

CHAPTER TEN

CONCLUSION

Power Exists Between the Structures

None the less, in a state of the field in which power is visible everywhere, while in previous ages people refused to recognise it even when it was staring them in the face, it is perhaps useful to remember that, without turning power into a 'circle whose centre is everywhere and nowhere' which could be to dissolve it in yet another way, we have to be able to discover it in places where it is least visible, where it is almost completely misrecognized - and thus, in fact recognized. For symbolic power is that invisible power which can be exercised only with the complicity of those who do not want to know that they are subject to it or even that they themselves exercise it.'

Bourdieu, 1991:163-4

This case study of the Australian Association of Social Workers uses four forms of analysis to generate an understanding of the meanings and consequences of the actions of the AASW, in their interaction and influence on educational processes and institutions.

First, a documentary chronology was developed and placed within a broader historical context. Second, an analysis of the arguments used within those documents was conducted. This identified the concepts referred to and the modes and strategies of ideology used which reinforced those concepts and sustained the relative power of social work within the field of social welfare - focusing primarily on issues related to education. Third, a three-dimensional analysis of power was used to identify the processes and structures used by the AASW, to be in a position to exert influence within the field of social welfare, educational policy and tertiary courses. Finally, the findings were integrated in an analysis of the field of interaction and social reproduction.

The study has some limitations. All the data are from the written collected record. Some of the information is missing and minutes of meetings, formal reports of one meeting to another, can contain distortions. There is at least one example within the study where an individual reported on the same event to the same committee two conflicting messages when the reports were separated by time. Therefore the data set is incomplete and any interpretation can be flawed.

The data set itself is required to stand alone. There are no supporting, confirming documents from other sources - national statistics, economic and manpower analyses. The material under

scrutiny was only that directly available to the AASW through their own sources, the material which, it is assumed, formed the basis for their information and decision-making. As an analysis of the whole field of social welfare education in Australia, in the period under review, this study is totally inadequate. But this was not the purpose or the focus of the study. It was to examine the influence the AASW had on social welfare education in Australia and the study seems to have achieved that, by highlighting not only the AASW's achievements in promoting and sustaining their interests but in also identifying where their influence failed.

The study therefore, takes one data set and examines it using three different frameworks of analysis and then takes a fourth (Bourdieu) to generate an integrated whole. It rests on the assumption that the three frameworks are compatible and that it is a legitimate process to combine them all under the umbrella of the fourth.

Using this method (history, depth hermeneutics and a radical analysis of power) is not sufficient. Moreover, trying to operationalize J.B. Thompson's framework of valorization of symbolic forms, led to failure. It suggested that one can only use this model after an assessment of relative power positions has been confirmed. As different groups perceive different symbols to have more or less value, different cultural resources to be more or less revered and that economic capital may not mean monetary wealth, the valorization of symbolic forms depends on those who are deemed to be the ruling group. Thompson's model, based as it is in assessing ideology within the realm of media-ized modern culture, seems to have misplaced the analyst, the researcher who is making the assessment and the relativities of power he or she constructs of the actors. The analyst is embedded in a culture, has been socialized and will make, relatively speaking, arbitrary judgements. Even to understand the language of sociology, to be able to comprehend Thompson, requires years of study and enculturation itself. This failed application of a part of his model keeps in our minds that we too, as more 'objective observers', are sometimes blind or unconscious to the symbols and culture in which we are bound.

The history, without the analysis of modes and strategies of ideology, is bland. It fails to challenge the fundamental assumptions, indicate why certain issues were pushed or why particular paths were taken. These two, without the power analysis, can lead one assuming that the Association was far more powerful and influential than even the membership were aware and that their potential for power was prodigious. The three-dimensional analysis demonstrates the failures more clearly, particularly the blindness and unconsciousness of the actors. Further, when

one applies C. Wright-Mills' criteria for assessing social responsibility, the Association becomes less of an effective body, making well considered decisions, based on thorough examination of the relevant material and up-to-date thinking. They appear more like a small group of people, buffeted by social forces and constrained by structures of their own design. They had their own reasons for perpetuating this.

The use of Bourdieu's framework reduces this oscillation process (between assessing the AASW as a powerful body and as a group of people who cannot really be held accountable for their actions because they knew not what they did and could not see that they had trapped themselves). We see, instead, the AASW as embedded in a complex web of social power, based in the cultural beliefs of developed Western capitalism. The AASW represents a structure within a series of structures. The Association members held beliefs which reflected broader beliefs necessary for the progress of the community, as defined by those who held the economic, symbolic and cultural capital. Their inattention to the needs of Aboriginal communities and to migrants, when Senator Kim Beazley was Federal Minister for Education, can only be seen to reflect the broader view of Australia at that time.

The contribution of Bourdieu's ideas is that they place the analyst within the multiple layers of fields of interaction and in so doing, increase one's options for action and change. The analyst, though, never totally objective, begins to see his or her actions as a game analysing another game, embedded in a much larger series of tournaments.

In terms of this study's contribution to the knowledge of professions, it establishes the centrality of the issue of power in any examination of professions, their decisions, actions and inactions. It also highlights that radical structural analysis is useful but not sufficient. Power exists not only in the obvious places (knowledge, skills, symbols, culture and economic resources). It also exists in the nature of the interaction between actors in a field. It exists between the structures, for example, in the relationship between Lady MacCallum and her daughter which enabled the mobilization of economic capital for the Sydney University Settlement. That *power exists between the structures and between the relationships which exist in any field*, is, for me the central finding of this study.

The other findings are that first, it was the 19th and 20th Century concepts of profession which form the basis for social work's professional culture and these were used to justify the formation

of the structure that became a caste system. They were therefore used like a creed to assess eligibility and accreditation. These concepts cemented and maintained the domination. The structure established in the constitution formed an imperatively coordinated association and, in Weber's terms, generated a class conflict. There was differential distribution of authority, not only within the Association but as a result of the Association's activities. The deal with the Commonwealth Public Service Board meant that authority was differentially distributed on economic lines – for example influencing who got the jobs. Those in the Association with knowledge and attached to higher status organizations like universities, were able to exercise their cultural capital through defining what constituted precedent, case-law, proper procedure and admissibility of evidence. The AASW set up a class conflict when they set up their constitution. That this still remains says as much about Australian society and current social workers as it does about those who were involved in the 1940s.

The socio-historical record reflects that the early years were about establishment and protection of a new association. Even in 1959, ACOSS, the Professional Officer's Association and AASW pooled their resources, to ensure that social workers had preferred access to Commonwealth jobs.

The question as to whether social work is a monopoly still needs more analysis. The records show use of some of the strategies of monopolies but the AASW had insufficient power to be a concern. More to the point is that the dependence relationships between the universities, the AASW, employers, the government and students are such that it is in the universities' interest to have to deal with only one accrediting body and one that can argue professional status and a heritage of formal research and publication. The AASW is more of a benefit to universities than a threat, because of its relatively small membership, modest capital and uncomfortable position in terms of community perception and occupational status. The universities and senior academics, like the Commonwealth Government, can successfully disagree with the AASW - can ignore them. The universities and senior academics chose not to because of the other benefits they gained from the dependent relationship. To shift this balance, the AASW would need a larger membership, better connections to decision-makers, greater economic strength and significantly better press. This is possible without national registration.

There are a number of findings related to interests. First, pooling of resources across groups of people such as students, academics and the AASW is limited to only pooling in those areas

where a direct shared benefit will result. The AASW PEAC members who were involved in the Sydney University debate (in particular Margaret Lewis and Michael Horsburgh) felt the dilemma between supporting the students who would be the future practitioners, supporting the field who were their colleagues and fellow members and protecting their own career trajectories either within Sydney University or within the academic arm of social work in NSW. The levels of collaboration depend not only on manifest but latent interests. Each player therefore, is not only in a particular game but each has a *habitus* with a trajectory which will motivate them to move in the field in particular ways. For each player, there is the obvious set of goal posts and a hidden set.

