importance of observational skills.</p> <p>Discriminatory actions and attitudes in others should be challenged sensitively and constructively. Keep the channels of communication open and not relying on stereotypes or prejudices.</p> <p>Fook (2012) juxtaposes deep thinking with surface thinking about when critical engagement is required.</p> <ul style="list-style-type: none"> • The deep thinking needed for critical
	<ul style="list-style-type: none"> • Challenge discriminatory actions and attitudes in others. • Use of reframing. Reconceptualisation/ reconstruct. • Reframing is a reflection in action. The strength of the reframing technique is that it requires one to stop and think, to take a step back to consider different perspectives and to offer different perspectives and to offer a different interpretation of events and perceptions, one which put things in a different and positive light (Bernstein, 1995). • Create a new position in challenging oppression and discrimination. • Use of elegant challenging. Fook (2012) postulates that this a technique to be considered to help to address entrenched attitudes and behaviours by using a subtle approach rather than confrontation. This approach may encourage the person concerned to be open to persuasion because one is reasonable and considerate of his or her. Focus on how existing power relations and structures are supported and created. What are the different interest groups and individuals in the situation? What types of 	<ul style="list-style-type: none"> • engagement inspires one to continue to question oneself. Surface thinking leads to poor understanding and creates simple solutions. A reluctance to explore and perhaps reconsider long led views and attitudes can become a barrier to change and can help to maintain power imbalances, mainly where the opinions are discriminatory.

	<p>power are used differently by these different people? Whose ideas are dominant, and how are they expressed by and how do they affect different players? How is it experienced by different people, and does it function to empower or disempower them? What power does one exercise in the situation? Whose interest does the power one exercise serve?</p>	
<p>2. Best Anti-Oppressive Social Work Practice is holistic</p>	<p>2. Develop emancipatory and multi-cultural sensitivity and Anti-Oppressive Social Work Practices.</p> <p>Organisational awareness programmes to be developed and implemented.</p> <p>Promoting Anti-Oppressive Social Work Practices and equal opportunities is a matter of collective responsibility, that include personal, interpersonal, corporate Anti-Oppression objectives.</p>	<p>2.Thompson (2011, 2005); Fook (2012); Walker <i>et al.</i>, 2008:21; 1994; Hyde, 2004; Jackson, 2010; Jones <i>et al.</i>, 2008; Patel, 2012: 603-618), Thompson and Thompson (2008:92-107) postulate that practising in an anti-oppressive manner requires a holistic approach. The approach requires critical components such as being culturally and contextually competent, challenging oppression and discriminatory practices by using critique, analysis, deconstruction and reconceptualisation and reframing. Furthermore, Best practice would be by showing a commitment to improving communities, therefore, reducing the need for Social Work in people's lives. Social Workers should be knowledgeable, evidence-based, and balance social rights, risks, and protection and be future-orientated. It requires being open and honest. Being prepared and being assertive/ proactive.</p>
<p>4. A best practice requires partnership.</p>	<p>4. Deconstruct dominant discourse and decide together what the problems and unmet needs are, and what is required.</p>	<p>4.Thompson (2005:151), Freire (1987), and Walker <i>et al.</i> (2008:21) reiterate that working together is critical in taking the necessary steps to tackle the problems and unmet needs. Furthermore, it is vital to keep the channels of communication open and not to rely on stereotypes or prejudices</p>
<p>5. The best practice is reflexive.</p>	<p>5. Integrate theory and practice (praxis).</p>	<p>5.Walker <i>et al.</i> (2008), Cree and Davis (2007), Freire (1987), and Thompson (2008) suggest that a Social Worker should use praxis (Freire, 1987) draw on a professional knowledge base, both formal and informal, and thinking on their feet and learning from experience after the event. Theory alone is not a 'ready-made' answer.</p>
<p>6. The excellent practice relies on proper supervision and management</p>	<p>6. Inspiring, motivating, exciting, or engage.</p>	<p>6.Walker <i>et al.</i> (2008), Fook, 2012, Lombard, 2003a).</p>

<p>7. A Best practice is accepting, highlighting and strengthening positive contributions of diversity and equality.</p>	<p>7. Use Culturally Competent and Anti-Oppressive Social Work Practice (CCCAOP) as best practice.</p>	<p>7. Danso (2012) juxtaposes the cultural sensitivity powers of critical cultural competence with the Social Justice values of Anti-Oppressive Social Work Practice enhances understanding of the salience of culture in human behaviour while promoting a deeper appreciation of difference and the effects of oppression as experienced through social identities. (An integrated framework of critical cultural competence and Anti-Oppressive Social Work Practice for Social Justice Social Work research) Danso (2012; Humphries et al., 2001; Grinnell and Unrau, 2011; Humphries, 2004, 2008k, Mclaughlin, H., 2007)..</p>
<p>8. Agency or organisational culture needs to focus on its ability to become multi-culturally competent.</p>	<p>8. Essential fixed elements need to be entrenched in the agency or organisation to become multi-culturally competent (An integrated framework of critical cultural competence, 2019).</p> 	<p>8. Essential Elements that contribute to an organisation's ability to become culturally competent are Danso (2012):</p> <ol style="list-style-type: none"> 1. <u>Value Diversity:</u> Organisations and individuals must value diversity to establish the policies and procedures needed to become culturally competent. 2. <u>Have the Capacity for Cultural Self-Assessment:</u> Organisations and individuals must establish and understand their own identity to develop and implement goals. 3. <u>Be Conscious of the Dynamics Inherent When Cultures Interact:</u> The provision of how and where the services are, is critical to service delivery. 4. <u>Institutionalise Cultural Knowledge:</u> 5. All levels of the organisation must be culturally aware; and 6. <u>Adapt Service Delivery Based on Understanding of Cultural Diversity:</u> The implementation of Programmes and services occur in a way that reflects the culture and traditions of the people served.

The researcher further identified the primary threads for each research phase in the study.

Table 9.3: Chart of the main themes and sub-themes emerging from the Study

<p>Phase One:</p>	<ul style="list-style-type: none"> • The synthesis of theory and practice is promoted. • Multi-culturally competent field experience is required. • Lack of resources. • There is a poor understanding of the international and anti-oppressive legislative framework. • There is a lack of clear guidelines to implement legislative frameworks. • Enhance their knowledge and skills base. • Engage in training dedicated to improving multi-cultural competencies and Anti-Oppressive Social Work Practice as best practice. • Commit themselves to complete multi-cultural self- assessment questionnaire to ascertain and advocate for multi-cultural organisational programmes with goals that are subject to reflection and scrutiny to measure if the needs of multi-cultural communities appropriately met. • Educational Institutions are too far removed from frontline Social Workers nowadays - closer working together is needed. • Lack of community activism. • The broad consensus that understanding of oppression and anti-oppressive concepts are necessary, especially induction (Stoeffler, 2019: 21). • Many Social Workers forgot that they have signed up to practice in an anti-oppressive manner. Questions to the participants' were what training they received to perform, the tasks expected of them. • Some participants' reported that there was no specific training programme for Social Workers in multi-cultural competencies. • However, most were aware that Social Justice was a principle, widely recognised as the core business of Social Work. They also indicated that there as no formal training available for CCCAOP within the DSD, Western Cape, Limpopo, and Gauteng DSD. • The participants' reported that through limited reflection sessions and informal discussions, elements of Anti-Oppressive Social Work Practice are addressed, in a somewhat lacklustre manner. • Participants suggested
	<ul style="list-style-type: none"> • The synthesis of theory and practice is promoted. • Multi-culturally competent field experience is required. • Lack of resources. • There is a poor understanding of the international and anti-oppressive legislative framework. • There is a lack of clear guidelines to implement legislative frameworks. • Enhance their knowledge and skills base. • Engage in training dedicated to improving multi-cultural competencies and Anti-Oppressive Social Work Practice as best practice. • Commit themselves to complete multi-cultural self- assessment questionnaire to ascertain and advocate for multi-cultural organisational programmes with goals that are subject to reflection and scrutiny to measure if the needs of multi-cultural communities appropriately met.

	<ul style="list-style-type: none"> • Educational Institutions are too far removed from frontline Social Workers nowadays - closer working together is needed. • Lack of community activism. • The broad consensus that understanding of oppression and anti-oppressive concepts are necessary, especially induction (Stoeffler, 2019: 21). • Many Social Workers forgot that they have signed up to practice in an anti-oppressive manner. Questions to the participants' were what training they received to perform, the tasks expected of them. • Some participants reported that there was no specific training programme for Social Workers in multi-cultural competencies. • However, most were aware that Social Justice was a principle, widely recognised as the core business of Social Work. They also indicated that there mal training available for CCCAOP within the DSD, Western Cape, Limpopo, and Gauteng DSD. • The participants' reported that through limited reflection sessions and informal discussions, elements of Anti-Oppressive Social Work Practice are addressed, in a somewhat lacklustre manner. • Participants suggested that critical cultural anti-oppressive competence, refresher, and training courses necessitate developing to maintain best practices.
<p>Phase Two:</p>	<ul style="list-style-type: none"> • Anti-Oppressive Social Work practice is enshrined in the South African Constitution 1996 and the Ethics of Social Work Practice in the SACSSP and equally in International, Regional, and National Legislative Frameworks. • However, there is a gap in that there are no practice guidelines for Social Workers. Most of the key informants interviewed in the focus groups and individual interviews during the problem analysis phase, in phase one, part two confIntervention Research Model ed this.
<p>Phase Three:</p>	<p>The following items/ factors were identified as significant and incorporated into the design and development of the practice guidelines. As follow:</p> <ul style="list-style-type: none"> • List of Acronyms • Introduction • Background of the guidelines • The rationale for the guidelines • Objectives of the guidelines • Guiding principles • Research methodology • Situational analysis • Legal framework • Guidelines for Anti-Oppressive Social Work Practice • Guidelines for Social Work practice • Guidelines for statutory intervention • Conclusion. • Glossary of Terms • Appendices

The following items/ factors were identified as significant and incorporated into the design and development of the practice guidelines. As follow:

- List of Acronyms
- Glossary of Terms
- Introduction
- Background of the guidelines
- The rationale for the guidelines
- Objectives of the guidelines
- Guiding principles
- Research methodology
- Situational analysis
- Legal framework
- Guidelines for Anti-Oppressive Social Work Practice
- Guidelines for Social Work practice
- Guidelines for statutory intervention
- Conclusion.

9.2.4 Design domain

The design domain in intervention research refers to either fixed intervention elements for which design is not necessary, or flexible intervention elements for which design work is required (Mullen, 1994). A Social Worker, the client or service user, the employing agency or organisation, and a conceptual framework and procedures would all be fixed parts in an intervention system. According to Payne (2006), Social Work is a profession.

Singling out of fixed and flexible elements when designing interventions is thought to make design task(s) less complicated, especially when other variables are carefully chosen (Rothman and Thomas, 1994: 169). Individuals, families, and communities are all involved in Social Work interventions at the micro, mezzo, and macro levels, respectively.

When Social Workers intervene at all three levels at the same time, intervention creates a complex system of interconnected parts (Hepworth et al., 2013; Payne, 2006; Wulczyn et al., 2010). Individuals, families, or communities serve as the client system

in intervention designs, with other elements including the Social Worker, the organisation engaged, and the specific practice knowledge and techniques used. The Social Worker,

the client, the agency, and methodology are the aspects used in design work to structure regions for design activity. These aspects have a reciprocal relationship with one another, in which each influences the other and is influenced by everything else (Bronfenbrenner, 1994; Loewenberg, 1983; Wulczyn et al., 2010; Warria, 2014, p. 237). To put it another way, every social system is linked to others and is a part of a larger social network. As a result, a change in one portion of the system has an impact on all of the interconnected systems. The Social Worker, the Client, the Agency, and the Techniques are the following items described under the design domain.

9.2.4.1 Social Worker

The nature of promoting Social Justice necessitates a wide range of interventions from a variety of related professions, such as psychologists, counsellors, psychiatrists, nurses, and Social Workers. According to Thomas (1984), interventions can have a broad scope, which could make them useful in criminal justice, immigration, and other helping professions. However, the academic expertise and background of the researcher and other non-Social Work professionals must be considered.

As a Social Worker knowledgeable with the discipline and fixed elements, the researcher's target group was Social Workers, and he purposefully chose to establish intervention guidelines that applied primarily to Social Workers. Because of the regimented training that Social Workers undergo in South Africa, he chose them. Training is regulated by the South African Council for Social Service Professions (SACSSP) and the Council for Higher Education (CHE). Although the principles, procedures, and approaches to improve anti-oppressive Social Work practice and to enable Social Justice required creating, Social Work is a discipline with fixed elements due to regulation. As a result, there is a distinct advantage. Justice required designing. Therefore, there is a distinct procedural element in Social Work Practice. Social Workers must deal with oppression, which is a phenomenon that limits individuals', groups', and communities' opportunities. These occur as a result of one group or

individual's dominance over another. In South Africa, oppressive behaviours are still prevalent in social service delivery. Despite legislative frameworks aimed at providing Anti-Oppressive Social Work Practices, institutional oppression persists 27 years after the diabolical institutional apartheid legal structure constructed on several pillars of inequality was abolished (Leibrandt and Ranchhod, 2018; Omond, 1985). The ever-increasing burden of engaging in anti-oppressive Social Work practices around the world, including in South Africa, necessitates the development and implementation of effective and efficient interventions to address psychosocial issues and disparities (Wilkes, 1981). The guidelines attempted to improve on existing basic requirements for training and practice in Social Work intervention regarding the early identification of immediate initial help to practice in an anti-oppressive way in South Africa.

In the provinces of Limpopo, Western Cape, and Gauteng, a diverse collection of Social Workers with different age group, gender and practical experience engaged in focus groups and in-depth interviews, including South Africans working in the UK who might contribute to KD. In this study, a variety of themes highlighted by Social Workers arose that would be useful in developing recommendations to assist Social Workers in enhancing anti-oppressive Social Work practices and facilitating Social Justice.

Furthermore, it became clear during the critical thematic data analysis that developing practice guidelines for Social Workers to strengthen anti-oppressive Social Work practice and facilitate Social Justice is crucial. As a result, the researcher used the research findings to create applicable intervention practice guidelines for Social Workers throughout the design stage.

According to Gilgun and Sands (2012: 359), "Social Work is an applied science whose researchers aspire to contribute to the development of interventions that carry forward Social Work's commitment to effective practice." It is critical to organise knowledge to intervene around specific aims, which is where the concept of designing action comes in.

9.2.4.2 Client/ Service User - Studying Natural Examples

Social Workers were selected as potential targets and providers of information, and they were invited to participate in the study as participants to identify their

needs to strengthen their anti-oppressive Social Work practice and promote Social Justice within their agency or organisation. The researcher used the information gathered from the focus groups and in-depth interviews to design intervention goals and strategies for achieving them (Hepworth et al., 2013; Potgieter, 1998; Kvale. and Brinkman, 2009; Reason and Rowan, 1989). According to Thomas (1984), one of the primary goals of change is the client, who may be asked to take on some duties depending on the focus, psychosociology, and sense of agency. Wolf and Ramp (1991) argue that “interviews with people who have experienced the problem, or those with knowledge about it, such providers can provide insights into which interventions might or might not succeed, and the variables that may affect success” (In Rothman and Thomas, 1994, p. 32). Likewise, Rosen and Proctor (in Kirk, 2003, p. 146) stated, “Social Workers have many options in selecting treatment goals”, as depicted below.

Rothman and Thomas (1994, p. 33) postulate that by “studying successful and unsuccessful models or programmes that have attempted to address the problem, researchers identify potentially useful elements of an intervention guidelines. This synthesis of existing knowledge helps to guide design and development activities”. Hence, the clients’ needs should determine the structure and content of the designed guidelines and the process of social service delivery to improve anti-oppressive Social Work practice and enable Social Justice (Stumbo and Peterson, 2003; Friesen, 2007).

Social Workers would become agents of change in this way. The agency or organisation that the Social Worker practising from, whether private or public, contains fixed elements (Mullen, 1994).

9.2.4.3 The Agency / Organisation

The agency setting as a context of service can be private or public (Government or Non-Profit Organisations). As mentioned previously, the primary aim is the development of practice guidelines. However, the intervention objective and the planned change environment need to be appropriate for the planned change process. The organisation as the service delivery setting needs to be considered because burdensome agency procedures may have consequences for the

implementation and subsequent utilisation of the innovation (Fraser and Galinsky, 2010; Zayas, 2003). The technical feasibility, policy stipulations may also influence the implementation of an intervention (Thomas, 1984). *Techniques* are plans or strategies developed and used to engage with the client system (Rothman and Thomas, 1994). Marchionni and Richie (2008) highlight that the organisational context is crucial, and supportive learning culture and transformational leadership enable guidelines implementation and sustainability.

9.2.4.4 *The Techniques*

The *techniques* serve as a bridge because it connects problem identification and goal setting with the development and subsequent implementation of the intervention (Loewenberg, 1983). The techniques, theories and approaches Social Workers use are not fixed elements in the design work.

Developing an intervention technique requires “thoughtful consideration, identifying the problem, determining the desired outcome, selecting the most effective points of intervention, and choosing the most efficient and most effective intervention methodology” (Loewenberg, 1983, p. 23). The use of the word’s ‘selection’ and ‘choice’ in the quotation implies that there should be an understanding of the critical concepts, including challenging strategies of oppressive practices as interventions. Various strategies, skills and approaches might be applied in the quest to expedite Social Justice for diverse service users/clients (Carew, 1978). Inclusion is essential; therefore, the participation of both the client and the Social Worker is crucial for the success of the technique chosen for implementation. Types of inclusion could comprise access to resources to services, personally meaningful and socially valued participation, and decision-making (Burchardt *et al.*, 2002). Devising design requirements entail outlining measurable aspects of the guidelines.

9.2.5 *Design requirements for the Multi-cultural sensitivity and Anti-Oppressive Interventions Guidelines*

Design requirement determines the conditions that the intervention needs to satisfy (Rothman and Thomas, 1994). Mullen (1994) refers to this sub-activity as the identification of innovation requirements. The design requirement says what the

intervention will do. The elements must link with the previously determined results, and they need to be measurable.

The design objective in intervention research is the “development of social technology to ameliorate a social problem” (Mullen, 1994, p. 167) and to achieve desired outcomes (Proctor and Rosen, 2003). In this study, the design objectives aligned with specific ideas and statements to improve Social Work practice and facilitate Social Justice. Thus developmental intervention research aimed to generate practice guidelines for Social Workers to improve Anti-Oppressive Social Work Practice and facilitate Social Justice.

9.2.6 Objectives of the Practice Guidelines:

The objectives of these guidelines are:

- To sensitise and build Social Workers' capacity on the issues of multi-cultural and anti-oppressive and facilitating Social Justice;
- To enhance Social Workers' understanding, conceptualisation, and implementation of Anti-Oppressive Practice to promote facilitate Social Justice in the South African context;
- To inform Social Work anti-oppressive policies in South Africa;
- To inform Social Work identification, referral and assistance provided to prevent oppression in South Africa;
- To help Social Workers see their role in the network of service providers who deal with Anti-Oppressive Social Work Practices, much the opposite of Kyriarchy;
- To ensure diversity and Social Justice are respected and promoted; and
- To plan and manage the timely and consistent distribution of information about progressive and anti-oppressive ethics and principles to the project

governance teams, management, and stakeholders to keep them energised, informed, and engage.

9.2.6.1 Benefits of the Interventions Guidelines for Social Workers

There are numerous benefits in having intervention guidelines for Social Workers.

The Practice Guidelines aim to:

- Promote and develop a competent multi-cultural workforce;
- Ensures meeting the interests of all the stakeholders who may affect or be affected by this approach;
- Adapts the communications to the stakeholders' needs while maintaining a consistent message;
- Generates optimal stakeholder involvement and support to diminish any negative impact of oppressive practices;
- Provides structure and ownership for distributing anti-oppressive and multi-cultural sensitivity practice messages and information to stakeholders through co-creation and co-production of services and intervention;
- Information is shared in easy-to-understand language, which is easily understood by service users or interested individuals, groups, and communities; and
- Are a professional tool and reference document that encapsulates information to improve anti-oppressive and multi-cultural competence practices in South Africa?

The secondary objective of the study is:

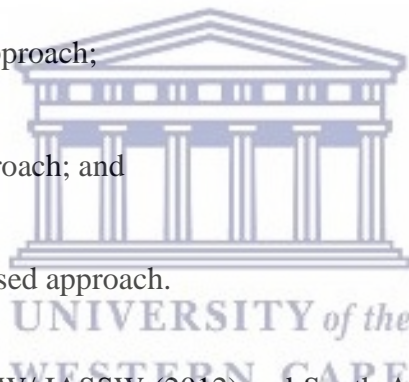
- To present a broad overview of practices based on equality, diversity and Social Justice and the impact on anti- Oppressive practices with the hope that others generate further critical discourse and studies.

The guiding principles are including in the intervention guidelines and are discussed next.

.2.4.2 Guiding Principles

The guiding principles to be considered when Social Workers engage in Anti-Oppressive Social Work Practice (CSA, 1996; SACCP, 2019; BASW, 2012; IAF, 2012; Ife, 2013; Bestman, 2011; Dominelli, 2003; Thompson, 2011) are:

- Human rights approach (incorporating best interests of the child, non - discrimination, confidentiality, and child participation);
- Diversity Approach;
- Holistic approach; and
- Evidence-based approach.



These complement the IFW/ IASSW (2012) and South African Social Work (SACSSP, 2019) ethical principles of:

- Social Justice;
- Respect for people's worth, human rights and dignity;
- Competence;
- Integrity;
- Professional responsibility;

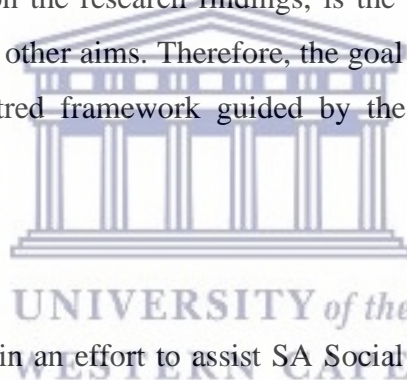
- Care and concern for others; and

- Social services.

9.2.4.3 Formulation of Guidelines aims

Thomas (1984) postulates that it is essential for aims to correspond and be capable of merging with research information that is in line with research problem identification and analysis. Aims generally tend to have a long-term perspective and may not be accurately measurable. The research problem is identified so that the research findings inform the Social Work practice guidelines' aim.

Thomas (1984) further identifies eight aims within intervention research: remedial, interventive, skills and knowledge-based, educational, preventative, advocacy, assistance provision, and protective. The type of classification used for this design, based on the research findings, is the intervention. However, it also drew heavily on the other aims. Therefore, the goal of the guidelines is to create a holistic, victim-centred framework guided by the human rights approach (Ife, 2013).



9.3. Conclusion

The guidelines were created in an effort to assist SA Social Workers in facilitating Social Justice and decolonising practise. The guidelines intend to recommend minimum practise standards, knowledge, tools, and strategies that will assist Social Workers in promoting Social Justice in South Africa. The guidelines encapsulate a comprehensive glossary, theories, and approaches to refresh or bring Social Workers up to date on contemporary critical conceptual developments, as well as a capabilities approach in Anti-Oppressive Social Work Practices worldwide. However, the guidelines are not intended to replace current minimum standards or the rigorous professional Social Work assessment, evaluation, and decision-making processes in interventions.

CHAPTER 10

EARLY DEVELOPMENT AND PILOT TESTING PHASE

10.1 Introduction

The presented guidelines are an endeavour to assist SA Social Workers in facilitating Social Justice. The guidelines aim is to recommend minimum practice standards, knowledge, tools, and strategies that are supporting Social Workers to promote Social Justice in South Africa. Nevertheless, as previously stated, guidelines are not a replacement for current minimum standards and the rigorous professional Social Work assessment, evaluation and decision-making processes in interventions.

10.2 Formulation of guidelines aims

Thomas (1984) postulates that it is essential for aims to correspond and be capable of merging with research information that is in line with research problem identification and analysis. Therefore, the goal of the guidelines is the creation of a framework that is holistic, victim-centred, and guided by the human rights approach (Ife, 2013).

10.2.1 Components of the Guidelines design

The needs of the clients determined, as comprehensively discussed in Chapter 8 under the emerging themes, have a direct influence on the nature of the guidelines, and the latter directed the components of the guidance and the role of the Social Worker (Rosen *et al.*, 2003a, 2003b).

The policy proforma used in South African policy documents was followed to make it reader friendly. The components consist of the table of contents, acronyms, a glossary of terms, the rationale of the guidelines, objectives of the guidelines, guiding principles, research methodology, situational analysis, legal framework, and specific guidelines.

10.2.2 Table of contents (TOC)

TOC can direct the reader to exactly where they need to be. It gives the reader an outline of the contents of the document. It is essential in a document because it helps

the Social Worker locate a specific section, page within the practice guidelines, speedily.

10.2.2.1 Acronyms

An **acronym** is an initialism in the guidelines document. A list of acronyms indicates the abbreviations and abbreviated words used in the document. The list provided in the document shows all the abbreviations in full. However, the first time the researcher uses the abbreviated word, it is written in full and subsequently with the short form put in parenthesis immediately after. In this way, it would be apparent to the readers exactly what the letters mean.

10.2.2.2 Glossary of terms

A **glossary** is also known as vocabulary and is an alphabetical list of words relating to a specific subject, text or dialect, knowledge domain with explanations and or definitions (Timms and Timms, 2016). In the guidelines, it is a list of critical concepts significant in challenging oppressive practices and the glossary of terms provided is in line with the South African legislation and other legal prescripts. It is essential in the document because it creates a sense of uniformity in terms of service delivery. The contextualised guidelines relate to the South African environment and its links to the technical feasibility of the study (Thomas, 1984).



10.2.2.3 Rationale of the guidelines

This section of the **guidelines** is based on the development of professional knowledge base and links the guidelines development to the accomplishment of competent, standardised, ethical, Social Work practice.

10.2.2.1 4 Objective of the guidelines

Devising guidelines **objectives** entail outlining measurable aspects of the guidelines. These must link with the previously determined results and requires means of measurability. The researcher provided a summarised version of the objectives in the guidelines document.

10.2.2.1 5 Guiding principles of the guidelines

Guiding principles or precepts guide an agency/ organisation throughout all circumstances, irrespective of changes in its goals, strategies, type of work (Timms and Timms, 2016; Barker, 2003). It is the bedrock that influences when one is making intervention decisions. It creates an agency or organisation's culture where everyone understands what is right and essential. Guiding principles guide and direct the intended users of the document. It is vital and is the fundamental values and skills, which act as a trajectory or road map. In this study, the higher (macro) context is South Africa, whereas guidance used is at the immediate(micro) and mezzo context.

The guidelines encapsulate taking cognisance of human rights (CSA, 1996) and Freirean (1978), holistic, and integrated approach (Brunovskis and Surtees, 2012a). However, the Freirean approach and dialogue is not a chased event (Jurmo, 1985) The practice principles recommended for the implementation of the guidelines are those outlined in the South African Policy Guidelines for Course of Conduct, Code of Ethics, and the Rules for Social Worker (South African Social Services Professions, 2015). The guiding ethical values and principles, encapsulate respect for people's worth, human rights and dignity, Social Justice, integrity, professional responsibility, competence, care and concern for others and service delivery.



Another primary principle is Social Justice, where Social Workers have a responsibility to advocate and facilitate Social Justice on behalf of families, individuals, and communities subject to social injustices. Social Workers ought to use their knowledge, skills, and values to serve others above their self-interests.

The expectation regarding professional responsibility is that Social Workers maintain “professional standards of conduct, clarify their roles and obligations and accept responsibility for their behaviours” (South African Code of Ethics, 2009: 7). Together or partnering with other Social Workers and agencies standards are promoted. Social Workers should display competence. This principle champions Social Workers to be knowledgeable and skilled in the interventions that they use,

as well as striving towards continuous professional development and contributing towards the Social Work profession. It is imperative that Social Workers value human relationships, and care and have concern for other's well-being (Hepworth *et al.*, 2013). Social Workers' core purpose is to give service to others, with passion and commitment, even in instances without remuneration. Developing a code of ethics for social service professionals is stipulated in section 27(1)(a) of the Social Services Professional Act (1978). These legislative and policy documents mentioned are prescriptive. Contravening clauses is met with penalties. Therefore, the chances are high that Social Workers adhere to guidelines based on the stipulated code of ethics (Butler, 2002; Warria, 2015).

Moreover, Social Workers are already working according to these principles. Thus, the underlying framework will not only be the same but has conformity, the same rules, ideas and methods. The only aspect that changes is the client system, and therefore structural complexities are minimised as recommended within the use and technical feasibility (Thomas, 1984). It implies that the guidelines practice principles are more likely to be readily accepted by Social Workers. Social Workers already have background knowledge, skills, competence, and other resources necessary. However, they may need to become more multi-culturally competent to improve their Anti-Oppressive Social Work Practice. The researcher has in chapters two to eight, provided significant elements of KD and KU, which is reflected in the Glossary encapsulated in the Intervention guidelines.

Implementation and policy research show that people experience frustrations during the introduction of change. Especially if there is no alignment (Hill, 2012; Luthuli, 2007), the notion is hence supported that interventions need to be tailored to specific contexts (Gjermeni, 2008; Lund *et al.*, 2008).

10.2.3 Research Design

These guidelines are a culmination of a consultative process which included facilitating focus group and in-depth interviews with key informants from international, regional and mostly South African Social Workers involved in Anti-Oppressive Social Work Practices. The Participants include Social Workers from Department of Social Development Departments, CSO's, NGO's and government

entities, who have worked or are currently working in Anti-Oppressive Social Work Practices and facilitating Social Justice, were interviewed (Greeff, 2011). The Social Workers' participation was encouraged, and the experiences that Social Workers in three provinces in South Africa and a Delphi panel attach to their anti-oppressive and service provision experiences, inform the guidelines.

Thus, the Social Workers interviewed shared their views, and hence their frontline and managerial voices were heard. In this way, they became active participants' and these experiences were an essential basis for the development of the human rights-based guidelines as portrayed in Booklet appendix 7 of the thesis (CSA, 1996; Hehir, 2008; Bestman, 2011; Mullaly, 1997, 2009). Finally, the researcher draws significantly from a range of international, regional, and South African human rights conventions, documents, practice guidelines, minimum standards, reports, and Social Work Professional Councils' Ethics across the globe.

The findings and emerging themes derived following the focus groups and in-depth interviews through critical thematic analysis is deliberated in the previous Chapter. Finally, South African, and Internationally based registered Social Workers engaging in Anti-Oppressive Social Work Practice and justice facilitation were invited to share comments on the draft guidelines. The guidelines were augmented based on the significance of the experts' (Delphi panel) commentary (Hsu and Sandford, 2007).

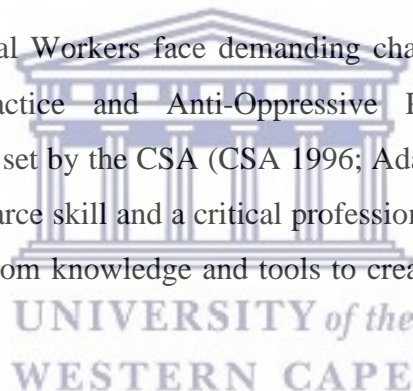
10.2.4 Situational Analysis

The challenges for South African Social Workers are to vigorously advance EO for service users in their respective diverse sociological, political, and psychological environments; and to facilitate Social Justice is highly salient in promoting Anti Discriminatory Practice and Anti-Oppressive Practice. A significant challenge is facing Social Workers to facilitate Social Justice and to practice in an anti-oppressive (AO) manner on a worldwide and countrywide scale since the 1970s (Adams *et al.*, 2009: 50; Dominelli 2003; Thompson 2009, 2011; Clifford and Burke 2009; Thompson 2011; Banks 2012; Strier and Binyamin, 2014; Bonnycastle, 2011). Internationally, Anti-Oppressive Practice in Social Work evolved mainly as a response to traditional Social Work approaches with

the aim of merging practice with Social Justice issues, including equality of service users (Sheppard 2006; Lundy, 2004). However, promoting Social Justice and equality is a matter of collective responsibility, rather than merely a question of individual conscience or morality (Thompson 2011, p. 224; Preston-Shoot and Hojer, 2012). In its 2012 annual review, the Human Rights Watch (2014) documented the dangers of some countries evoking tradition and traditional values to undermine human rights, especially for women and members of the lesbian, gay, bisexual and transgender community.

Humphries (2004, pp. 105, 2008, Humphries *et al.*, 2001) issued a wake-up call for Social Workers to understand the concept of ‘anti-oppressive practice’, and that the political context of practice should be understood (Dalrymple and Burke, 2006). Practitioners need to inform themselves of theories of power that go beyond individualistic models and have critical debates within the social sciences.

South African Social Workers face demanding challenges as the scene for Anti Discriminatory Practice and Anti-Oppressive Practice as transformational practices have been set by the CSA (CSA 1996; Adams *et al.*, 2009, p. 53) in SA. Social Work is a scarce skill and a critical profession in South Africa (Earle 2008) and could benefit from knowledge and tools to create a better practice for Social Workers.



Apartheid, the prevailing system was founded on theoretical pillars based on social injustice, inequality, alienation from human rights, political, economic, cultural and social discrimination with strong undertones of racial capitalism, and neo-colonialist domination over the Black majority (cf Germain and Gitterman, 1980; Kendall and Louw, 1986; Leibbrandt and Posswell, 2010; Accelerated and Shared Growth Initiative (ASGISA) 2007; RDP Challenges, 1994; RDP Whitepaper, 1994; Midgley and Conley, 2011), Growth, Employment and Redistribution Policy (GEAR), 1994-2013; National Development Program 2030, 2013; Hartmann, 2003). Abject poverty as opposed to opulence lifestyles prevails in SA on an enormous scale, many years after 1994 and is an indication that the macroeconomic and abject poverty lifestyles reduction strategies have not come to fruition.

Abject poverty still has an enormous influence on Anti-Oppressive Practice and Anti Discriminatory Practice in SA. The United Nations Development Program (UNDP, 2006:2) stipulated that, despite significant transformation since 1994, SA still faces major socio-economic challenges and has poor trajectory statistics of families and communities out of abject poverty and class oppression (Quarterly Labour Force Survey, 2014).

Endeavours to work in an Anti-Oppressive Practice and Anti Discriminatory Practice is complex in nature and form, as, although following the implementation of the developmental social welfare framework, the focus may have been primarily on an anti-racist approach as opposed to encapsulating all oppressive areas in society (Central Council for Education and Training in Social Work (CCETSW), 1991; Patel, 2007; Dominelli, 2003; Fook, 2012; Thompson, 2011; Schenck *et al.*, In Taylor and Triegaardt, 2018, Cohen, 2013).

It, therefore, does not come as a surprise when Taylor and Triegaardt (2018) postulate a political economy of the social welfare system in South Africa with a dualistic approach of social protection and social rights approach is the panacea to alleviate poverty (May 2010). Reference has been made in the Intervention guidelines glossary to the NDP 2030 vision our future, make it work and objective to have this two-pronged approach to social welfare transformation (Social Welfare in South Africa: Curing or Causing poverty? 2019; Taylor and Triegaardt, 2018).

10.2.5 Motivation of the study

The motivation for the study is to contribute to Social Work knowledge and tools by designing and developing Anti-Oppressive Practice guidelines for Social Workers. The intended use for the practice guidelines is guidance for Social Workers to improve Anti-Oppressive Practice awareness and skills and become better Anti-Oppressive Practice and Social Justice.

The researcher concurs with the notion that all social service practitioners, teams and provider organisations should ensure that they offer and meet best practice

standards. Better-quality practice that campaigns for equal fairness, respect for diversity, is required when practising in an Anti-Oppressive manner. The researcher postulates that challenging existing social norms and programs is required.

Such an approach ‘might facilitate constructive confrontation and change where certain cultural beliefs, values, and traditions violate peoples’ basic human rights,’ and provide a deep understanding of what its implication is to facilitate Social Justice. The prevalence of Anti-Oppressive Social Work Practices and how Social Workers promote Social Justice facilitation is generally unknown. However, the Social Workers reflected during Focus Group and individual interviews that there are attempts, but clear guidance is necessary.