There are many examples of influence, that is, when the behaviour of someone is different from what one would expect. For example, when the AASW WA branch decided to support the AASW opening up membership to include WAIT graduates, so that they can have strong union support after years of dispute about WAIT developing 'sub-professionals'.²⁹⁷ There are times when influence had no effect. For example, when Professor T. Brennan acted like a Head of School and did not cave in at all to the AASW or its proposal for a further assessment of the Sydney University course. Or when Colin Benjamin lost the vote on Occupational Associateship, he bent but did not cave. He tried again and then became President. Further John Lawrence and Elery-Hamilton-Smith, never caved in though they may have feinted. Finally, Margaret Lewis surprises because it is only after the event that you become aware of how she had done the unexpected (without anyone noticing) and set up a Professional Education and Assessment Committee with 50:50 representation of men and women and a balance of academics and practitioners, including a person who taught social welfare.

On the effect of social work being a female occupation, this thesis shows that the concepts of profession, the manner in which the constitution was structured and the resulting procedures worked against the interests of the women. The constitution itself is a symbolic form that has its origins in a past culture and needs to be reassessed. Notions of the social responsibility of the profession to act authoritatively to protect society and be socially responsible, were in conflict

²⁹⁷Also a. the Commonwealth Public Service Board changes its mind about acceptance of graduates from SAIT; b. the plebiscite is put on hold; c. Tasmania the smallest state with the most recent CAE course development turns the plebiscite debate; d. Bob Doyle is locked out of a PEAC meeting where he is not only a member but an interested party; e. Michael Horsburgh bangs a table and leaves a meeting cutting himself out of decision-making; f. Margaret Lewis puts in a minority report from the committee she convenes; g. PEAC changes their decision; h. PEAC won't take direction from federal Council; i. PEAC acts like the executive over Newcastle CAE's submission to the Higher Education Board to conduct a social work course.

with the ethic of social justice in the way this is operationalized within the decision-making processes of the Association. The Association members believed that one of the obligations they had, as a result of their privileged membership of a profession, was to ensure that the community was protected from sub-standard service. Further, their qualifications and position within the Association attributed to them legitimate authority to assess and control the entry into the profession of individuals or the accreditation of courses. The AASW members assumed the mantle of power and then went about exercising it. The process of officialization of this unequal distribution of power and authority and the limited and closed nature of the decision-making, made the actions of the Association appear legitimate and not arbitrary. It hid the power.

These people were socialized in a class divided country where there was an assumption of legitimate authority vested in the status of professionals and persons with a university qualification. Their *habitus* and the structuring structures in their environment, entrapped them, even though new ways of thinking and operating were being debated and operationalized overseas. Because their Association and its processes were 'homologous to the objective structures of the world of which they are issued, they render the bases of inequality literally invisible in their arbitrariness' (Bourdieu, 1992:24). As a result, resistance can be alienating, as those who split from the Association experienced and submission can be liberating. 'Such is the paradox of the dominated and there is no way out of it' (Bourdieu, 1987a:184).

For the symbolic power of the AASW to be transmuted into legitimacy, there has to be a shared belief, especially in those people who benefit least from the exercise of this power. The beliefs of the profession's authority were not being transferred to non-social work students or trainees. While people with social welfare qualifications work in task discontinuous organizations and can rise to being senior managers and policy makers, employing or deciding not to employ social workers, the shared belief will be eroded. While governments seek Human Service competencies or generalist competencies for positions previously designated social work only, the shared belief cannot occur. This trend seems likely to continue. So the AASW will need to more closely attach itself to the accredited academic schools, in order to gain this legitimacy through a close relationship with these autonomous and relatively speaking capital rich organizations (symbolic, cultural and economic). The power is within the relationship (that the relationship exists) and, the power exists between the structures of the Association and the universities.

Having said that, this mechanism still fails to address the key social justice issues and the notion of democracy thriving best in a context of equality. This response still locks out social welfare. But, given the current financial circumstances of Australian universities and that the Heads of Schools and university administrations are more powerful than the AASW, there is no reason why they cannot open broader pathways of access to people in the social welfare sector and form alliances so that they have a broader range of citizenry to call on in the defence of the university courses, the articulation of the needs of the least powerful and the continued practice of radical doubt. If power does reside in the relationships and between the structures, then the formation of broader and new interdependent relationships may provide universities with a larger power base (See Brym 1980:26).

Discussion on the Framework Used

In answering the question of whether the framework for analysis chosen (history, depth hermeneutics, three-dimensional analysis of power and application of concepts from Bourdieu) is useful a summary needs to be made of the outcomes of the application of each. Firstly, even with imperfect source data the historical component is full and varied. It outlined the important parts of the structure of the association and its relationship with other institutions over time. The depth hermeneutics of J B Thompson assisted in identifying the recurring concepts used in debates and discussions about education. It highlighted the ways in which people in different roles and positions which the structure had allowed a voice, were able to wield these and establish and maintain what was for the association, their 'truth'. Joined with the historical analysis, the points in the development of the Association where the concepts identified by depth hermeneutics were used for establishing and cementing a position of domination (that is where concepts were used ideologically) have been identified. Lukes' three-dimensional analysis of power again drew the research focus to the structures and processes of the Association. Lukes' framework generated a perception that the actors within the Association and the Association itself cannot wholly be held accountable if the interests of others had been denied or ignored. Their 'truth' and the organisational structure (its constitution, rules and procedures) blinded them from both being able to make a different analysis and recognising the consequences of their actions and inactions, decisions and non-decisions. Hence the use of Lukes, Thompson and history are complementary.

The application of the concepts of Bourdieu, especially his field of interaction, *habitus*, *doxa* and types of capital (economic, cultural and symbolic) is useful in a different way. Firstly the history, depth hermeneutics and three-dimensional analysis of power have assisted in the descriptions of what constitutes the field of interaction, *habitus* and *doxa* for the Association and its membership at the time. It does not however fully enlighten us on how an organisation with relatively low economic, cultural and symbolic capital was able to achieve the influence it obviously had. Moreover, it fails to explain how the students at Sydney University were able to influence the Association to change its decision on the accreditation of the Sydney University course and reexamine the submission from that school of social work. Effectively a group of people with the lowest cultural, economic and symbolic capital were able to divert the trajectories of both Sydney University, the AASW Federal Council, PEAC and the Head of School. Even with the Head of School, Professor Brennan, though he had high cultural capital and was in charge of significant economic capital there is doubt that he alone could effectively defend against a Professional Association and students. Clearly, there is a gap in the framework.

This gap may be reduced if the notion that power exists between the structures can stand up to examination. It would appear from this study that this construct could address the major criticism of both Bourdieu and Lukes by articulating ‘structure as implicated in power relations and power relations as implicated in structure’. The answer to how this works may lie in the possibility of a ‘fourth capital’ – relationship.

In response to the criticisms levelled at Lukes and Bourdieu, this study seems to have moved closer to a point where the gap between structure and power can be examined. If individuals or group acting as an institution make decisions and non-decisions and someone else’s interest is harmed or neglected by this and there was no act of intent to harm but the harm resulted from the structure it can be questioned whether there has been an exercise of power. The answer to this question is now yes. The development of the structure itself is an exercise of power. The decisions on exclusion and inclusion limit discourse and modify the ability to generate ‘truth’.