10.3 Credo for a Development Orientation and an Anti-Oppressive Social Work Practice Guidelines in South Africa

The researcher has the view that, although one finds oneself in 2021 in the information era with elements such as total quality and diversity, various procedures, and rules; new approaches are necessary. Such a credo would include a critical systemic and holistic approach to Anti-Oppressive Social Work Practice. The credo suggests that the historical-, political-, economic-, cultural-, financial-, educational-, and environmental spheres are interdependent functioning development areas. The researcher indicates further those critical components of the credo include human-centredness, community participation, community and social action, developmental welfare, and community development (Grobler, 1993).

10.3.1 Human centeredness and community participation

Human centeredness suggests that people are empowered to be in control of their environment (Freire, 1987; Schenck *et al.*, 2010; Phiyega, 1992; Mikkelsen, 1995; Patel, 2007; Lombard, 2008; Schenck *et al.*, in Taylor and Triegaardt, 2018; Mullaly, 2009; Thompson, 2011). The point of departure here is that the community already possesses knowledge, values, skills, and power and hence the rhythm and tempo of empowerment. The premise is that communities themselves should determine the planning process and implementation cycle and be inclusive in the co-creation and co-production processes.

10.3.2 Community action and Social action

To protect the fundamental values and principles of social development, social engagement, a platform for collective negotiations, is crucial (Elliott, 1993). Social activity in Social Work practice in collaboration with pressure groups, organisations, alliances with union movements, working-class groups, religious institutions and significant others, are vital (Schenck *et al.*, 2010; Phiyega, 1992; Mikkelsen, 1995; Patel, 2012, 2005; Lombard, 2008; Taylor and Triegaardt, 2018; Spray, 1976; Ramuhaheli, 2010). The paradigm suggests that Social Workers can fulfil some or all the roles below depicted in appendix 3 of guidelines in the thesis.

However, as explicated above, the continuous sharpening of skills through in-service training and the augmentation of educational curricula to be successful in achieving multi-cultural and anti-oppressive competencies in the pursuit of Social Justice with other partners. The fourth dimension of human-centeredness that needs consideration as per the paradigm is:

10.3.3 Developmental Social Welfare

Without the conscious link with international, regional, and national social conventions that centres on human rights and human-centeredness, effective Anti-Oppressive Social Work Practice is not possible. Social Justice is overturned if it does not happen concurrently with the available legal frameworks. The South African Whitepaper for Social Welfare is a National Plan of Action.

The NDP 2030 vision is that the welfare system should ensure an enabling environment achieve self-reliance (2013). The idea also encapsulates the promotion of social development and Social Justice. The third tier of the movement towards human-centeredness is through the process of community development.

10.3.4 Community development

Community development in this framework is a specific approach that is practised together with social action and is inspired by a capabilities approach that requires a set of skills and abilities (Schenck *et al.*, 2010; Phiyega, 1992; Mikkelsen, 1995; Midgley and Conley, 2011; Midgley, 1995; 1996a, 1996b; Patel, 2007; Lombard, 2008; Schenck., in Taylor and Triegaardt, 2018; Mullaly, 2009, 1997; Thompson, 2011;

Booyesen, 2004, 1996; Bronfenbrenner, 1994). Schuurman (1996) suggests that new development theories should be explored and there is a need to progress beyond the impasse.

10.4 Legal Frameworks

The anti-oppressive framework of laws, policies, plans, and strategies exists at three (3) levels, namely: multi-lateral, regional and national. These have been discussed in Chapters 4, 5 and 6 and is displayed in Booklet appendix 7 of the thesis.

10.5 Ethical Guidelines for Multi-culturally competent Social Workers

Codes of ethics principles essential for multi-culturally competent Social Workers comprise of two equally basic types. Moral principles are the general statements of the ethical tenets underpinning the work, relating to attitudes, rights, and duties about human welfare, for example: ‘respect for the autonomy of service users’; ‘promotion of human welfare (SACSSP, 2019; BASW, 2012; IAF, 2012; Sociological British Association, (2002). The principles of professional practice are the general statements about how to promote the best interests of the service user, for example: ‘collaboration with colleagues.’

Principles have a much broader scope than rules (or ‘minimum standards’), tending to apply to all people in all circumstances (although in the case of Social Work, principles often refer to ‘all service users’). So, for example, ‘Social Workers should respect the autonomy of service users’ is an ethical principle; whereas, ‘Social Workers should not disclose confidential information to third-party payers unless clients have authorised such disclosure’. Standards can also be divided into two kinds, although often they are not clearly distinguished in codes of ethics.

10.5.1 Ethical standards or regulations

Refers to some general ‘do’s and don’ts,’ sometimes framed as ‘standards’ for example: ‘do not permit knowledge to be used for discriminatory policies’; ‘protect all confidential information.’

10.5.2 Professional practice standards

These professional practice standards include a range of significant elements, as follow:

10.5.2.1 Developing professional relationships

Social Work relationships should be based on people's rights to respect, privacy, reliability, and confidentiality. Social Workers should communicate effectively and work in partnership with individuals, families, groups, communities and other agencies. They should value and respect the contribution of colleagues from other disciplines.

10.5.2.2 Assessing and managing risk

Social Workers should recognise that people using Social Work services have the right to take risks and should enable them to identify and manage potential and actual risk while seeking to ensure that their behaviour does not harm themselves or other people. Social Workers should support people to reach informed decisions about their lives and promote their autonomy and independence, provided this does not conflict with their safety or with the rights of others. Social Workers should only take actions which strengthen peoples' civil or legal rights if it is ethically, professionally and legally justifiable.

10.5.2.3 Acting with the informed consent of service users

Unless required by law to protect that person or another from the risk of serious harm. Social Workers should ascertain and respect, as far as possible, everyone's preferences, wishes, and involvement in decision making, whether they or other persons have powers to make decisions on the person's behalf. It includes the duty to ascertain and respect a child's wishes and feelings, giving due weight to the child's maturity and understanding, where the law invests the power of consent in respect of a child in the parent or guardian. Social Workers need to acknowledge the impact of their own informal and coercive power and that of the organisations involved.

10.5.2.4 Providing information

Social Workers should give people the information they need to make informed choices and decisions (BASW, 2012). They should enable people to access all information recorded about themselves, subject to any limitations imposed by law. Social Workers should assist people in understanding and exercising their rights, including making complaints and other remedies.

10.5.2.5 Sharing information appropriately

Social Workers should ensure the sharing of information is subject to ethical requirements concerning privacy and confidentiality across agencies and professions and within a multi-purpose agency.

10.5.2.6 Using authority by human rights principles

Social Workers should use the power of their role in a responsible, accountable and respectful manner. They should exercise power appropriately to safeguard people with whom they work and to ensure people have as much control over their lives as is consistent with the rights of others.

The guidelines are intended to complement the South African Constitution (CSA, 1996).

10.6 Intervention Guidelines for Anti-Oppressive Social Work Practice

The guidelines complement the South African Constitution and the laws promulgated to ensure and protect citizens' from being put in a precarious position and oppressed by dominant individuals and groups explicated above (CSA, 1996).

Furthermore, the guidelines give guidance on how to prevent the definitions and meanings of concepts that constitute oppression included above. Reading the guidelines in conjunction with the International Human Rights Instruments as well as the Banjul Charter, and the South African Constitution, which identifies human rights and responsibilities.

Human rights promotion link to protection (NDP 20130, 2013). Whether human rights violations are intentional or unintentional, structural, or specific, a lack of knowledge can result in actions that breach human rights principles. Sometimes traditional ways of thinking and behaving result in human rights abuse. In either case, human rights education and the inculcation of human rights values can promote change in behaviour without the

need for punitive sanctions. Successful human rights promotion can, therefore, help prevent human rights violations from occurring in the first place (Human rights Book, 2019).

The guidelines for the best statutory intervention are discussed next.

10.7 Intervention Guidelines for statutory intervention

Within the legal framework identified above Social Work and associated social care professionals prescribed to the statutory obligations, opportunities are created to develop organisational cultural and linguistic competence, as this is how the agency makes its services, programmes, and resources accessible to all service users (The American Speech-Language Hearing Association, 2017). It is required regardless of their linguistic ability and cultural background, assess how well all their agency's systems, programs, services and resources, staff members, and administrators meet the needs of the communities they serve.

During intervention episodes, Social Workers engage with service users in plain language. They ensure that verbal and written communications are in a plain, everyday language that most people can understand. It applies to any spoken word. Most people do not understand the technical jargon often used by Social Workers and associated professionals, and that it is incumbent on Social Workers practitioners to talk in a way that is easy to comprehend and that builds on a service users' life experiences. Provide easy to read and understand written or audio materials. The information in awareness-raising material must be in a reading level most of the service user population can read and understand.

Increasing cultural and linguistic competence is achieved through organisational cultural and linguistic competence and is how the agency makes its services, programmes, and resources accessible to all service users. This need to be done regardless of their linguistic ability and cultural background, assess how well all their agency's systems, programs, services and resources, staff members, and administrators meet the needs of the communities they serve.

The indigenous content to comply with an indigenous intervention is discussed below. Any country needs to use home-brewed solutions for the nation's issues (Kovach, 2005). Hence, a South African approach is suggested for statutory compliance.

10.8 Indigenous approach to comply with statutory intervention requirements

One of the most essential Indigenous South African principles, has been the Batho Pele principles. It is not an operational, strategic, or human resources plan.

10.8.1 Values of Batho Pele undergirding statutory intervention, not as a Plan

Batho Pele is an outlook and intends to mould the character of the public service (Department of cooperative governance, 2010). Batho Pele is a directive to implement the democratic values and principles and inspire and promote behavioural change and promote human rights. Batho Pele focuses more on maintaining values and dignity than operational processes. It is about preparedness to acknowledge the rights of service users. It embodies the benefits of adding value to their lives is in the Bill of Rights in Chapter two of the Constitution (CSA, 1996).

The right to information, access, and the freedom to services are all encompassed in the Bill of Rights and is each person's inalienable right. It is not a separate add on management strategy. The eight principles of Batho Pele, as listed below, in the researcher's view is that Batho Pele principles are in practice guidelines for Anti-Opressive Social Work Practices for Social Workers, both in public service and NGO's in South Africa (Department of cooperative governance, 2010). The Batho Pele is as relevant today as it had been at the advent of the South African democracy.

10.9. Conclusion

The Multi-Cultural Sensitivity and Anti-Opressive Intervention Guidelines for Social Workers are designed for an African context, and specifically for South African Social Workers. However, given the *sui generis* nature of Human rights and Social Justice facilitation, it is a relevant practice reference document elsewhere on the globe. The Intervention Guidelines document the critical and significant concepts and strategies for promoting effective anti-oppressive and multi-culturally competent Social Work practice in South Africa. Oppression is a multiple-human rights violation and a global public Social Justice issue.

The South African Council for Social Service Professions (SACSSP)'s vision and mission are to achieve Anti-Opressive Practice and Social Justice through the promotion and enhancement of developmental social welfare. The Intervention Guidelines acknowledge that facilitating Social Justice is Social Work's primary goal (South Africa: Social Development on Implementation of Social Work Indaba Resolutions., 2017). The practice guidelines, hence, embrace diversity and equality and propose a framework, for example, on how Social Workers could develop cultural sensitivity in addressing oppressive

practices, and through comprehensive and culturally appropriate services (Nipperess and Williams, 2019). The Social Work profession has a prolonged association with human rights and Social Justice. A plethora of global, regional and national inter-linked perspectives and contributions, attempted to explore, and describe the significant challenges facing Social Workers.

International, regional and National Legal frameworks that guide addressing social injustice forms part of the guidelines. Furthermore, a checklist provides guidance to improve the Social Worker's multi-cultural sensitivity and not to miss essential aspects when completing statutory assessments and to facilitate Social Justice. The guidelines illuminate that Social Justice facilitation and expediting is a joint exercise and require working together or collaboration from Social Care Partners. Furthermore, it is a foundation document for the decolonising South African Social Work praxis.



CHAPTER ELEVEN

RESEARCH PHASE FIVE: EVALUATION AND ADVANCED DEVELOPMENT PHASE

11.1 Introduction

For reviewing and progressing the creation of the practice guidelines, the researcher chose a Delphi study. The goal is to “get the most reliable consensus of a group of experts” on the best feasible solutions to the problem (Dalkey and Helmer, 1963, p. 458). The Delphi methodology is a research strategy that is usually classified as a qualitative method used to predict feasible solutions to situations with missing or partial data. Through consensus, the researcher tested the practicality of the designed guidelines with Delphi participants.

The RAND Corporation created the Delphi approach in the 1950s as part of an original study that was a top-secret military endeavour comprising a group of multi-disciplinary experts tasked with predicting the effects of future combat on the United States (Gordon and Helmer, 1964).

11.2 Delphi Technique characteristics

The *Delphi technique* has the following distinguishing characteristics:

- All the participants are specialists in their respective fields;
- The technique comprises a range of rounds or repetitions in which participants are provided with the information to review;
- Participants’ work under the pretext of anonymity. They have no idea who the other participants are; and
- Future-oriented.

11.3 Sample

The Delphi methodology was chosen because it enables structured, confidential, and asynchronous group communication, thus avoiding the drawbacks of non-anonymous group communications [Schuckman, 2012, p.p. 17, 18]. Three rounds were used.

- a 'classic' first round [19] of open-ended questions regarding panellists' experience, values, feasibility, and utility.
- a second-round to deepen and clarify salient issues emerging from Round 1; and
- A third-round consists of four second-round questions that had not demonstrated consensus within the group and new questions aimed at generating more precise recommendations.

11.3.1 Snowballing

The researchers used *snowball sampling* and selected the participants based on their years of experience in Social Work and their activism in Social Justice promotion. Snowball sampling is a non-probability sampling technique employed by a researcher who initiates the process with a small population of known individuals and expands the sample by soliciting those initial participants to identify other suitable individuals to participate in the study (Johnson, 2014, Wohlin, 2012). Panellists had to sign the consent form (Appendix 8). Individuals can participate in a Delphi study if they have related backgrounds and experience concerning the issue/s under investigation (Hsu and Sandford, 2008).

A Delphi method or strategy is used in a study survey to gain a panel of experts (Hsu and Sandford, 2007). Out of the 23 panellists who were carefully selected and recognised for their post-Social Work qualifications and anti-oppressive Social Work practice, only 18 experts responded to analyse the draft guidelines. Five of the specialists were South African province supervisors, and seven were frontline SA practitioners. The remaining panellists included four South African practitioners from the United Kingdom, a Ghanaian, and a Zimbabwean practitioner. Their mission was to evaluate the draft practice standards and agree on their viability (Hsu and Sandford, 20).

The Delphi method was chosen because it provides for structured, confidential, and asynchronous group discussion, eliminating the drawbacks of non-anonymous group communication [Schuckman, 2012, pp. 17, 18]. Thus, a 'classic' first round

[19] of open-ended questions about panellists' experience, values, feasibility, and utility; a second round to deepen and clarify critical issues raised in Round 1; and a third round was consisting of four second-round questions that had not demonstrated group consensus and new questions aimed at generating more precise recommendations.

Snowball sampling is a non-probability sampling strategy in which a researcher starts with a small group of known persons and then increases the sample by asking those original participants to find more people who would be interested in participating in the study. Thus, individuals with relevant backgrounds and experiences relating to the issue(s) under consideration are eligible to participate in Delphi research (Hsu and Sandford, 2008).

Furthermore, heterogeneity among participating experts (Rowe and Wright, 2011) is suggested and representatives from all essential stakeholder groups (Campos-Climent et al., 2012; Schuckmann et al., 2012). A percentage of agreement or disagreement of 50% or 75%, respectively, was considered clear evidence of a majority opinion. The amount of unanimity among a panel is commonly measured using percentage measurements in the Delphi literature.

There is, however, no agreement on what percentage of participant responses constitutes adequate agreement. An enchainned Delphi with two sub-processes was designed (the second round of the first sub-process was also the first round of the second sub-process). A *majority opinion* was defined as 50% agreement or 75% disagreement. The amount of unanimity among a panel is commonly measured in Delphi research using percentage measurements. The researcher created practice guidelines based on the suggestions made by the SWs in focus groups and individual interviews, as well as the literature and the Delphi Panel's consensus. The information gathered was analysed utilising a thematic critical analysis (Bryman, 2008). Finally, there were some ideas for improvement. The Delphi panel's consensus and recommendations are critical in ensuring that the PGs are truly anti-oppressive, user-friendly, and implementable in SW (Fraser and Galinsky, 2010, p. 460). The process of developing PGs is both evaluative and

creative since it necessitates analysing and mixing existing research with other knowledge before developing PGs and practice strategies.

11.3.2 Data collection procedure

The researcher explained the study to the content experts via their work and private email. The consent agreement was signed by the experts. The Delphi approach has been used in the following manner: First, there was the selection-identification process. Those who accepted to participate were prompted to fill out a questionnaire. Invitation to participation, panellist recruitment, and the formation of an expert panel; Second, Exploration (Round 1)-Delphi Round Distribution 1. Keep communication with Delphi PGs. 1. Collect Delphi PGs. 1. Collecting data and sorting. Delphi PGs are built from scratch. Second-Evaluation (Round 2). Delphi Round Distribution 2. The Delphi PGs are being followed upon. 2. Produce a list of Delphi PGs. 2. Result collecting and sorting.

The Delphi approach was used in the following manner: Potential experts were identified/selected and invited to participate in the first phase (identification/selection). A panel of experts was formed roughly one perusal after the interested parties were contacted. The Delphi approach focuses on determining response rate frequency. For panellists, the first batch of data is recreated without any presentation bias, as explained above. The suggested practise guidelines were presented to the Delphi panellists in the second phase (exploration). The second cycle analysis follows the first by comparable grouping responses and assessing the “significance” of issues based on the percentage of times the panel identified them.

The researchers followed up with the Delphi panellists and collected their feedback on the draft practice guidelines. Following that, the researchers compiled and categorise the data before drafting the Delphi Round 2 practice guidelines. The draft practises guidelines were disseminated in the third step (assessment). The researcher collected the draft practice guidelines 2, with their final comments. Subsequently, the researcher collated and categorised the results and prepared the final report (Turnoff and Linstone, 2002).

Textual data is used in the third round. This is the round in which participants are invited to elaborate on the issues, their preferences, and strategies for resolving the problem or implementing the solution (s). Again, because this is a text, some context analysis is necessary. Third round data would typically move into the category of textual analysis, looking for classes, subcategories, and themes based on the textual responses of the participants. As issues and priorities were typically resolved at the end of round two, this third round can provide a rich thematic underpinning to the data. Therefore, when the researcher presents the data, the themes explain their development from the categories and subcategories.

11.4 Measurement tools

An information sheet (Appendix 1) and evaluation forms (Appendix 5) were attached to the draft practice guidelines when the researcher requested the cooperative experts to agree on the draft Anti-Oppressive Social Work Practice guidelines.

11.5 Data analysis

The experts provided feedback for consensus by using a Likert scale, based on a score of 5 (Babbie, 2013; Bryman, 2012). The original Likert scale was developed by Rensis Likert (1932), a psychologist interested in measuring people's opinions or attitudes on various items. He developed a 7-point bipolar agreement scale as a result.

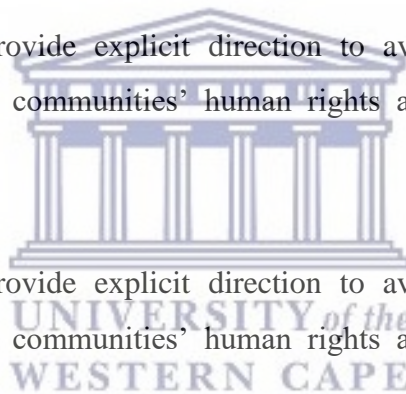
In this current study, the score weights were: 0 – Not at all; 1 – Not much; 2 – More or less; 3 – Very much; 4 – extremely. The researcher used different colour codes to reflect the comments and suggestions of the first draft practice guidelines returned from the experts. After evaluation and literature control, the researcher included new items or well-motivated changes to the final draft of the practice guidelines.

Likert Scale Analysis

A total of 18 questions were distributed amongst the Delphi Panel. As follows:

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1. Will the guidelines lead to promote and improve multi-culturally competent Social Work practice, and facilitate Social Justice in South Africa?
2. Can the guidelines be used as a reference and implemented without unwarranted use of the Social Worker's time?
3. Are the sources of information used to develop the guidelines valid and credible?
4. Are the techniques in the guidelines described in a manner that will enable Social Workers to intervene appropriately with, for example, trafficked children?
5. With your Social Work background and experience, are the contents provided in the practice guidelines clear for Social Workers in practice?
6. Do the guidelines provide explicit direction to avert social injustices and the protection of diverse communities' human rights and equal addressing of their diverse needs?
7. Do the guidelines provide explicit direction to avert social injustices and the protection of diverse communities' human rights and equal addressing of their diverse needs?
8. Is the guidelines complex in any area(s)?
9. Can a Social Worker easily modify the guidelines to suit their jurisdiction without the guidelines losing its fundamental character?
10. Can the guidelines be used with core Social Work intervention processes, namely micro, mezzo and macro practice?
11. Can the guidelines be used with limited or no expenses at all?



12. Can the guidelines be introduced and maintained within the current financial and human resources at your organisation?
13. Do the guidelines accommodate the diversity and equality of services?
14. Can the guidelines be aligned with the legal framework to prevent Anti-Oppressive Social Work Practices in South Africa?
15. Are the definitions provided in the glossary of terms adequate?
16. Are the International, Regional and National Legal Frameworks adequate as reference material?
17. Are you generally satisfied with the guidelines?

The panellists' responses are depicted below.

Panellists Responses



Questions	4 – Extremely	3 – Very much	2 – More or less	1 – Not much	0 – Not all
1	16	2	0	0	0
2	15	2	1	0	0
3	16	2	0	0	0
4	17	1	0	0	0
5	14	3	1	0	0
6	16	2	0	0	0
7	14	4	0	0	0
8	15	2	1	0	0
9	16	2	0	0	0
10	18	0	0	0	0

11	13	1	2	2	0
12	17	1	0	0	0
13	18	0	0	0	0
14	16	1	1	0	0
15	15	1	2	1	0
16	17	1	0	0	0
17	17	1	0	0	0

Questions and answers provided by the Delphi panel

1. Will the guidelines promote and improve multi-culturally competent Social Work practice, and facilitate Social Justice in South Africa?

Sixteen panellists, or 89 percent, agree with the statement, and the other 2 agree strongly.

2. Can the guidelines be used as a reference and implemented without unwarranted use of the Social Worker's time?

Fifteen people strongly agree, and 2 people agree. For more or less, one panellist voted. No justifications were given.

3. Are the sources of information used to develop the guidelines valid and credible?

Sixteen panellists agree extremely with statement, while two agree very much.

4. Are the techniques in the guidelines described in a manner that will enable Social Workers to intervene appropriately with, for example, trafficked children?

One panellist indicates that the guidelines may be too academic, while 17 panellists express a strong level of agreement.

5. With your Social Work background and experience, are the contents provided in the practice guidelines clear for Social Workers in practice?

Fourteen panellists agree extremely, two agreed very much, and one more or less.

6. Do the guidelines provide explicit direction to avert social injustices and the protection of diverse communities' human rights and equal addressing of their diverse needs?

Fifteen members of the panel strongly agree, 2 agree very much, and 1 agrees more or less.

7. Do the guidelines provide explicit direction to avert social injustices and the protection of diverse communities' human rights and equal addressing of their diverse needs?

Fourteen panellists extremely agree with the statement while four agree very much.

8. Is the guidelines complex in any area(s)?

Fifteen members of the panel strongly agreed, 2 strongly agreed, and 1 agreed somewhat. The final panellist brought up the need for more language translations of the guidelines as well as the possibility that they might be too academic, particularly with regard to the glossary.

9. Can a Social Worker easily modify the guidelines to suit their jurisdiction without the guidelines losing its fundamental character?

Sixteen panellists extremely agreed, and 2 others agreed very strongly.

10. Can the guidelines be used with core Social Work intervention processes, namely micro, mezzo and macro practice?

There was complete agreement on this issue. Eighteen panellists strongly concurred.

11. Can the guidelines be used with limited or no expenses at all?

There were various responses to the question. 1 panellist and 13 panellists both agreed strongly. Two panellists largely concurred. Two panellists responded that they did not entirely concur with the assertion. No explanations were given.

12. Can the guidelines be introduced and maintained within the current financial and human resources at your organisation?

Seventeen panellists extremely agreed, and 1 panellist agreed very much.

13. Do the guidelines accommodate the diversity and equality of services?

There was unambiguous agreement that the guidelines take into account service equality and diversity.

14. Can the guidelines be aligned with the legal framework to prevent Anti-Opressive Social Work Practices in South Africa?

Sixteen panellists strongly agreed, 1 agreed very much, and 1 agreed more or less with the statement.

15. Are the definitions provided in the glossary of terms adequate?

One panellist did not agree with the statement very much, while the other two agreed more or less and 15 panellists strongly agreed with it. The final panellist claimed that it might be overly academic.

16. Are the International, Regional and National Legal Frameworks adequate as reference material?

One panellist agreed very much with the statement, compared to the seventeen panellists who agreed wholeheartedly.

17. Are you generally satisfied with the guidelines?

Compared to the seventeen panellists who wholeheartedly agreed, only one panellist expressed a strong agreement with the statement.

Analysis of the bottom-line question 18

The central query driving this investigation is, "Will my research be of any benefit to anyone?" The researcher, therefore, pose the fundamental question number 18 as follows:

On a scale of 0 to 4, how would you rate the guidelines, with 0, representing that it will not add value to improve anti-oppressive social practice and help to facilitate Social Justice by Social Workers, and 4, it will improve Social Work practice and will help to facilitate Social Justice in South Africa? Please highlight the score you choose, by underlining or make the score bold. Please provide comments on the reason for your choice.

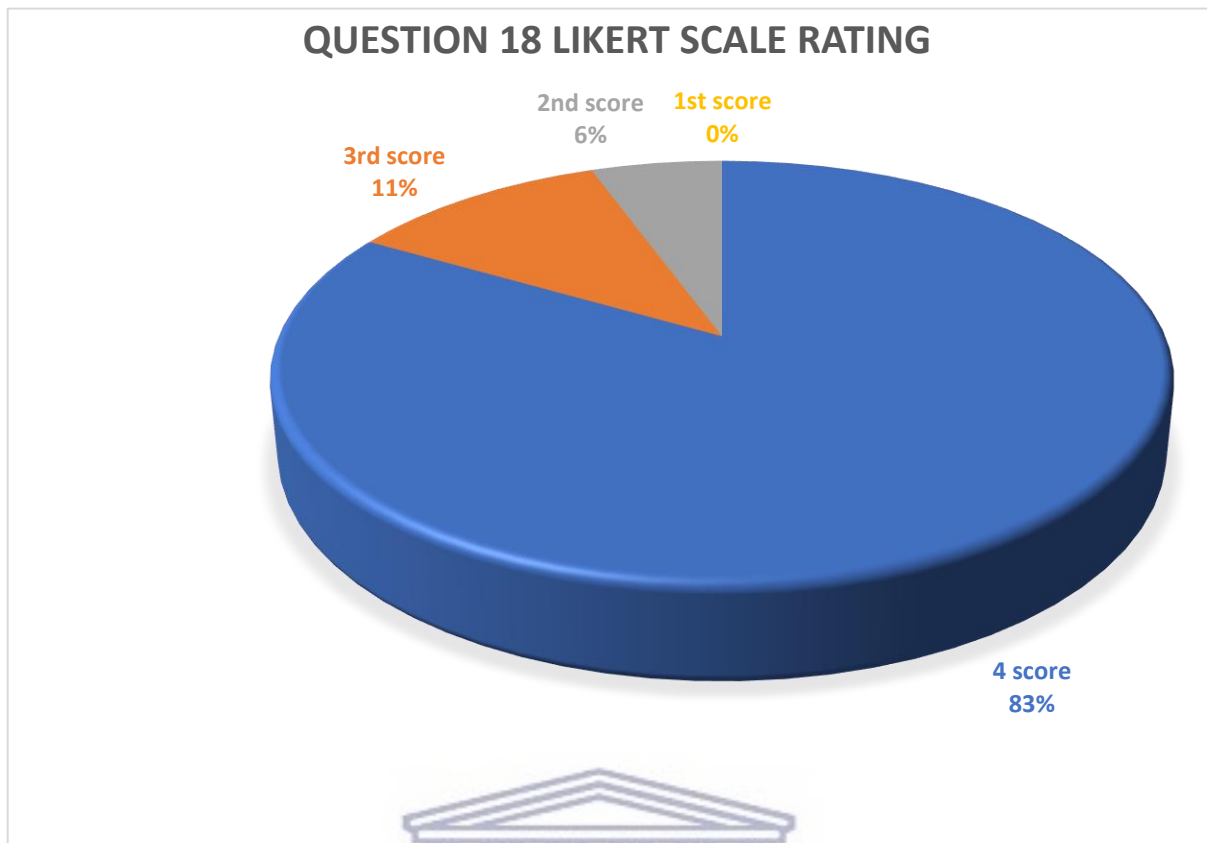
Likert Scale Analysis of Question 18

According to the graph, question 18 received a score of 4 from 83 percent (the blue portion of the pie) of the panellists, or 15 panellists, indicating that the recommendations will aid Social Workers' efforts to advance Social Justice in South Africa. In the brown area of the graph, two panellists, or 11%, are indicated as strongly agreeing with this statement. The grey area on the graph, or six percent (1 panellist), shows that no one is opposed to putting the recommendations into practise, that doing so will improve anti-oppressive Social Work, and that doing so will support Social Workers' efforts to advance Social Justice.



The Delphi study unveiled that the participants have reached a consensus and were predominantly satisfied with the outcome of the current research study. Therefore, the researcher amended the guidelines after the Delphi Study.

The Social Worker's needs, as identified in the study, are substantiated with the literature. The key participants placed hindrances in their plight to improve anti-oppressive practices and facilitating Social Justice. Govender (2016) and others (see literature above) stated that the Government and the Professional Council were aware of these challenges. These challenges must address this current study's proposed practice guidelines to assist Social Workers by improving their anti-oppressive practice and facilitating Social Justice. However, some of the challenges are on the micro and meso level. However, some of the challenges are on micro and mezzo levels.



11.6 Panellists Commentary in the Delphi Study

The panellists stated:

“The guidelines will promote multi-cultural skills in Social Work practice in SA. It will be able to be used as a reference. However, it will impact their time.”

“You made a great effort to compile an in-depth guidelines, and it is clear you have read it widely.”

“It is straightforward but too academic at times”.

“Guidelines provided in-depth as well as clear direction.”

“Some terms are complicated and too academic at times for Social Workers.”

“With limited changes, the guidelines will be able to be adopted at limited costs.”

“This is a political decision as the senior managers and politicians adopt guidelines in the public service.”

“The guidelines address diversity and equality of service. Practitioners might feel intimidated at first.”

“In my opinion, the guidelines will be a benchmark document for local Social Workers and students alike to use in the South African context. In addition, the guidelines will contribute to the decolonisation of South African guidelines.”

“It is In-depth.”

“It was a good attempt in developing guidelines on the topic under discussion.”

“My rating is 8 out of 10.”

“The guidelines will initially intimidate the reader, but if one reads it in-depth, it will contribute to an indigenous tool for use in SA.”

11.7 Conclusion

The agreement reached by the Delphi panellists and the recommendations significantly contributed towards the practice guidelines being truly anti-oppressive, user-friendly, and implementable in the Social Work profession. There were suggestions to translate the guidelines into various languages to improve accessibility; however, the researcher was unable to do so, and therefore, included the recommendation as a future action.

CHAPTER 12

CONCLUSIONS, LIMITATIONS AND RECOMMENDATIONS

12.1 Introduction

The research findings are presented in chapter eight, which are aligned with literature relevant to the outcomes, focusing on developing practice guidelines to assist Social Workers in improving Anti-Oppressive Social Work Practice and expedite Social Justice. In Chapter nine, the researcher described the design phase of the development of the intervention guidelines. In Chapter ten, the early development he describes the context and pilot study. Finally, he coined the intervention guidelines as “multi-cultural sensitivity and anti-oppressive intervention guidelines in Facilitating Social Justice for Social Workers”. Booklet appendix 7 represent the booklet version.

The purpose of Chapter eleven is to reflect and review the conclusions, limitations and recommendations drawn from the research for future research topics and directions. The chapter encapsulates a succinct overview of the structure of the research. Then, the researcher revisits the research questions, and objectives are answered in the research. A brief discussion follows directions for further work, and after that, the chapter concludes with a summary of the conclusions of the said research.

12.2. Recap of overall research structure

As alluded to previously in this thesis, the researcher used a redesigned IR model to achieve the goal and objectives of the study. The qualitative research approach is used in the study, specifically CCCAOP (Cultural Competence (Sensitivity) and Anti-Oppressive Social Work Practice). The researcher also coined this research as Social Justice research. The research aimed to develop practice guidelines for Social Workers.

The researcher depicted the outcomes of each phase of the IR model and aligned it with the study's objectives. The profiling of the chapter does not resemble other research reports, and the findings are not presented customarily. In this chapter, the intention is to underscore the aim and objectives of this study, present the major conclusions of the research method, coalesce the critical findings of the study, and propose appropriate recommendations.

12.3. Aim and objectives of the study

As displayed in Chapter one, the primary aim of this study is ‘The development of practice guidelines to assist Social Workers in improving Anti-Oppressive Social Work Practices and facilitating Social Justice in South Africa.’

- The researcher has identified five objectives to achieve the primary aim: Doing a literature review of documents such as declarations, conventions, treaties, and relevant articles and books, and human rights mechanisms to understand and describe the context and rationale for Anti-Oppressive Practice in Social Work in South Africa.
- Explore Social Workers’ understanding, conceptualisation,
- Implementation of Anti-Oppressive Practice to promote Social Justice in the South African context.
- Explore the challenges Social Workers experience in facilitating Anti-Oppressive Practice.
- Develop the practice guidelines for facilitating Anti-Oppressive Practice with the Social Workers in South Africa; and
- Evaluate the quality and feasibility of the designed guidelines with a Delphi study with Social Workers in the field and experts through consensus.

The researcher achieved the primary goal highlighted in Chapter one of the thesis. The goal was to develop intervention guidelines to improve anti-oppressive practice and facilitate Social Justice in South Africa. All the above-mentioned designed objectives have been achieved. Chapter eight includes the designing phase, whereas Booklet appendix 7 demonstrate the booklet version of the practice guidelines.

12.4. Summary of the research methodology

The operationalisation of the IR research model of Rothman and Thomas (1994) assisted the researcher in achieving the envisaged five objectives. Furthermore, the methodological model and the use of primary qualitative research practices and procedures enabled the researcher to attain the goal of this research study.

The researcher implemented four phases out of classical six-phase Intervention Research Model were implemented. These were:

- Phase One, in which the information was gathered and synthesised through a literature review of previous studies, articles, guidelines, declarations, conventions, treaties, relevant articles and books, and international, regional and national (local) human rights mechanisms and legislative frameworks.
- In Phase Two, the problem was analysed through a qualitative research methodology that incorporated semi-structured interviews individually with South African Social Workers practising in the UK and SA. Site visits were undertaken to local offices in the Limpopo, Gauteng, and Western Cape Provinces. Focus group and in-depth interviews were held in these sites. Three focus group interviews in the Gauteng and Western Provinces in South Africa;
- Individual in-depth interviews were held in Limpopo, the Western Cape, Gauteng, London, Grantham, and Swindon, the UK;

In Phase Three, the data and metadata derived from phases one and two were used to design and develop guidelines to assist Social Workers in improving Anti-Oppressive Social Work Practices and facilitating Social Justice in South Africa. Critical thematic analysis was used to identify the unfolding themes and sub-themes included in the Practice Guidelines;

- Phase Four depicts the Early Design and piloting involved the outcomes of two rounds of the Delphi study to reach a consensus on the quality and feasibility of the draft practice guidelines: and

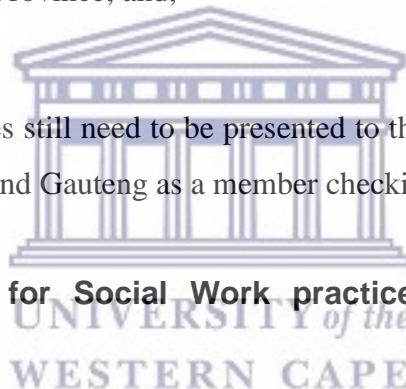
- The proposed guidelines were purified and simplified through the three elements of qualitative analysis, I.e., Data reduction of data and metadata, data display and conclusions.