Second, if someone has an interest and does not articulate it (if we assume they are able to do so) Lukes argues that this is not the exercise of power. Lukes is not taking into account that all social structures are concurrently embedded. The lack of articulation of an interest may be the result of the influence of a third party acting to suppress the expression or it can be a strategy to gain another longer-term or further afield benefit. If the person with the interest is not

conscious of the reasons for their lack of articulation then there may be deeply embedded psychological blocks, learned behaviours, ill health, beliefs and/or socialisation contributing to this outcome.

Bourdieu's analysis of the May 1968 student strike in *Homo Academicus* (1988:170-172) found that for the students to be able to step outside a trap set by changing government policy they would have had to change the rules of the game. They needed to remove themselves from the competition and begin a revolutionary questioning of the nature of the game itself. As Bourdieu observed, students with little economic or cultural capital could only use symbolic capital to achieve their ends, hence they lost. From this case study we observe a professional association with relatively low economic, cultural and symbolic capital engaged in numerous actions where they had to push their interest against government departments and universities. In particular we observe a small group of students in a major and prestigious university force the association to engage with the university itself for the benefit of the students who were not members of the association. The students had even less capital. What the students had was a set of relationships with academics, practitioners, members of the AASW and formal relationships with the university. They were able to mobilise their relationship capital and change some of the rules and structures of the association and the University. At other times in this study the association strengthens or weakens relationships even among its own members to achieve particular outcomes that may discount the interests of others.

In response to the critique shared by Lukes and Bourdieu in relation to where does structural determinism end and power begin, there is no such point but there is coexistence. Economic, symbolic and cultural capital can be mobilised to militate against the effects of structural determination and disengage individuals from games and traps. But they are not the only routes. There needs to be a development and articulation of the notion of relationship capital outside of the other three types.

On Future Research

This study opens up the records of the AASW to examination. There is much more to be discovered. The role of key members of the Association from the beginning and the particular contributions of key members of the profession and the academic community are waiting to be uncovered. The story of the student strike at Sydney University, from the point of view of those

who were 'in the thick of it', needs to be unwrapped and unpacked. This thesis also opens up for the examination the relationships between universities and professional associations, clinical colleges and practitioners. It challenges me to examine other occupational groups, such as police, especially as police education moves into universities in some countries. The issue of the way in which professions with a preponderance of women structure their constitutions and organizational processes is equally interesting and whether there are successful organizational structures reflecting feminist concepts which deal with universities.

Most interesting of all is this notion that power resides in the relationship. This needs further examination to clarify whether *relationship* is just another field of interaction or whether relationship is in itself a form of capital; a 'fourth capital' alongside economic, symbolic and cultural.

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APPENDIX 1

ACRONYMS

AAA	Australian Association of Almoners
AASW	Australian Association of Social Workers
ACOSS	Australian Council of Social Services
ACSPA	Australian Council of Societies and Professional Associations
ACTU	Australian Council of Trade Unions
AIWCW	Australian Institute of Welfare and Community Workers
AIWO	Australian Institute of Welfare Officers
APS	Australian Psychologists Society
ASWU	Australian Social Welfare Union
CACAE	Commission on Australian Colleges of Advanced Education
CAE	College of Advanced Education
CCETSW	Central Council for Education and Training in Social Welfare (UK)
CNAA	Council for National Academic Awards
COPQ	Committee on Overseas Professional Qualifications
CPSB	Commonwealth Public Service Board
CWEEI	Committee on Welfare Education and Employment Issues
FC	Federal Council AASW
FCM	Federal Council Meeting AASW
FEC	Federal Executive Committee, also known as Federal Office Bearers
FIC	Federal Industrial Committee
FOB	Federal Office Bearers, also known as Federal Executive Committee
IFSW	International Federation of Social Workers
IT	Institute of Technology
JCSWEA	Joint Committee on Social Welfare Education in Australia
MAASW	Member of the Australian Association of Social Workers
MER	Minimum Educational Requirements
MOA	Municipal Officers Association
NCTA	National Council on Technological Awards (UK)
NGO	Non-Government Organisation
NOOSR	National Office for Overseas Skills Recognition
PEAC	Professional Education and Accreditation Committee
POA	Professional Officers Association
PSA	Public Service Association
RMIT	Royal Melbourne Institute of Technology

SAANZ	Social Administrators of Australia and New Zealand
SACOSS	South Australian Council of Social Services
SAIT	South Australian Institute of Technology
SMH	Sydney Morning Herald
SU	Sydney University
TASCAE	Tasmania College of Advanced Education
UNSW	University of New South Wales
UWA	University of Western Australia
VCOSS	Victorian Council of Social Services
WAIT	Western Australia Institute of Technology
YMCA	Young Men's Christian Association

APPENDIX 2

ON REFERENCING OF THE MANUSCRIPT COLLECTION MATERIALS

Referencing Protocol

The records held in the National Library of Australia in the AASW Manuscript Collection are referenced as follows:

NLA/MS6202/51/2/6 or NLA/MS6202/12/Minute Book/ 18 June 1949/40

NLA	National Library of Australia, Canberra
MS	Manuscript Collection
6202	The collection number specific for the AASW boxes
51	The box number
2	The file number within the box
6	The page, if numbered in the file. There may also be a date on the document. The last number in the series will always be the page number.
Minute Book	In the event that there is no file but a newsletter, book, conference proceedings or a minute book, this is identified.

Some Comments On The AASW Manuscript Collection.

The documents in the boxes and files are not necessarily in chronological order, nor are they necessarily grouped by way of name of committee. There is no logical consistency within the record.

While it is tempting to put it into order, this cannot be done for records already in the collection. This is because, if any researcher has used the collection and has referenced the materials, any other person wanting to see the originals would have to search the whole collection instead of using the original reference.

There is, however, a way around this. That is to ask researchers who use the collection to provide to the library a chronological listing that cross-references to the locations of documents in the record. These lists will then form the basis of a comprehensive index to the whole collection and enable future researchers to gain quicker access. It would be possible to record this list in an electronic format to allow a computer based search. This would require cooperation between the researcher, the AASW and the Library.

Another way which cares for the future, even though it does not address the past, is to develop, within the AASW, a set of categories for systematically placing documents into the collection in a way that allows logical searching. Given that many of the records and documents now produced by the Association will be electronically recorded, a system for indexing this material could be set up before the materials are sent to the National Library. Indexing within modern word-processing programs is a relatively straightforward process. Administrative personnel can complete it.

The actual process of reading through these records in order to develop an index will uncover great reaches of material for further investigation and research. I was excited when I came across a decision (NLA MS6202/12/Minute Book/18 June 1949/38) to contact the Department of External Affairs to press for an Australian Social Worker to be sent as Australia's representative to the UN. The focus of the work was the repatriation of women and children in the post-war period. I think it would be useful if we could also search for names: Alma Hartshorn, Norma Parker, John Lawrence, Margaret Lewis and others, to begin to compile some picture of their influence and their personal professional development through their recorded involvement with the AASW. I therefore would not see this task of indexing as purely administrative or mechanical. It has potential to grab a person's interest, to spark inquiry and to generate interesting Australian social work research.

APPENDIX 3

NAMES OF SIGNIFICANT ACTORS IDENTIFIED IN THE TEXT

In order of appearance in the text:

Lady MacCallum: took the initiative with the 1927 Interstate Conference of the National Council of Women, to set up the Board of Social Study and Training at Sydney University, to train social workers in theory and practice. President of Sydney University Women's Settlement. Lent the balance of the purchase price of the first settlement building. Her husband was Sir Mungo Mac Callum.

Isabel Fidler: 1869-1952, BA Syd Uni 1895, Tutor to women students from 1899-1939. Elected first President of the Sydney University Women's Union, Chair of Sydney University Women's Settlement.