12.5. Limitations of the study

The researcher views the following as limitations of this study:

- Despite Social Justice facilitation been the core Social Work principle, there is poor alignment of the Social Work working conditions to achieve Social Justice;
- There is a gap in the literature on anti-oppressive Social Work practice and Social Justice Facilitation in South Africa and is very limited. References are predominantly from European and other first world countries;
- The researcher explored legislation, treaties, declarations, procedures, and protocol globally, regionally and nationally in phase one, part one; however, although norms and standards exist relating to specialised fields in Social Work, there were no guidelines for improving Anti-Oppressive Social Work Practice, multi-cultural competencies and implementing Social Justice;
- The researcher has encountered complications regarding gaining entry to the research sites, for example, Limpopo DSD. The researcher attempted for more than a year followed protocol in requesting permission to use the DSD as a research site; however, was left without any reason for not concluding the application. The researcher made multiple efforts through various media, i.e., Telephone calls and emails to the HOD's office and Directorate of Research and Planning, and numerous resends of completed application documents, research declarations, research proposal, an award from UWC REC and letter from the supervising professor. The researcher has visited the Head Office in Mokopane, however, was unsuccessful in having a face-to-face interview to resolve issues. The ethical process of gaining authorisation to engage in research needs to be streamlined;

- The researcher encountered logistic issues when undertaking some of the interviews and have used email messages and individual telephonic interviews to obtain information from Social Workers in Limpopo;
- Not all interviews are audio recorded. The researcher would have preferred face-to-face interviews to observe and reflect on non-verbal communication such as facial expressions and other body language;
- The lack of interest from senior officials, such as Limpopo DSD and the non-responsiveness of some Non-Governmental organisations and organisations such as Advocacy Community Organisations such as Groundup in the Western Cape limited the study. Reasons cited for non-engagement is that they don't have capacity and subsequently the policy has changed. The Suid Afrikaanse Vroue Vereniging National Executive Management granted permission to interview regional Social Workers in Limpopo Province; and,
- The practise guidelines still need to be presented to the Heads of DSD Departments of the Western Cape and Gauteng as a member checking activity.



12.6. Recommendations for Social Work practice, education, and future research

12.6.1. Recommendations are made for Practice and education, and to promote Anti-Opressive Social Work and facilitate Social Justice

The researcher makes the following recommendations:

- There are remarkable anti-oppressive legislative frameworks available on, regional, and national levels. However, these are comprehensive laws, procedures, and protocols that require understanding and close joint work to ensure efficiency. These are well documented and ratified declarations, treaties, procedures, and protocols. However, is left for signatory governments

to implement. There is an expectation for Social Workers to have brilliant knowledge of these, sometimes cumbersome legal;

- In South Africa, Social Workers do not have readily the support of human rights lawyers or a hands-on legal department that walk the steep path of implementing Anti-Oppressive Social Work Practices, although there are NHR's. Reprioritising and strengthening Legal support within the Departments to refocus on social injustices and improve Anti-Oppressive Social Work Practices, enhance the successful facilitation of Social Justice. Such an important task should not primarily be left for Social Workers to persevere. Social Workers in DSD and Non-Governmental Agencies/ organisations indicated that legal support primarily applied to labour-related issues;
- Governmental institutions or human rights instruments have to provide awareness programmes and operational guidelines to implement these national legal frameworks (Humby *et al.*, 2012). However, there is a gap in operational guidelines to Social Workers to assist them in practice in an anti-oppressive manner and to facilitate Social Justice in South Africa. This study started following a gap identified by the researcher in research about the practitioners' understanding of the Anti-Oppressive Social Work Practice and the expedition of Social Justice;
- The DSD departments and Non-Profit Organisations need to establish anti-oppressive and multi-cultural sensitivity programmes with goals designed to challenge oppressive practices as part of organisational/ corporate culture;
- Such a multi-cultural sensitivity programme should have SMART objectives as part of the organisational plan subject to regular frequency reviews;

- The researcher arranges a presentation of the proposed guidelines to improve anti-oppressive Social Work practices involving Social Workers in various settings;
- The practise guidelines are a priority and require an implementation to enhance Social Justice facilitation by Social Workers;
- DSD departments pledge to implement the proposed guidelines; and,
- The attached example of user-friendly guidelines (See Booklet appendix 7) on conceptualisation, international, regional, and local legislative frameworks, theories and approaches, and best practices be used to challenge oppressive practices. The document ought to be made available to especially entry-level staff and multifarious experienced Social Workers.

Commendations for future actions are:

- The guidelines need testing in at least Pretoria, Johannesburg, Polokwane, Louise Trichardt, Tzaneen and Thabazimbi, Metro East, Boland and Overberg Regional Offices, Western Cape;
- Social Workers and organisations use cultural self-assessment questionnaires as a tool to enhance their multi-cultural competence;
- The intervention guidelines are to be translated into South African languages other than English. This will incur costs;
- Act on the capacity issues such as increasing the number of Social Workers, a scarce skill profession to improve the Social Justice facilitation, in at least the three provinces research sites;



- A critical assumption is that higher education is a valuable mechanism for Social Justice. Literature should be co-produced against policy documents that detail South African aspirations about achieving Social Justice goals. The aim should be to stimulate debate on an engagement with issues of Social Justice in the local and global context that continues to manifest increasing socio-economic injustices. It is argued that human liberation from global social injustice is intertwined at the individual and collective level and that it requires a collective human agency inherent in the radical tradition of Social Justice;
- They should establish working /supervisory groups to discuss Anti-Oppressive Practice and how to implement it in the field. Everyday issues they come across? How do they challenge the systems? Make it very practical on a lower level as well;
- The guidelines should be implemented in at least Pretoria, Johannesburg, Polokwane, Louise Trichardt, Tzaneen and Thabazimbi, Metro East, Boland research ethics Chapter;
- Overberg Regional Offices, Western Cape, and the effectiveness thereof be evaluated and refined through indigenous, decolonising post-doctoral research methods;
- The guidelines apply in more challenging environments and could be further researched; and
- The intervention guidelines could be rooted and tested in other South African DSD and NGO settings in various Provinces.



12.6.2. Recommendations for Future Social Work Research

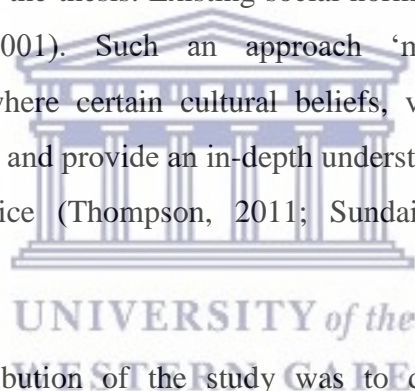
Research Topics include:

- Social Justice;
- Critical Cultural and Anti-Oppressive Social Work Practice;

- Social Justice, Indigenous, and Resistant Research;
- Toolkits to challenge oppressive Social Work practices; and,
- Measuring the stress, anxiety and depression of Social Work practitioners when addressing social injustices.

12.7. Significance of the study

Respect for diversity is required when practising in an Anti-Oppressive manner. Sunday et al. (2012) state that acknowledging the positive contribution is a step in becoming an anti-oppressive practitioner, according to the researcher. Therefore, the concept of diversity is significant in the thesis. The diversity word count in the thesis is not 101 for no reason. As the concept of Anti-Oppressive Social Work Practice is central to the study, it is no surprise that the word count is 427 in the thesis. Existing social norms and programmes need to be challenged (Southworth, 2001). Such an approach 'might facilitate constructive confrontation and change where certain cultural beliefs, values, and traditions violate peoples' basic human rights,' and provide an in-depth understanding of what its implication is to facilitate Social Justice (Thompson, 2011; Sundai *et al.*, 2012; Wronka and Bernasconi, 2012).



The most significant contribution of the study was to design and develop Practice Guidelines for Social Workers that will assist them in facilitating Social Justice in SA by using an Intervention Research Method (Thomas and Rothman, 1994; De Vos and Strydom, 2011, 2013). The study could add new knowledge to existing content and guidelines that promote Social Justice. The researcher noted the contributions of South Africans Mandela, Biko, and Small to the study of Social Justice on a local, regional, and global scale.

The Practice Guidelines will fill the limited literature gap identified vis-à-vis facilitating Social Justice literature in Social Work, explicitly promoting Anti Discriminatory Practice and Anti-Oppressive Practice in SA. Hopefully, the study will advance Social Work's understanding of OP and examine how it is included in their practice to prevent injustices, encourage further research, and identify areas of specific need.

The study is a Social Justice Research study underpinned by CCCAOP and Freirean Critical theory as a conceptual foundation during the intervention research process. Moreover, it focused on developing practice guidelines to assist Social Workers in improving their Anti-Oppressive Social Work Practice and facilitation of Social Justice in South Africa. The study will contribute to the Social Work literature in South Africa geared to challenge oppressive practices and improve multi-cultural competencies and used as tools to facilitate Social Justice in South Africa. The research study equally depicts that these competencies are transferable globally once acquired.

Furthermore, the study will contribute by enhancing the understanding of cultural diversity and the need for Social Workers and organisations to institutionalise cultural diversity and to adapt service delivery and key performance areas based on cultural diversity self-assessments and organisational plans with the distinct objectives challenge oppressive practices. It is much more comprehensive than just the norms and standards employed.

The study contributed and could equip human sciences professions with knowledge and strategies to challenge oppressive societal practices and equally promote Social Justice. Social Work expertise and connoisseurship of techniques could enhance their multi-cultural competency and Anti-Oppressive Social Work Practice and facilitation of Social Justice, the Social Work profession's core objective. The researcher's Critical Reflection Process, Pause – Review – Identify – Reconceptualise – Anti-oppressive intervention (PRIRARP) is a good example of indigenous knowledge development (2019).

The research could assist Social Workers in achieving the NDP 2030 objective to reach the political economy of developmental social welfare, that is, to achieve a dual social protection and social rights approach to Social Justice promotion. The presented recommendations and inference of the study should inform future research, especially on intervention designs and development approaches to intervention research.

12.8. Concluding commentary

In conclusion, the purpose of the research has been achieved as the researcher successfully developed an indigenous intervention guidelines to assist Social Workers in improving Anti-Oppressive Social Work Practices and facilitating Social Justice, as the separate attachment (Booklet appendix 7) to this thesis demonstrates. The study was Social Justice

research while the researcher employed the Intervention Research Model of Rothman and Thomas (1994).

The research findings concur with the literature review trends, as highlighted in the discussion of conceptualisation and voices from the field. However, there exists a gap in that there is a need for appropriate practice guidelines to guide Social Workers to improve Anti-Opressive Social Work Practices and facilitate Social Justice. Two Provincial DSD Research Ethics Committees and two Non-Profit Organisations granted access to use them as research sites. This study's aim concurs with the objectives, indicating that practice guidelines to improve Anti-Opressive Social Work Practices and facilitate Social Justice is a welcome tool. Therefore, the model which the researcher adapted and aligned with the primary goal and research objectives has proved to be an adept procedure and enabled him to develop these guidelines in a participatory manner. There is no doubt that Social Work is a severe profession, and not for the faint-hearted, and with a core business to implement Social Justice, does not come more naturally. Therefore, Social Workers need every bit of assistance to achieve in the core business.

The study developed a practice and reference technology (tool) to enhance Social Work expertise. This research accentuates the relevance of being or becoming a progressive and anti-oppressive practitioner who can do multi-cultural self-assessment and help institutionalise cultural diversity in the DSD or Non-Profit Organisations and reflect on cultural diversity goals set at organisational, personal, and interpersonal levels at regular frequencies. This research amplifies the need to reprioritise and review Service delivery based on cultural diversity.

The final chapter has depicted a recap of the research process of the research study, reflected on the aim and objectives of the study, and identification the themes and subthemes throughout the research phases as concerns and remedies. The limitation of the study followed. Recommendations for Social Work Practice and the developed guidelines to assist Social Workers in improving Anti-Opressive Social Work Practices and facilitating Social Justice are presented in Booklet appendix 7 to the thesis. Potential research areas and topics are recommended. The list of references follows, and the APA method is use.

The research findings are presented in chapter nine, which are aligned with literature relevant to the outcomes with the focus on developing practice guidelines to assist Social Workers in improving Anti-Oppressive Social Work Practice and to expedite Social Justice. In Chapter nine the researcher described the design phase of the development of the intervention guidelines. In Chapter ten, the early development and he describes the context and pilot study. He coined the intervention guidelines as, “multi-cultural sensitivity and anti-oppressive intervention guidelines in Facilitating Social Justice for Social Workers”. Booklet appendix 7 represent the booklet version.



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APPENDICES

APPENDIX 1: Information Sheet



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INFORMATION SHEET

Project Title: Development of practice guidelines to assist Social Workers to improve Anti-Oppressive Social Work Practices and to facilitate Social Justice in South Africa.

What is this study about?

Christival Ebenezer Marais conducts the research project at the University of the Western Cape. We are inviting you to participate in designing and developing an anti-oppressive intervention guidelines document to assist South African Social Workers in facilitating Social Justice as part of my PhD study. The study is approved by the University of the Western Cape's Ethics Committee, and all ethical procedures about conducting research will be always adhered to. The purpose of the PhD study is to develop practice guidelines for Social Workers with specific reference to assist them in facilitating Social Justice in an anti-discriminatory and anti-oppressive manner. The guidelines will be evaluated, and consensus will be reached by experts that include South African Social Workers who will be primary users of the intended guidelines and experts from South Africa, and the UK based experts. The researcher plans to ask questions using a schedule about your experience in Anti-Oppressive Social Work Practice and Social Justice facilitation and recommendations for such guidelines.

The recommendations from the Social Workers are significant in ensuring that the guidelines document is truly anti-oppressive and user-friendly and implementable within Social Work. The researcher will adhere to an ethical framework that suggests that the names of organisations and key informants (the Social Worker) in participating in the research will remain anonymised. Participation in the research study is voluntary, and participants may withdraw from the study at any time. The researcher will attempt to provide as much support as possible should the research process harm the participants in any manner.

What will I be asked to do if I agree to participate?

You will be asked to participate in Focus Group discussions with specific themes. The focus groups will take place in both rural and urban settings in three provinces of South Africa, i.e., Gauteng, Limpopo, and the Western Cape. Six questions will be discussed in the focus group interviews.

Would my participation in this study be kept confidential?

The researcher undertakes to protect your identity and the nature of your contribution. We will need to record information like your age and gender, but your name will not appear on the record that will be kept of the information. The researcher will be the only person who will have access to the results. To ensure your anonymity, (1) your name will not be included on the collected data; (2) a code will be placed on the collected data; (3) through the use of an identification key, the researcher will be able to link your contribution to your identity; and (4) only the researcher will have access to the identification key. To ensure your confidentiality, locked filing cabinets and storage areas, using identification codes only on data forms, and using protected computer files will be used. If we write a report or article about this research project, your identity will be protected.

This study will use focus groups, and the extent to which your identity will remain confidential is dependent on participants in the Focus Group Interviews maintaining confidentiality.

If we write a report or article about this research project, your identity will be protected. By legal requirements and professional standards, we will disclose to

the appropriate individuals and authorities' information that comes to our attention concerning child abuse or neglect or potential harm to you or others. In this event, we will inform you that we have to break confidentiality to fulfil our legal responsibility to report to the designated authorities.

What are the risks of this research?

There may be some risks from participating in this research study. All human interactions and talking about self or others carry some amount of risks. We will nevertheless minimise such risks and act promptly to assist you if you experience any discomfort, psychological or otherwise during the process of your participation in this study. Where necessary, an appropriate referral will be made to a suitable professional for further assistance or intervention.

What are the benefits of this research?

This research is not designed to help you personally, but the results may help the investigator learn more about Anti-Opressive Social Work Practices and Social Justice facilitation by Social Workers. We hope that, in the future, other people might benefit from this study through an improved understanding of the Anti-Opressive Social Work Practice and how to facilitate Social Justice in Social Work.

Your participation in this research is entirely voluntary. You may choose not to take part at all. If you decide to participate in this research, you may stop participating at any time. If you decide not to participate in this study or if you stop participating at any time, you will not be penalised or lose any benefits to which you otherwise qualify.

What if I have questions?

This research is being conducted by Christival Ebenezer Marais, Social Work Department at the University of the Western Cape. If you have any questions about the research study itself, please contact email address,

christival75@hotmail.com. The research is being supervised by Prof. Schenck (Email: Cschenck@uwc.ac.za) of the Department of Social Work at the University of the Western Cape, South Africa

Should you have any questions regarding this study and your rights as a research participant or if you wish to report any problems you have experienced related to the study, please contact:

Head of Department:

Prof. R. Schenck

Dean of the Faculty of Community and Health Sciences:

Prof José Frantz

University of the Western Cape

Private Bag X17

Bellville 7535

chs-deansoffice@uwc.ac.za

This research has been approved by the University of the Western Cape's Senate Research Committee and Ethics Committee.

I am thanking you in advance for your assistance with this project.

Yours Faithfully,



Christival Marais (PhD Student)

APPENDIX 2: Consent Form



UNIVERSITY OF THE WESTERN CAPE

Private Bag X 17, Bellville 7535, South Africa

Tel: +27 21-959 2277 Fax: 27 21-959 2845

E-mail: Christival75@hotmail.com

Revised: September 2014

CONSENT FORM

Title of Research Project: Development of practice guidelines to assist social Workers to facilitate Social Justice in South Africa.

The study has been described to me in language that I understand. My questions about the study have been answered. I understand what my participation will involve, and I agree to participate in my own choice and free will. I understand that my identity will not be disclosed to anyone. I understand that I may withdraw from the study at any time without giving a reason and without fear of negative consequences or loss of benefits.

Participant's name:

Participant's signature:

Date:

APPENDIX 3: Focus group confidentiality form

UNIVERSITY OF THE WESTERN CAPE

Private Bag X 17, Bellville 7535, South Africa

Tel: +27 21-959 2277 Fax: 27 21-959 2845

E-mail: Christival75@hotmail.com

FOCUS GROUP CONFIDENTIALITY BINDING FORM

Title of Research Project: Development of practice guidelines to assist Social Workers to promote Anti-Oppressive Social Work Practices and, to facilitate Social Justice in South Africa.

The study has been described to me in language that I understand. My questions about the study have been answered. I understand what my participation will involve, and I agree to participate in my own choice and free will. I understand that my identity will not be disclosed to anyone by the researchers. I understand that I may withdraw from the study at any time without giving a reason and without fear of negative consequences or loss of benefits. I understand that confidentiality is dependent on participants in the Focus Group, maintaining confidentiality.

I hereby agree to uphold the confidentiality of the discussions in the focus group by not disclosing the identity of other participants or any aspects of their contributions to members outside of the group.

Participant's name:

Participant's signature:

Date:

APPENDIX 4: Focus group and in-depth individual interview schedule with participants (Questions used in interviews)



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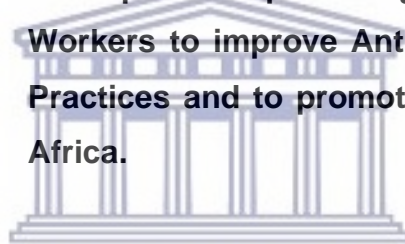
Private Bag X 17, Bellville 7535, South Africa

Tel : +27 21-959 2277 Fax : 27 21-959 2845

E-mail: Christival@yahoo.co.uk

FOCUS GROUP AND INDIVIDUAL INTERVIEWS FOR SOCIAL WORKERS

Title of Research Project: Development of practice guidelines to assist Social Workers to improve Anti-Oppressive Social Work Practices and to promote Social Justice in South Africa.



In order to assist in compiling a biographical profile of participants' the researcher will pose the following questions:

SECTION A: BIOGRAPHICAL DATA (To be completed by the participant)

Please complete the following personal particulars. Where required, mark your response with an X, or where requested, and in writing.

A.1: Please indicate your age group with an X:

20-29	
30-39	

40-49	
50-59	
60-69	
70 and above	

A.2: Please indicate your gender with an X:

Male	
Female	
Other	



A.3: Please indicate your primary home language with an X:

Afrikaans	
English	
isiNdebele	
isiXhosa	
IsiZulu	
Northern Sotho	
Sesotho	

Tsi-Venda	
Xitsonga	
Other	
Twi (Ghana) Shona (Zimbabwe)	
Braille	

A.4: How would you describe yourself? Indicate with an X:

African	UNIVERSITY of the WESTERN CAPE
Indian	
Khoisan (Aboriginal) Coloured (SA)	
White: South African	

British	
Chinese	
Others	

A.5: Please indicate your nationality ('s). If you have dual citizens' indefinite leave to remain) indicate both.

.....

.....

A.6: Please indicate your years of experience as a Social Worker with an X:

1 year	
1-2 years	
2-4 years	
4-6 years	
6-8 years	
8-10 years	
10 years	
15 years	



20 years	
25 years	
26 years and above	

SECTION B. QUESTIONS (To be completed by the researcher by interview and audio taping as well as note-taking).

- **How would you describe Social Justice?**
- **What do you regard as a socially just society?**
- 2. **What do you regard as the benefits of the implementation of Social Justice?**
- **What, in your view, hinders anti-oppressive and Social Justice facilitation in Social Work in South Africa?**
- **How can Social Workers improve Anti-Oppressive Social Work Practice and Social Justice in South Africa?**



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A reflexive exercise:

- What in your view would constitute Anti-Oppressive Social Work Practices/ or what constitutes oppressive practice?
- Have you ever been exposed to oppression? If yes, how?
- What did you do in response to being disadvantaged?
- What impact has this experience had on how to approach similar situations?
- Think about and note down particular groups that you consider as being disadvantaged in your society:
 - Now consider the following questions:
 - How are these groups disadvantaged?
 - What is the impact on the disadvantaged?
 - How do public and non-governmental services and communities add to or challenge this disadvantage?

- How could you challenge this disadvantage in your Social Work practices?
- What is your understanding of culture?
- What is your understanding of multi-cultural sensitivity (in Social Work)?
- What would make you multi-culturally competent?
- Are you multi-culturally competent?
- Please explain your response?
- If you are in favour of Anti-Oppressive Social Work Practice, what would your personal goals be?
- If yes, do you evaluate these goals to ascertain if you are meeting these - how and when?
- Are you employed by a non-governmental organisation or public services?
- Does your organisation have anti-oppressive practise goals:
 - Promote an anti-racist, anti-heterosexist, anti-transphobic, anti-ableist, anti-ageist, religious tolerant message and analysis in everything Social Workers do, in and outside of activist space.
 - Create opportunities for people to develop skills to communicate about oppression.
 - If yes, does your organisation commit adequate time and space to discuss discrimination and oppression?
 - How are these been evaluated whether or not the goals are met?

If you are a Social Worker practising in the UK and have dual citizens' hip or indefinite leave to remain or have practised in both the UK and South Africa, please be free to discuss your experience in these countries.

This research has been approved by the University of the Western Cape's Senate Research Committee and Ethics Committee.

APPENDIX 5: Evaluation forms for experts



UNIVERSITY OF THE WESTERN CAPE

Private Bag X 17, Bellville 7535, South Africa

Tel: +27 21-959 2277 Fax: 27 21-959 2845

E-mail: Christival75@hotmail.com

EVALUATION FORM FOR EXPERTS

Title of Research Project: Development of practice guidelines to assist

Social Workers to improve Anti-Oppressive

**Practices and to facilitate Social Justice in South
Africa.**

Questions to measure items on raft Anti-Oppressive Social Work Practice guidelines (attached).



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Please privately rate the content *importance* of each of the items, by evaluating each item according to the following question: How relevant is each item to the Anti-Oppressive Social Work Practice guidelines?

Rate this question on the following five-point scale:

- 4 – Extremely
- 3 - Very much
- 2 - More or less
- 1 - Not much
- 0 - Not at all

What if I have questions?

If you have any questions about the research itself, please contact **Christival Ebenezer Marais** on e-mail addresses: **christival75@hotmail.com**. Should you have any questions regarding this research as a research participant or if you wish to report any problems you have experienced related to the research, please contact The Head of the Social Work Department: **Prof R. Schenck (+27(0)21-959 2277) Cschenck@uwc.ac.za**. or The Dean of the Faculty of Community and Health Sciences: **Prof J. Frantz (+27(0)21-959 2631) chs-deansoffice@uwc.ac.za**

EVALUATION OF MULTI-CULTURAL SENSITIVITY AND ANTI-OPPRESSIVE INTERVENTION GUIDELINES FOR SOCIAL WORKERS

The Guidelines document the critical and significant concepts and strategies for promoting efficient anti-oppressive and multi-culturally competent Social Work practice in South Africa. The practice guidelines embrace diversity and equality and propose a framework, for example, on how Social Workers could develop cultural sensitivity in addressing oppressive practices, and through inclusive and culturally appropriate services. The information you provide will be used to improve the content of the guidelines.

Kindly mark the appropriate block using "X" and provide written comments. Please write on a separate page(s) if space below is not sufficient.

- 1. Will the guidelines lead to promote and improve multi-culturally competent Social Work practice, and facilitate Social Justice in South Africa?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

Comment:

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.....

2. Can the guidelines be used as a reference and implemented without unwarranted use of the Social Worker's time?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

Comment:

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3. Are the sources of information used to develop the guidelines valid and credible?

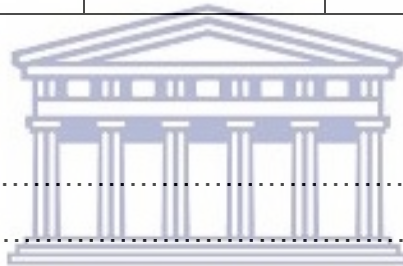
4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

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4. Are the techniques in the guidelines described in a manner that will enable Social Workers to intervene appropriately with, for example, trafficked children?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

Comment:

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5. With your Social Work background and experience, are the contents provided in the practice guidelines clear for Social Workers in practice?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

Comment:

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6. Do the guidelines provide explicit direction to avert social injustices and the protection of diverse communities' human rights and equal addressing of their diverse needs?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

Comment:

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WESTERN CAPE

7. Would the guidelines contribute to identifying oppressive practices and how Anti-Oppressive Social Work Practices could be promoted and implemented by Social Workers in South Africa in rural and urban settings?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

8. Is the guidelines complex in any area(s)?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

Comment:

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.....

9. Can a Social Worker easily modify the guidelines to suit their jurisdiction without the guidelines losing its fundamental character?

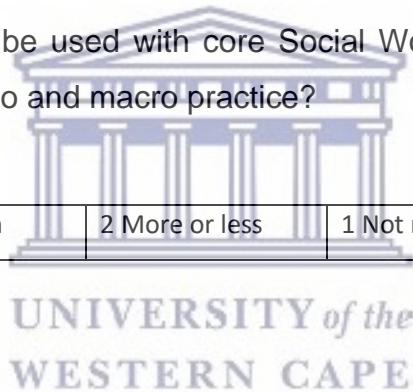
4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

Comment:

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.....
.....

10. Can the guidelines be used with core Social Work intervention processes, namely micro, mezzo and macro practice?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------



Comment:

.....
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.....

11. Can the guidelines be used with limited or no expenses at all?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

Comment:

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.....
.....

12. Can the guidelines be introduced and maintained within the current financial and human resources at your organisation?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

Comment:

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.....

13. Do the guidelines accommodate the diversity and equality of services?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

Comment:

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14. Can the guidelines be aligned with the legal framework to prevent Anti- Oppressive Social Work Practices in South Africa?



4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

UNIVERSITY of the
WESTERN CAPE

Comment:

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.....

.....

15. Are the definitions provided in the glossary of terms adequate?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

Comment:

.....

16. Are the International, Regional and National Legal Frameworks adequate as reference material?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

17. Are you generally satisfied with the guidelines?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

Comment:

.....



18. On a scale of 0 to 4, how would you rate the guidelines, with 0, representing that it will not add value to improve anti-oppressive social practice and help to facilitate Social Justice by Social Workers, and 5, it will improve Social Work practice and will help to facilitate Social Justice in South Africa?

Please highlight the score you choose, by underlining or make the score bold. Please provide comments on the reason for your choice.

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

Comment:

.....

Any additional contributions or suggested amendments to the guidelines?

.....
.....
.....
.....

Dated:

Thank you for taking the time and completing the evaluation form.

Christival Marais

PhD Candidate

University of the Western Cape

Bellville

South Africa



APPENDIX 6: A Veracity Record sample for a focus group interview in Cape Town

Truthful transcription by the researcher of an Audio recording of a focus group interview.

DATE OF INTERVIEW	:	9 th February 2018
DURATION OF INTERVIEW	:	14h00 to 16h00 (Eastern Metro, Cape Town
DATE COMPLETED	:	18 TH August 2018
NUMBER OF PAGE	:	19
RESEARCHER AND INTERVIEWER	:	CM Christival Marais
PARTICIPANTS	:	8

INTERVIEWER: CM

The researcher introduced the research project and Intervention Research Model ed that participants are welcome to leave the discussions at any time and should not feel obliged to continue. Participants agreed and signed a focus on confidentiality form and consent forms. Section A, the biographical data were completed.

- Participant 1
- Participant 2
- Participant 3
- Participant 4
- Participant 5
- Participant 6
- Participant 7
- Participant 8



INTERVIEWER: CM

The interviewer welcomed the participants and allowed them to complete the consent form. He gave the group background of himself and indicates that he is familiar with Social Work Activities as he himself, is a Registered Social Worker. He explained that the research type and phases. I will ask a number of questions from my topic guide. Please tell

me if you do not understand the reflexive questions or if you are not able or does not wish to answer some of the questions. You can also leave the interview at any time you want to. The first question is about your own experience. He highlights that it is not a black and white issue.

Reflexive Question: What is your understanding of Social Justice?

RESPONSES FROM PARTICIPANTS:

PARTICIPANT 5

Can you give me clarity – is this now regards to Social Work or in general?

INTERVIEWER: CM

It is relating to Social Work.

INTERVIEWER: CM

You are aware of the topic of the research is about developing practice guidelines to assist Social Workers to promote Anti-Oppressive Social Work Practices and facilitate Social Justice. So, I am interested to know what your understanding is of Social Justice and Anti-Oppressive Social Work Practice.

PARTICIPANT 1

Social Justice is a dream about having equal opportunities. It should not matter where you come from; It should not matter what your social status is. At this point, it's a real dream, even mainly in South Africa, for instance, protrudes. We are a long way away from achieving Social Justice. So, how can they give those to us and it's no good for them. How can you provide people with something that's not good enough when it concerns my health, for instance, it's because of those things that you get a headache? The injustice is massive. I think the people who are in charge of these things of the system does not have a clue what to do. The Constitution clauses are saying we shall be safe, have security, and we shall have employment, there shall be educational opportunities. That's all promises, that's the problem, or ethical aspirations, idealistic, but the implementation is not proper.

PARTICIPANT 5:

Never use your beliefs and judgement, and you have to go down to their platform, level, and you need to facilitate the change within their environment and meet their needs. The only times that could bring a difference in their lives are themselves, to change things as we

have preconceived ideas of what is right and wrong and not taking into account whether they are from the rural areas or are disadvantaged.

PARTICIPANT 7:

Yes, it's respect for the profession and lack of acknowledgement for the expertise we possess, and what we can give to the society and what our role is relating to Social Justice. We, as Social Workers are the advocates for Social Justice. So, if we are not acknowledged for what we do, that becomes a stumbling block and an issue for Social Work.

PARTICIPANT 3

We are oppressed and particularly in the justice system, in probation. I can concur that we are not acknowledged for example the magistrates at court, especially the old magistrates still refer to us as welfare workers, and lawyers and advocates still view Social Workers role as providing background reports, not as a comprehensive assessment and conclusions and recommendations. As if we are not a profession on its own. They would refer to what is your role. There understandingly the courts are that you are only providing background reports. Stick to your role. A lot of other associated professions have similar views, and you have to stand your ground and educate them of who you are and what expertise you bring to the table.

PARTICIPANT 4

I remember when I was studying, it was, a little history, when you go into a house and complete your assessment there are all these children, there is bread on the table, and the house is not as clean as it is supposed to be and now you think that you suppose to change the world, and need to see how you can support and improve the life's of the family ...things that you need to do ... this and this and this. So that was my idea at the time. However, where I come from this is not acceptable. I will never forget when I spoke to my supervisor, she asked me to write down the Best and bad of my findings, and why and how am I going to change it. And it was quite tricky. In retrospect, they function better than our families.

INTERVIEWER: CM

Is it about assumptions about your cultural sensitivity?

RESPONSES FROM PARTICIPANTS:

PARTICIPANT 4

We are failing the clients. If you look at Tonga township, look at management positions. Tonga township is predominantly Xhosa, and the number of Social Workers is

predominantly Xhosa. There is no room for diversity. I think it was a matter of politics. When we talk about Anti-Oppressive Social Work Practices, we must depoliticise how things are done in DSD. With politics, it is impossible. I use myself as an example when applying for a Management post. I feel the interviewers did not even know that I was an actor in the position or that I have an accreditation in Management, I have an NQ level certificate in Management, although it was on my CV. The majority of the people in Khayelitsha underestimated me and judged the book by its cover. There are many people that played a role, but it was never a case that I was incompetent.

INTERVIEWER: CM

Now that we have touched on competence, the following question is about multi-cultural sensitivity.

Reflexive Question 2: What is your understanding of multi-cultural sensitivity?

RESPONSES FROM PARTICIPANTS:

PARTICIPANT 1.

If you look at Social Workers; we have excellent skills because we work in a diverse environment with many cultures in this government, and I don't think it is always easy for everyone. You may experience difficulty with your relationship with colleagues and with management as well. So, it is happening on a personal, interpersonal and organisational level.

PARTICIPANT 8

Concerning multi-cultural competence, one is surprised that although the majority of the population are black, we do not focus on blackness. It is shocking, even university such as the University of the Western Cape. They have moved to Americanism and in my opinion, has moved backwards since I left the university. There has been an attempt to practice culturally, but it would seem if a person could speak out in English, then stuff has been solved. I have lots of experience in political organisations and union movements, and in the Social Work field we do very little to train our Social Workers in multi-culturalism and as an organisation extremely little to promote multi-cultural Social Work.

KEY PARTICIPANT 3

We are failing. If you look at Khayelitsha, look a management position, Khayelitsha is predominantly Xhosa, and the number of Social Workers is predominantly Xhosa.

INTERVIEWER: CM

One of the most critical aspects of our work centres on understanding culture. The question therefore is,

Reflexive Question: What is your understanding of multi-cultural competence, as someone highlighted culture as a significant issue.

RESPONSES FROM PARTICIPANTS:

PARTICIPANT 1

Culture, for me, is the person within himself. In our cultures, we are also as an individual; we are influenced by the environment. My human being is my culture. I'm an "Afrikaner,

Stoere Boer", but I think our goals have evolved from where we come from. But my values determine who I am.

PARTICIPANT 8

South African society is hugely complicated, for instance, we have a coloured. My question is, what is coloured? I, for example, are identified as coloured, but I don't subscribe to being coloured. I describe myself as a mixed. I view myself as black in the context of black consciousness. That is me. Nobody else other than myself can change my viewpoint about myself, but myself. Then you can bring in tribalism and all sorts of cisms in South Africa. Therefore, South Africa is complex. Internationally it is slightly easier as when you are mixed race you are black. It's so complicated that I don't have the answer. What we as practitioners need to do is to respect ourselves and improve our image.

INTERVIEWER: CM

Reflexive question: What is your understanding of a socially just society and how can it be achieved in South Africa.?

PARTICIPANT 2

I want to latch onto what P8 was saying. We so into saying we are one culture. Coloureds are coloureds, whatever you are.

PARTICIPANT 5

She is black, so she has a black culture. So, we are so into saying that we have one culture, yet we have so many different cultures and a variation. There are various communities, but we are all human beings. The way we need to address is to stop seeing the colour of people and treat them as human beings. Listen to what that person is saying to you and use what you think is right.

PARTICIPANT 3

I concur with the idea.

PARTICIPANT 2

You must see the person and listen to what that person has to say and go according to that. Don't only go on what you see. So, I find that all that professionals don't always listen to the people only on what they see, and not what they hear. And that is part of how actually supposed to change it. Concurrence from everyone around the table.

PARTICIPANT 3

I want to latch on to what R was saying in the beginning. Who am I? I am a coloured, but it's tough to define myself. Because who am I, am I Khoi, SAN. I remember a coloured was asked to describe himself, and his answer was the Klopse. There were other people present who did not like the Klopse, and they said how you could identify yourself with the Klopse. It's because we don't know who we are or where we come from. My view is to be just a person and make the best of it.



INTERVIEWER: CM

P3 has identified identity issues that is a stumbling block to facilitate Social Justice.

PARTICIPANT 1

We, as practitioners, should use the person-centred approach. It's something that we are not focusing on at all. You are trained from the start to see the lesson and not the rest. That may be a way in which we could address oppression. Person-centred means it is the person in front of you regardless of the rest.

PARTICIPANT 5

I just want to add that culture for me is about beliefs and values, because you get the church culture, for example, our church. We have Zimbabweans, whites and diversity of tribes. But most of them don't do their ancestry things anymore where they grew up because of the new belief systems.

PARTICIPANT 3

Yes, their approaches.

PARTICIPANT 5

Another example is the Rastafarian culture, you get whites you get blacks, coloureds, but they all believe in Rastafarian culture. I would say the culture has to do with blends and values, and because of that, you can deal with the person according to their beliefs.

PARTICIPANT 3

Then also Social Workers coming from a different background. When you work in an environment where there is diversity, different cultures, you really need to search for yourself because we're not used to working with whites, working with Blacks and vice versa. You still get Social Workers talking about you people which is derogatory.

INTERVIEWER: CM

So, culture is an essential part of assessments and bringing about. It is significant what has been said in this group as your values steer one in life. That is what the literature suggests. Literature also says that culture could lead to bias in decision making.

The following question is thus,

Reflexive Question: What is your understanding of bias and how it could influence Anti-Opressive Social Work Practice?

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WESTERN CAPE

RESPONSES FROM PARTICIPANTS:

PARTICIPANTS 6 AND 4

It is to force your own views on somebody else. You need to adapt to the service user, see things differently. People are not doing that. Especially in our field.

PARTICIPANT 1

Social Workers needs to be flexible and reflect regularly. It is based on assumptions. It's judgemental and generalises in terms of practice.

PARTICIPANT 3

Agreed and echoed 1 regarding this contribution.

PARTICIPANT 1

I will always remember when I was studying, it was, a little history, when you go into a house and complete your assessment there are all these children, there is bread on the table,

and the house is not as clean as it is supposed to be and now you think that you suppose to change the world, and need to see how you can support and change the life's of the family, things that you need to do ... this and this and this. So, that was my idea at the time but was not acceptable. I will never forget when I spoke to my supervisor, she asked me to write down the best and bad of my findings, and why and how am I going to change it. And it was actually quite tricky. In retrospect, they function better than our families. Never use your beliefs and judgement, and you have to go down to their platform, level, and you need to facilitate the change within their environment and meet their needs. The only people that could bring a difference in their lives are themselves, to change things as we have preconceived ideas of what is right and wrong and not asking into account from where they come from.

INTERVIEWER: CM

The South African work environment has changed so much as the cultures currently in South Africa has extended over the years and has become more diverged with the immigrant population. There is more demand for services by the additional population? The next reflexive question therefore is,

Reflexive Question: Are we ready and are we multi-culturally competent?

PARTICIPANT 8

I have been working in the U.K., And they have similar issues. Increased demand for services and a multi-cultural environment. They have programmes and budgets they could throw at to resolve the problems. South Africans seem to have less support comparatively. What are your views about multi-cultural sensitivity? To come back to what we are trying to do as we can only try. In countries, for example, when we all about the issue of translation. We don't have translation service in social service, and we are supposed to have those in South Africa. And we are supposed to have. We cannot assume that all Zimbabweans speak English speaking persons. Some of them are Shona, Ndebele, and so on.

PARTICIPANT 3

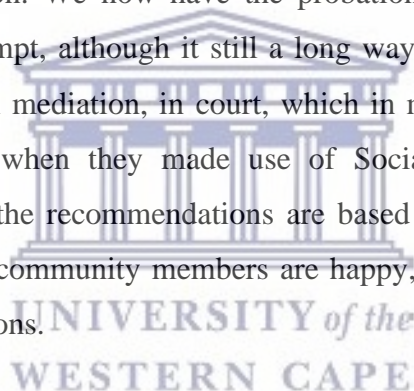
Concurs.

PARTICIPANT 8

Participant 8 continues, we need to make use of our colleagues to interpret for us to create a more just society. Sometimes I must ask Social Work auxiliary students to translate for me. To try and translate for me, and I am working in a court of law. So far, so Best as the advocates or barristers have not yet questioned me. So far, so Best. The translators will have to be qualified to translate for you. So maybe the department of social development could start off by employing translators to enhance Social Justice and Anti-Oppressive Social Work Practice, as a starter.

PARTICIPANT 8

The department can buy into the translation services. The courts of law are making a small attempt to address the language issue, say for instance there is a murder case, translation service is considered that assist in sentencing, that in my view is a deliberate attempt to attend to the translation issue and address culture. In my experience, it has a lot to do with African culture; for instance, if you contribute to a funeral, it is held in high regard. The courts of law have moved on. We now have the probation professionals who can help significantly. That is an attempt, although it still a long way to go. We also have a slight movement when engaging in mediation, in court, which in my opinion, based on Ubuntu principles utilised at court when they made use of Social Workers to mediate. The intervention is Ubuntu, and the recommendations are based on Ubuntu. Because we talk these through and when the community members are happy, and ordinary South Africans can accept the recommendations.



INTERVIEWER: CM

So, about the cross-cultural communications, I hear you refer to the courts and the attempts to enhance Social Justice through translation services.

Reflexive Question: What about other areas of social services?

RESPONSES FROM PARTICIPANTS':

PARTICIPANT 8

I also think that we are oppressive by forcing others to speak in English. Because we are writing the court report. It's limited to when we are in the court of law that we are willing and able to use translation services. However, we still work on an ad hoc and trial and error basis. But we work as a team at office and colleagues help each other with the translation.

That is our attempt to challenge the oppressive practices. A chorus of agreement from all the group members.

INTERVIEWER: CM

What about the issue of quality management when colleagues interpret or translate for you?

Reflexive Question: What are the challenges to maintain the quality of information?

RESPONSES FROM PARTICIPANTS:

PARTICIPANT 3

I think you need to make an effort yourself to learn the language. Everybody around table chuckle indicating that they have tried a few languages and was not successful. You have to make sure that the service user fully understands English, to prevent him or her from being oppressed.

INTERVIEWER: CM

I am not sure whether you have worked in any other country other than South Africa. My experience is that the UK, for instance, has the same issues as South Africa. The difference is that the UK has a sufficient budget to address some of the problems. So, what I have learnt was that culture has to do with values, principles, and other cultural dimensions such as communication. It's all about different styles of communication. And P8 has rightly identified that translation is significant in intervention in a multi-cultural environment. This has been identified in a literature review that interviewer has completed. However, would you promote Social Justice which is the business case of Social Workers? How do you greet somebody in such an environment? Say, for instance, the Xhosa, Afrikaans, Ndebele etc. Do you have to make an attempt? You don't need to speak the language?

RESPONSES FROM PARTICIPANTS:

PARTICIPANT 2

Yes, I have experienced that. I have worked in Mokopane in the Black community and learnt to respect the African way. I then greeted a white person, and he did not understand what was going on. So yes, it is significant. Chuckles around the tables, everyone in the focus group are in agreement. That is how I learn to greet. That is so basic, isn't it? Yah. I have also learnt to watch whom I am greeting as well. Because they may ask, what is this

woman doing? It is beneficial to know the language or at least try to greet someone in his or her native language. It can create “samehorigheid”, togetherness, which I think is a benefit of a socially just society.

PARTICIPANTS’4

Yes, with the Xhosa person, you would say Molweni and greet with the hand.

INTERVIEWER: CM

Do you know how many cultures there are in South Africa, including international cultures? So, my question to you is,

Reflexive Question: Are we ready for that? Are we competent?

RESPONSES FROM PARTICIPANTS:

PARTICIPANT 1

No, we are not. They don’t prepare us properly.

PARTICIPANT 3

Also, we assume that everybody is speaking Xhosa. Chorus of agreement from other members.

PARTICIPANT 5

Also, when I spoke with this black guy in Xhosa. He got angry with me. He was speaking Sesotho. He asked why do you talk to me about in IsiXhosa, and from that day I decided to talk in English. It’s the safest. All members had a chuckle and agreed with the suggestion by P4.

INTERVIEWER: CM

I am still on the topic of the benefits of a socially just society and if the necessary support systems are in place. You have mentioned some of the challenges as probation officers. My next question therefore is:

Reflexive Question: Do you have a legal department assisting you in promoting Social Justice?

RESPONSES FROM PARTICIPANTS:

PARTICIPANT 8

It's so sad we have a legal department who primarily focus on labour issues, disciplinary issues. In social services, we don't use the legal departments like in other countries. In other countries, your legal departments are an email away. When I did my training, I received the details of the legal department. So, we are at fault here. All of us Social Workers.

INTERVIEWER: CM

Is it the Social Workers or the organisation at fault? Just a little clarity, please.

RESPONSES FROM PARTICIPANTS:

PARTICIPANT 1

I think it is Social Workers as well as organisational. Because there is almost them and us.

PARTICIPANT 3

agreed. It's not approachable. It's not like you can just send an email and say I am busy with this and that.

INTERVIEWER: CM

So, do you have a hotline or duty system? How do you challenge that?

RESPONSES FROM PARTICIPANTS:

PARTICIPANTS 1 AND 8

No.

PARTICIPANT 2

I am not sure if you mean the legal department that is available for us the Social Workers or for the community, we work in because there is a difference.

PARTICIPANT 8

I am referring to Social Workers when they sit with a legal issue. In actual fact, all court reports in England must go through the legal department.

PARTICIPANT 2

Our legal department is for our own personnel. It's for the employer and employees, but can't make use of their services in probation, for instance.

PARTICIPANT 3

We are so far away from challenging it and that process. Others in the group agreed by saying yes, or yah.



INTERVIEWER: CM

So, a lot of it has to do with organisational stuff. So, the next question is,

Reflexive Question: What are your anti-oppressive goals. You have your own objectives, personal, interpersonal, between colleagues and organisational goals. Do you have personal anti-oppressive goals?

RESPONSES FROM PARTICIPANTS:

PARTICIPANT 2

I have never thought about it.

INTERVIEWER: CM

Is it something you think, or should think about?

PARTICIPANT 1

I think it is a difficult question.

INTERVIEWER: CM

We can come back to that question.

RESPONSES FROM PARTICIPANTS?

PARTICIPANT 1

But what I want to say is that for me it's all the same. People are the same. You are who you are. I never had a problem with anyone.

PARTICIPANT 2

Echo indicating, they agree. For me, you are a person or my friend. No differences. It does not matter. I am married to a C, so, in their culture; there is no colour, and there is a no different culture, just Latin American. That does not say that a person is different from what we are. And that is what I try to do within my space. I respect equality.

PARTICIPANT 8

I have started a journey, and at times it appears my experience is that we go ten steps forward and ten steps back. So, it is fluid. So yeah, we try, and we respect human beings, that's for one. But sometimes I become very task orientated because tasks must be completed within a very tight time scale. And with all due respect, I do not have all the time

to observe all the cultural issues as I have to collate relevant information and get over and done with it.

PARTICIPANTS 3 AND 1

Agreed with this notion.

INTERVIEWER: CM

Reflexive Question: Is it due to work pressures then?

RESPONSES FROM PARTICIPANTS:

PARTICIPANTS 8

Yes, it's Work pressures. You are mostly pressed for time.

PARTICIPANTS 1

I Echo this. And others around the table nodded and said hums in agreement with this view.

INTERVIEWER: CM

So, is that the right way to do things?

PARTICIPANT 8

No, it's not right, but that is the organisational expectations and pressures.

PARTICIPANT 3

I just wanted to say that you are pressed for numbers. Yes, that is true.

PARTICIPANT 8

South African Social Workers is driven by numbers.

PARTICIPANT 3

This has a negative influence on your work-life balance as you work longer hours and spend less time with your family. And you get stressed at work I will shout at colleagues and could influence the interpersonal relationships at work. It hinders Social Justice facilitation.

INTERVIEWER: CM

Let's look at the organisation. An organisation has multi-cultural dimensions. Is the organisation geared towards the right outcomes? You know there are a lot of norms and standards and various protocols to achieve a multitude of results.



Reflexive Question: Are there anti-oppressive goals in the organisation that you know of?

RESPONSES FROM PARTICIPANTS:

PARTICIPANT 8

Anti-oppressive is not a black and white issue. It is about disadvantaged groups such as disabilities. I would say on a tactical level it's the policies are on international standards. There are endeavours to make our buildings user-friendly. So, it's not that nothing is being done. A lot is going on. So, there are quite a lot of policies we do not even concentrate on. Everyone around the table nodded in agreement and said their Hmm. In South Africa, Social Justice is a benefit when those who need services and who were treated in an unjust manner, have equal opportunities and can exercise their human rights. We have a foundation document in that the Constitution gives guidelines on how we as a society could be a just society. This is an essential document for Social Work Practice. There are uhh's around the table, indicating that they agree with this contribution.

PARTICIPANT 5

It's not fully implemented, but it's there. Everyone agrees with this response.

PARTICIPANT 1

South Africa has some of the best policies in the world. However, enforcement remains a challenge.

PARTICIPANTS 2,3, AND 8

Agree with this notion.

PARTICIPANT 1

Unfortunately, that is people-driven and can delay and make mistakes.

INTERVIEWER: CM

Given your response previously on the quality of induction, how is induction conducted for new incumbents, new Social Workers?

Reflexive Question: What do you think that Social Worker should know about given he or she will be entering a multi-cultural working environment? What would the required skills be for a new Social Worker with limited skills be?



RESPONSES FROM PARTICIPANTS:

PARTICIPANT 1

They need to be flexible because it's a volatile environment and you can't get stuck on the way you want to do it. We are not thinking all the same.

PARTICIPANT 5

I can recall working for T organisation as a new Social Worker in Tonga Township. The locations children go up and down and at times alone. So, the supervisor could not understand why a parent would leave a child home alone. So, I would say this is the norm, this is like healthy for them in the location, and as much as we hear about ratings and all that, but it's normal for them, and you need to accept that.

PARTICIPANT 2

I would not say that we need to adapt, but you must get to know the environment better and work with the communities. Don't bring your own things.

PARTICIPANTS 1, 3,4, 5 AND 7 agree.

INTERVIEWER: CM

Reflexive Question: let's talk about the organisational culture. What are your views?

PARTICIPANT 1

I need to say that I have worked for two Governments. I have worked for the Americans and now South African governments. And in terms of organisational culture and the way they operate is like the north and the south. So, I had quite a culture shock when I walked in here.

RESPONSES FROM PARTICIPANTS

There are chuckles around the table in agreement to what P1 is saying. P1. It's definitely an organisational culture that influences the way we perceive and approach our clients and the environment we are working in.

PARTICIPANT 7

Talking about organisational culture. I used to work for ACVV which was very organised, and when the first day I entered government I asked myself, what is going on here. You feel muddled and so lost within the department, and you really need to find your own way. Not really getting the proper orientation of what is happening in the government. You must ask a colleague or supervisor.

PARTICIPANT 3

It's the culture of the department, because where I come from NGO's, a jack of all trades. You go into government, and it looks as if everybody is lazy and everyone is working within compartments.

PARTICIPANT 2

I must admit it's different in Provinces as well. I come from the Northwest Government, and now in the Western Cape, it's different. The government does not work the same. Not standardised in an intervention. In North West, you got your orientation. Proper orientation. You might not have a phone or. Computer but you got orientation. So, in Gauteng, you do have your cell phones, and telephone lines are working. There the resources are different, but the orientation is not always there.

PARTICIPANT 3

You know what, Monday and Tuesday we had training about reinstating induction ... and we were speaking about new Social Workers coming to the department. People are complaining about them. Now my question is what we are doing about it. Because those Social Workers do not get the orientation because there is no in-service training for them. Nothing. Coming into government, they see how Social Workers take an hour lunch, and they do the same. Because they are not shown the proper way. They do not display this and that. They just following others' behaviour and then we are sitting with problems because we did not orientate them the way we should.

PARTICIPANT 4

I was thrown into ECD, and they asked me to monitor the organisation business, and I luckily had accounting as a subject in school. So, I had to equip myself to take the initiative to study on my own and enhance my skills regarding taxes, FBO and finances etcetera, I had to go, and I knew that I was so illiterate with regards to all of that. So, I went to study business management and ministry to get all that information to do my work very effectively. I had to take the initiative. Nobody orientated me to do the job, to monitor business, like the NGO business, to track it. They just said go and read books. I mean if I was a lazy person, I just would have gone over flimsy and would distribute registration forms like nobody's business.

PARTICIPANT 1

I think that is where the difference between the private and government sector comes in. In the private sector, you don't have the luxury of getting all the training that you get in the government sector. You must rely on yourself. So, culture is, you got the job, you learn on

the job. You have to take the initiative. I have been in the NGO sector for a long time. You are not going to get the acknowledgement to say that you have done it. You have to pay for your own. And you also have to work, perform. If you don't you are out. It not where it's convenient that you would get a month's salary every month. And I think one also need t look at the Social Worker's attitude within this environment that we work in. Because in the government sector you don't have to push yourself as nothing is going to happen to me. In the private sector, you are out if you are not working, not performing, and you are out. And I wish to come back to the organisational culture in the government. The culture is, we don't care. So, we can't give our best. It's not beneficial to our beneficiaries in the community. So now we want respect, acknowledgement, but we are not as professional.

INTERVIEWER: CM

You have listed issues.

Research Question: Where to from here? What is the way forward? How do you challenge it? You have mentioned that there are personal, interpersonal and organisational issues. How would you improve your own practice to promote Social Justice?

PARTICIPANT 2

I think the screening processes for Social Workers need to be improved. The screening must be robust and much more carefully done. Because you find that people only do Social Work because they got a bursary for that. So, at the end of the day, that person is not really a Social Worker; they just there for the salary and for the job. It's just a job. I do have a problem because people around that person also get demotivated. And you see the things they are getting away with. So, the education of Social Workers and Social Work student recruitment needs to be reviewed.

PARTICIPANT 4

The issue for me is about communication. Because if you look at the office that I came from, W. We operated totally different from this side. We had in the morning meetings for the whole office and various departments and came together, and we would have discussions with regards to What is happening within the office because there is a lack of a network here. Everyone works in isolation here. So, if there was anything to discuss it is to give people a hearing. But they remove it and don't do it anymore. Because when questions are asking or what is the main issue, better networking and communication could help with this.

PARTICIPANT 3

You start with yourself, with the position of supervisor. Planting the seed within our own circle. I have seen the advantages of starting with your own group. Because other people understand what is happening within your group and will try the same. If one starts with oneself, we can get more and go further.

INTERVIEWER: CM

Research Question: Are you referring to reflection groups?

PARTICIPANT 3

Like probation groups. In the morning, we had breakfast and pray for the day ahead. People came to us and said, you know what this is an excellent idea for team building. And they have also started similar groups. It's about leading by example to what you can do as a group. You need to give your employees a platform to express themselves and making a family in your work.

PARTICIPANT 8

Also, you need to have a newly developed induction programme and must be followed to the letter.

PARTICIPANT 3

Agrees and say yah.

PARTICIPANTS 8 and 1

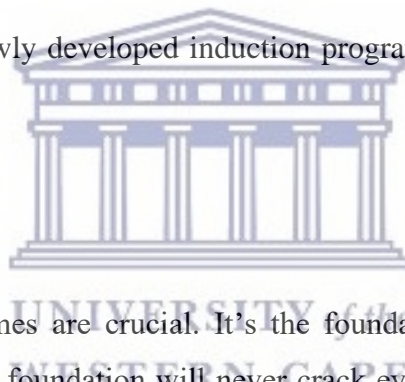
Say that induction programmes are crucial. It's the foundation of practice. It's like the analogy with a building. The foundation will never crack even if it's more than a hundred years old.

PARTICIPANT 8

Within the new South Africa, there has not been induction in the Western Cape.

PARTICIPANT 3

Not just that, if you have induction, you have a follow-up, you need refresher courses/sessions. We think we know everything. But we still need to refresh what we know and about what is happening around us. Because we don't know everything. We don't know about the new policies. So, somebody needs to take the initiative to do that. Like last year I called in my supervisees one by one and talked about procedures and policies. You need to lead by example. Start with yourself and work your way up.



PARTICIPANT 8

So, in the new South Africa provision of induction has been extremely poor or nothing was offered. Echoes from other participants in the agreement of this statement by P10. Supervision is almost non-existent. It's no use talking fancy stuff here when supervision is inadequate and nearly non-existent due to work pressures.

PARTICIPANT 1

The sad part of this environment is that we are numbers-driven. As a supervisor, I feel like a failure because I don't have enough time to spend with my supervisees which is my job. But I have so many other things to do, and that influence our relationship, influence their well-being. If we look after our people, well, we going to have best results. We will actually have people who are comfortable and competent and passion for what they do. All the participants nodded a says hum's to support this view. We don't invest in our people. It leads to negative morale.

PARTICIPANT 3

Says is demotivated.

PARTICIPANT 1

That develops this culture in the workplace. As well as the culture of our service delivery we do in the communities. Because we can do so much more. But we get stuck.

PARTICIPANT 8

Concurs by saying yes.

INTERVIEWER: CM

So, let us reflect on this. Is that the business case for Social Work?

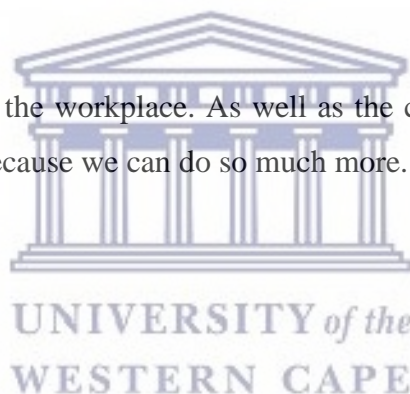
Reflexive Question: So, if Social Workers are not developed, then it would lead to poor organisational outcomes. Would you agree with this?

PARTICIPANT 1

That's the business case for Social Work. P1 yes if we don't invest in our people, you will never get the desired organisational outcomes. Give them the time that they deserve and looking at the environment that we work in is a demanding environment. You bombarded with negative issues most part of the day.

PARTICIPANT 3

Echoed in agreement. You are oppressed by your managers as well, and it appears as if there is no role difference between a supervisor and a manager. The lady was asking what



do the managers do. And there were managers sitting there, and she could not answer. So, there is a role clarification issue. I said if national is coming down to the Western Cape, we will lose our jobs.

PARTICIPANT 8

That is indeed what is happening with Social Work supervisors in the Western Cape. They are doing all sorts of bits and pieces of management.

PARTICIPANTS'1 AND 3

Saying the same.

PARTICIPANT 8

They do not supervise. Again, a broad agreement by the participants by saying yah and hmms.

INTERVIEWER: CM

I know you have reflected on issues in this interview about hindrances to promoting Social Justice. My next question, therefore, would be:

Research Question: What would you regard as hindrances in promoting Social Justice?

PARTICIPANT 8

Yes, it is a major stumbling block. You cannot have a Social Work profession without supervision. In another jurisdiction, you would get scrapped from the Social Workers council role. I got in trouble because I did not fulfil the role in the department. Here little is taking place, if not nothing. Yah, we need to go back to the drawing board and go back to the basics.

PARTICIPANT 1

That's what I want to say ...if we don't get back to basics and supervision. The supervision role is about the development and personal growth and well-being of the employee to do their job. A quality job.

PARTICIPANT 3

Exactly. She also said the supervisors have power. So that did it for me. Because we have the ability.

INTERVIEWER: CM

I just want to get clarity from what you are saying, and would, therefore, pose the question:

Reflexive Question: so how are your tasks demarcated than in terms of how you spend your time?

PARTICIPANT 1

If we look from an intervention perspective, intervention is everything. We do children and families, disability, child abuse, substance abuse, older persons, and for some reason, our office is the hub for ministerial enquiries. We have so much ministerial that's almost all we do. So, you are always busy with admin, doing this, doing that, that you don't get to do the actual job. And because it's such a vast area of operation, and it's across the board. So, it's so broad, how can you focus on something if you have to do it all?

PARTICIPANT 3

Then you still have to manage to reschedule of supervision and management schedules. We get short notices for meetings. On Monday we were phoned to attend a meeting the next day and your whole day is bugged up because of that. Yesterday morning there was a finance meeting, and nobody knew about it, and you had to jump to be there. And I mean you plan your day.

PARTICIPANT 1

These happen on all levels. But it is also the culture of the organisation.

PARTICIPANT 2

Sometimes it feels as if I am not a Social Worker anymore. I am running around with other stuff that is not part of my role as supervisor. Supervision is not what I know it to be. I am always running around with other stuff, and I am the office manager as well. I am busier with corporate things. And sometimes I will involve my officials and say come help with transport which is corporate stuff. At the end of the day, you lose your focus entirely. You are appointed as a Social Work supervisor, but you were not doing your core business.

PARTICIPANT 3

You were doing everything else other than what you suppose to do. And where is the acknowledgement for all that, and you feel demotivated? In the end, you just go with the flow. It's not supposed to be like that.

PARTICIPANT 5

The other thing about acting in a position. From the head office, they just shove it down. You must hop here and there. I think management must take some responsibility. Like they could say, listen here, they are also workers who have made plans to serve the community. You must do it, run with it and firefighting. It's a madhouse to work like that.

PARTICIPANT 2

Social Workers are so overflowed and overburdened, especially the administrative side as well. With all the norms and standard stuff, you need to have all this, and you need to have all that. You are so rushed that you cannot sit down to talk about what needs to be done in Social Work. You know your next client is waiting and you need to do this and that. It's at the end of the day an immense frustration.

PARTICIPANT 2

You cannot do your job correctly, whether you are a supervisor or a Social Worker.

PARTICIPANT 5

You don't get time to complete your tasks. The managers do not stand up for the workers as to what responsibilities are devolved. They don't put a hold to something. It feels as they are not working for us. You have to allow it, and if you stand up, it is as if you are confronting them.

PARTICIPANT 3

And tomorrow you are being disciplined.

PARTICIPANT 5

Here is also the lack of resources which cause a great deal of frustration. There will also be challenges within the organisation. This is the stuff that is going on year after year, so you don't really see a difference like getting a new car or whatever. So, this is the oppression that supervisors have to deal with because this one feels she has a crisis. You have to look at the personality traits. I can agree she can be yellow, and she can be blue, and there is one car. The Social Worker is favouring the yellow personality over the blue or the red one.

PARTICIPANT 3

I want to latch on to what p4 said. She does not feel the weight of management. Nobody has your back. There were echoes of agreement in the group with P3's statement. There was a case where a Social Worker is on the verge of being prosecuted. And there is no support for that Social Worker. And the poor Social Worker has to stand alone in that court. And that is unacceptable because really you have been disciplined and tapped over the fingers. There is nobody for you as a Social Worker or supervisor, "dis man vir homself" (it's every man for himself); but we need to change this because when you in trouble everybody stands out of the water, including management. So legal support is required and needs to be more robust and available. And for his case, there is a legal department who received the mail and letters to represent this poor lady. They did not step up to the plate.

She did not know what hit her, and she is not familiar with what is going on in our legal department.

INTERVIEWER: CM

We are at the conclusion of the interview. Let me explain the research phases as it will unfold. I am currently in the second phase of the Intervention Research, and that following the interview, I would be undertaking more Focus Groups and in-depth individual interviews in the Western Cape, Gauteng and Limpopo Provinces. The data or information obtained will be made the subject a thorough critical thematic analysis, which will be followed by the designing of Intervention guidelines to assist Social Workers in promoting Anti-Oppressive Social Work Practice, and to facilitate Social Justice. Some key participants will be invited to reach to participate in a Delphi panel to reach consensus regarding the draft intervention guidelines. Any suggestions to make the guidelines more user-friendly will be considered and included in the guidelines. The participant's names and identity will be protected by using pseudo names and will not be mentioned in the thesis. Participants could still send contributions or comments to the provided contact details of the researcher.

This concludes the interview. Thank you very much for your insight and contribution to the research project.



APPENDIX 7: An example of a Veracity Record for an in-depth interview undertaken in the United Kingdom

VERACITY RECORD FOR AN IN-DEPTH INDIVIDUAL INTERVIEW

UNDERTAKEN

Accurate transcription by the researcher of an Audio recording of an in-depth individual interview.

DATE OF INTERVIEW	:	29 th July 2017
DURATION OF INTERVIEW	:	14h00 to 16h00 (Greenwich Time), London
DATE COMPLETED	:	18 TH August 2017
NUMBER OF PAGE	:	4
RESEARCHER AND INTERVIEWER	:	CM Christival Marais
KEY PARTICIPANTS	:	1

INTERVIEWER: CM

The researcher introduced the research project and that the participant is welcome to leave the discussions at any time and should not feel obliged to continue.

The participant agreed and signed a focus confidentiality form and a consent form. Section A, the biographical data were completed.

Reflexive Question: Please could you give me a synopsis about yourself, for example, where you hail from and your practice history?

RESPONSE FROM PARTICIPANT M

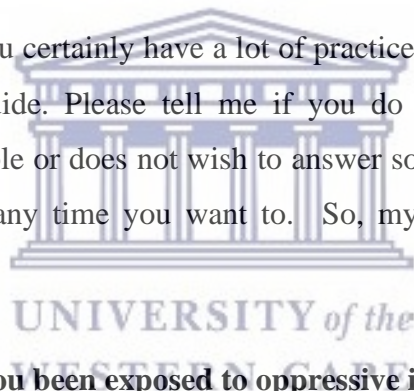
I am a happily married mother of one son. I am a Manager and soon to become a Practice Manager for the County I am employed with. I have 26 years' experience with the disadvantaged group, the elderly. My first placement was at Victor Verster prison while Mandela spent the last of his prison term. That was quite an experience. I have practised for 12 years in South Africa. In South Africa I did more community development rather than casework and, that was more established projects across the Eastern Cape where the elderly

could meet and have access to nutrition and help services, and also developing displaced homes for the elderly that we found were homeless. I moved to the U.K. to become a Social Worker again in December 2004 in adult care which meant it included older persons, mental health clients from 18 upwards. I'm a practice educator for students and newly qualified Social Workers. Assessing their practice. I am using my South African based training to link what I'm doing now. That is quite interesting; knowledge is transferable. I managed nine unqualified Social Workers in the support team. I am currently a manager in adult care at North end on Sea.

Most of my family lives in South Africa. I tried to visit once a year, but due to affordability, I plan a visit now every second year. I am up to date with developments in South Africa. I speak with my previous colleagues on what is happening there. I am always interested in what is going on in my country. I am able to compare the UK and South Africa.

INTERVIEWER: CM

Thank you very much, M, you certainly have a lot of practice experience. I will ask several questions from my topic guide. Please tell me if you do not understand the reflexive questions or if you are not able or does not wish to answer some of the questions. You can also leave the interview at any time you want to. So, my first question is about your exposure to oppression.



Reflexive Question: Have you been exposed to oppressive in South Africa?

RESPONSE FROM PARTICIPANT M

M Yes, of course, because of the colour of my skin. Socio-economic pressures and in a poor environment. I was happy as a Social Worker, and that was a few professions a so-called coloured could study, teaching and nursing being the other professions. The question is whether my thinking was limited because of that oppression. I would answer, yes. However, I am currently happy with my trajectory, um, I've been treated poorly when I express my Christian belief in the UK. Here you cannot express your opinions; I do not know what has happened to Britain. It is not the Christian country that people use to remember. In South Africa, you can practice your religion. Different religions have unison events to spread the word of God. South Africans are more tolerant of varying religion. People can approach others more openly. However, in the U.K. You cannot, you could be

disciplined and lose your job. I have experienced more freedom in South Africa to express your Christian religion in South Africa. Are Christian practitioners disadvantaged? Yes, it would say so. I have noticed the attitudes of my colleagues. They ridicule Christians, make fun of them. I will confront them and talk about it. I spoke about it. It was difficult, but it strengthens me in the end. There was the issue of Black Economic Empowerment when I was still in South Africa. BEE in South Africa is not implemented right. I consider myself as black, however, when it comes to the implementation of BEE. I am not black or black enough. That was when I was around in South Africa. I do not know if it is implemented better now, as it was new then.

INTERVIEWER: CM

Thanks, M. Another reflexive question is,

Research Question: How would you describe Social Justice?

RESPONSE FROM PARTICIPANT M

My view of Social Justice is where everyone has economic, social, political and equal opportunities. My role as a Social Worker is to open the doors of access and opportunities, especially the most vulnerable. Social Justice is based on the concept of human rights and equality. The everyday life of individuals of society needs to experience Social Justice. There are movements about that advocate for Social Justice. It is work in progress, but many achievements have been reached because of that. Like women earning less than men. It's still going on, and I can't believe that it's not been resolved over these years. It crops up every few years in the U.K. I am not sure if that is a contemporary issue in South Africa and how it is addressed. I remember the pension age are the same for men in women in South Africa, and it's a sign that something positive is happening. I can talk about my own Social Work role, and if I did not open the door of access for my clients, they would not have that. They may not have enough money to sustain themselves, but they are entitled to the same standard of living. That is what I have done. In the U.K., they actually have the resources to enable me to enable access to resources.

INTERVIEWER CM

Thank you, M. The next question is:

Research Question: What do you regard as a socially just society, are there hindrances in facilitating Social Justice in South Africa?

RESPONSE FROM PARTICIPANT M

South Africa is a different story. South Africa is not yet a socially just society. A lot still has to be done. I can compare the UK with South Africa. The little we had, we made sure that Social Justice takes place for the elderly. Mental health is another category where discrimination is still rife in the U.K. We still have a bit of bias going on there. We were interviewing a Social Worker for a post, and she obtained the highest score and made the best impression. However, we found after the interview that she had mental health difficulties, schizophrenia. Suddenly the panel changed their observations and wanted to downgrade her rating. I stuck to my guns and reminded them that the Social Worker was the best candidate and that she needs to get the opportunity. So, I challenged that discrimination. It's not something you can see, something that is physical. I am actually proud of the Lincolnshire County council. When we do interviews, you do not know their names, age, sex. An applicant would only have a number. They really Best at that, so you cannot discriminate against a person. They would not identify that you have a disability.

Here we have quite best prevention strategies. I recall that I had to interview a person who had mental health difficulties. Other examples are when you have the elder that wanders and cannot find their property. I then contact their families, and it's challenging to get their cooperation. They would then say the person is back home and they are fine now. No, they not okay, you need further input, and it's a constant battle to break that barrier. If they have someone that displays physical disability, families respond so quickly. Send the ambulance; they had a fall. The moment the client has shown aggressive behaviour, they would say no, he is not our responsibility.

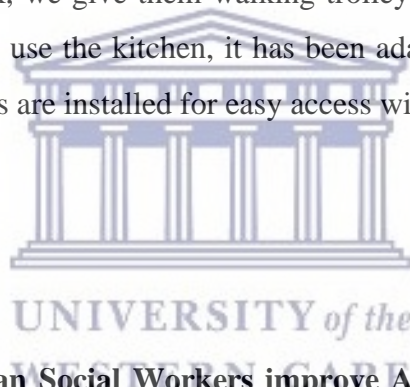
Here it is absolutely fantastic. An older person will get a state pension equivalent to R2000 a week. Where in South Africa one has to live on R1300 per month. Child tax credits in South Africa is R350 per month. Here the elderly will get housing benefits. Some do not pay council tax are in a council property. Some pay no rent. What is really fantastic here is when a referral comes in satin a client is not washing and dressing, they forgetful, their house is in a mess, they have fallen over, struggle to get up or go to the toilet up or

downstairs. Human rights are taken seriously in the UK, at least in services and the needs of the older persons. That is my expertise in Social Work.