Mrs Lightoller , daughter of Lady MacCallum: Provided the mortgage for the first settlement building.

Miss Evelyn Tildesley: lent the balance of the purchase price of the first settlement building.

Miss Margaret Bailey, Headmistress Ascham School: paid the salary for the first settler in charge in 1926.

Mrs Muscio: actively involved in the development of the Settlement and wife of Professor Muscio.

Professor Henry Tasman Lovell, Sydney University: Foundation Professor of Psychology.

Ms Elizabeth Govan: First Director of the course, Diploma of Social Studies, Sydney University, ex-officio member of the Settlement.

Professor Tom Brennan: appointed Director of the Department of Social Studies at Sydney University in 1958.

R. John Lawrence (Professor), School of Social Work UNSW: Federal President, NSW AASW, First Australian PhD in social work- History of the Social Work Profession in Australia 1965 ANU

Ms Taylor: Tasmania AASW

Rev Fr Roberts: South Australia AASW

Miss Norma Parker: NSW AASW and Federal President, Lecturer Sydney University

Miss Katherine Ogilvie: NSW AASW, Australian Association of Almoners

Miss Blackall: Queensland AASW

Ms Hill: WA AASW

Ms Hazel Smith: Queensland AASW, University of Queensland, See Parker, N 1970 Hazel Mildred Smith... *Australian Social Work*, vol.23, no.4 December

Ms Norton: South Australia AASW

Ms Thomas: Victoria AASW

Ms D. Pearce: Tasmania AASW, Mental Health Commission

Ms Rayner: Queensland AASW

Ms Mills: NSW AASW

Professor Morven Brown: UNSW School of Sociology

Ms Audrey Rennison: UNSW, School of Sociology

Ms AA Glastonbury: SA AASW, Member of the Accreditation Committee

Professor R.G. Brown: University of Adelaide, Social Administration - became Flinders University

Ms E.S. Jeffries: SA AASW, Department of Social Security, South Australia

Mr Elery Hamilton-Smith: Victorian AASW, Federal president, CWEEI Convenor

Ms E.G. Good Vice-President: SA AASW

Ms Sullivan: SA AASW

Mrs M.E. Stockbridge: WA AASW

Mr J Williams: WA AASW

Ms M McLelland: NSW AASW

Ms Alma Hartshorn:, Queensland AASW, University of Queensland

Ms Marion Urquhart: Federal President, 1967

Ms Marie Coleman: Victorian AASW

Mr B.E. Wooler: Western Australian AASW

Ms Brown: Tasmanian AASW

Ms E Chamberlain: Federal President, 1970-71

Mr Len Tierney: First Convenor Accreditation Committee, Victorian AASW, Reader Melbourne University

Mr Les Irwin: Federal Industrial Committee, Victorian AASW

Mr Colin Benjamin: Federal Industrial Committee, Victorian AASW, Federal President AASW,

Ms Thomas: Federal President, 1973

Ms Concetta Benn: Federal Vice-President, 1973, Victorian AASW, Associate Director, Brotherhood of St Lawrence

Mr Bruce Belcher: Federal Secretary

Mr R Moffatt: Western Australian AASW

Ms Elizabeth (Beth) Ward: PEAC Convenor, 1974

Ms Margaret Lewis: NSW AASW, Lecturer UNSW, PEAC Convenor

Mr John Tuchin: PEAC, NSW AASW - (practitioner)

Mr Robert (Bob) Doyle: PEAC member, Lecturer UNSW and Sydney University

Ms Elspeth Browne: NSW AASW, PEAC Member, Lecturer UNSW

Mr Peter Einspinner: NSW AASW, PEAC Member, Lecturer Department of Technical and
Further Education, Ultimo

Mr Michael Horsburgh: NSW AASW, Lecturer Sydney University

Ms Lindsey Napier: NSW AASW, PEAC Member, NSW Health Commission Social Work
Advisor

Grace Vaughan: Western Australia, Federal President, 1977

Ms Yvonne Geikie: NSW AASW, PEAC Member, Federal Vice-President, 1977

Mr David Neely: NSW AASW, PEAC Member, Practitioner

Ms Pamela Roberts: NSW AASW, PEAC Member

APPENDIX 4

DEFINITIONS OF THE STRATEGIES WITHIN EACH MODE OF IDEOLOGY FROM THOMPSON

Taken from: Thompson J.B., 1996, *Ideology and Modern Culture*, Cambridge, Polity Press

The first mode of operation of ideology is *legitimation*. In this relations of domination may be established and sustained by being represented as legitimate, as just and worthy of support. The strategies exemplifying the mode of legitimation include: *rationalization, universalization and narrativization*.

rationalization, whereby the producer... constructs a chain of reasoning which seeks to defend or justify a set of social relations or institutions (1996:61)

universalization, By means of this strategy, institutional arrangements which serve the interests of some individuals are represented as serving the interests of all and these arrangements are regarded as being open in principle to anyone who has the ability and the inclination to succeed within them (1996:61)

narrativization: claims are embedded in stories which recount the past and treat the present as part of a timeless and cherished tradition. Indeed these traditions are sometimes invented to create a sense of belonging to a community and to a history which transcends the experience of conflict, difference and division. (1996:61-62)

The second mode of operation of ideology is *dissimulation*. In this relations of domination may be established and sustained by being concealed, denied or obscured or represented in ways which deflect attention from or gloss over existing relations and processes. The strategies exemplifying the mode of dissimulation include: *displacement, euphemization and trope*. Trope is further divided into *synecdoche, metonymy and metaphor*.

displacement: a term customarily used to refer to one object or individual is used to refer to another and thereby the positive or negative connotations of the term are transferred to the other object or individual. (1996:62)

euphemization: actions, institutions or social relations are described or redescribed in terms which elicit a positive valuation. There are many well-known examples of this process: the violent suppression of protest is described as the 'restoration of order' (1996:62)

By trope I mean the figurative use of language or, more generally, of symbolic forms.... Among the most common forms of trope are synecdoche, metonymy and metaphor... Synecdoche involves the semantic conflation of a part and whole: one uses a term standing for part of something in order to refer to the whole or uses a term standing for the whole in order to refer to part. This technique may dissimulate social relations by confusing or inventing the relations between collectivities and their parts, between particular groups and broader social and political forms - in the way, for example, that generic terms like 'the British'... are used to refer to particular governments or groups within a nation state. Metonymy involves the use of a term standing for an attribute, adjunct or related characteristic of

something to refer to the thing itself, although there is no necessary connection between the term and that to which one may be referring. (1996:63)

Metaphor involves the application of a term or phrase to an object or action to which it is not literally applicable. (1996:63)

The third mode of operation of ideology is *unification*. In this, relations of domination may be established and sustained by constructing, at the symbolic level, a form of unity which embraces individuals in a collective identity, irrespective of the differences and divisions that may separate them. The strategies exemplifying the mode of unification include: *standardization and symbolization*.²⁹⁸

standardization. Symbolic forms are adapted to a standard framework which is promoted as the shared and acceptable basis of symbolic exchange. (1996:64)

symbolization of unity. This strategy involves the construction of symbols of unity, of collective identity and identification which are diffused throughout a group or plurality of groups. (1996:64)

The fourth mode of operation of ideology is *fragmentation*. In this, relations of domination may be established and sustained not by unifying individuals in a collectivity but by fragmenting those individuals and groups that might be capable of mounting an effective challenge to dominant groups. Unification through fragmentation can also be achieved by orienting forces of potential opposition towards a target that is projected as evil, harmful or threatening. The strategies exemplifying the mode of fragmentation include *differentiation and expurgation of the other*. This strategy often overlaps with strategies oriented towards unification, since the enemy is treated as a challenge or threat, in the face of which individuals must unite. In differentiation, the oppositional force is constructed as 'other' and in expurgation, not only is their other-ness noted, devalued and trivialized but the other-ness is actively derided with rhetoric and at times, action which must be defended against or attacked.