I then allocated a Social Worker to do an assessment. We then put in services say the person is not eating properly, not washing and cleaning, or take their medication, or are lonely. The needs are signposted to a club in the community, twice a week to prevent loneliness. No washing or personal hygiene not taken care of care will go in three times a day, in the morning, lunch and evening to take care of the identified needs, the human rights needs, dignity. Property is safe to make sure she is in her nightdress and in bed, with medication taken, had a proper meal, if there are continence problems ensure that is taken care of. An occupational therapist will go in to do assessments and recommend interventions if there can open the door. We install a key safe so, only the carers know the code to enter the property. If they cannot get upstairs or downstairs if a lift is installed, if they cannot get in and out of the bath, a bath lift is installed. If they cannot get out of the bed, we install bed levers in. If they cannot walk, we give them walking trolleys where they can put their tea and coffee on. If they cannot use the kitchen, it has been adapted. If they cannot enter the property, adaptive runs or lifts are installed for easy access with a wheelchair.

INTERVIEWER CM

My next question is:



Research Question: How can Social Workers improve Anti-Oppressive Social Work Practice and Social Justice facilitation in South Africa?

I can say that South Africa would not have those resources. That is why Social Work is Social Work here; you can access resources when to meet that need. In South Africa we did not have the funds but also developed luncheon clubs, trained supporters, meet together to prevent loneliness, people who do not know their age, I took them to Home affairs to enable them to get benefits. They would not have housing and may have been put on the street by their own children. We then established safe houses with two live-in ladies who took care of them, low budget things to meet the needs of the elderly. There were six elderly persons assigned to each house but as an ordinary house. One was in Kwazakhele, one in Gelvandale. It was with the little bit South Africa have we have managed to meet the needs of the elderly. It was by using the social developmental approach. We made a

difference. Here we have an availability of a pot of money, sufficient budgetary provisions, whereas, in South Africa, we went out and established, having had stakeholder meetings and got many sponsors for pick n pay. Shop rites and so on. The researcher mentioned Holland programmes where students are living in with the elder diagnosed with Alzheimer's and dementia.

INTERVIEWER: CM

M you have answered some of the questions I wanted to ask. However, **are there any other disadvantaged groups you wish to discuss?**

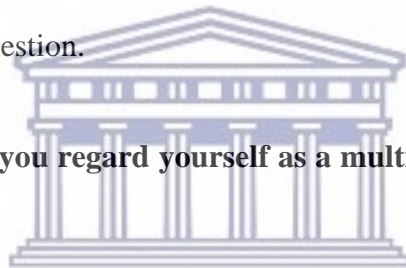
RESPONSE FROM PARTICIPANT M

M The Romanies, travellers and East Europeans are oppressed. Homosexuality is still frowned about here and in South Africa.

INTERVIEWER: CM

M I have another reflexive question.

Reflexive Question: Would you regard yourself as a multi-culturally competent Social Worker?



RESPONSE FROM PARTICIPANT M

M I would say I am a multi-culturally competent Social Worker. I continue to develop my own cultural biases, learn from other views of the world. I have interpersonal skills. I have a diverse group of workers I work with, people with disabilities, hard of hearing, schizophrenia, gay and lesbian, people, from different countries around the world, so yes, I think I am a progressive Social Worker. I feel that the way I am towards them; I am proud that I am competent.

INTERVIEWER: CM

Thank you, M.

Reflexive Question: What are the benefits of Social Justice?

RESPONSE FROM PARTICIPANT M

There will be respect for diversity; people's rights and dignity will be respected and will have equal opportunities.

INTERVIEWER CM

That was a short and crisp answer, thank you. My next question is:

Reflexive Question: Do you have any further views as to how can Social Workers improve Anti-Oppressive Social Work Practices and social facilitation in South Africa?

RESPONSE FROM PARTICIPANT M

The core values and principles of Social Work practice need to sign up to and applied. When I do performance appraisals, in there it requires workers to need to demonstrate empathy, respect the rights of all people, their dignity, be aware of your attitude towards people, and to make sure that you are fair. That should apply to South African Social Workers as well. We make sure that we evaluate these organisational goals, we review every six months; however, in between, we also can and do evaluations of performances to meet the 15 performance standards. Each worker has two or three quality audits a year. One is whether you have considered the ethnic background of the service users. So, I am very proud to be associated with the L... County Council. I need to add that I am now in the Practice Improvement Manager post and has a lot to offer. Now that the austerity measures are felt in the UK, and enormous budgets are not readily available anymore, I will use my South African experience to start projects across Lincolnshire, using social developmental approaches to use the community's capacity to develop themselves.

INTERVIEWER: CM

M it sounds to me like a case of decolonising practice in the UK, as it seems as if you are using South African methods, models, and techniques to resolve issues in the UK.

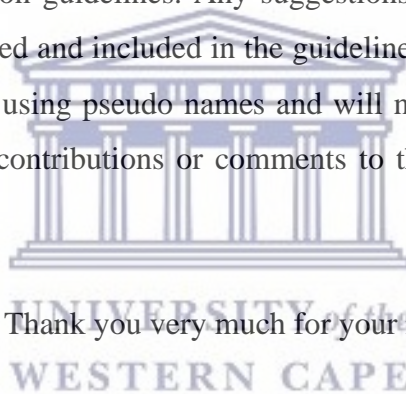
RESPONSE FROM PARTICIPANT M

Yes indeed. My Senior Management is in awe of what I tell them of how similar objectives were achieved with SMART thinking, and with low budgets. So, CM it is exciting times for me, and I will keep you posted.

INTERVIEWER: CM

We are at the conclusion of the interview. Let me explain the research phases as it will unfold. I am currently in the second phase of the Intervention Research, and that following the interview, I would be undertaking more Focus Groups and in-depth individual interviews in the Western Cape, Gauteng and Limpopo Provinces. The data or information obtained will be made the subject a thorough critical thematic analysis, which will be followed by the designing of Intervention guidelines to assist Social Workers in promoting Anti-Opressive Social Work Practice, and to facilitate Social Justice. Some key participants will be invited to reach to participate in a Delphi panel to reach consensus regarding the draft intervention guidelines. Any suggestions to make the guidelines more user-friendly will be considered and included in the guidelines. The participant's names and identity will be protected by using pseudo names and will not be mentioned in the thesis. Participants could still send contributions or comments to the provided contact details of the researcher.

This concludes the interview. Thank you very much for your insight and contribute on to the research project.

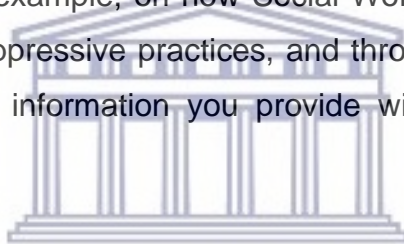


APPENDIX 8: Example 1 of a Completed Evaluation Form During the Delphi Study (Panel member PA: A South African manager's perspective on the intervention guidelines)

The Head of the Social Work Department: **Prof R. Schenck (+27(0)21-959 2277)**
Cschenck@uwc.ac.za. or The Dean of the Faculty of Community and Health
Sciences: **Prof J. Frantz (+27(0)21-959 2631)** chs-deansoffice@uwc.ac.za.

**EVALUATION OF MULTI-CULTURAL SENSITIVITY AND ANTI-
OPPRESSIVE INTERVENTION GUIDELINES FOR SOCIAL
WORKERS**

The Guidelines document the critical and significant concepts and strategies for promoting efficient anti-oppressive and multi-culturally competent Social Work practice in South Africa. The practice guidelines embrace diversity and equality and propose a framework, for example, on how Social Workers could develop cultural sensitivity in addressing oppressive practices, and through inclusive and culturally appropriate services. The information you provide will be used to improve the content of the guidelines.



Kindly mark the appropriate block using "X" and provide written comments. Please write on a separate page(s) if space below is not sufficient.

1. Will the guidelines lead to promote and improve multi-culturally competent Social Work practice, and facilitate Social Justice in South Africa?

4 extremely X	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

The content definitely has national relevance, and it could be argued that it also has international relevance.

1. Can the guidelines be used as a reference and implemented without unwarranted use of the Social Worker's time?

4 extremely x	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

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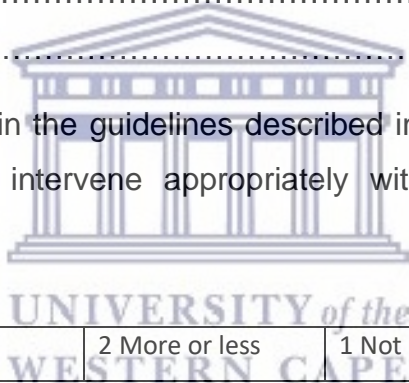
2. Are the sources of information used to develop the guidelines valid and credible?

4 extremely x	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

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19. Are the techniques in the guidelines described in a manner that will enable Social Workers to intervene appropriately with, for example, trafficked children?



4 extremely x	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

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3. With your Social Work background and experience, are the contents provided in the practice guidelines clear for Social Workers in practice?

4 extremely x	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

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4. Do the guidelines provide explicit direction to avert social injustices and the protection of diverse communities' human rights and equal addressing of their diverse needs?

4 extremely x	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

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5. Would the guidelines contribute to identifying oppressive practices and how Anti-Oppressive Social Work Practices could be promoted and implemented by Social Workers in South Africa in rural and urban settings?

4 extremely x	3 Very much	2 More or less	1 Not much	0 Not at all
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6. Is the guidelines complex in any area(s)?

4 extremely	3 Very much	2 More or less	1 Not much x	0 Not at all
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Comment:

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7. Can a Social Worker easily modify the guidelines to suit their jurisdiction without the guidance losing its fundamental character?

4 extremely	3 Very much x	2 More or less	1 Not much	0 Not at all
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Comment:

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8. Can the guidelines be used with core Social Work intervention processes, namely micro, mezzo and macro practice?

4 extremely	3 Very much x	2 More or less	1 Not much	0 Not at all
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Comment:

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9. Can the guidelines be used with limited or no expenses at all?

4 extremely x	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

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10. Can the guidelines be introduced and maintained within the current financial and human resources at your organisation?

4 extremely	3 Very much x	2 More or less	1 Not much	0 Not at all
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Comment:

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11. Do the guidelines accommodate the diversity and equality of services?

4 extremely x	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

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12. Can the guidelines be aligned with the legal framework to prevent Anti-Opressive Social Work Practices in South Africa?

4 extremely	3 Very much x	2 More or less	1 Not much	0 Not at all
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Comment:

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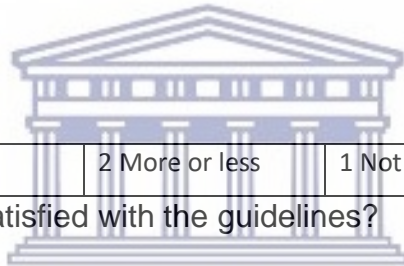
13. Are the definitions provided in the glossary of terms adequate?

4 extremely x	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

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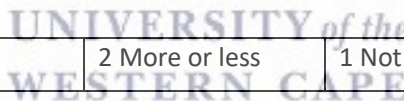
14. Are the International, Regional and National Legal Frameworks adequate as reference material?



4 extremely x	3 Very much	2 More or less	1 Not much	0 Not at all
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15. Are you generally satisfied with the guidelines?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

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16. On a scale of 0 to 4, how would you rate the guidelines, with 0, representing that it will not add value to improve anti-oppressive social practice and help to facilitate Social Justice by Social Workers, and 5, it will improve Social Work practice and will help to facilitate Social Justice in South Africa? Please highlight the score you choose, by underlining or make the score bold. Please provide comments on the reason for your choice.

4 extremely x 4	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

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Any additional contributions or suggested amendments to the guidelines?

It seems very comprehensive and very well thought through. This piece of research is very relatable to practice here in the UK and possibly other parts of the world if it could be translated into other languages and linked to local legislation. I don't believe any amendment is required.

Dated: 14/3/2019

Thank you for taking the time and completing the evaluation form.

Christival Marais

PhD Candidate

University of the Western Cape

Bellville

South Africa

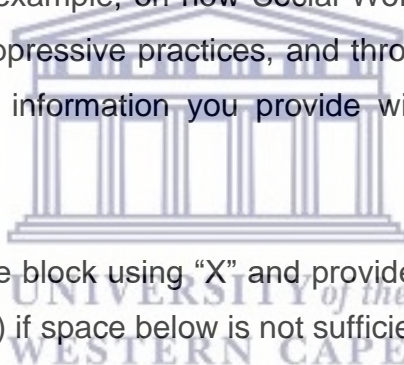


Appendix 9: Example 2 of a completed Evaluation Form During the Delphi Study
(Panel member ES, Permission obtained)

The Head of the Social Work Department: **Prof R. Schenck (+27(0)21-959 2277)**
Cschenck@uwc.ac.za. or The Dean of the Faculty of Community and Health
Sciences: **Prof J. Frantz (+27(0)21-959 2631)** chs-deansoffice@uwc.ac.za.

**EVALUATION OF MULTI-CULTURAL SENSITIVITY AND ANTI-
OPPRESSIVE INTERVENTION GUIDELINES FOR SOCIAL
WORKERS**

The Guidelines document the critical and significant concepts and strategies for promoting efficient anti-oppressive and multi-cultural competent Social Work practice in South Africa. The practice guidelines embrace diversity and equality and propose a framework, for example, on how Social Workers could develop cultural sensitivity in addressing oppressive practices, and through inclusive and culturally appropriate services. The information you provide will be used to improve the content of the guidelines.



Kindly mark the appropriate block using "X" and provide written comments. Please write on a separate page(s) if space below is not sufficient.

1. Will the guidelines lead to promote and improve multi-cultural competent Social Work practice, and facilitate Social Justice in South Africa?

4 extremely	3 Very much X	2 More or less	1 Not much	0 Not at all
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Comment:

Guidelines will definitely promote multi-cultural skills in Social Work practice in SA.

2. Can the guidelines be used as a reference and implemented without unwarranted use of the Social Worker's time?

4 extremely	3 Very much X	2 More or less	1 Not much	0 Not at all
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Comment:

It will be able to be used as a reference. However, it will impact on their time.

20. Are the sources of information used to develop the guidelines valid and credible?

4 extremely x	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

You made a great effort to compile an in-depth guidelines, and it is clear you have read widely.

21. Are the techniques in the guidelines described in a manner that will enable Social Workers to intervene appropriately with, for example, trafficked children?

4 extremely	3 Very much x	2 More or less	1 Not much	0 Not at all
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Comment:

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22. With your Social Work background and experience, are the contents provided in the practice guidelines clear for Social Workers in practice?

4 extremely	3 Very much x	2 More or less	1 Not much	0 Not at all
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Comment:

It is clear, but too academic at times.

23. Do the guidelines provide explicit direction to avert social injustices and the protection of diverse communities' human rights and equal addressing of their diverse needs?

4 extremely	3 Very much x	2 More or less	1 Not much	0 Not at all
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Comment:

Guidelines provided in-depth as well as clear direction.

24. Would the guidelines contribute to identifying oppressive practices and how Anti-Oppressive Social Work Practices could be promoted and implemented by Social Workers in South Africa in rural and urban settings?

4 extremely	3 Very much x	2 More or less	1 Not much	0 Not at all
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25. Is the guidelines complex in any area(s)?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

Some terms are difficult and too academic at times for Social Workers in practice.

26. Can a Social Worker easily modify the guidelines to suit their jurisdiction without the guidelines losing its fundamental character?

4 extremely	3 Very much x	2 More or less	1 Not much	0 Not at all
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Comment:

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27. Can the guidelines be used with core Social Work intervention processes, namely micro, mezzo and macro practice?

4 extremely	3 Very much x	2 More or less	1 Not much	0 Not at all
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Comment:

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28. Can the guidelines be used with limited or no expenses at all?

4 extremely	3 Very much x	2 More or less	1 Not much	0 Not at all
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Comment:

With limited changes, the guidelines will be able to be adopted at limited costs.

29. Can the guidelines be introduced and maintained within the current financial and human resources at your organisation?

4 extremely	3 Very much x	2 More or less	1 Not much	0 Not at all
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Comment:

This will be a political decision as the senior managers and politicians adopt guidelines in the public service.

30. Do the guidelines accommodate the diversity and equality of services?

4 extremely	3 Very much x	2 More or less	1 Not much	0 Not at all
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Comment:

The guidelines clearly address diversity and equality of service. Practitioners might feel intimidated at first.

31. Can the guidelines be aligned with the legal framework to prevent Anti-Oppressive Social Work Practices in South Africa?

4 extremely	3 Very much x	2 More or less	1 Not much	0 Not at all
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Comment:

In my opinion, the guidelines will be a benchmark document for local Social Workers and students alike to use in the South African context. The guidelines will contribute to the decolonisation of South African guidelines.

32. Are the definitions provided in the glossary of terms adequate?

4 extremely	3 Very much x	2 More or less	1 Not much	0 Not at all
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Comment:

In-depth.

33. Are the International, Regional and National Legal Frameworks adequate as reference material?

4 extremely X	3 Very much	2 More or less	1 Not much	0 Not at all
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34. Are you generally satisfied with the guidelines?

4 extremely	3 Very much X	2 More or less	1 Not much	0 Not at all
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Comment:

Best attempt in developing guidelines on the topic under discussion.

35. On a scale of 0 to 4, how would you rate the guidelines, with 0, representing that it will not add value to improve anti-oppressive social practice and help to facilitate Social Justice by Social Workers, and 5, it will improve Social Work practice and will help to facilitate Social Justice in South Africa?

Please highlight the score you choose, by underlining or make the score bold. Please provide comments on the reason for your choice.

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

My rating will be 8 out of 10.

The guidelines will at first intimidate the reader, but if one read it in-depth, it will contribute to an indigenous tool for use in SA.

Any additional contributions or suggested amendments to the guidelines?

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Thank you for taking the time and completing the evaluation form.

Christival Marais

PhD Candidate

University of the Western Cape

Bellville

South Africa



APPENDIX 10: Example 1 of a completed Evaluation Form During the Delphi Study (Panel member PA, Non-South African Delphi Panel Member. Permission obtained)

The Head of the Social Work Department: **Prof R. Schenck (+27(0)21-959 2277)**

Cschenck@uwc.ac.za. or The Dean of the Faculty of Community and Health

Sciences: **Prof J. Frantz (+27(0)21-959 2631) chs-deansoffice@uwc.ac.za.**

EVALUATION OF MULTI-CULTURAL SENSITIVITY AND ANTI-OPPRESSIVE INTERVENTION GUIDELINES FOR SOCIAL WORKERS

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practice in South Africa. The practice guidelines embrace diversity and equality and propose a framework, for example, on how Social Workers could develop cultural sensitivity in addressing oppressive practices, and through inclusive and culturally appropriate services. The information you provide will be used to improve the content of the guidelines.

Kindly mark the appropriate block using “X” and provide written comments. Please write on a separate page(s) if space below is not sufficient.

1. Will the guidelines lead to promote and improve multi-cultural competent Social Work Practice, and facilitate Social Justice in South Africa?

4 extremely	3 Very much X	2 More or less	1 Not much	0 Not at all
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Comment:

This is the best piece of work and shows lots of important considerations, and I am sure this is relevant not only in South Africa but beyond.

2. Can the guidelines be used as a reference and implemented without unwarranted use of the Social Worker's time?

4 extremely	3 Very much	2 More or less X	1 Not much	0 Not at all
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Comment:

I feel that the implementation of these guidelines requires government influence to ensure practitioners apply this guidance with the assurance of govt support and there is a clear policy that non-compliance will have consequences.

3. Are the sources of information used to develop the guidelines valid and credible?

4 extremely	3 Very much X	2 More or less	1 Not much	0 Not at all
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Comment:

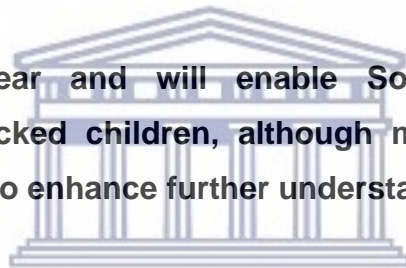
I have no reason to question the validity and credibility of information sources following checks on some of the sources which are credible. Unfortunately, I didn't check all the sources, but I had checked on some.

4. Are the techniques in the guidelines described in a manner that will enable Social Workers to intervene appropriately with, for example, trafficked children?

4 extremely	3 Very much X	2 More or less	1 Not much	0 Not at all
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Comment:

The guidelines are clear and will enable Social Work to intervene appropriately with trafficked children, although more information on this guidance will be helpful to enhance further understanding.



5. With your Social Work background and experience, are the contents provided in the practice guidelines clear for Social Workers in practice?

4 extremely X	3 Very much	2 More or less	1 Not much	0 Not at all
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Comment:

These are clear guidance, and I am sure all Social Workers will be able to put them into practice.

6. Do the guidelines provide explicit direction to avert social injustices and the protection of diverse communities' human rights and equal addressing of their diverse needs?

4 extremely	3 Very much X	2 More or less	1 Not much	0 Not at all
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Comment:

In my view, the guidance provides explicit direction to avert social injustices and the protection of diverse communities' human rights and equal addressing of their diverse needs, but this depends on National policy to encourage implementation of the guidance nationally.

7. Would the guidelines contribute to identifying oppressive practices and how Anti-Oppressive Social Work Practices could be promoted and implemented by Social Workers in South Africa in rural and urban settings?

4 extremely	3 Very much	2 More or less X	1 Not much	0 Not at all
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8. Is the guidelines complex in any area(s)?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all X
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Comment:

I feel there is clarity in the guidance, no complexity issues to impede implementation and protection of all involved with the system.

9. Can a Social Worker easily modify the guidelines to suit their jurisdiction? without the guidelines losing its fundamental character?

4 extremely	3 Very much X	2 More or less	1 Not much	0 Not at all
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Comment:

I am not sure if the modification of the guidance is necessary as that has the potential to minimise some oppressive practices as this will go down to

individual perception. Oppressive practice should be seen in the same light irrespective of place/circumstances as this might result in the guidance losing its fundamental character

10. Can the guidelines be used with core Social Work intervention processes, namely micro, mezzo and macro practice?

4 extremely	3 Very much X	2 More or less	1 Not much	0 Not at all
-------------	----------------------	----------------	------------	--------------

Comment:

.....

11. Can the guidelines be used with limited or no expenses at all?

4 extremely	3 Very much X	2 More or less	1 Not much	0 Not at all
-------------	----------------------	----------------	------------	--------------

Comment:

I feel the guidance requires implementation in full rather than being limited as this will have the likely effect of watering down the guidance the guidelines be introduced and maintained within the current financial and human resources at your organisation?

4 extremely	3 Very much X	2 More or less	1 Not much	0 Not at all
-------------	----------------------	----------------	------------	--------------

12. Can the guidelines be introduced and maintained within the current financial and human resources at your organisation?

Comment:

I don't see any restrictions on the implementation or introduction of this guidance within my organisation. The guidance is of paramount importance.

13. Do the guidelines accommodate the diversity and equality of services?

4 extremely X	3 Very much	2 More or less	1 Not much	0 Not at all
---------------	-------------	----------------	------------	--------------

Comment:

The guidance is definitely going to accommodate the diversity and equality of services.

14. Can the guidelines be aligned with the legal framework to prevent Anti-Oppressive Social Work Practices in South Africa?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

Comment:

The alignment of this guidance with a legal framework to prevent Oppressive practices is essential to ensure national application and ultimate Anti-Oppressive Social Work Practice. Without legal framework compliance with be patchy and will depend on individuals and organisations that are conscious about the Anti-Oppressive Social Work Practice to practice accordingly.

15. Are the definitions provided in the glossary of terms adequate?

4 extremely	3 Very much	2 More or less X	1 Not much	0 Not at all
-------------	-------------	------------------	------------	--------------

Comment:

I have no concerns regarding the definitions. I feel they are appropriate and gives the necessary guidance and enhances understanding the International, Regional and National Legal Frameworks adequate as reference material?

4 extremely	3 Very much	2 More or less	1 Not much	0 Not at all
-------------	-------------	----------------	------------	--------------

16. Are you generally satisfied with the guidelines?

4 extremely X	3 Very much	2 More or less	1 Not much	0 Not at all
---------------	-------------	----------------	------------	--------------

Comment:

Satisfied.

17. On a scale of 0 to 4, how would you rate the guidelines, with 0, representing that it will not add value to improve anti-oppressive social practice and help To facilitate Social Justice by Social Workers, and 5, it will improve Social Work practice and will help to facilitate Social Justice in South Africa? Please highlight the score you choose, by underlining or make the score bold. Please provide comments on the reason for your choice.

4 extremely	3 Very much X	2 More or less	1 Not much	0 Not at all
-------------	----------------------	----------------	------------	--------------

Comment:

In my view, this a Best initiative and will benefit all practitioners and will provide a basis for promoting Anti-Oppressive Social Work Practices nationally.

Any additional contributions or suggested amendments to the guidelines?

.....

Thank you for taking the time and completing the evaluation form.

Christival Marais
 PhD Candidate
 University of the Western Cape
 Bellville
 South Africa

APPENDIX 11: PhD Supervisor's Supporting Letter



2016-10-26

TO WHOM IT MAY CONCERN.

Request permission to use the DSD as Research site.

Christival Marais, the researcher is a registered PhD Student from the Department of Social Work, University of the Western Cape (Student number 3570103).

As part of the requirement of his PhD, he has to complete a research project. Mr Marais enrolled for the first time in 2015 and has subsequently been awarded approval by the Higher Degrees Ethics Committee on July 2016 to complete a research project titled, 'Development of practice guidelines to assist social workers improve Anti-Oppressive Practices and to facilitate social justice in South Africa.'

What is this study about?

The researcher wishes to invite you to participate in explore, designing and developing anti-oppressive intervention guidelines. The purpose of the Ph.D. study is to develop practice guidelines for social workers with specific reference to assist them to facilitate social justice in an anti-discriminatory and anti-oppressive manner. Mr Marais's project plan includes having focus group interviews in three South African Provinces, i.e. Gauteng, Limpopo and the Western Cape. The focus groups will take place in both a rural and urban settings with specific themes. Six questions will be discussed in the focus group interviews. The researcher intends to ask questions by means of a interview schedule about their experience in anti-oppressive practice and social justice facilitation and recommendations for such guidelines.

The guidelines will be evaluated and consensus will be reached by a Delphi Panel of experts that include South African social workers who will be primary users of the intended guidelines and experts from South Africa, UK, USA,

APPENDIX 12: LOA from the Officer of the Director, Research and Innovation Division

OFFICE OF THE DIRECTOR ~~RESEARCH~~

Private Bag 17, Bellville 7535
South Africa
T: +2721959 2988/2948
F: +27 21959 3170
E: researchethics@uwc.ac.za
www.uwc.ac.za



17 October 2016

Ms CE Marias
Social Work
Faculty of Community and Health Sciences

Ethics Reference Number:
HS/16/29

Project Title: Development of practice guidelines to assist Social Workers to improve and suppressive practices and to facilitate Social Justice in South Africa

Approval Period 29 July 2016 - 29 July 2017

I hereby certify that the Humanities and Social Science Research Ethics Committee of the University of the Western Cape approved the methodology and ethics of the above mentioned research project.

Any amendments, extension or other modifications to the protocol must be submitted to the Ethics Committee for approval. Please remember to submit a progress report in Best time for annual renewal.

The Committee must be informed of any serious adverse termination of the study.

A handwritten signature in black ink that reads 'Josias'.

*Ms Patricia Josias
Research Ethics Committee Officer
University of the Western Cape*

PROVISION ~~REC~~ NUMBER 3041-049

APPENDIX 13: Letter of Approval, Gauteng Province



Enquiries: Dr. Sello Mokoena
Tel: (011) 3557855
File no.: 2/9/68

MS CHRISTIVAL MARAIS

Dear Ms Christival Marais

RE: APPLICATION TO CONDUCT RESEARCH IN THE GAUTENG DEPARTMENT OF SOCIAL DEVELOPMENT


Thank you for your application to conduct research within the Gauteng Department of Social Development.

Your application on the research on "**Development of practice guidelines to assist social workers to Improve Anti-Opressive Practices and to facilitate Social Justice in South Africa**" has been considered and approved for support by the Department as it was found to be beneficial to the Department's vision and mission. The approval is subject to the Department's terms and conditions as endorsed on the 23rd of August 2017. In order for the department to learn and draw from the findings and recommendations of your study, please note that you are requested to provide the department with a copy of your dissertation/thesis once your study has been completed.

May I take this opportunity to wish you well on the journey you are about to embark on.

We look forward to a value adding research and a fruitful co-operation.

With thanks


Mr M MAMPURU
Acting Head of Department
Date: 2017/09/21

APPENDIX 14: Letter of Approval, Western Cape Province



Research, Population and Knowledge Management

tel: +27 m 4834512 fax: +27 21 483 5602

14 Queen Victoria Street, Cape Town, 8000

Reference: 12/1/2/4

Enquiries: Clinton Daniels

Tel: 021 483 8658/483 4512

Mr C. Marais

34 Arlington Way

Northpine

Brackenfell

7560



Dear Mr Marais

**RE: APPROVAL TO UNDERTAKE RESEARCH IN THE WESTERN CAPE
DEPARTMENT OF SOCIAL DEVELOPMENT**

1. Your request for ethical approval to undertake research with respect to the 'Development of practice guidelines to assist Social Workers to improve Anti-Oppressive Social Work Practices and to facilitate Social Justice in South Africa' refers.

2. It is a pleasure to inform you that your request has been approved by the Research Ethics Committee (REC) of the Department, subject to the following conditions:

- That the Secretariat of the Research Ethics Committee be informed in writing of any changes made to your proposal after approval has been granted and be given the opportunity to respond to these changes.
- That ethical standards and practices as contained in the Department's Research Ethics Policy be maintained throughout the research study, in particular, that written informed consent to be obtained from participants. The confidentiality and anonymity of participants, who agree to participate in the research, should be maintained throughout the research process and should not be named in your research report or any other publications that may emanate from your research.
- The Department should have the opportunity to respond to the findings of the research. In view of this, the final draft of your thesis should be sent to the Secretariat of the REC for comment before further dissemination.
- That the Department be informed of any publications and presentations (at conferences and otherwise) of the research findings, this should be done in writing to the Secretariat of the REC. ● Please note that the Department supports the undertaking of research in order to contribute to the development of the body of knowledge as well as the publication and dissemination of the results of research. However, the manner in which research is undertaken and the findings of research reported should not result in the stigmatisation, labelling and/or victimisation of beneficiaries of its services.
- The Department should receive a copy of the final research thesis and any subsequent publications resulting from the research.

- The Department should be acknowledged in all research reports and products that result from the data collected in the Department. Please note that the Department cannot guarantee that the intended sample size as described in your proposal will be realised.
- Logistical arrangements for the research must be made with relevant Regional Managers, subject to the operational requirements and service delivery priorities of the Department.
- Failure to comply with these conditions can result in this approval being revoked.

Yours sincerely


M. Johnson


GD Miller
Johnson

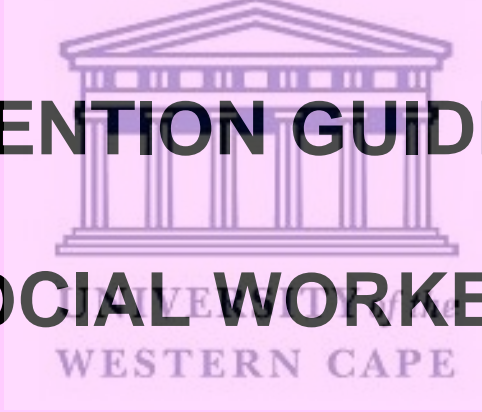
Chairperson: Research Ethics Committee

Date: 0 IDEC



BOOKLET APPENDIX 7: An Example of Practice guidelines developed and inspired by using an amended Intervention Research Model and voices from South African Social Workers

**MULTI-CULTURAL SENSITIVITY
AND ANTI-OPPRESSIVE
INTERVENTION GUIDELINES
FOR SOCIAL WORKERS TO
FACILITATE SOCIAL JUSTICE
CHRISTIVAL MARAIS**

The logo of the University of the Western Cape is centered in the background of the pink box. It features a classical building with a pediment and columns, with the text 'UNIVERSITY OF THE WESTERN CAPE' below it.



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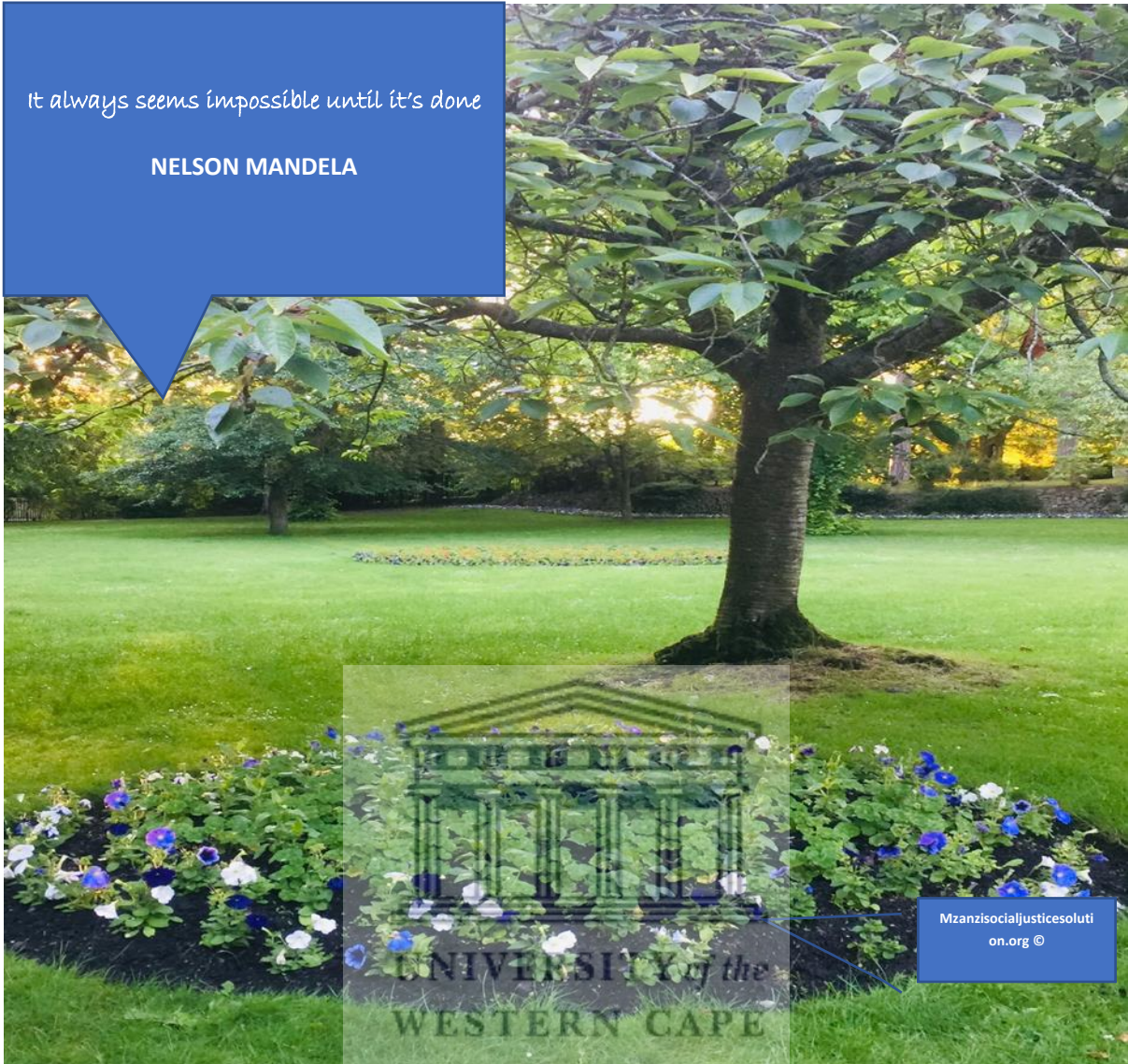
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Booklet Appendix 7: Required generalist skills and abilities to practice as Competent Social Worker [Adapted from various authors]

Booklet Appendix 8: An example of Indigenous Knowledge Development by Marais (2019) Marais' Critical Reflection Process Critical reflection process [adapted from various authors]

It always seems impossible until it's done

NELSON MANDELA



"I believe that here in South Africa, with all our diversities of colour and race; we will show the world a new pattern for democracy. There is a challenge for us to set a new example for all. Let us not sidestep this task" ALBERT LUTULU

GENERAL

The Guidelines lay out the most important concepts and practices for developing anti-oppressive and multi-culturally competent Social Work practice in South Africa. The practice standards encourage diversity and equality, and they provide a framework for how Social Workers can develop cultural sensitivity by delivering comprehensive and culturally relevant assistance, for example, in the face of oppressive practices. It is necessary to reflect on and assess policies, processes, and approaches on a regular basis for individual, personal, interpersonal, and organisational strategies. For successful mainstreaming of equality and diversity concerns, strengthening anti-oppressive Social Work practices, and speeding Social Justice in Social Work, a strong management direction and corporate backing are required. Individual practitioners and organisations must adhere to a framework that includes race and ethnic equality to guarantee that all service users' experiences and beliefs are recognised.

LIST OF ACRONYMS



ACRWC	African Charter on the Rights and Welfare of the Child
CRT	Critical Race Theory
AOP	Anti-Oppressive Social Work Practice
ADP	Anti-Discriminatory Practice
CSA	Constitution of the Republic of South Africa
CCCAOP	Critical Cultural Competencies and Anti- Oppressive Practice
D and D	Design and Development model
DSD	Department of Social Development
DP	Decolonising Praxis/ Practice
ICERD	International Convention on the Elimination of All Forms of Discrimination against Women
IRM	Intervention Research Model
NDP	National Development Plan 2030
NGO	Non-Governmental Organisation
NPO	Non-Profit Organisation
PCS	Personal, Cultural and Structural Analysis
PCR	Process of Critical Reconstruction
SACSSP	South African Council for Social Services Professions
SAPS	South African Police Services
SAn	South African
SW	Social Worker

How to say Welcome to South Africa (Salutations)

Welcome – English

IlKhorellhare/ Halau!/ Gâi Ilgoas!/ Gâi tse!gâllaeb/ !Gâi !oes –

Khoekhoegowab (Khoekhoe>Nama)

- ✓ Hello/ Howzit/Heita/ Aweh/ Hoe gaan dit/ Jis, my ma se kind/ Wat sê sy of wat sê, die ou – Hoesit Boet/ ouman - **Afrikaans**
(colloquial/ slang/ urban and rural greeting)
- ✓ Wah gwaan, meaning what is going on – **Rastafarian**
- ✓ Sawubona/ Unjani –**isiZulu**
- ✓ Molo – **isiXhosa**
- ✓ Thobela -**Sepedi**
- ✓ Dumela – **SetSocial Workana**
- ✓ Sharp Fede – **Mainly previously in townships, but now more widely used across South Africa.**

1. INTRODUCTION

1.1. Background of and Rationale for The Guidelines

Oppression is a phenomenon in which one group or individual has more power than another, limiting chances for people and groups. In South Africa, oppressive behaviours are still prevalent in social service delivery. Despite the existence of legislative frameworks aimed at delivering Anti-Oppressive Social Work Practices, institutional oppression persists 28 years after the demonic institutional apartheid legal structure constructed on numerous pillars of inequality was abolished. The ever-increasing burden of engaging in Anti-Oppressive Social Work Practices, both globally and in South Africa, necessitates the development and implementation of effective and efficient treatments to address psychosocial issues and disparities. The guidelines offered are an attempt to build on existing basic standards for Social Work training and practice in the area of fast intervention.

1.2. Aim of the Guidelines

The goal of the guidelines is to offer Social Work practice components, tools, techniques, and tactics that will aid Social Workers in being progressive, employing discourse analysis, and being anti-oppressive when working with families and individuals. When using the guidelines, however, vigilance is required. These principles are neither a

blueprint or a magnum opus, and they are not intended to replace the rigorous professional assessment, evaluation, and decision-making procedures used by Social Workers. These must be applied to each case assigned to the Social Worker.

1.3. Objectives of the Guidelines

The objectives of these guidelines are:

- To sensitise and to build the capacity of Social Workers on the issues of multi-cultural and anti-oppressive and facilitating Social Justice.
- To enhance Social Workers' understanding, conceptualisation, and implementation of Anti-Oppressive Practice to promote Anti-Oppressive Practice to facilitate Social Justice in the South African context.
- To inform Social Work anti-oppressive policies in South Africa.
- To inform Social Work identification, referral and assistance provided to prevent oppression in South Africa.
- To help Social Workers see their role in the network of service providers who deal with Anti-Oppressive Social Work Practices, much the opposite of Kyriarchy.
- To ensure diversity and Social Justice are respected and promoted.
- To plan and manage the timely and consistent distribution of information about progressive and anti-oppressive ethics and principles to the project governance teams, management, and stakeholders to keep them energised, informed, and engage.

1.4. Benefits of the Guidelines

- Planning and employing a sound communications management strategy.
- Promote and develop a competent multi-cultural workforce.
- Ensures the interests of all the stakeholders who may affect or be affected by this approach are met.
- Adapts the communications to the stakeholders' needs while maintaining a consistent message.
- Generates optimal stakeholder involvement and support to diminish any negative impact of oppressive practices.
- Provides structure and ownership for distributing anti-oppressive and multi-cultural sensitivity practice messages and information to stakeholders through co-creation and co-production of services and intervention.
- Information is shared in easy-to-understand language which is easily understood by service users or interested individuals, groups and communities.
- It is a professional tool and reference document that encapsulates information to improve anti-oppressive and multi-cultural competence practices in South Africa.

1.5. Theories and Ethical Guiding Principles and Approaches in the Guidelines

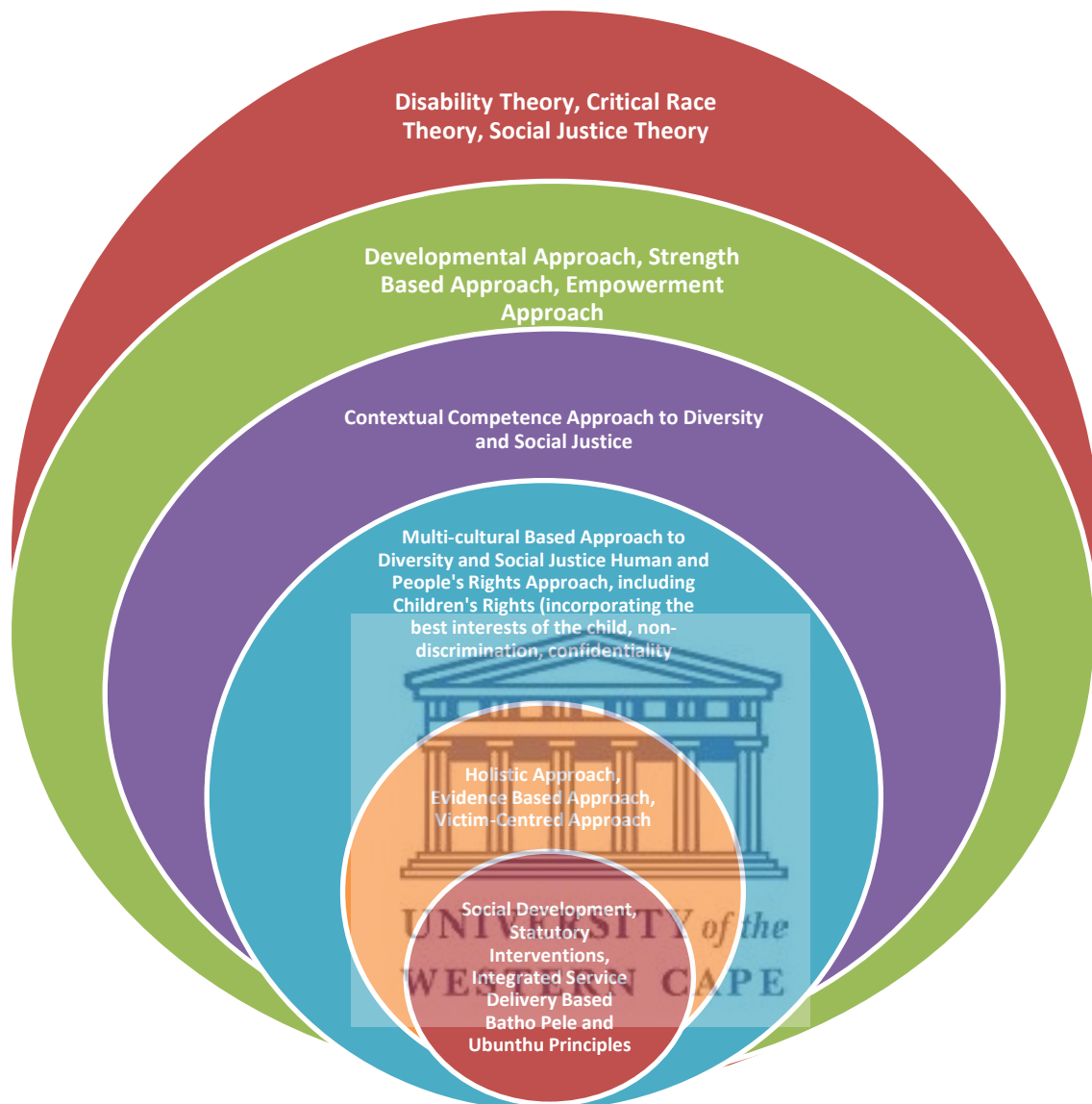
The guiding principles above are essential when progressive Social Workers engage with individuals, families, and groups in an anti-oppressive manner and are facilitating Social Justice in South Africa. One size does not fit all.

The theories and Approaches are complemented by the South African Social Work ethical principles of:

- Social Justice ;
- Respect for people's worth, human rights, and dignity;
- Competence;
- Humility or sensitivity;
- Integrity;
- Professional responsibility;
- Care and concern for others; and
- Service delivery.



Theories and Approaches as Guiding Principles in the Guidelines



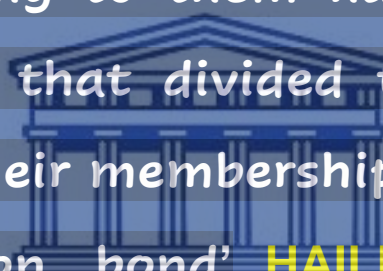
1.6 Research Design

These guidelines are a culmination of a consultative process which included facilitating focus group and in-depth interviews with key informants from international, regional and mostly South African Social Workers involved in Anti-Opressive Social Work Practices. Those include in Social Workers from CSO's, NGO's and government entities, who have worked or are currently working in Anti-Opressive Social Work Practices and facilitating Social Justice, were interviewed as well. Also, the Social Worker's participation was encouraged, and their meanings inform the guidelines that Social Workers in three provinces in South Africa and a Delphi panel attach to their anti-oppressive and service provision experiences. Thus, the Social Workers interviewed shared their views, and

their frontline and managerial voices were heard. In this way, they became active participants', and these experiences were an essential basis for the development of Human Rights-based intervention guidelines. Finally, the content of these guidelines was also drawn from a range of international, regional, and South African human rights conventions, documents, reports and Social Work Professional Councils' Ethics across the globe. South African and Internationally based registered Social Workers engaging in Anti-Oppressive Social Work Practice and justice facilitation were invited to share comments on the draft guidelines. The guidelines were augmented based on the significance of the experts' (Delphi panel) commentary.

The findings from the focus groups and in-depth interviews will be incorporated in the thesis, which will be presented at the University of the Western Cape in 2022.

In the history of the human races, the periods which later appears as great have been the periods when the men and the women belonging to them had transcended the differences that divided them and had recognised in their membership in the human race a common bond'



HAILE RAS TAFARI SELASSIE
UNIVERSITY of the WESTERN CAPE

2.SITUATIONAL ANALYSIS

Oppression is a multiple-human rights violation and a global public Social Justice issue. In Africa, and specifically in South Africa it is a phenomenon embedded in socio-economic dynamics, which overlaps with a myriad of oppressive behaviours such as ageism, racism and colourism, hetero-, homo, and cissexism, and therefore making it a complex Social Justice challenge with varied manifestations. It is still unknown what the full extent of Social Works conceptualisation of Anti-Oppressive Practice and Social Justice are, and how and if Anti-Oppressive Practice has improved at all, what the social injustice challenges confronting Social Workers are and, how they respond to that. The South African Council for Social Service Professions (SACSSP)'s vision and mission are to achieve Anti-Oppressive Practice and Social Justice through the promotion and enhancement of developmental social welfare.

Social Workers might have conceptualised Anti-Oppressive Practice as using an anti-racist approach as opposed to encapsulating all problematic areas in society. Social Works conceptualisation of Anti-Oppressive Practice and Social Justice have prominent implications for how they view their roles in promoting the translation of Social Justice into actual practice is fraught with challenges, given the concept's broad and ambiguous meanings. Social Works may be committed to Anti-Oppressive Practice theoretically but disagree on specific issues of application. Numerous authors link Anti-Oppressive Practice and Social Justice to Social Work practice 'along the lines of multiple foci, i.e., diversity, dominant discourses and dominance, oppression, equality, empowerment, feminism, and advocacy.'

Promoting Anti-Oppressive Practice and equal opportunities may be a matter of collective responsibility instead of merely a matter of individual conscience or morality. The complications involved in working toward Anti-Oppressive Practice are manifold. Some difficulties may include a lack of knowledge and training in incorporating an Social Justice perspective and social change activities in practice, and a lack of administrative support for such events in SA.

3. MOTIVATION FOR THE STUDY

The study's motivation is to contribute to the field of Social Work knowledge and tools by designing and producing Anti-Oppressive Practice Guidelines for Social Workers. The practice guidelines will be used to help Social Workers enhance their Anti-Oppressive Practice awareness and skills in order to become better Anti-Oppressive Practice and Social Justice. All social service practitioners, teams, and provider organisations should guarantee that they offer and meet best practice standards. When practicing in an anti-oppressive manner, higher-quality practice that promotes equality, fairness, and diversity is essential.

Existing social norms and programmes need to be challenged. Such an approach 'might facilitate constructive confrontation and change where certain cultural beliefs, values, and traditions violate peoples' basic human rights,' and provide a deep understanding of what its implication is to facilitate Social Justice.

Most people are unaware of the presence of anti-oppressive Social Work methods or how Social Workers assist Social Justice facilitation. The Social Workers noted that there are attempts during Focus Groups and individual interviews, but that explicit guidance is essential.

4. CREDO FOR A DEVELOPMENT ORIENTATION AND AN ANTI-OPPRESSIVE SOCIAL WORK PRACTICE IN SOUTH AFRICA

A credo for a development orientation and an anti-oppressive social Work Practice in South Africa, which encompasses elements such as total quality and diversity, as well as a wide range of procedures and rules, new approaches are required. Such a credo would include a critical systemic and holistic approach to anti-oppressive Social Work practice. The historical, political, economic, cultural, financial, educational, and environmental sectors are all interrelated development areas, according to the credo. Human-centeredness, community participation, community and social action, developmental welfare, and community development are all major components of the credo.

4.1 Human centeredness and community participation

People should be given more possibilities to control their surroundings, according to human centeredness. The empowerment rhythm and pace are based on the notion that the community already has knowledge, values, skills, and power. Communities should establish the planning process and implementation cycle, as well as participate in co-creation and co-production, according to the concept.

4.2 Community Action and Social Action

In order to protect the fundamental values and principles of social development, social engagement, a platform for collective negotiations, is crucial. Social activity in Social Work practice in collaboration with pressure groups, organisations, alliances with union movements, working-class groups, religious institutions and significant others, are vital. The paradigm suggests that Social Workers can fulfil some or all of the following roles below depicted in appendix 3.

However, as explicated above, the continuous sharpening of skills through in-service training and the augmentation of educational curricula to be successful in achieving multicultural and anti-oppressive competencies in the pursuit of Social Justice with other partners. The fourth dimension of human-centeredness that needs consideration as per the paradigm is:

4.3 Developmental Social Welfare

Without the conscious link with international, regional and national social conventions that centres on human rights and human-centeredness, effective Anti-Opressive Social Work Practice is not possible. Social Justice can be nullified if it does not happen concurrently with the available legal frameworks. The South African Whitepaper for Social Welfare is a National Plan of Action. The NDP 2030 vision is that the welfare system should ensure an enabling environment to achieve self-reliance. The idea also encapsulates the promotion of social development and Social Justice.

The third tier of the movement towards human-centeredness is through the process of community development.

4.4 Community Development

Community development in this framework is a specific approach that is practised together with social action and is inspired by a capabilities approach that requires a set of skills and abilities.

5. LEGAL FRAMEWORK

Legal Frameworks serve as adequate reference materials and provide the necessary direction and understanding of the international, regional, and national legal frameworks. Effective anti-oppressive Social Work practice is impossible without a conscious connection to regional, national, and international social conventions that place a focus on human rights and human-centeredness. If Social Justice does not occur in accordance with the current legal frameworks, it is overturned. The national, regional, and international legal frameworks should be used for addressing social injustice. The anti-oppressive legal, policy, and planning framework is present on three (3) levels: multilateral, regional, and national. is presented in booklet appendix 5, 6 and 7. Social Workers ought to increase their knowledge of current legal systems and their capacity to use them as weapons against oppressive practices. Additionally, they acknowledged a lack of knowledge regarding the impact of regional and global legal frameworks on local and mezzo-level Social Work practice.



'We as people are but different colours in a box of crayons'
Eddie Griffin
(Comedian)

6. INTERVENTION GUIDELINES

6.1. Ethical Guidelines for Multicultural Sensitive Social Workers

Codes of ethics principles essential for multicultural competent Social Workers are divided into two equally basic types:

Moral principles

- General statements of the ethical tenets underpinning the work, relating to attitudes, rights, and duties about human welfare, for example: 'respect for the autonomy of service users'; 'promotion of human welfare.'

Principles of professional practice

- General statements about how to achieve what is intended for the Best of the service user, for example: 'collaboration with colleagues.' Principles have a much broader scope than rules (or 'minimum standards'), tending to apply to all people in all circumstances (although in the case of Social Work, principles often refer to 'all service users'). So, for example, 'Social Workers should respect the autonomy of service users' is an ethical principle; whereas, 'Social Workers should not disclose confidential information to third-party payers unless clients have authorised such disclosure' is regarded as a moral standard or rule. Standards can also be divided into two kinds, although often they are not clearly distinguished in codes of ethics:
 - Ethical standards or regulations – some general 'do's and don'ts,' sometimes framed as 'standards' for example: 'do not permit knowledge to be used for discriminatory policies'; 'protect all confidential information.'

- Professional practice standards –

Developing professional relationships

- Social Work relationships should be based on people's rights to respect, privacy, reliability, and confidentiality. Social Workers should communicate effectively and work in partnership with individuals, families, groups, communities and other agencies.
- They should value and respect the contribution of colleagues from other disciplines.

Assessing and managing risk

- Social Workers should recognise that people using Social Work services have the right to take risks and should enable them to identify and manage potential and actual risk while seeking to ensure that their behaviour does not harm themselves or other people.
- Social Workers should support people to reach informed decisions about their lives and promote their autonomy and independence, provided this does not conflict with their safety or with the rights of others.
- Social Workers should only take actions which diminish peoples' civil or legal rights if it is ethically, professionally, and legally justifiable.

Acting with the informed consent of service users

- Unless required by law to protect that person or another from the risk of serious harm
- Social Workers should ascertain and respect, as far as possible, everyone's preferences, wishes, and involvement in decision making, whether they or other persons have powers to make decisions on the person's behalf. It includes the duty to ascertain and respect a child's wishes and feelings, giving due weight to the child's maturity and understanding, where the law invests the power of consent in respect of a child in the parent or guardian.
- Social Workers need to acknowledge the impact of their own informal and coercive power and that of the organisations involved.

Providing information

- Social Workers should give people the information they need to make informed choices and decisions.
- They should enable people to access all information recorded about themselves, subject to any limitations imposed by law. Social Workers should assist people in understanding and exercising their rights, including making complaints and other remedies.

Sharing information appropriately

- Social Workers should ensure the sharing of information is subject to ethical requirements concerning privacy and confidentiality across agencies and professions and within a multi-purpose agency.

Using authority by human rights principles

- Social Workers should use the power of their role in a responsible, accountable and respectful manner. They should exercise power appropriately to safeguard people with whom they work and to ensure people have as much control over their lives as is consistent with the rights of others.

7. GUIDELINES FOR ANTI-OPPRESSIVE SOCIAL WORK PRACTICE

The guidelines are developed to complement the South African Constitution and the laws promulgated to ensure and protect citizens' from being put in a precarious position and oppressed by dominant individuals and groups explicated above. Furthermore, the definitions and meanings of concepts that constitute oppression included above are prevented at all costs. The guidelines need to be read in conjunction with the International Human Rights Instruments as well as the Banjul Charter, and the South African Constitution, which identifies human rights and responsibilities.

Human rights promotion is integrally linked to protection. Whether human rights violations are intentional or unintentional, structural or specific, a lack of knowledge can result in actions that breach human rights principles. Sometimes traditional ways of thinking and behaving result in human rights abuse. In either case, human rights education and the inculcation of human rights values can promote change in behaviour without the need for punitive sanctions. Successful human rights promotion can, therefore, help prevent human rights violations from occurring in the first place. The following support rendering and empowering of individuals, recover, rebuild and strengthen resilience.

- ☺ Work with affected communities to plan their rebuilding and coordinate the response effectively per the identified expressed needs of the communities, and the resources available.
- ☺ Invest in training, of communities, and local authorities.
- ☺ Ensure the active participation of all the most vulnerable groups such as the lesser abled body-persons.
- ☺ Be realistic about commitments to timescale. Donors, governments and the media often have unrealistic expectations of getting results quickly. It creates pressure for rapid, centralised capital expenditure and reduces popular participation.
- ☺ Base the Anti-Oppressive Social Work Practices on a thorough assessment of risks, damage, needs and resources with active community participation. Co-produce and co-create services with potential and service users.

- ☺ Adopt or improve indigenous theories and strategies that have proven to resist the oppressive practices reasonably well, as these are well known and would need less capacity building. Provide adequate technical support to ensure appropriate Anti-Oppressive Social Work Practices quality.
- ☺ Ensure that communities can maintain organisations and infrastructure as well as institutions established by the deconstruction process in the future.
- ☺ Support the affected population to make informed choices on Anti-Oppressive Social Work Practices and reconstruction, recognising the crucial roles of NGOs and CBOs in promoting information sharing and community-based learning.
- ☺ Prioritise reducing vulnerability and mitigation of potential future oppressive behaviours through de- and reconstruction.
- ☺ Use de- and reconstruction as an opportunity to prevent oppressive practices and to promote Social Justice facilitation.
- ☺ Ensure fair and transparent distribution of government and agency money and resources to promote Anti-Oppressive Social Work Practices, according to needs.
- ☺ Strengthen the resilience of the affected population to future potential oppressive behavioural through awareness-raising and participation in contingency and preparedness plans.
- ☺ Ensure compliance with anti-oppressive standards that reduce vulnerability to future oppressive behaviours, adopting national legislation, policies, protocol, regulations and codes that are relevant. Set standards high, as that would make the prevalence of oppressive practices difficult.
- ☺ Advocate for government recognition and support for Anti-Oppressive Social Work Practices, mainly through enabling policies, strategies, laws, and regulations.
- ☺ Monitor achievement of the plans together with affected populations and amend if necessary; build in the flexibility in the reconstruction process in the anti-oppressive framework and to make changes if they are needed.
- ☺ Evaluate the guidelines and deconstruction process comprehensively and effectively, together with communities who undertook the rebuilding; use the evaluation to learn lessons, improve processes and change policies.
- ☺ Insist on an independent ombudsman or monitoring unit, to which individuals and groups can take grievances.
- ☺ Make use and work together with the International, Regional and particularly National Human Rights Instruments, South Africa has six as explicated in Chapter Nine of the CSA, to address social injustices and to facilitate Social Justice.

8. GUIDELINES FOR STATUTORY INTERVENTION

8.1. Implement Statutory responsibilities within the National Legal Framework explicated above

Within the legal framework identified the within in appendices 2, 3 and 4 about Social Work and associated social care professionals that prescribe the statutory obligations, opportunities are created to develop organisational

cultural and linguistic competence, as this is how the agency makes its services, programmes, and resources accessible to all service users. It needs to be done regardless of their linguistic ability and cultural background, assess how well all their agency's systems, programs, services and resources, staff members, and administrators meet the needs of the communities they serve. These are:

- During intervention episodes, engage with service users in plain language. Ensure that verbal and written communications are in a plain, everyday language that most people can understand. It applies to any spoken word. Most people do not understand the technical jargon often used by Social Workers and associated professionals, and that it is incumbent on Social Workers practitioners to talk in a way that is easy to comprehend and that builds on a service users' life experiences. Provide easy to read and understand written or audio materials. The information in awareness-raising material must be in a reading level most of the service user population can read and understand.
- Increasing cultural and linguistic competence can be done through organisational cultural and linguistic competence and is how the agency makes its services, programs, and resources accessible to all service users. This need to be done regardless of their linguistic ability and cultural background, assess how well all their agency's systems, programs, services and resources, staff members, and administrators meet the needs of the communities they serve.

8.2. Indigenous approaches compliance with statutory intervention requirements.

Values of Batho Pele undergirding statutory intervention, not as a Plan

- Batho Pele is an outlook and is intended to mould the character of the public service. It is not an operational, strategic, or human resources plan.
- Batho Pele is a directive to implement the democratic values and principles and inspire and promote behavioural change and promote human rights.
- Batho Pele focuses more on maintaining values and dignity than operational processes.
- It is about preparedness to acknowledge the rights of service users and adding value to their lives. It embodies the benefits of encapsulated in the Bill of Rights.
- The right to information, access, and the freedom to services are all encompassed in the Bill of Rights and is each person's inalienable right.
- It is not a separate add on management strategy. The eight principles of Batho Pele, as listed below, in the researcher's view is that Batho Pele principles are in practice guidelines for Anti-Oppressive Social Work Practices for Social Workers, both in public service and NGO'S in South Africa. The Batho Pele is as relevant today as it had been at the advent of the South African democracy.

Implement Batho Pele appropriately:

- ⊙ The redressing of the imbalances of the past, in line with the White Paper (1997) and the Regional Model (2004:3) is also underlined by the Batho Pele Principles (1997: 44). Sharing accurate information with the citizens' is crucial. There is a strong undercurrent of retraining service providers in government to implement new policies and legislation.
- ⊙ The Batho Pele White Paper (1997:26-29, Pietersen, 2014:253-257) implies that the South African public services are obliged to implement the eight principles of Batho Pele.

Best Practice: Batho Pele Principles:

- ⊙ Consultation, how do we consult our service beneficiaries?
- ⊙ Setting Services Standards.
- ⊙ Citizens' should be told what level and quality of public services they will receive so that they are aware of what to expect.
- ⊙ Access, how do our service beneficiaries access services?
- ⊙ Information, what information do we provide on our services, and how do we offer it?
- ⊙ Courtesy, how do we measure civility? (Complaints Desk, Citizen Satisfaction Surveys).
- ⊙ Redress, what mechanisms are in place to ensure compensation?
- ⊙ Value for Money, how do we gauge value for money? (How economic and efficient are we when providing the services?)

8.3 Best Practice: Social Work Statutory Intervention is

- When Anti-oppressive statutory Intervention is emancipatory. Negative and oppressive discriminatory actions and attitudes in others are challenged.
- A reflexive practice.
- Where theory and practice (praxis) are decolonised and integrated.
- The proper implementation of supervision and management.
- When Social Workers are inspired, motivated, are adopting a multiculturally competent intervention.
- When, through the reflection in action, reframing takes place. The strength of the reframing technique is that it requires one to stop and think, to take a step back to consider different perspectives and to offer various aspects and to offer a different interpretation of events and perceptions, one which put things in a different and positive light.
- Oppression and discrimination are challenged robustly, and a new position is created.
- Social Workers use elegant challenging. The technique could help to address entrenched attitudes and behaviours by using a subtle approach rather than confrontation. This approach may encourage the person concerned to be open to persuasion as one is reasonable and considerate of his or her feelings and learning needs.
- During a legal intervention, the Social Worker can deconstruct situations. The focus should be on how existing power relations and structures are preserved and created. Is their legal representation available? Relevant questions to consider would be, what are the different interest groups and individuals in the situation? What types of power are used differently by these different people? Whose

ideas are dominant, and how are they expressed by and how do they affect different players? How is it experienced by different people and does it function to empower or disempower them? What power is exercised in the situation? Whose interest does the power one exercise serve?

- Practice intra vires, and not beyond power attach to your professional role.
- When anti-oppressive legal intervention is holistic and considers multicultural competencies.
- When o There is a need to develop and implement Organisational awareness programmes. Are developed and implemented.
- When Anti-Oppressive Social Work Practices promotion and equal opportunities is a matter of collective responsibility, and include personal, interpersonal, organisational anti-oppression objectives.
- When drift is avoided by being clear about what needs attaining, how are these achieved, and the indicators for achieving these?
- When Social Workers challenge unjust political interference when completing statutory assessments.
- When Social Workers and Associated Professionals are not oppressive themselves.
- When it encapsulates partnership, working together with at least education, Police, Human Rights Institutions, Health, Housing and South African Social Security Agency (SASSA) professions within the prescripts of the legal framework.

8.4 Best Practice: A Self-Assessment checklist to consider diversity and equality when completing Statutory and Generic Anti-Oppressive Social Work Assessments

Diversity and Equality Considerations

- ✓ Have the child and family's identity been considered in the assessment and demonstrated in the external outcomes? How have conflicts been identified and addressed? Were the identity issues identified, reviewed and incorporated into the evaluation and plan, i.e. relating to age, ethnicity, race, disability, religion, sexual orientation, gender identity, sex? What is the implication on the children and family functioning?
- ✓ What is your understanding of individuals and families with a particular cultural background or lifestyle?
- ✓ Was there any consideration of possible prejudices(positive or negative)?
- ✓ Have you considered coercive control in the family home?
- ✓ Was consideration given to what the expected developmental phase is about children of these ages, their lives and needs in the context of ethnicity and culture?
- ✓ What support, information, resources and positive role models have been identified?
- ✓ Were harmful discrimination, poor access, bullying been considered, and if identified, how have these been addressed?
- ✓ Besides the support services external to the family, what diversity issues were considered?
- ✓ Are there a consensus on the issues, and were appropriate services been commissioned?

- ✓ Did the assessment identify any gap in skill, knowledge, resources or services that are relevant to the family?

Are you able to tick all or some of the boxes below regardless if you are not a tickbox person?



- Are you challenging others on racism, sexism, ageism, homophobia, ableism, misogyny, misandry, kyriarchy, prejudice, religious discrimination and other forms of derogatory comments?
- Are you speaking up when someone is humiliating another person or acting up?
- Are you challenging or refusing to participate in banter that is derogatory to an individual group, culture, ability, faith, ethnicity, sex, gender, identity, or sexual orientation? i.e. using - you people and they joke.
- Are you checking out reality before repeating or believing rumours assumptions about anyone and challenging others to do the same?
- Are you using triangulation to confirm your facts?
- Are you refuting sanitising your observations or minimising concerns and risks? Are you telling the narrative as it is? Is your recording 'sugar-coated' and is minimising the risk factors or concerns that will have a negative impact on the family, especially the children and the elderly?
- I am avoiding language that reinforces negative stereotypes?
- Following and reinforce anti-oppressive legal framework prescripts, organisational policies regarding equal treatment, including challenging others who violate those legal frameworks and policies?
- You are doing everything necessary to create an environment for multiculturalism for all people you encounter to ensure that they are respected and valued/ dignified?
- Are you self-assessing learning needs to combat oppressive behaviours and practice?



I confident I have ticked all the boxes

9. CONCLUSION

The guidelines are designed for African, and specifically South African Social Workers. However, given the *sui generis* nature of Human rights and Social Justice facilitation, it is a relevant practice reference document elsewhere on the globe. The Intervention Guidelines document the critical and significant concepts and strategies for promoting effective anti-oppressive and multicultural competent Social Work practice in South Africa. Oppression is a multiple-human rights violation and a global public Social Justice issue. The South African Council for Social Service Professions (SACSSP)'s vision and mission are to achieve Anti-Oppressive Practice and Social Justice through the promotion and enhancement of developmental social welfare.

The Intervention Guidelines acknowledge that facilitating Social Justice is Social Work's primary goal. The practice guidelines, hence, embrace diversity and equality and propose a framework, for example, on how Social Workers could develop cultural sensitivity in addressing oppressive practices, and through comprehensive and culturally appropriate services. The Social Work profession has always been associated with human rights and Social Justice. A plethora of global, regional and national inter-linked perspectives and contributions, attempted to explore, and describe the significant challenges facing Social Workers.

The guidelines encapsulate a comprehensive glossary, theories and approaches to refresh or bring Social Workers up to speed with contemporary critical conceptual developments, and capabilities approach in Anti-Oppressive Social Work Practices around the globe. International, regional and National Legal frameworks to address social injustice are included in the guidelines. Furthermore, a checklist is provided to improve the Social Worker's multicultural competencies and not to miss essential aspects when completing statutory assessments and to facilitate Social Justice. The guidelines illuminate that Social Justice facilitation and expediting is a joint exercise and require working together or collaboration from Social Care Partners.

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Language is a noted vehicle through which to understand others' worldviews, which is crucial to intercultural competence development. As the Khoekhoegowab phrase indicates, 'lgui gowa-i ge tatse #âusa tama hâ' meaning, one language is never enough.



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Let's live the dream Mzansi

CONSTITUTION OF SOUTH AFRICA PREAMBLE

We, the people of South Africa,

Recognise the injustices of our past;

Honour those who suffered for justice and freedom in our land;

Respect those who have worked to build and develop our country; and

Believe that South Africa belongs to all who live in it, united in our diversity.

We, therefore, through our freely elected representatives, adopt this Constitution as the supreme law of the Republic to:

Heal the divisions of the past and establish a society based on democratic values, Social Justice and fundamental human rights; person; and Build a united and democratic South Africa able to take its rightful place as a sovereign state in the Lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law; Improve the quality of life of all citizens' and free the potential of each family of nations.

Design by MzansiSocialJusticeSolutions.org

QUŌ VĀDIS (LATIN)

MABA XU RA! GŪ (Khoekhoegowab: Khoekhoe>Nama/ Khoisan)?

WHERE TO FROM HERE (English)?

WAARHEEN IS JY OPPAD (Afrikaans)?

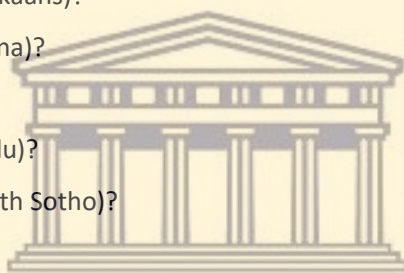
KUNOVOBVA KUPI PANO (Shona)?

APHO UVELA APHA (isiXhosa)?

KUPHI OKUVELA LAPHA (isiZulu)?

MOO U TLA TLOHA TENG (South Sotho)?

O YA KAE (Sepedi/ North Sotho)?