The fifth mode of operation of ideology is *reification*. In this, relations of domination may be established and sustained by representing a transitory, historical state of affairs as if it were permanent, natural or outside of time. Processes are portrayed as things or as events of a quasi-natural kind, in such a way that their social and historical character is eclipsed.

Ideology *qua* reification thus involves the elimination or obfuscation of the social and historical character of social-historical phenomena - or to borrow a suggestive phrase from Claude Lefort, it involves the re-establishment of 'the dimension of society 'without history' at the very heart of historical society.

Thompson, 1996: 65

²⁹⁸Bourdieu's concept of officialization would be included here.

The strategies exemplifying the mode of reification include: *naturalization*, *eternalization*, *nominalization* and *passivization*.

eternalization: social-historical phenomenon are deprived of their historical character by being portrayed as permanent, unchanging and ever recurring. (1996:66)

Nominalization occurs when sentences or parts of sentences, descriptions of action and the participants involved in them are turned into nouns, as when we say 'the banning of imports' instead of 'the Prime Minister has decided to ban imports'. *Passivization* occurs when verbs are rendered in the passive form, as when we say 'the suspect is being investigated' instead of 'police officers are investigating the suspect'. *Nominalization* and *passivization* focus the attention of the hearer or reader on certain themes at the expense of others. They delete actors and agency and they tend to represent processes as things or events which take place in the absence of a subject who produces them. (1996:66)

In formal 'scientific reports', passive voice has traditionally been required. It is also used to protect the confidentiality of individuals involved in actions or decision-making, for example, 'the committee decided'. This usage cannot necessarily be attributed to intent to use such a strategy to establish and sustain relations of domination. It can, as the last example suggests, conceal the identities of the decision-makers and reduce the capacity others have to influence the decision-making process.

APPENDIX 5

NYQUIST ON ACCREDITATION

Adapted notes from Ewald B Nyquist, 1964 *The wing wherewith we fly to heaven or the real function of accreditation*²⁹⁹. This was a paper presented at the *Twelfth Annual Meeting of the Council on Social Work Education*, Toronto Canada on 1 February, 1964.

Six Vigorous Assertions

1. Accrediting in social work has passed through a first, long phase of development.
2. The first phase has placed emphasis more on the letter than on the full spirit and on use of qualitative standards and has concerned itself largely with the maintenance of *minimal* standards and the establishment of an accredited list.
3. In accord with a well-known principle that developments in accrediting are evolutionary, not revolutionary, the accrediting function in social work is ready to enter a second stage. Indeed, it is part way in.
4. Making the transition from the first to second stage is not without pain and effort.
5. Part of the pain in making the transition may be a low level of professional expectations (an occupational hazard of social work) a lack of familiarity with the real function of accrediting or a combination thereof.
6. The second stage must consist of a deliberate, aggressive program to work primarily for institutional improvement and the development of professional education in social work

The Rationale for Accreditation

The rationale for accreditation in the United States is contained in the same concepts which established democracy in America - those freedoms conducive to and in support of, self-government and voluntary co-operation, rather than outside restraints that lead to imposed directives and planning by centralized authority. Internal control by educational institutions through a systematic means of criticism, recognition and improvement, is a very real and

²⁹⁹The quote comes from Henry VI and outlines a courageous course of action for others to follow (Galbraith)

substantial base underlying the whole business of accrediting. Accrediting of educational programs and institutions is an American phenomenon - it doesn't exist elsewhere.

The diversification / pluralism in the US and general stress in all things American, on democratic action and a working consensus, requires a greater need for self-control and self-discipline than one finds in other countries. There is no Ministry of Culture or national Ministry of Education. The US Ministry of Education says little about conduct of educational institutions. The country is founded on a system of dispersed controls, self-government and a separation of powers. Local boards of governance control educational institutions - power lies here. The control of higher education is loose and diversified, not tightly centralized in some state or federal agency. Therefore educational institutions have some freedom but not complete freedom, for

Complete freedom without standards and values of conduct only creates wide latitude for error.

Development of Accrediting

In order to exercise freedom and not lose control to outside authority; colleges, schools, universities banded together to form accrediting societies.

In substitution for external restraint and to show their appreciation of the responsibilities of liberty, the educational institutions provided various forms of self-control. This ensures that, at least, a minimum standard of academic performance and comparability in professional competence would be achieved. It serves to assure the public - and each other- that they could be trusted with the liberty granted to them to work out their own destinies along their own lines of excellence.

A Public Responsibility

Higher educational institutions have a dual purpose:

1. Individual growth
2. Expression of knowledge for the common good (private benefit and public welfare)

Accrediting therefore is a public responsibility.

Whenever any organization or group performs a function of a sufficiently important nature, it can be said to be exercising in effect, a governmental function. In short, we have public functions being performed by private actions. Increasingly, local, state and federal government will view accrediting groups with warm interest and close scrutiny. They will criticize, correct and even supplant voluntary accrediting agencies lacking in integrity which have invalid standards which are rigid in application in a rapidly changing society or which in any case are irresponsible and capricious in carrying out their responsibility.

Accrediting, then, is accountability for stewardship of a public trust.

In the academic world, accrediting is another manifestation of the fundamental precept of democracy - liberty under law- freedom circumscribed by self imposed ground rules.

Professional Control

Two commonly accepted criteria for a profession to be identified as such are:

- it must have its own self-government; and
- it must possess control over its own education

A true profession should demand liberty to govern itself, since no one else knows enough to govern it as well. In any case, its dedicated mission should protect it from misusing its independence. A profession, by definition polarized around service to others, possesses the ability to transcend private benefit and the profit motive. Hence, it is not likely to exploit the public for its own welfare. On this basis, a profession continues to earn and deserve its freedom.

Purpose of Accrediting in Social Work

Accreditation must have two purposes:

1. to help schools of social work achieve maximum educational effectiveness; and
2. to identify institutions whose competence in the particular educational programs they offer warrants public and professional confidence.

One obligation of a profession is to perpetuate itself and in sufficient numbers to meet the needs of society. It is a visceral claim with me, a gut assumption or more euphemistically, a deep-seated conviction, that the single function of the Commission on Accreditation must be to

help improve the quality of social work in the United States in the fulfilment of that obligation. Its viewpoints should be that accreditation is simply a means to that end. It is not important in itself but only as a stimulus to institutional and professional improvement and as a recognition of sound achievement by those who are in the best position to assess it - mature, experienced, disinterested colleagues (and I mean by "colleagues," those in our higher institutions, not practitioners).

The concern of the Commission on accreditation, therefore, must be not to restrict the accreditation list but to enlarge it by doing everything possible to aid schools of social work to become worthy of inclusion in it; but, since the Commission is responsible for accreditation, it must handle it honestly.

Shoddiness must be identified and lifted from its dismal plain. Until it is, it must never be tolerated or encouraged by public recognition. The Commission must be determined at the same time to use accreditation as a constructive force. Accrediting should be designed to help some schools accelerate the process by which they achieve maturity and maintain competence; for others it is a matter of making better (institutions already assessed to be good).

Early Patterns of Accreditation

The history of accreditation shows an evolutionary development. One expert in the field has summed it up: accreditation is a continuously evolving answer, a curiously American answer, to a social need. In short, the history of accrediting is one long continuous refusal to let well enough alone. 'Ideas have their consequences'

The Accrediting Agency

Stage 1: Early Infancy

1. Undue stress on the maintenance of an accredited list
2. Accreditation develops a mystique
3. A holy 'in-group' is identified and given high public visibility; and a gloomy, frustrated out-group is created

Accrediting under these conditions and probably even under the most favourable conditions, generates a chronic low-grade fever in the academic community affected. The most notable symptoms are pronounced anxiety reactions but occasional catatonic postures are not unknown.

If you want to learn the language of accreditation quickly, learn the sad words first: policing, inspections, quantitative requirements, minimum standards and visitation.

Standards in Accreditation Agencies in the early stages are quantitative, formal and inflexible. They offer neither incentive nor opportunity for experimentation and research in professional education. Too often quantitative minima become the maxima to be lived up to.

The accreditation process at an elementary level can become a standardizing procedure. It can, with unimaginative leadership and apathetic interest, lead to "hardening of the categories" to "arteriosclerosis of belief" and professional practice. An accrediting body can become an unresponsive bureaucracy, fatefully disconnected from its real mission and constituency, going by the book, following the right procedure instead of seeking the right result and impressing a matrix of standardization on all that comes within its purview.

Stage 2: Shifting Emphasis

Accreditation moves historically from original patterns of physical resources to the relation between teacher and learner. Administration and financial problems are still prominent in many schools but it is easier to identify them than it used to be and there is a growing body of accepted good practice to aid in meeting them.

But they must be subordinate in interest to and supportive of, the intellectual life of the institution. Admittedly, they are considered probable correlates of competence. But organizational administration, services and resources are important only in so far as they facilitate the discovery and dissemination of knowledge. If an institution's primary reason for existence is to bring about a favourable environment for learning and understanding, this is where its effectiveness needs to be tested. All other aspects of its life should be examined from the standpoint of their bearing upon teaching, learning and the increase of knowledge.

Qualitative improvement, evaluation, consultation, criteria of competence, fulfillment of objectives along individual lines of excellence - these are the new phrases and the new concepts.

Many regional associations and many professional accrediting agencies have passed beyond and, in some cases, way beyond, the elementary stage of concern I have described. So has social work in many ways. But it is at a mid-point. I find no clear ringing statement or conviction in your society which states that the accreditation process has moved to higher ground which gives high public visibility both in and out of the professional educational community to the newer commitment.

Nyquist gives an example of the reverse, that is, a clear and public demonstration and statement of the move to higher ground. [Story from Harvard University: an Alumnus was berating Nathan Pusey (President) about Harvard becoming co-educational. Mr. Pusey replied "Only in practice, Mr. Peabody, not in theory."]

The Function of Accreditation

Defining it is like peeling an onion - you peel off one layer after another till you are left with nothing but tears. Accreditation represents self-control, self-discipline and self-regulation voluntarily assumed. It is restraint, self-imposed in order to preserve academic and professional freedom in the teaching and learning process. If it did not exist, it would have to have been invented. If it fails, as one of my friends has said, it is probably irreplaceable, except by government.

It is recognition and prestige, it facilitates transferability of credits, it helps in the recruitment of students and faculty, it assists foundations and federal and state governments to establish eligibility for the largesse they have to dispense. It offers some protection to the public interest against unqualified practitioners.

Accreditation is psychic income both for those who carry it out and for those institutions it blesses.

Accreditation under *any* condition is not an act of salvation, after which one is safe for eternity,' but it can become, if wisely used, as a character says in Henry VI, 'the wing wherewith we fly to heaven.' Those agencies which have this trenchant and hard-won insight, for it takes time to gain it, are those which in the modern way, are leading not following, out in front in administering to the accreditation process. Accreditation is, first and foremost, one of

the most powerful academic mechanisms or instruments available to the American academic community to improve the quality and the opportunity of professional education.

Using Accreditation Wisely

The simple act of initial accreditation of new institutions and reaffirmation of accreditation for old members gives point and urgency to the system but is only a means to another end. The real significance of accreditation is its power to stimulate organize, give objectivity to the kind of self-criticism and constructive planning which lead to better understanding, broader vision, more informed educational policy and sounder teaching. Accreditation has value if both the institution and accrediting association undertake it as an educational project, to strengthen and develop the institution concerned and all persons who take part in the process. An institution's evaluation should be the most rewarding experience for the institution, as well as one of the most exciting and gratifying professional experiences for those serving on evaluation teams.

Self-Evaluation

The evaluation team, however constituted and what ever its role in the accreditation process, should, under ideal circumstances, play only a minor role in the accreditation process. Real value should come to institutions through their own process of self-scrutiny and self-evaluation, in an internal review of its own policies and practices, stimulated by what ever line of inquiry, questionnaires, criteria or standards are furnished either by itself or by the accrediting agency.

A faculty of an institution or of a professional school, is inherently and incurably democratic or should be. It must operate in an atmosphere of freedom, where decisions are made and policies established through a "dynamic consensus" and not through a superordination or subordination of persons and groups. Self-evaluation as a part of the accreditation process provides a rare opportunity for a Faculty and its administrative staff to work as a cohesive group. They can assess, reaffirm and build upon existing strengths, to reveal and repair present weakness. It gives an opportunity to plan for future development, in short, for internal analysis and staff education. The gathering of data during this process is important, both for the institution, the evaluation team and the accrediting commission but it is only necessary in order to have an objective means by which to make subjective judgements.

The real function of an accrediting agency is to encourage a serious exchange of ideas and experience within and among institutions. The direct product which that exchange is designed to yield are a clearer understanding of the nature and ends of professional education, an increase in its efficiency and a continuous improvement in its quality. Accreditation, I say again, is only by-product.

The best thing that an accrediting agency can do is offer to each particular school, in turn, in an atmosphere of confidence and under circumstances of maximum stimulation, the full professional knowledge and disinterested counsel of its colleagues.

Evaluation Report

The evaluation report should be a constructively critical document for the use of the institution, growing out of a cooperative analysis of its work. It should avoid minutiae, *obiter dicta* and doctrinaire positions. *It must be written for the institution* rather than for the accrediting agency. It must be suitable both for the Faculty as well as the Dean and President of an institution. It is no less useful for the accrediting agency in making its determination on accreditation status.

Standards Versus Criteria for Excellence

The goal or aim for the accreditation process is overriding in importance. The procedures used to establish worthiness of accreditation perform an essential function. What about the standards themselves in the accreditation process and their use in improving professional education? He states:

1. if standards are used for anything other than educational improvement and the expansion of educational opportunity, they are useless;
2. all standards as standards should be thrown out and completely;
3. that their substitute be called and defined as 'criteria of professional excellence'

Standards:

too easily lead to rigid and "mindless fixation"
conduce towards conformity and sameness
they congeal

their establishment and application are direct derivatives of our Anglo-Saxon heritage of creating absolute minimums below which people and institutions, under threat of penalty, must not be permitted to go.

"Criteria of excellence", on the other hand, seek to encourage institutions and individuals to go beyond the established, juiceless, minimum performance and simple but saltless adequacy and provide guidance and consultation to that end. "Criteria of excellence" provide a leadership function, in pulling from above, not shoving from below. This concept derives from the Greek tradition of posing ideals and forms of worthy behaviour in order to raise aspirations or the prevailing level of expectations. "Criteria of excellence" permit an institution to be itself, to pursue the Greek notion of excellence which is, simply, the fulfillment of one's own capacities along individual lines. And these can legitimately differ, because excellence, in my view, can and should be ubiquitous.

John Garner's dictum:

If we do not learn to honour excellence in plumbing as well as excellence in philosophy, neither our pipes nor our theories are going to hold water.