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NOTES

Booklet Appendix 1 Glossary [Adapted from miscellaneous authors]

<h1>GLOSSARY</h1>	
<h2>A</h2>	
<u>Ableism</u>	<ul style="list-style-type: none"> ○ It refers to a pervasive system of superiority and discrimination that provides or denies resources, agency, and dignity based on one's abilities (mental/intellectual, emotional, and physical).
<u>Abuse of Vulnerability</u>	<ul style="list-style-type: none"> ○ Abuse of vulnerability means any damage that leads a person to believe that he or she has no reasonable alternative but to submit to exploitation, and includes but is not limited to, taking advantage of the vulnerabilities of that person: ○ The person has entered or remained in the Republic illegally or without proper documentation; pregnancy; any disability of the person; addiction to the use of any dependence-producing substance; being a child; social circumstances; or economic circumstances.
<u>Accessibility</u>	<ul style="list-style-type: none"> ○ Refers to the extent to which an application or services is used by a variety of people, especially those vulnerable.
<u>Advocacy</u>	<ul style="list-style-type: none"> ○ It is the act of speaking on behalf of or in support of another person, group, a community on Micro, Mezzo and Macro Social Work Levels (see description below). ○ An example could be people affected by coercive control (see below) who are vulnerable and may be too afraid to fend for themselves.
<u>Anti-Oppressive Social Work Practice (ANTI=OPPRESSIVE PRACTICE)</u>	<ul style="list-style-type: none"> ○ ANTI=OPPRESSIVE PRACTICE seeks to tackle discrimination by focusing on the broader problems of discrimination within society itself and perpetuation through social structures and systems.
<u>Anti-discriminatory practise</u>	<ul style="list-style-type: none"> ○ Anti-discriminatory method refers to the reducing of harmful discrimination faced by individuals from other individuals or organisations or institutions.
<u>Assessment of Families</u>	<ul style="list-style-type: none"> ○ Assessment of family's means, a process of investigating the developmental needs of children, including his or her family environment or any other circumstances that may have a bearing on the child and family needs for protection and therapeutic services.
<u>Assimilation and (Mis) Appropriation</u>	<ul style="list-style-type: none"> ○ Assimilation, which is the destruction of aboriginal culture in the process of adoption of a new one (the goal of some European descended settlers towards Native Americans of North America). ○ The native Khoi and San people of South Africa are a good example. In South Africa, the issue centers on the Nguni, Zimbabwean tribes, and settlers who culturally stole the Khoi and San, South Africa's earliest peoples, thus indigenous or first/native peoples. ○ These indigenous peoples are on the verge of extinction. The Khoisan people's predicament is highlighted in a Human Rights Commission Report (2016). (Report of the South African Human Rights Commission National Hearing Relating to the Human Rights Situation of the Khoisan in South Africa, 25-26 November 2015; 9-10 December 2015; 18 January 2016; 11-12 and 14-15 April 2016).

	<ul style="list-style-type: none"> ○ Cultural (Mis)appropriation is distinct from acculturation or assimilation in that it refers to the reliant adoption of cultural aspects. ○ Members of the dominant culture imitate cultural traits from a minority culture. ○ These elements are used outside of their native cultural setting without acknowledging the cultural context. It can even go against the expressed, proclaimed wishes of representatives of the founding culture. ○ The original meaning of these cultural elements is lost or distorted. ○ These uses may be viewed as disrespectful by members of the originating culture, or even as a form of desecration. ○ Members of the source culture may regard these uses as disrespectful, if not outright sacrilege.
<p><u>Assistance Provisions</u></p>	<ul style="list-style-type: none"> ○ Assistance Provisions are policies in place to promote anti-oppressive, inter- or multi-culturally competent Social Work practice, as well as to promote Social Justice. ○ These include logistical support linked with the Social Justice concept, such as enough transportation pro-rata against population clusters, interview rooms, and office space suited to a confidential setting. ○ These should include adequate health and safety precautions for frontline and supervisory Social Work Practitioners. ○ In order to provide acceptable professional service, frontline practitioners and their team leaders/line managers should have enough time in their task delineation. Line supervisors should have enough time in their task assignments to provide good reflection and guidance. ○ Ministerial complaints and investigations, as well as political manipulation to fulfil the requirements of a political party/section or consortium's supporters, run counter to the Constitution's directive that all citizens' receive equal service.
<p>B</p>	
<p><u>Being prepared to whistleblow</u></p>	<ul style="list-style-type: none"> ○ Social Workers should be prepared to disclose unethical behaviour through any available route, including complaints procedures and, if appropriate, public interest disclosure legislation and whistleblowing standards.
<p>C</p>	
<p><u>Cisgender</u></p>	<ul style="list-style-type: none"> ○ Cisgender (from the Latin cis-, meaning "on the same side as") refers to people who have the male or female reproductive organs (sex) typical of the social category of man or woman (gender) to which they were assigned at birth until adulthood. ○ As a result, a cisgender person's gender is the same as their birth-assigned sex, but a transgender person's gender is the opposite (trans-) of their birth-assigned sex. ○ Cisgender is a term used to describe persons who, for the most part, identify as the gender assigned to them at birth, as well as their bodies and identities.
<p><u>Classism</u></p>	<ul style="list-style-type: none"> ○ Classism is prejudice and discrimination against people based on their actual or perceived economic status or background, either personally or institutionally. ○ It encompasses individual behavioural patterns, as well as systems of policies and practices designed to benefit the wealthy at the expense of the poor. It is also the social stratification of societies based on privilege and power-based access to wealth. ○ Quality has an emotional as well as a financial impact on people. <p>Classist views have caused immense suffering by dividing people and preventing individuals from achieving personal fulfilment or obtaining the means to exist.</p>
<p><u>Coercive control</u></p>	<ul style="list-style-type: none"> ○ It is an offense when a person with whom you have a personal relationship acts in a way that makes you feel controlled, dependent, isolated, or

	<p>afraid. These are some examples of similar behaviour:</p> <ul style="list-style-type: none"> ○ Isolating one from friends and family ○ Controlling how much money one has and how one spends it. ○ When one's activities and movements are continuously monitored. ○ One is constantly criticised, calling names or telling one that one is worthless. ○ Threatening to harm or kill the partner or child(ren). ○ When one is threatened to publish confidential information on social media or to report someone to the Police or the authorities. ○ When a property or household Bests are damaged. ○ When someone is forcing one to take part in criminal activity or child abuse.
<u>Colourism</u>	<ul style="list-style-type: none"> ○ Colourism refers to the fact that racism encompasses more than only the white-black divide. ○ It does, however, relate to prejudice or harmful discrimination directed at those with dark complexion, usually among people of the same ethnic or racial group.
<u>Communications Planning</u>	<ul style="list-style-type: none"> ○ A communications plan is a declaration that depicts the information demands of service users or stakeholders and how they are best met. ○ Conducting a stakeholder analysis and building a thorough communications plan are both part of the communications planning process. A project's success hinges on the development and implementation of an effective strategy that encourages open and timely communication among individuals, teams, and other groups. ○ The communications plan is a management tool that defines and communicates the project's communications strategy for informing, involving, and gaining buy-in from project stakeholders. ○ After doing a stakeholder analysis, the communications team creates a communications plan. Within the project's created document repository, the finished communications plan and stakeholder chart are saved in the Communications subfolder. ○ Any actions relevant to the communications plan or stakeholder chart's design, construction, or implementation are added to the project work plan for scheduling and tracking. <ul style="list-style-type: none"> ○ Communications planning addresses the 'who, what, when, and how' questions: <ul style="list-style-type: none"> ○ What are the project's communication strategy's goals and objectives? ○ What process is planned for managing issues/risks? ○ Who are the project stakeholders, and what are their roles and involvement? ○ What is their project information needs? ○ When and how are these information needs best met?
	<ul style="list-style-type: none"> ○ Social workers provide persons access to all information about themselves that has been recorded, subject to any legal restrictions. People with social workers can learn about their rights and how to exercise them, including filing complaints and seeking alternative remedies. ○ Sharing information appropriately. ○ Social workers should make sure that information exchange is governed by ethical privacy and confidentiality standards across agencies and professions, as well as inside a multi-purpose agency. ○ Social Workers use the influence of their role in a responsible, accountable and respectful manner. ○ Social workers use their authority wisely to protect the people with whom they work and to ensure that people have as much control over their lives as is possible while respecting the rights of others.

<p><u>Competent (sometimes coined progressive, Sensitive, Social Workers with humility, or emancipatory) Social Workers</u></p>	<p>Progressive or emancipatory Social Workers mean that they demonstrate:</p> <ul style="list-style-type: none"> ○ Communication skills (verbal and written) ○ Honesty/integrity ○ Interpersonal skills (relate well to others) ○ A strong work ethic ○ Teamwork skills (work well with others) ○ Analytic skills ○ Motivation/initiative ○ Flexibility/adaptability ○ Computer, and ○ Detail-oriented skills, and ○ Multi-cultural and linguistic skills ○ Each phase's tasks are broken down into little, digestible chunks of thought and action that adhere to basic facilitative qualities and are compatible with professionalism's core characteristics. When they are joined and synthesised in this way, they become Social Work competencies (Carew, 1978). They do, however, have the most comprehensive understanding of the phases or processes of social work practice, as well as the required facilitative traits exhibited by the most effective professional assistance and the key characteristics of professionalism.
<p><u>A connoisseur in Social Work Technique</u></p>	<ul style="list-style-type: none"> ○ To improve the chances of facilitating Social Justice, social workers should become specialists and connoisseurs in critical deconstruction, creation, and reframing of critical notions in anti-oppressive social work practice, as well as critical theory and analysis. ○ Connoisseur comes from the word "connoisseur," which refers to someone who is well-versed in a subject, understands the details, technique, or principles of art, and is capable of acting as a critical judge in a multi-cultural situation.
<p><u>Critical Disability Theory</u></p>	<ul style="list-style-type: none"> ○ Any ability, handicap, or body that is (or is considered to be) outside of what it pretends to be healthy or capable is said to as disabled. ○ Oppressive practices and social stigma, isolation, and institutional barriers to resources and opportunity all target people with disabilities. Any ability, limitation, or physique that is (or is considered to be) outside of what is "normal" or "able" is referred to as a disability. Bodies that move, think, perceive, behave, communicate, and appear "unacceptable" or "unproductive" are included. Social stigma surrounds disabilities. ○ A disability may be present from birth or occur during a person's lifetime.
<p><u>Culture</u></p>	<ul style="list-style-type: none"> ○ Culture refers to a group's behavioral patterns, values, customs, and practices. Culture is dynamic in the sense that it is always changing. As a result, staff communication knowledge and skills with service users or stakeholders from other ethnic groups should be addressed on a regular basis. ○ The term "culture" is used throughout this dissertation to refer to a wide range of ethnic and racial groups. Other forms of cultural groupings are included, such as religion, sexual orientation, age, handicap, and socioeconomic status. ○ Due to immigration trends, levels of acculturation and assimilation, and other reasons, the cultural make-up of the service consumers serviced by Social Development service providers changes on a regular basis.
<p><u>Cultural diversity</u></p>	<ul style="list-style-type: none"> ○ Cultural diversity implies the differences in race, ethnicity, nationality, religion, gender, sexual identity, socioeconomic status, physical ability, language, beliefs, values, behaviour patterns or customs among various groups within a community, organisation or nation.

<u>Cultural awareness</u>	<ul style="list-style-type: none"> ○ Cultural awareness refers to the ability to see the differences between one's own and other cultures.
<u>Cultural humility/mindfulness</u>	<ul style="list-style-type: none"> ○ In 1998, the phrase "cultural humility" was coined to describe a dynamic, lifelong process that emphasised self-evaluation, personal criticism, and acknowledging one's own biases. ○ Cultural mindfulness similarly refers to a state of awareness that involves first being aware of your own cultural construct and then being aware of the cultural constructs of the people you are interacting with at any given time. ○ It encourages continued research rather than coming to a conclusion and recognises the mutable nature of intersecting identities. ○ Cultural humility includes acknowledging the complexity of identities, the fact that even similarities can lead to differences, and the reality that a Social Worker will never fully comprehend the constantly changing and dynamic nature of a service user's experiences.
<u>Cultural Appropriateness</u>	<ul style="list-style-type: none"> ○ Beyond ethnic/racial background, cultural appropriateness refers to demonstrating sensitivity to cultural differences and similarities, as well as effectiveness in translating that sensitivity into action through organisational mission statements, communication strategies, and services to diverse cultures. There should be caution when it comes to: <ul style="list-style-type: none"> ○ Gender Culturalisation ○ Socioeconomic/ educational status ○ Sexual orientation ○ Physical capacity ○ Age Generations ○ Personality type ○ Spirituality/Religious beliefs ○ Regional perspectives, ○ New immigrant socialisation, and ○ Cultural Exchange
<u>Cultural competence</u>	<ul style="list-style-type: none"> ○ Cultural sensitivity is a set of congruent behaviours, attitudes, and policies that come together in a system, agency, or among people to enable them to perform effectively in cross-cultural situations. ○ To improve the quality of life in our community, cultural sensitivity is the process of absorbing and transforming information, understanding, and sensitivity about individuals and groups of people into specific norms, policies, laws, practices, and attitudes. ○ It was noted that misinterpretation of the phrase is indicative of a lack of definitional clarity as part of resolving the problems around the idea of cultural sensitivity and its application.
<u>Cultural and Linguistic Competency Toolkit</u>	<ul style="list-style-type: none"> ○ A Cultural and Linguistic Competency Toolkit is a discourse analysis that results from social commentary on situations and people's participation in altering those conditions, and it serves as a critical link to the process's action phase. ○ Language is important, but it isn't enough to be interculturally competent. Language, on the other hand, can be a useful tool for understanding others' worldviews, which is essential for developing intercultural competence. One language is never enough, as the Khoekoegowab expression 'lGui gowa-l ge tatse âusa tama hâ' suggests. ○ Specific cultural and linguistic competence refers to a provider's or staff member's ability to use their understanding of social behaviour and language when working with clients from various backgrounds. ○ This ability fosters important attitudes such as respect, openness, curiosity, and discovery. ○ Curiosity and openness indicate a readiness to take risks and transcend one's comfort zone. While considering others, it is vital to convey that they are valued. ○ These attitudes are necessary for the development of multi-cultural

	sensitivity knowledge and skills.
<u>Cultural Intelligence</u>	<ul style="list-style-type: none"> ○ Cultural intelligence enhances interpersonal relationships between clients and the company as well as among the diverse workforce within the organisation. ○ . It also helps to improve the company's reputation and image. Finally, it helps to achieve a working style that is considered dynamic in the workplace. ○ It enables the organisation to take full advantage of the benefits of cultural diversity. ○ It provides access to fresh talent and information that is not localised to one place. ○ Employees' cultural intelligence aids in closing knowledge gaps within an organisation. To describe a dynamic, lifelong process that emphasises self-evaluation, personal criticism, and acknowledging one's own biases,
<u>Cultural and Linguistic Competency Toolkit</u>	<ul style="list-style-type: none"> ○ A Cultural and Linguistic Competency Toolkit is a discourse analysis that is derived from the social study of circumstances, and it is used to assess cultural and linguistic competence. ○ o People's participation in altering conditions is an important link to the process's action phase.
<u>Cultural Sensitivity</u>	<ul style="list-style-type: none"> ○ Being aware of and accepting of cultural differences is referred to as cultural sensitivity. It implies that you are unbiased toward other cultures' customs and can navigate these differences. Any cross-cultural relationship must be sensitive to cultural differences.
<u>External Outcomes</u>	<ul style="list-style-type: none"> ○ The summation of the attitudes, knowledge, and skills, as well as the internal outcomes, are demonstrated through the behaviour and communication of the individual and become the visible outcomes of intercultural competence experienced by others. ○ "Effective and appropriate behaviour and communication in intercultural circumstances" is the presumptive definition of intercultural competence. ○ It's also important to understand the differences between "effective" and "appropriate" behaviour and communication: Individuals can determine effectiveness, but only the other person can determine appropriateness – with relevance being directly related to cultural sensitivity and adherence to that person's cultural norms.
<u>Internal Outcome</u>	<ul style="list-style-type: none"> ○ Attitudes, knowledge, and skills ideally lead to an internal outcome that consists of flexibility, adaptability, a relative ethnic perspective, and empathy. ○ These are personality traits that emerge as a result of the attitudes, knowledge, and skills required for intercultural competence. ○ At this point, people can perceive things from other people's perspectives and respond to them in the way that the other person wants to be treated. Individuals may achieve this result with varied levels of success.
K	
<u>Knowledge</u>	<ul style="list-style-type: none"> ○ Intercultural scholars agreed that cultural self-awareness (i.e., understanding how one's culture has influenced one's identity and worldview), culture-specific knowledge, in-depth cultural knowledge (including understanding other worldviews), and sociolinguistics awareness are all knowledge requirements for multi-cultural competence. ○ The necessity of seeing the world from other people's viewpoints was something that all the intercultural scholars agreed on.

<u>Kyriarchy</u>	<ul style="list-style-type: none"> ○ Kyriarchy refers to a network of dominance hierarchies, rather than a single group ruling another.
M	
<u>Maintaining confidentiality</u>	<ul style="list-style-type: none"> ○ Social Workers should follow the confidentiality standards that govern their contacts and make sure that confidential information is only shared with the consent of the person receiving Social Work services or the informant. ○ Exceptions to this norm may be justified solely on the basis of a higher ethical imperative, such as avoiding serious injury or preserving life. People with whom Social Workers interact should be informed on the nature of confidentiality and any situations in which it must be waived. ○ Social Workers should be on the lookout for privacy concerns and seek help to address them. When working in a makeshift interview room or workplace, such as those seen in shipping containers, logistics can play a big role.
<u>Maintaining clear and accurate records</u>	<ul style="list-style-type: none"> ○ Social Workers must keep clear, objective, and accurate records, as well as provide evidence to back up their professional judgments. ○ Only pertinent information should be documented, together with the source of the information.
<u>Making ethically informed decisions</u>	<p>Social Workers should advocate improvements in policies, processes, service upgrades, and working circumstances as mandated by professional ethics. .</p>
<u>Marais Pause-Review- Identify-Reconstruct – Anti-Oppressive Intervention application Reflection Process(PRIRARP)</u>	<p>The researcher (Marais, 2019) developed a 5-step critical reflection process called Pause-Review-Identify-Reconceptualise–Anti-Oppressive Guidelines application-Reflection Process (Marais' PRIRARP Five-Step Reflection Process) based on contributions from Fook (2012), Thompson (2011), Dei (2000), Sakamoto (2000), and others (2000, Williams, 2006). For additional information on facilitating Social Justice intervention, see Appendix 3 of the Multicultural Competent and Anti-Oppressive Social Work Practice Guidelines.</p> <p>The first and most crucial step is to decide to take a break and begin the thought process.</p> <p>The second step is to go over the SMART objectives again to acquire a sense of success, progress, or critical consciousness. The Social Worker would use his or her expertise in the field to assess where one is with the plan and consider possibilities from a toolbox of tactics while considering the input of the service user.</p> <p>The third step identifies the plan's or intervention's strengths and weaknesses. In this level, epistemological questions must be asked. It's a list of things that need to be fixed.</p> <p>Step four encapsulate the reconceptualisation where decolonising of praxis is taken place. The prevailing discourse is being reconstructed, and new strategies are being developed to improve the intervention or strategy. The results of emic and epic approaches are considered, and the action to be undertaken is determined.</p> <p>Step five considers the epistemological questions and answers. Use the Multi-cultural competence and Anti-Oppressive Intervention Guidelines to ensure that techniques are appropriate and within the values and principles of Social Work.</p>
<u>Millennials</u>	<ul style="list-style-type: none"> ○ People born between the early 1980s and the late 1990s are known as millennials. Given that it is already 2022, the vast majority will be over 40 years old. ○ All citizens' must work individually and together to accelerate Social Justice. This group would be the primary force behind Social Justice advancement. ○ The question is, will they rise to the occasion?
<u>Migrant Caravans</u>	<ul style="list-style-type: none"> ○ Families frequently join migratory caravans, which are groups of people

	<p>fleeing persecution, extreme poverty, violence, and unemployment in their home countries, since they believe traveling in numbers is safer. Asylum seekers may cross borders in migrant caravans.</p>
<u>Misandry</u>	<ul style="list-style-type: none"> ○ Refers to the hatred and contempt for, or prejudice against men or boys. See a description of Misogyny below.
<u>Misogyny</u>	<ul style="list-style-type: none"> ○ Misogyny refers to the hatred or dislike of women or girls. ○ Misogyny can manifest in numerous ways, including sexual discrimination, denigration of women, violence against women, and sexual objectification of women
<u>Multi-cultural Competence Framework for Global Ready Progressive or emancipatory Social Workers</u>	<p>This framework illustrates that intercultural competence is a <i>process</i> – a lifelong process – there is no one point at which an individual becomes completely intercultural competent. Thus, it is essential to pay as much attention to the development process – of <i>how</i> one acquires the necessary knowledge, skills, and attitudes – as one does to the actual aspects of intercultural competence and as such, critical reflection becomes a powerful tool in the process of intercultural competence development.</p> <ul style="list-style-type: none"> ○ Intercultural competence, unfortunately, does not “just happen” for most; instead, it has to be an intentional intervention. ○ Intentionally addressing intercultural competence development at the post-secondary level through programs, orientations, experiences, and courses – for both our domestic and international students – is essential if we are to graduate global-ready students. ○ Having a framework of global-ready or intercultural competence can help guide our efforts in ensuring a more comprehensive, integrated approach. ○ Inter or multi-cultural competence framework illustrates that it is possible for an individual to have the requisite attitudes and be minimally effective and appropriate in behaviour and communication, even without further knowledge or skills. ○ Adding the necessary knowledge and skills may ensure that an individual can be more efficient and fit in one’s intercultural interactions. With the added flexibility, adaptability, and empathy, one can be even more effective and proper in cross-cultural communications.
O	
<u>Objectification</u>	<ul style="list-style-type: none"> ○ The term "objectification" refers to the treating of a person as a thing, without respect for their personality or sensibility. In a social-cultural setting that sexually objectifies the female body and correlates a woman's worth with her body's aesthetics and sexual activities, objectification theory provides a vital framework for understanding, investigating, and intervening to better women's lives. If any of the following factors are present, objectification occurs: <ul style="list-style-type: none"> ○ Instrumentality – if the human being is used as a tool for another’s purpose. ○ Denial of autonomy, inertness – if the human being is treated as if lacking in agency or self-determination. ○ Ownership – if the being is treated as if owned by another. ○ Fungibility – if the being is treated as if interchangeable or replaceable. ○ Violability – if the being is treated as if permissible to damage or destroy. ○ Denial of subjectivity – if the being is subject to treatment as if there is no need to show concern for the ‘Object’s’ feelings and experiences. ○ Objectification is a notion central to feminist theory. It can be roughly defined as seeing and treating a person, usually a woman, as an object, as a less human being.
<u>Oppression</u>	<ul style="list-style-type: none"> ○ Oppression is a systemic social phenomenon characterised by ideological domination, institutional control, and the imposition of the oppressor group's ideology, logic system, and culture on the oppressed group, all of which are founded on social group distinctions. Those who are oppressed

	<p>and have their rights violated can only be free if they understand the truth of their situation. Oppression is a person made and is, therefore, a social construct.</p>
<u>Organisational cultural and linguistic competence</u>	<ul style="list-style-type: none"> ○ The cultural and linguistic competence of the institution determines the accessibility of its services, programmes, and resources to all service users. The institution examine how well their agency's processes, programs, services, and resources, as well as its staff and administrators, meet the needs of the communities they serve, regardless of linguistic ability or cultural background. ○ It must ensure that all verbal and written messages are in simple, ordinary language that the majority of people can comprehend. Any spoken word qualifies. Most individuals don't grasp the technical jargon used by Social Workers and other professionals, so it's up to Social Workers to communicate in a way that's easy to understand and draws on a client's personal experiences. ○ Educational content should be written at a reading level that the majority of the service user population can comprehend. Individual and organisational cultural and language competence will improve social care access and service delivery for all service users. Provide written materials at an easy to understand level.
<u>Outing (someone)</u>	<ul style="list-style-type: none"> ○ When someone, often without the person's agreement or approval, discloses another person's sexuality or gender identity to an individual or group.
P	
<u>Performance Reporting</u>	<ul style="list-style-type: none"> ○ Project progress and status are communicated through performance reporting.
<u>Patriarchy</u>	<ul style="list-style-type: none"> ○ Patriarchy is the embodiment and institutionalisation of male control over women and children in the household, as well as the spread of male domination over women throughout society in general, according to a more comprehensive definition. ○ Misogyny exists in women and is perpetrated by them against other women and even themselves, but it is most prevalent among men. ○ Misogyny is an ideology or belief system that has accompanied patriarchal, or male-dominated societies. It continues to place women in subordinate positions with limited access to power and decision making. See also Misandry above.
<u>Plain Indigenous/ English Language</u>	<ul style="list-style-type: none"> ○ Information on anti-oppressive social work practice should be provided to service users and stakeholders in plain English, the indigenous or official language. ○ It contains information on the legislature, procedures, and protocols. All Indigenous languages should be held to the same standard.
<u>Political Economy of Transformation Social Welfare Policy, and National Developmental Plan 2030</u>	<ul style="list-style-type: none"> ○ Triegaardt and Taylor (2018) argue that the political economy of social welfare policy in Africa could be effectively transformed through practice, and equality and Social Justice could be achieved. ○ Triegaardt and Taylor (2018: 10) solicit a political economy approach to social welfare policy which has two significant elements necessary to address fairness, Social Justice and generally how the impact of the designed system on the lives of people and the social well-being of the citizenry. ○ The researcher concurs with the dualist political economy approach to achieve equality and Social Justices to alleviate social hardships, abject poverty lifestyles. These are a dual system of economic and social rights. ○ Political economy refers to the study of relationships between individuals and society and between the state and markets. ○ Transformative Social Welfare Policies should encapsulate six essential

	<p>elements (Schenck <i>et al.</i>, In Taylor and Triegaardt (2018: 9).</p> <ul style="list-style-type: none"> ○ 'Recognises the psychosocial effects of colonial and postcolonial patterns of development and institutional forms of violence on people and makes adequate social service provision to mitigate such effects'; ○ 'There should be a shifting social welfare intervention away from 'blaming the victim'' or the 'exploited' for their circumstances and focuses on addressing the structures that cause deprivations through macro and micro policy and programme interventions that improve the quality of life of the poorest'; ○ 'Focuses on structural conditions that keep people trapped in abject poverty lifestyles while also addressing vulnerabilities and risks people experience through the life cycle.' ○ 'Restores the dignity of individuals and communities through social welfare policy and social service practice that embeds constitutional and human rights and delivers on these'; ○ 'Defines the framework for professional social services practices within human rights practice and protocols; ○ 'Ensures the democratic participation of professionals and social service providers as well as social service users in policymaking processes that aim to address the needs and welfare of people.
<u>Prejudice</u>	<ul style="list-style-type: none"> ○ Prejudice is an attitude based on limited information or stereotypes. ○ While discrimination is usually harmful, it can also be positive. ○ No one is entirely free of prejudices, although they may not have any significant prejudice against a group.
<u>Principles</u>	<ul style="list-style-type: none"> ○ Principles are essential norms in a system of thought or belief, which form the basis of reasoning in that system.
<u>Process of Critical Reconstruction (PCR) in Anti-Oppressive and Multi-Cultural competent Social Work Practice</u>	<p>Critical Reconstruction (PCR) consists of a process as a remedy to address inequality and promote ANTI-OPPRESSIVE PRACTICE. The steps are:</p> <ul style="list-style-type: none"> ○ The first step is the discovery of dominant discourse. ○ The reconstruction that involves searching for a contradiction in different perspectives and interpretations. ○ Identify aspects which may be omitted or glossed over should be uncovered. Recurring patterns and themes can alert us to dominant ways of thinking. ○ Involves reconstruction or change, which involves formulating new discourses and structure. ○ Naming existing and hidden conversations allows us to create new ones. Activities may include inventing new terms, language or phrase, inventing new conversational, devices, creating new categories, a design or example to follow or to imitate new practices.
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<u>Racism</u>	<ul style="list-style-type: none"> ○ Racism refers to an activist system of advantage and privilege based on "race," in which one group of people exercises offensive power over others based on skin colour and cultural heritage. ○ Racism is more prevalent than other oppressions due to greater access between cultures and countries through industrialisation.
<u>Reflective thinking</u>	<ul style="list-style-type: none"> ○ Reflective thinking means, taking account of the social location, powers, values and perspectives, and membership of the social divisions. ○ It relates to specific others, recognising inequalities and diversities of social situations while interacting with others. Reflection in action means reframing takes place. ○ The strength of the reframing technique is that it requires one to stop and think, to take a step back to consider different perspectives and to offer various aspects and to offer a different interpretation of events and perceptions, one which put things in a different and positive light. ○ Create a new position in challenging oppression and discrimination when

	<p>during the intervention is in the best interest of the family, including the children and elderly.</p>
<u>Reframing</u>	<ul style="list-style-type: none"> ○ The strength of the reframing technique is that it requires one to stop and think, to take a step back to consider different perspectives and to offer different views and to offer a different interpretation of events and perceptions, one which put things in a different and positive light.
S	
<u>Sexism</u>	<ul style="list-style-type: none"> ○ Sexism is the outward manifestation of an inward system of values deliberately designed to structure privilege using an objective, differential, and unequal treatment of women, for a social advantage over scarce resources.
<u>Sizeism</u>	<ul style="list-style-type: none"> ○ Sizeism is a system of discrimination based on the size of one's body, specifically weight, height, or both. ○ Diverse cultures have internalised attitudes towards specific dimensions, and depending on where one is in the world, someone may be considered exceptionally tall, short, or fat. ○ Specifically, in Western culture, sizeism is also a system of the superiority of thin people. The manifestation of these forms of oppression is linked to eating disorders, depression, and anxiety. ○ Sizeism intersects with the medical, industrial complex.
<u>Social Work</u>	<ul style="list-style-type: none"> ○ Social work is a profession that employs beliefs, knowledge, skills, and methods to address issues, needs, and problems that arise from interactions between individuals, families, groups, organisations, and communities. ○ It is a service sanctioned by society to improve the social functioning of people, to empower them and to promote a mutually beneficial interaction between the individual and society to improve the quality of life of everyone.
<u>Social Worker</u>	<ul style="list-style-type: none"> ○ Social Worker means a person who is registered or deemed registered as a Social Worker regarding the Social Service Professions Act (Act 110 of 1978).
<u>Social Work Practice</u>	<ul style="list-style-type: none"> ○ A practice-based profession and an academic discipline that fosters social change and development, social cohesiveness, and people's empowerment and emancipation is referred to as social work practice. ○ Principles of Social Justice, human rights, collective responsibility and respect for diversities are central to Social Work, is underpinned by theories of Social Work, social sciences, humanities, and indigenous knowledge, Social Work engages people and structures to address life challenges and enhance well-being.
<u>Social Work Skills</u>	<ul style="list-style-type: none"> ○ The skills that emerged from this study were ones that addressed the acquisition and processing of knowledge: observation, listening, evaluating, analysing, and interpreting. Social Work skills are a circumscribed set of discrete cognitive and behavioural actions that are consistent and congruent with: <ul style="list-style-type: none"> ○ Research-based knowledge; ○ Social Work values, ethics, and obligations; ○ The essential facilitative qualities or the "core conditions"; ○ The characteristics of professionalism; and ○ A legitimate Social Work purpose within the context of a phase or process of practice. ○ Skill is a "Social Worker's capacity to use a method to further a process directed toward the accomplishment of a Social Work purpose as that purpose finds expression in a specific program or service." ○ In the current Social Work literature, Social Work is often described as an

	<p>occupation/profession that is located at the margins between the included and the excluded.</p>
<p><u>Statutory Intervention</u></p>	<ul style="list-style-type: none"> ○ The legal intervention involves legal processes and services aimed at practising in an anti-oppressive manner as prescribed in the national legislative framework. ○ A culturally competent Social Worker will provide a brief, task-oriented therapy that respects service users' privacy and helps them achieve concrete goals, instead of giving traditional Western-style treatment that is more individualistic and analytical. ○ African people (Both Black and White), but specifically Khoi and San, similarly, to African Americans, Aborigine's, often come from backgrounds that include extended-family bonds and a stable, community-oriented spiritual life. ○ Trained Social Workers will make sure these cultural realities become an integral part of an intervention by co-construct intervention. It can be persuasively argued that adequate care is impossible without a working knowledge and understanding of a person's or group's culture and background. ○ As society gravitates more towards an ever more pluralistic and multi-cultural society, Social Workers are among those best-equipped to deliver that care and to empower people from all backgrounds to lead connected, and healthy lives.
<p><u>Success in intervention</u></p>	<p>Success in intervention means that the relationship between a Social Worker and a service user is more likely to be productive if:</p> <ul style="list-style-type: none"> ○ The participants' like and respect each other. ○ The service user is informed of what to expect and how to contribute to the helping process. ○ The worker is warm, genuine, and sincere and regularly expresses empathy about the client's experience. ○ The worker and service user engage in goal-directed activities such as practice, in-session tasks, or between-session action steps. ○ The Social Worker actively seeks to involve significant persons in the service user's life in the helping process.
<p>S UNIVERSITY of the WESTERN CAPE</p>	
<p><u>Social Justice as a Value in Social Work3</u></p>	<ul style="list-style-type: none"> ○ Social Justice is a Value in Social Work, implies that Social Workers have a responsibility to promote Social Justice, about the people with whom they work.
<p><u>Social Justice Principles in Social Work</u></p>	<p>Social Justice Principles in Social Work suggest that Social Workers' ought to:</p> <ul style="list-style-type: none"> ○ Challenge discrimination. Social Workers have a responsibility to challenge discrimination based on characteristics such as ability, age, culture, gender or sex, marital status, socio-economic status, political opinions, skin colour, racial or other physical characteristics, sexual orientation or spiritual beliefs. ○ Recognise diversity - Social Workers should recognise and respect the variety of the societies in which they practice, considering individual, family, group and community differences. ○ Distributing resources - Social Workers should ensure that funds at their disposal are allocated relatively, per need. ○ Challenge unjust policies and practices - Social Workers must bring to the attention of their employers, policymakers, politicians and the public situations where resources are inadequate or where the distribution of resources, policies and practice are oppressive, unfair, harmful or illegal. ○ Working in solidarity - Social Workers, individually, collectively and with others must challenge social conditions that contribute to social exclusion, stigmatisation or subjugation, and work towards an inclusive society.

<p><u>Stakeholder in Multi-cultural and Anti-Oppressive Social Work Practice</u></p>	<ul style="list-style-type: none"> ○ A stakeholder is a person or a group of people who are interested in the outcome of anti-oppressive and multi-cultural sensitivity practices because it may have a positive or negative impact on them, or because they have the ability to positively or negatively influence Social Work practice. ○ Service users and organisations that give effect to Anti-Oppressive Social Work Practices are stakeholders.
<p><u>Stakeholder Analysis in Multi-cultural and anti-oppressive Social Work Practice</u></p>	<ul style="list-style-type: none"> ○ Stakeholder analysis is the identification of stakeholders to assess their involvement and plan strategies for how they can best support the anti-oppressive and multi-cultural practices. ○ The communications team conducts a stakeholder analysis to identify and evaluate the critical groups of stakeholders who may influence the success of the project or those who may be impacted by the project. The objectives are to obtain a clear understanding of these groups to effectively communicate with them, to maximise their potential support and contributions, and to better manage risks and impacts associated with their involvement in the project.
<p><u>Stakeholder Chart</u></p>	<ul style="list-style-type: none"> ○ A stakeholder chart is an output of stakeholder analysis which identifies service user or stakeholder groups and their potential impact on and from anti-oppressive and multi-cultural sensitivity practices.
<p>T</p>	
<p><u>Transantagonism</u></p>	<ul style="list-style-type: none"> ○ Transantagonism is an umbrella term that refers to all the identities within the gender identity spectrum, including transgender, genderqueer, genderfluid, non-binary, genderless, agender, non-gendered, gender nonconforming, third gender, two-spirit, bigender, multi-gender, pangender, a trans woman, and a trans man. ○ Active hostility or opposition towards Trans people, like bi-antagonism, this term was created to call attention to the ways that prejudice against ○ There is often trans-antagonism in gay, lesbian, and bisexual communities, as well as straight communities. ○ Gender identity is as fluid as sexual orientation, and diversity is the foundation of both.
<p><u>Triangulation of Evidence and Professional Curiosity</u></p>	<ul style="list-style-type: none"> ○ In research, triangulation refers to the use of various datasets, methodologies, theories, and/or investigators to answer a topic. ○ It's a research technique that can help you increase the reliability and authority of your conclusions. ○ Although it is frequently employed in quantitative research, triangulation is mostly used in qualitative research. ○ When conducting mixed-methods research, methodological triangulation is always used. ○ Professional curiosity in social work research typically refers to the practices of seeking out all pertinent facts about risk of harm through questioning, confirming information, and not taking a service user's narrative at face value.
<p>U</p>	
<p><u>Ultra Vires and Intra Vires</u></p>	<ul style="list-style-type: none"> ○ It is <i>ultra vires</i> not to practice in an anti-oppressive and anti-discriminatory manner as prescribed in the legal framework of South Africa. ○ It simply means beyond powers. Ultra vires means stepping outside or acting beyond the powers of the procedures, protocol and legal framework, which could also imply an illicit act. In the case of statutory bodies, is not authorised. ○ <i>Intra vires</i> denote that the practitioner is acting within professional powers, boundaries and legislature. ○ Political interference from political representatives to focus on a single

	<p>constituency may be a case in point, given the circumstances.</p>
<u>Uncertainty Avoidance</u>	<ul style="list-style-type: none"> ○ It relates to how threatened individuals of a culture are by ambiguous or unclear situations, and how they have built beliefs and institutions to prevent them.
<u>Universalism</u>	<ul style="list-style-type: none"> ○ Universalism is a trend within Social Work to find commonalities across different contexts such that it is possible to talk about a profession of Social Work with shared values and goals wherever it is practised, in Africa, UK, Canada, Asia, South America, for example.
<u>Outing (someone)</u>	<ul style="list-style-type: none"> ○ When someone, often without the person's agreement or approval, discloses another person's sexuality or gender identity to an individual or group.
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<u>Performance Reporting</u>	<ul style="list-style-type: none"> ○ Project progress and status are communicated through performance reporting.
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<u>Plain Indigenous/ English Language</u>	<ul style="list-style-type: none"> ○ Information on anti-oppressive social work practice should be provided to service users and stakeholders in plain English, the indigenous or official language. ○ It contains information on the legislature, procedures, and protocols. All Indigenous languages should be held to the same standard.
<u>Political Economy of Transformation Social Welfare Policy, and National Developmental Plan 2030</u>	<ul style="list-style-type: none"> ○ Triegaardt and Taylor (2018) argue that the political economy of social welfare policy in Africa could be effectively transformed through practice, and equality and Social Justice could be achieved. ○ Triegaardt and Taylor (2018: 10) solicit a political economy approach to social welfare policy which has two significant elements necessary to address fairness, Social Justice and generally how the impact of the designed system on the lives of people and the social well-being of the citizenry.