The concept embedded in using "criteria of excellence", rather than "standards" ordinarily forces a re-writing of standards, where those are in use and usually results in throwing out all quantitative criteria and I mean, all. It can and has been done and social work should not be an exception. Social work accreditation still retains a very few quantitative standards. I am reminded for instance of one standard which states that a school of social work, to be a viable proposition, has to be university - connected. I am not convinced. There are examples of schools which were born and flourished independently. If they were or still are, university - connected, the umbilical cord was so tenuous as to be both bloodless and lifeless. At any rate, in the modern world with its calculated interdependence, the immediate availability of rich, intellectual resources and where it is impossible to conduct the educational process in splendid isolation, is it really necessary that always and everywhere, a school of social work be university - connected? Desirable, yes, absolutely necessary? No.

A Good Accrediting Agency

What of the accrediting group? Its members must be able to "sense the truth beyond the proof." Mature, experienced colleagues should always make the accreditation judgement, by comparing what they find in an evaluation report with *the sense of* a basic set of criteria. Accreditation is or is not, granted, depending on whether these experienced colleagues find that the institution, on balance, compares favorably with those criteria, not by painful, detailed, point-by-point, comparative analysis but rather by making judgements on the appropriateness and effectiveness of whole areas of operation and of organizational structure. Such judgements must, of course, be made in terms of the institution's objectives. And, when one is all through analyzing and making judgements about parts of the institution, there still remains a final judgement about the institution as a whole. For an institution, a school must have total effectiveness, an academic integrity. The holistic view is that an academic entity is more than the sum of its parts.

There are only three questions which should be asked of any school of social work. What are its objectives? Has it established the conditions necessary for achieving those objectives? Is the school substantially achieving those objectives and likely to continue doing so for a reasonable period?

He then goes on to quote Mr. F Taylor Jones, Exec Sec of the Commission of the Middle States Association:

Higher education is too complex to yield to simple numerical description and that accreditation which rests upon how much of this, how much of that, is at best arbitrary but it takes years of close observation and experimentation to go further than counting degrees, collars, credits, books, square feet and square heads. You have to get the facts, of course and give them due consideration. But you can take them as illuminating bits and pieces, to be fitted together with other observations tangible and intangible and interpreted in the context of the institution's objectives. Eventually you learn to generalize, to recognize characteristics which predispose to institutional effectiveness and to trust the judgement of thoughtful and experienced observers. In fact, the more sophisticated institutional evaluation becomes, the more deliberately it leans upon subjective judgement. One can no longer pretend that the accreditation process is one of scientific objectivity. It is not. The objectivity has to be in the minds of the men and women who evaluate the facts. It is the evaluation that counts - the probing and weighing of intangibles as well as of concrete facts by a group of practical teachers and administrators who have lived with the problems of professional education too long to be wholly theoretical about them, who have been successful enough in their own fields to know quality intimately and who have been around enough to realize that higher education is a many splendoured thing.

So modern institutional evaluating has few convenient stipulations, ideal patterns or tables of reference to fall back on.

Regional Vs Professional Accrediting

Regional: all of higher education and its interdisciplinary and interactive, holistic nature.

Professional: The Council of Social Work Education is interested in the products of schools of social work as professional practitioners and in seeing that those graduates, professed practitioners, have been equipped with at least some minimum level of competence.

Social Work and Quality

Professional Social Workers are immensely dedicated group. Altruism is more a characteristic of social work than any other professional group. The urge to do good, guided by professional and specialized knowledge... is never absolute ... resides most in the Social Work profession. So does other directedness and compassion for the welfare of the individual. This dedication is exploited by government and by universities in which schools are located. They are under -salaried, in crucial short supply and unsupported.

I said earlier that one obligation of a profession is to perpetuate itself and in sufficient numbers to meet the needs of society. This is done by getting the best people into it, not keeping them out.

The remedy here is to raise the quality of professional education and, hence, the quality of schools. A powerful means of doing so is through the accreditation process, its machinery, its criteria. Those who are attracted to your profession will only be as good intellectually, professionally and spiritually, as the quality of the school of social work and the education they provide.

To use the means of the accreditation process to improve professional education in the ways suggested will require a clearer mandate from your society.

Seven Questions

As Sam Goldwyn used to say; "For your information, then, let me ask you some questions. If some of them are exothermic, hopefully they may also shed some light."

1. The accreditation process requires disinterested judgements of a group of professional peers. Judgements which affect the destinies and fortunes of schools of social work are subjective and must always be. Making such judgements implies decision-making, sometimes

distasteful and the fearless, tactful exercise of the authority granted by the professional society.

Social workers are by nature ultrademocratic in action, employ extensively the dynamics of consensus and, as the phrase goes, therapeutically oriented. Authoritarianism is anathema and there is an extreme 'reluctance to rule', to inflict pain, even when it is an inevitable and unintended by-product. In its most pronounced form, loyal and passionate devotion to the precepts of the profession amounts to a disabling pre-eminence of piety.

Does this syndrome or cluster of characteristics constitute an occupational hazard incompatible with the making of resolute judgements and the wise wielding of authority which must accompany any accredited program using standards or criteria of excellence in improving the quality of professional education?

2. It is of course in the conventional wisdom that this is a time of non-linear change, of exponential and pituitary growth. It is a time of increasing complexity or restlessness, of increasing acceleration in the accumulation of new knowledge and its obsolescence.

Especially it is a time making it imperative to bring together related disciplines in coordinated research and teaching effort. Today, the best and newest ideas come from the interplay and friction between the various disciplines and professions, from the interfaces where these subjects border on each other. And social work has its share of relatedness.

Any professional society, any institution of higher learning, any school of social work worth its salt, has a deep appreciation that its corporate life is a constant conflict between the need for stability and the need for change. A good organization is neither scared by novelty nor bored with it, as Mark Van Doren once said.

In these days of rapid change we must learn to live in a stable of perpetual surprise or, in the paraphrased words of Thomas Mann, we must wear our eyebrows permanently lifted. We must be like a recent manufacturer who suggested a change to improve the design of his product and reduce costs and was told there was not any better way to do it. "I am firmly convinced," he replied "that there is always a better way to produce anything - except children."

Any institute of higher education has the dual function of being both conservative and dedicated to innovation. Any institution dedicated to excellence in the teaching and learning

process must endow its students, as Sir Eric Ashby has said, with the capacity to reconcile orthodoxy with dissent and must impose a framework of discipline at the same time as it encourages rebellion against it. And he goes on to say:

The intellectual life demands respect for what has gone on before and acceptance of a rigorous discipline to a tradition of learning." "But orthodoxy is celibate: it breeds no fresh ideas; unless tradition is continually re-examined, it becomes oppressive. So in the course of their evolution universities have learned not only to pass on a corpus of knowledge and ideas but to train students to disclose errors in knowledge and question ideas. Eric Ashby

A mark of excellence in any faculty, in any professional group, then, is the willingness to extend generous hospitality to experimentation and to spark the accompanying innovation. The tendency of most faculties is gyroscopic, they do not easily change direction and neither do accrediting agencies. Toynebee has pointed out, only too well, that rigid societies are dead or dying societies and so with institutions. You cannot raise pearls in dead oysters.

Nevitt Sanford, in *The American College*, suggests that the reason so much attention is being given to selective admission of students is that the colleges have found that this is one thing they can do to improve their product without reforming their processes. An administrative officer at MIT stated in this connection that, if students were sufficiently outstanding in intellectual power, they would do an institution credit, no matter how unimaginative, rigid and antiquated the teaching procedures are. And for this reason, he adds, 'The customary practice of pointing with pride to distinguished graduates, is not a very convincing means of justifying what a college - a school - is doing.'