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<u>Prejudice</u>	<ul style="list-style-type: none"> ○ Prejudice is an attitude based on limited information or stereotypes. ○ While discrimination is usually harmful, it can also be positive. ○ No one is entirely free of prejudices, although they may not have any significant prejudice against a group.
<u>Principles</u>	<ul style="list-style-type: none"> ○ Principles are essential norms in a system of thought or belief, which form the basis of reasoning in that system.
<u>Process of Critical Reconstruction (PCR) in Anti-Opressive and Multi-Cultural Sensitive Social</u>	<p>Critical Reconstruction (PCR) consists of a process as a remedy to address inequality and promote Anti=Oppressive Practice. The steps are:</p> <ul style="list-style-type: none"> ○ The first step is the discovery of dominant discourse. ○ The reconstruction that involves searching for a contradiction in different perspectives and interpretations. ○ Identify aspects which may be omitted or glossed over should be uncovered. Recurring patterns and themes can alert us to dominant ways

<u>Work Practice</u>	<p>of thinking.</p> <ul style="list-style-type: none"> ○ Involves reconstruction or change, which involves formulating new discourses and structure. ○ Naming existing and hidden conversations allows us to create new ones. Activities may include inventing new terms, language or phrase, inventing new conversational, devices, creating new categories, a design or example to follow or to imitate new practices.
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<u>Reframing</u>	<ul style="list-style-type: none"> ○ The strength of the reframing technique is that it requires one to stop and think, to take a step back to consider different perspectives and to offer different views and to offer a different interpretation of events and perceptions, one which put things in a different and positive light.
S	
<u>Sexism</u>	<ul style="list-style-type: none"> ○ Sexism is the outward manifestation of an inward system of values deliberately designed to structure privilege using an objective, differential, and unequal treatment of women, for a social advantage over scarce resources.
<u>Sizeism</u>	<ul style="list-style-type: none"> ○ Sizeism is a system of discrimination based on the size of one’s body,

	<p>specifically weight, height, or both.</p> <ul style="list-style-type: none"> ○ Diverse cultures have internalised attitudes towards specific dimensions, and depending on where one is in the world, someone may be considered exceptionally tall, short, or fat. ○ Specifically, in Western culture, sizeism is also a system of the superiority of thin people. The manifestation of these forms of oppression is linked to eating disorders, depression, and anxiety. ○ Sizeism intersects with the medical, industrial complex.
<u>Social Work</u>	<ul style="list-style-type: none"> ○ Social work is a profession that employs beliefs, knowledge, skills, and methods to address issues, needs, and problems that arise from interactions between individuals, families, groups, organisations, and communities. ○ It is a service sanctioned by society to improve the social functioning of people, to empower them and to promote a mutually beneficial interaction between the individual and society to improve the quality of life of everyone.
<u>Social Worker</u>	<ul style="list-style-type: none"> ○ Social Worker means a person who is registered or deemed registered as a Social Worker regarding the Social Service Professions Act (Act 110 of 1978).
<u>Social Work practice</u>	<ul style="list-style-type: none"> ○ A practice-based profession and an academic discipline that fosters social change and development, social cohesiveness, and people's empowerment and emancipation is referred to as social work practice. ○ Principles of SOCIAL JUSTICE, human rights, collective responsibility and respect for diversities are central to SOCIAL WORK, is underpinned by theories of SOCIAL WORK, social sciences, humanities, and indigenous knowledge, SOCIAL WORK engages people and structures to address life challenges and enhance well-being.
<u>Social Work Skills</u>	<ul style="list-style-type: none"> ○ The skills that emerged from this study were ones that addressed the acquisition and processing of knowledge: observation, listening, evaluating, analysing, and interpreting. Social Work skills are a circumscribed set of discrete cognitive and behavioural actions that are consistent and congruent with: <ul style="list-style-type: none"> ○ Research-based knowledge; ○ Social Work values, ethics, and obligations; ○ The essential facilitative qualities or the “core conditions”; ○ The characteristics of professionalism; and ○ A legitimate Social Work purpose within the context of a phase or process of practice. ○ Skill is a “Social Worker’s capacity to use a method to further a process

	<p>directed toward the accomplishment of a Social Work purpose as that purpose finds expression in a specific program or service.”</p> <ul style="list-style-type: none"> ○ In the current Social Work literature, Social Work is often described as an occupation/profession that is located at the margins between the included and the excluded.
<p><u>Statutory Intervention</u></p>	<ul style="list-style-type: none"> ○ The legal intervention involves legal processes and services aimed at practising in an anti-oppressive manner as prescribed in the national legislative framework. ○ A culturally competent Social Worker will provide a brief, task-oriented therapy that respects service users’ privacy and helps them achieve concrete goals, instead of giving traditional Western-style treatment that is more individualistic and analytical. ○ African people (BOTH Black and White), but specifically Khoi and San, similarly, to African Americans, Aborigine’s, often come from backgrounds that include extended-family bonds and a stable, community-oriented spiritual life. ○ Trained Social Workers will make sure these cultural realities become an integral part of an intervention by co-construct intervention. It can be persuasively argued that adequate care is impossible without a working knowledge and understanding of a person’s or group’s culture and background. ○ As society gravitates more towards an ever more pluralistic and multi-cultural society, Social Workers are among those best-equipped to deliver that care and to empower people from all backgrounds to lead connected, and healthy lives.
<p><u>Success in intervention</u></p>	<p>Success in intervention means that the relationship between a Social Worker and a service user is more likely to be productive if:</p> <ul style="list-style-type: none"> ○ The participants like and respect each other. ○ The service user is informed of what to expect and how to contribute to the helping process. ○ The worker is warm, genuine, and sincere and regularly expresses empathy about the client’s experience. ○ The worker and service user engage in goal-directed activities such as practice, in-session tasks, or between-session action steps. ○ The Social Worker actively seeks to involve significant persons in the service user’s life in the helping process.
<p>S</p>	

<p><u>Social Justice</u></p>	<ul style="list-style-type: none"> ○ Social Justice is a Value in Social Work, implies that Social Workers have a responsibility to promote Social Justice, about the people with whom they work.
	<p>Social Justice Principles in Social Work suggest that Social Workers' ought to:</p> <ul style="list-style-type: none"> ○ Challenge discrimination. Social Workers have a responsibility to challenge discrimination based on characteristics such as ability, age, culture, gender or sex, marital status, socio-economic status, political opinions, skin colour, racial or other physical characteristics, sexual orientation or spiritual beliefs. ○ Recognise diversity - Social Workers should recognise and respect the variety of the societies in which they practice, considering individual, family, group and community differences. ○ Distributing resources - Social Workers should ensure that funds at their disposal are allocated relatively, per need. ○ Challenge unjust policies and practices - Social Workers must bring to the attention of their employers, policymakers, politicians and the public situations where resources are inadequate or where the distribution of resources, policies and practice are oppressive, unfair, harmful or illegal. ○ Working in solidarity - Social Workers, individually, collectively and with others must challenge social conditions that contribute to social exclusion, stigmatisation or subjugation, and work towards an inclusive society.
<p><u>Stakeholder</u></p>	<ul style="list-style-type: none"> ○ A stakeholder is a person or a group of people who are interested in the outcome of anti-oppressive and multi-cultural sensitivity practices because it may have a positive or negative impact on them, or because they have the ability to positively or negatively influence Social Work practice. ○ Service users and organisations that give effect to Anti-Oppressive Social Work Practices are stakeholders.
<p><u>Stakeholder analysis</u></p>	<ul style="list-style-type: none"> ○ Stakeholder analysis is the identification of stakeholders to assess their involvement and plan strategies for how they can best support the anti-oppressive and multi-cultural practices. ○ The communications team conducts a stakeholder analysis to identify and evaluate the critical groups of stakeholders who may influence the success of the project or those who may be impacted by the project. The objectives are to obtain a clear understanding of these groups to effectively communicate with them, to maximise their potential support and contributions, and to better manage risks and impacts associated with their involvement in the project.

<u>Stakeholder Chart</u>	<ul style="list-style-type: none"> ○ A stakeholder chart is an output of stakeholder analysis which identifies service user or stakeholder groups and their potential impact on and from anti-oppressive and multi-cultural sensitivity practices.
T	
Transantagonism	<ul style="list-style-type: none"> ○ Transantagonism is an umbrella term that refers to all the identities within the gender identity spectrum, including transgender, genderqueer, genderfluid, non-binary, genderless, agender, non-gendered, gender nonconforming, third gender, two-spirit, bigender, multi-gender, pangender, a trans woman, and a trans man. ○ Active hostility or opposition towards Trans people, like bi-antagonism, this term was created to call attention to the ways that prejudice against ○ There is often trans-antagonism in gay, lesbian, and bisexual communities, as well as straight communities. ○ Gender identity is as fluid as sexual orientation, and diversity is the foundation of both.
U	
Ultra Vires and Intra Vires	<ul style="list-style-type: none"> ○ It is <i>ultra vires</i> not to practice in an anti-oppressive and anti-discriminatory manner as prescribed in the legal framework of South Africa. ○ It simply means beyond powers. Ultra vires means stepping outside or acting beyond the powers of the procedures, protocol and legal framework, which could also imply an illicit act. In the case of statutory bodies, is not authorised. ○ <i>Intra vires</i> denote that the practitioner is acting within professional powers, boundaries and legislature. ○ Political interference from political representatives to focus on a single constituency may be a case in point, given the circumstances.
<u>Uncertainty Avoidance</u>	<ul style="list-style-type: none"> ○ It relates to how threatened individuals of a culture are by ambiguous or unclear situations, and how they have built beliefs and institutions to prevent them.
<u>Universalism</u>	<ul style="list-style-type: none"> ○ Universalism is a trend within Social Work to find commonalities across different contexts such that it is possible to talk about a profession of Social Work with shared values and goals wherever it is practised, in Africa, UK, Canada, Asia, South America, for example.

How to say Welcome to South Africa (Salutations)

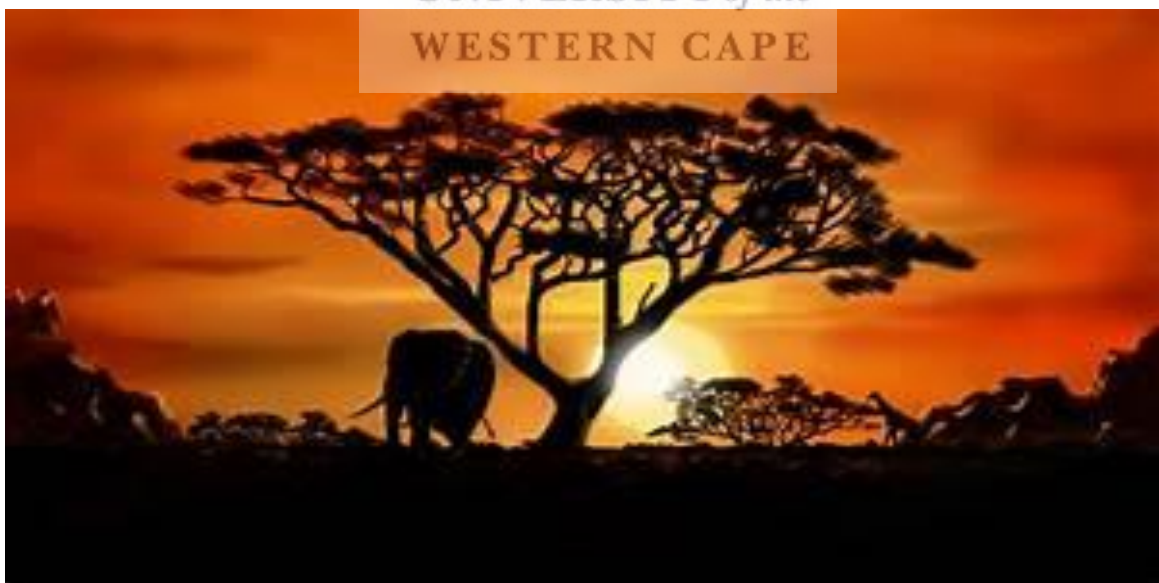
Welcome – English

!Khome!hale/ Halau/! Gâi !lgoas/! Gâi tse!gâllaeb/ !Gâi
!oes –

Khoekhoegowab (Khoekhoe>Nama)

Hello/ Howzit/Heita/ Aweh/ Hoe gaan dit/ Jis,
my ma se kind/ Wat sê sy of wat sê, die ou –
Hoesit Boet/ ouman –

Afrikaans (colloquial/ slang)



Booklet Appendix 2: Important Contacts

IMPORTANT CONTACTS SUPPORT/ EMERGENCY AGENCIES

NATIONAL HUMAN RIGHTS INSTRUMENTS

South African Human Rights Commission

National Office	0027 (0)118773600/3750
Eastern Cape	0027 (0)437227828/21/25
Free State	0027 (0)514471133/30
Gauteng	0027 (0)118773750
KwaZulu-Natal	0027 (0)313047323/4/5
Limpopo	0027 (0)152913500
Mpumalanga	0027 (0)137528292
Northern Cape	0027 (0)543323993/4
North West	0027 (0)0145920694
Western Cape	0027 (0)0214262277

Public Protector

Office of the Public Protector	0027(0)123667112/700/ 0800112040 http://www. Publicprotector.org email: customerservice@protect.org
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Commission for Gender Equality

National Office	0027(0)114037182 Fax: 0027(0)114037188
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Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities

National Office	0027(0)113589100
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Electoral Commission

National office	0027(0)126225700
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Auditor-General

National Office	0027(0)124268000 Fax: 0027(0)124268257
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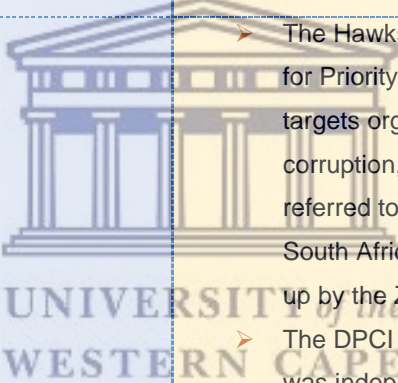
OTHER SIGNIFICANT SUPPORT AND EMERGENCY SERVICES

CHILD PROTECTION

LIST OF THUTHUZELA CARE CENTRES

Gauteng Province	<p>Mamelodi TCC at Mamelodi Hospital Tel: 012-801 2717</p> <p>Sinakekelwe TCC at Natalspruit Hospital Tel: 011-909 1002/3/6/9</p> <p>Nthabiseng TCC at Chris Hani Baragwanath Hospital, Diepkloof, Soweto Tel: 011-933 1229 / 3346</p> <p>Kopanong TCC at Kopanong Hospital, Duncanville Vereeniging Tel: 016-428 5959</p> <p>Masakhane TCC at Tembisa Hospital Corner, Olifantsfontein Tel: 011-923 2106</p> <p>Laudium TCC at Laudium Community Health Centre</p>
Eastern Cape Province	<p>Libode TCC Ms Nomonde at St Barnabas Hospital, Umtata Tel: 047-568 6274</p> <p>Mdantsane TCC at Cecilia Makiwane Hospital, East London Tel: 043-761 2023</p> <p>Bizana TCC at St Patricks Hospital (<i>not fully operational</i>)</p> <p>Lusikisiki TCC at St Elizabeth Hospital (<i>not fully operational</i>)</p> <p>Butterworth TCC (<i>not fully operational</i>)</p> <p>Mthatha TCC at Nelson Mandela Hospital (<i>not fully operational</i>)</p> <p>Port Elizabeth TCC at Dora Nginza Hospital</p>
Western Cape Province	<p>Manenberg TCC at GF Jooste Hospital Tel: 021-691 6194</p> <p>Belville TCC at Karl Bremmer Hospital</p> <p>George TCC at George Hospital</p> <p>Worcester TCC (<i>being established</i>)</p>
North West Province	<p>Mafikeng TCC at Mafikeng Provincial Hospital Tel: 018-383 7000</p> <p>Rustenburg TCC at Job Shimankane Hospital</p>

	<p>Taung TCC Klerksdorp TCC (<i>being established</i>) Potchefstroom TCC (<i>being established</i>)</p>
KwaZulu Natal Province	<p>Umlazi TCC at Prince Mshiyeni Hospital Tel: 031-907 8496 Phoenix TCC at Mahatma Gandhi Hospital Tel: 031-502 2338 Edendale TCC (<i>not fully operational</i>) Stanger TCC (<i>not fully operational</i>) Port Shepstone TCC (<i>not fully operational</i>)</p>
Northern Cape Province	<p>Galeshewe TCC at Kimberly Hospital Tel: 053-830 8900 Kakamas TCC at Kakmas Hospital Tel: 054-431 0057 De Aar TCC Springbok TCC Kuruman TCC</p>
Free State Province	<p>Tshepong TCC at National District Hospital, Bloemfontein Tel: 051-448 5028 Welkom TCC at Bongani Hospital Sasolburg TCC at Mesimaholo (<i>being established</i>) Bethlehem TCC (<i>being established</i>)</p>
Mpumalanga Province	<p>KaNyemazane TCC at Themba Hospital, KaNyemazane Tel: 013-796 9412 Ermelo TCC (<i>not fully operational</i>) Tonga TCC (<i>not fully operational</i>) Evander TCC (<i>being established</i>) Witbank TCC (<i>being established</i>)</p>
Limpopo Province	<p>Mangkweng TCC at Mangkweng Hospital, Polokwane Tel: 015-286 1261 Tshilidzini TCC at Tshilidzini Hospital, Thohoyandou Tel: 015-964 3257 Musina TCC (<i>not fully operational</i>) Mokopane TCC (<i>not fully operational</i>)</p>
POLICE SERVICE	
Role and function of the South African Police	<p>The South African Police Service is governed by:</p> <ul style="list-style-type: none"> ➤ <u>Chapter 11</u> of the Constitution of the Republic of South Africa, 1996 (Act 108 of 1996) that stipulates the South African Police Service has a responsibility to -

	<ul style="list-style-type: none"> ○ Prevent, combat and investigate crime; ○ Maintain public order; ○ Protect and secure the inhabitants of the Republic and their property; and ○ Uphold and enforce the law. ○ Create a safe and secure environment for all people in South Africa. ○ Prevent anything that may threaten the safety or security of any community ○ Investigate any crimes that threaten the safety or security of any community ○ Ensure criminals are brought to justice; and ○ Participation in efforts to address the causes of crime.
Police Head Office	0027 (0)123931000
SAPS Emergency No.	10111
Crime Stop – Tipoff	0027 (0)800333177
South African Hawks	 <ul style="list-style-type: none"> ➤ The Hawks are South Africa's Directorate for Priority Crime Investigation which targets organised crime, economic crime, corruption, and other serious crime referred to it by the President of the South African Police Service (SAPS) set up by the Zuma administration in 20010. ➤ The DPCI replaced the Scorpions, which was independent of the SAPS structures.

BOOKLET APPENDIX 3: International Human Rights Instruments and their Monitoring Bodies

INTERNATIONAL HUMAN RIGHTS INSTRUMENTS AND THEIR MONITORING BODIES

The international frameworks guiding anti-oppressive endeavours in South Africa include core international human rights treaties. These were introduced following the human rights violations after World War II. Each has established an independent committee of experts to monitor implementation of the treaty provisions by its States parties. Some of the conventions are supplemented by optionally protocols dealing with specific concerns or are establishing individual complaints procedures.

- ICERD: International Convention on the Elimination of All Forms of Racial Discrimination, 21 Dec 1965;
- ICCPR: International Covenant on Civil and Political Rights, 16 Dec 1966;
- ICESCR: International Covenant on Economic, Social and Cultural Rights, 16 Dec 1966
- CEDAW: Convention on the Elimination of All Forms of Discrimination against Women, 18 Dec 1979;
- ICESCR - OP Optional Protocol to the International Covenant on Economic, Social and Cultural Rights, 10 Dec 2008;
- ICCPR-OP1: Optional Protocol to the International Covenant on Civil and Political Rights, 16 Dec 1966;
- ICCPR-OP2: Second Optional Protocol to the International Covenant on Civil and Political Rights, aiming at the abolition of the death penalty, 15 Dec 1989;
- OP-CEDAW: Optional Protocol to the Convention on the Elimination of Discrimination against Women, 10 Dec 1999;
- OP-CRC-AC: Optional Protocol to the Convention on the Rights of the Child on the involvement of children in armed conflict, 25 May 2000;
- OP-CRC-SC: Optional Protocol to the Convention on the Rights of the Child on the sale of children, child prostitution and child pornography, 25 May 2000;
- ICERD: International Convention on the Elimination of All Forms of Racial Discrimination, 21 Dec 1965;
- The African Charter on Human and People's Rights, "The Banjul Charter" (1986);
- The Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa ("The Women's Protocol") (2005);
- Southern African Development Community (SADC) Declaration on Gender and Development (1997) and its addendum, The Prevention and Eradication of Violence against Women and Children;
- The Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa ("The Women's Protocol") (2005);
- Southern African Development Community (SADC) Declaration on Gender and Development (1997) and its addendum, The Prevention and Eradication of Violence against Women and Children;
- The United Nations Convention on the Rights of the Child (UNCRC) (1981);
- ICCPR: International Covenant on Civil and Political Rights 16 Dec 1966;

- ICESCR: International Covenant on Economic, Social and Cultural Rights 16 Dec 1966;
- ICRMW: International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families 18 Dec 1990;
- CRPD: Convention on the Rights of Persons with Disabilities, 13 Dec 2006;
- The African Charter on Human and People's Rights, "The Banjul Charter" (1981).
- The Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa ("The Women's Protocol") (2005);
- CRC: Convention on the Rights of the Child, 20 Nov 1989;
- OP-CAT Optional Protocol to the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment 18 Dec 2002;
- OP-CRPD: Optional Protocol to the Convention on the Rights of Persons with Disabilities, 12 Dec 2006;
- Paris protocol, 2015.



BOOKLET APPENDIX 4: Regional African Human Rights Instruments (HRI's) and Initiatives

REGIONAL AFRICAN HUMAN RIGHTS INSTRUMENTS (HRI'S) AND INITIATIVES

These include the:

- African Charter on Human and Peoples' Rights (1981);
- African Charter on the Rights and Welfare of the Child (1990);
- Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (2003);
- African Court on Human and Peoples' Rights;
- African Commission on Human and Peoples' Rights;
- The Commission and Court are charged with interpreting and applying some regional human rights instruments, which include:
 - African Charter on Human and Peoples' Rights ("Banjul Charter");
 - African Charter on the Rights and Welfare of the Child;
 - Protocol to the African Charter on the Rights of Women;
 - OAU Convention Governing the Specific Aspects of Refugee Problems in Africa;
 - Convention for the Elimination of Mercenarism in Africa;
 - African Union Convention on the Conservation of Nature and Natural Resources;
 - Bamako Convention on the Ban of the Import of Hazardous Wastes into Africa;
 - African Union Convention on Preventing and Combating Corruption;
 - OAU Convention on the Prevention and Combating of Terrorism;
 - African Union Non-Aggression and Common Defense Pact; and
 - African Charter on Democracy, Elections, and Governance.

The principles contained in the following non-treaty documents are interpreted:

- Guidelines for African Union Electoral Observations and Monitoring Missions (African Human Rights System, 2019).
- Principles and Guidelines on the Right to a Fair Trial and Legal Assistance in Africa.
- Pretoria Declaration on Economic, Social and Cultural Rights in Africa.
- Declaration on Gender Equality in Africa.
- Kigali Declaration, 2003.
- Resolution on Guidelines and Measures for the Prohibition and Prevention of Torture, Cruel, Inhuman or Degrading Treatment or Punishment in Africa (Robben Island Guidelines), 2008.
- Ouagadougou Declaration and Plan of Action on Accelerating Prisons and Penal Reforms in Africa.
- Grand Bay (Mauritius) Declaration and Plan of Action, 1999.

These regional frameworks take cognisance of the socio-cultural and economic realities particular to Africa, such as challenging traditional African perspectives, which are often in conflict with human rights. However, these documents profoundly recognise and acknowledge the child's unique and privileged place in African communities as requiring protection and exceptional care.



BOOKLET APPENDIX 5: South African legal framework and Human Rights Instruments(HRI'S)

SOUTH AFRICAN LEGAL FRAMEWORK AND HUMAN RIGHTS INSTRUMENTS(HRI'S)

In South Africa, national laws based on human rights are supplemented by associated laws to counter oppression and protect citizens' such as:

1) **The Constitution of South Africa (1996)** embodies the bill of rights which is the cornerstone of democracy and protects pertaining to:

- Equality : Labour relations
- Human dignity : Environment
- Life : Property
- Freedom and security : Housing
- Slavery, servitude and forced labour : Health care, food, water and social security
- Privacy : Children
- Freedom of religion, belief and opinion : Education
- Freedom of expression : Language
- culture
- Assembly, demonstration, picket and petition, freedom of association : Access to information
- Political rights : Just action
- administrative
- Citizens : Access to courts
- Freedom of movement and residence : Arrested, detained And accused persons
- Freedom of trade, occupation and profession.

2) **Criminal Law (Sexual Offences and Related Matters) Amendment Act (32) of 2007** (Government Gazette, No. 36715, 29 July 2013, 2019).

3) **Human Rights Instruments** are:

- The Public Protector

- The South African Human Rights Commission (SAHRC)
- The Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities (CRL Rights Commission)
- The Commission for Gender Equality (CGE)
- The Auditor-General
- The Independent Electoral Commission (IEC)
- An Independent Communications Authority of South Africa (ICASA). Interpretations vary on whether or not ICASA is a chapter nine institution.

4) **The Interim Policy Recommendations of the Inter-ministerial Committee for Youth at risk (1996)**

were:

- | | |
|--|------|
| ○ The Aged Persons Act 1967 (Act No.81 of 1967), | 1967 |
| ○ Criminal Procedures Act, 1977 (Act No. 51 of 1977), | 1977 |
| ○ Divorce and Mediation Act, 1979 (Act No. 70 of 1979), | 1979 |
| ○ Child Care Act, 1983 (Act No. 74 of 1983), | 1983 |
| ○ The Probation Service Act, 1991 (Act No. 116 of 1991) and the Probation Amendment Bill (2002), | 1991 |
| ○ Social Assistance Act, 1992 (Act No. 59 of 1992), | 1992 |
| ○ Prevention and Treatment of Drug Dependency Act, 1992 (Act No. 20 of 1992) | 1992 |
| ○ Minimum Standards for institutional care (1996), | 1996 |
| ○ The White Paper for Social Welfare (1997), | 1997 |
| ○ Non-profit Organisations Act, 1997 (Act No.71 of 1997), | 1997 |
| ○ Prevention of Domestic Violence Act, 1998 (Act No. 116 of 1998), | 1998 |
| ○ Maintenance Act, 1998 (Act No. 99 of 1998), | 1998 |
| ○ The Social Services Professions Act, 1998 (Act No. 110 of 1998), | 1998 |
| ○ The Batho Pele Principles (1999), | 1999 |
| ○ The Public Finance Management Act (1999), | 1999 |
| ○ Advisory Board on Social Development Act, 2001a (Act No. 3 of 2001), | 2001 |
| ○ Mental Health Act, 2002a (Act No. 17 of 2002). | 2002 |

5) **Acts of Parliament aimed at eliminating racial discrimination include:**

- The Promotion of Equality Act, the Employment Equity Act,
- The South African Schools Act,
- The Film and Publications Act,
- The Recognition of Customary Marriages Act,
- The National Water Act,
- The Divorce Courts Amendment Act,
- The Basic Conditions of Employment Act,

- The Labour Relations Act,
- Preferential Procurement Policy Framework Act,
- The Pan South African Language Board Act (Act 59 of 1995)
- The Culture Promotion Amendment Act,(Act 59 of 1998) and the National Empowerment Fund Act. (Act 105 of 1998).
- The Promotion of Equality and Prevention of Unfair Discrimination Act, 2000 PEPUA or the Equality Act, Act no. 4 of 2000, as Commenced on 13 June 2003, as amended by PEPUA Act52 of 2002). The Promotion of Equality and Prevention of Unfair Discrimination Act (hereafter Pepuda) is a comprehensive South African anti-discrimination law (Justice.Gov.za, 2008) prohibits unfair discrimination by the government, private organisations and individuals, and forbids hate speech and harassment (Pepuda, 2002). The act lists the grounds for discrimination as for race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth (Pepuda, 2002) explicitly. The Act also pinpoints criteria that courts may apply to determine other features for illicit grounds. Employment discrimination is excluded from the ambit of the act as it is in the remit of the Employment Equity Act, No 55 of 1998 (Saica, 2018). The act established the divisions of the High Court and designated Magistrates' Courts as “Equality Courts” that deals with hate speech and harassment and discrimination complaints.



BOOKLET APPENDIX 6: Core Social Work Roles in Expediting Social Justice and Improve Anti-Opressive Social Work Practice

[Adapted from Miscellaneous Authors]

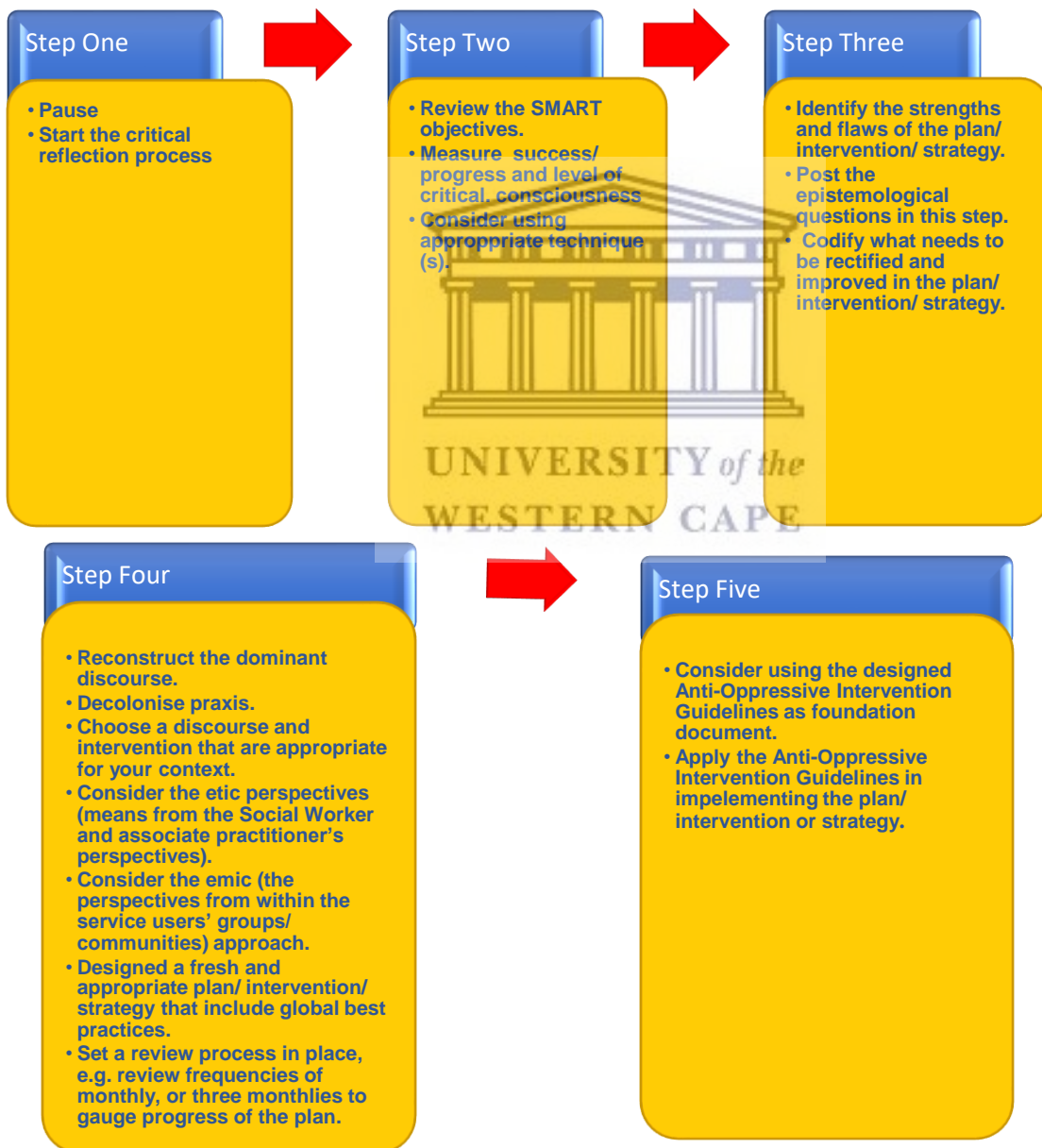


BOOKLET APPENDIX 7: Required Generalist Skills and Abilities to Practice as Multicultural Sensitive Social Worker [Adapted from Various Authors]

Model, demonstrate and teach	Empower and motivate others	Negotiate, network and mediate	Challenge and confront injustices
Offer interpretations	Give advice in ways that enlighten	Give encouragement and validation	Deal with hostility and aggression
Use counselling skills when appropriate	Ability to establish and maintain a sound professional relationship	Demonstrate observation skills	Demonstrate listening skills
Demonstrate assessment skills	Ability to arrive at a sound judgement based on evidence and critical thinking	Demonstrate problem-solving skills	Demonstrate excellent verbal communication skills
Beware of own and other's non-verbal communication (body language)	Demonstrate an understanding of equality and diversity	Demonstrate the ability to assess if your practice is anti-oppressive and if you contribute in expediting Social Justice	Work with reluctant and involuntary individuals and families
Demonstrate the ability to coordinate, direct and manage services	Manage your own and others' anxiety, without adopting defences	Be directive when appropriate	Draw up social contracts/ working agreements or contract of expectations with families and set goals
Work in partnership collaboratively and inclusively of others in an anti-oppressive manner	Ability to manage your own learning	Undertake research	Demonstrate to organise your workload systematically
Setting up ways to review and evaluate progress	Ability to triangulate and confIntervention Reseach Model factual information		

BOOKLET APPENDIX 8: An example of Indigenous Knowledge Development by Marais (2019) Marais' Critical Reflection Process (Pause – Review-Identify – Reconceptualise – Anti-oppressive intervention Guidelines application Reflection Process (PRIRARP)
 [Knowledge developed based on various authors' contributions, i.e. Fook, 2012; Thompson, 2011; Sakamoto, 2000; Dei, 2000; Nipperess and Williams, 2019, and own practice experience].

MARAIS' PRIRARP CRITICAL REFLEXIVE PROCESS





UNIVERSITY *of the*
WESTERN CAPE