To lift a sad corner of the truth, faculties can be as much prisoners of procedures as can governmental employees caught in the 'viscous sludge of bureaucracy'. There is a vast momentum of custom that persists in teaching methods and faculties are especially noted for the enormous restraining force of their vested subject matter interests when it comes to curricular change.

It takes a live fish to swim upstream; any dead one can float down.

Today faculties must not simply react to change they must dominate it.

APPENDIX 6

JOINT COMMITTEE ON SOCIAL WELFARE EDUCATION IN AUSTRALIA

The committee defined social welfare education to be all education and training available for persons working in social welfare programs or services. It is concerned not only with the educational of professional social workers but also with all other paid workers in the welfare field and with the patterns of training available to volunteer workers (1973:1).

The research was funded by the Myer Foundation. It was based on the belief that there was a lack of integrated planning for welfare education, with workers receiving inadequate training, resources limited and training not effectively used.

The study looked at various levels of government, non-government and hospital services. PNG was not included.

The Australian Red Cross studied manpower needs in social welfare during W.W.II and this led to a generous scholarship scheme and to the importation of social workers from UK and USA. The Child Welfare Department of NSW was the first government agency to introduce Cadetships for social work students.

In 1966, from the census, 4455 people were in full-time employment in non-government social services and welfare. With State and Commonwealth government employment, the total was estimated at 15000 (1973:5).

From the Nimmo Report on Health Insurance, the government saw the need for cooperative study and services. Their funding to achieve this was \$25,000 for the Australian Council of Social Services which was seen as a token gesture only. In the UK the National Council of Social Services had received £218,730 and the Canadian Welfare Council received C\$90,000 from their federal government and C\$79,428 from their provincial governments.

The United Nations surveys on social work in 1950, 1955, 1958 and 1964 focused primarily on the development of professional social work and then on the broader field of social welfare.

In the UK there was a proliferation of specialist courses under review. Eileen Younghusband produced reports in 1947 and 1951. These led to a generalist social work education in the UK. Specialty courses were still available but there was more rationalization.

The Younghusband Report of 1959 developed 2-year courses in colleges. A Council for Training in Social Work and a National Institute of Social Work Training were established. The institute provided training for social work educators, advanced courses including intensive seminars on new aspects of practice, the publication of texts and the provisions of consultation to educational providers. (1973:7)

Following this was the Seebohm Report.

In the United States, the Council on Social Work Education was established in 1952. It controls the standards of professional education across the country by a process of inspection and accreditation of schools. It offers consultation to social work educators. It also accredits some Canadian Schools. They have published research and teaching materials, including a 1959 curriculum study that included a thorough examination of content and method - in 14 volumes (US Council on Social Work Education 1959 Project Report of the Social Work Curriculum Study, New York).

The Federal Department of Health conducted a two-year task force leading to a report in November 1965 (Closing the Gap in Social Work Manpower, Washington).

In 1968 there was a report from the Joint Committee on Manpower Issues of the Council of Social Work Education and the National Association of Social Workers, recommending sweeping changes to both of the sponsoring bodies.

Canada's report used 'kinds of workers instead of levels'.

The JCSWEA report chose to adopt this in an effort to be egalitarian. Social workers were seen to be those with a professional qualification and not in the broad sense as used in the media. Welfare workers were those people working in the field without a professional qualification. Where specific tasks are referred to, terms like Prison Officer or Cottage Parent might be used. A Volunteer is a person who participates in a welfare program without salary, although they may receive expenses or an honorarium. Volunteer workers could be professionally trained. 'Social welfare personnel' covers all kinds of workers.

The range of education was also identified. The report lamented that there was insufficient knowledge about courses and the changes in social welfare education to know what was going

on. There was rapid economic growth and changes in demographics; rural areas were becoming void and urban areas were expanding. There were changing labour force trends, including technological changes, knowledge explosion, automation.

There is a changing pattern of social work away from poverty to deviance in relatively trivial social matters.

These new conditions call for new skills. Custodial care is being supplanted with community care; prevention is being used instead of remedial and therapeutic programs. And there are changes to welfare practice, like devolution of decision-making, citizen participation, better integration of services, enhanced accessibility, more sensitive welfare indicators, better social planning, more effective accounting and evaluation of services (1973:27-28).

The report examined the history of tertiary education in Australia and the effect of various reports on the provision of social welfare education.

The report generally identified that there was no shared understanding of the field, nor of the educational needs nationally and in the states. Resources were inadequate and there was no forum for educators to transfer ideas. The AASW existed but the Australian Institute of Welfare Workers was just in its infancy. There was a consideration of the ability of the various institutes and associations to combine in a national or federal organization, even if only to enhance portability of qualifications of workers across the country.

The report finished by leaving the egalitarian framework and talking about the need for professional social workers, welfare assistants as unqualified short-term positions and 'sub-professionals', who have reasonable technical knowledge at the level of a skilled tradesman. They may supervise others and would usually be trained in a CAE. Their training was seen to be more job-orientated and specialized.

APPENDIX 7

OCCUPATIONAL ASSOCIATESHIP

Adapted from NLA MS6202/51/Colin Benjamin's Paper to AASW Federal Industrial Committee/22 March 1972

A.

1. There are people who are working together for the welfare of the community who are trained and untrained.
2. There are people who are trained to promote the optimum welfare of the individual and the community
3. Some of the people who are so trained call themselves social workers
4. Some of those who call themselves social workers have been trained in schools of social work
5. Some of the schools of social work are acceptable for membership of the Australian Association of Social Workers
6. Some of the people in the welfare field are therefore eligible to become members of the Association and some are not.

B

- (i) The exclusion of some social workers from the Union, because they went to the wrong school, is only valid if there is a clear difference between the professional social work practice of those who went to the acceptable school, as against those who did not.
- (ii) Some of those persons excluded from membership are currently practicing social workers with the same status, duties and responsibilities as social workers and the same salary.
- (iii) It is a requirement of the Arbitration Registration that any person working in the industry of professional social work may become a member of his Union.
- (iv) However, this hinges on the meaning of the word 'professional' which may either mean similar to professional Engineer or professional Musician (qualified as against paid)
- (v) At present, the only definition is that professional means that the person applying has gone to a school which has been approved as being professional.

C.

1. The Association currently is considering introducing levels of membership

2. Levels of membership could mean that some of those who did not go to the correct school would then be able to be called professional social workers and become members
3. It is not acceptable to the Arbitration Commission for an organisation to have rules which are oppressive, unreasonable or unjust.
4. If there are people who would be eligible for membership but for the rule that they must go to the right school, the onus is on the Association to prove this is reasonable and just.
5. The Association currently has had applications from people who have gone to a school of social work which has neither been accepted or rejected who are employed as social workers.
6. Some of these people could undoubtedly argue that the rule requiring that they attend a school of social work approved by Federal Council is oppressive, unreasonable and unjust, in that they are working in exactly the same way and under the exact same conditions, as members of the Association.

D

- (i) Accordingly, in order to give the Association time to reconsider the question of the definition of eligibility for membership, levels of membership, assessment procedures, etc, the occupational associateship category provides a means of permitting professional association for welfare colleagues without at this time permitting membership.
- (ii) The means by which this was done was set out in the following terms:-

‘That a classification of ‘occupational associate’ of the Association be created to encompass persons not holding qualifications from a school of social work approved by Federal Council who are engaged in a salaried capacity in a position designated by their employing authority as equivalent in duties, responsibility and status to a position occupied by a member of the Association.’ (117/71)
- (iii) The wording of this resolution is sufficiently ambiguous to make it appear that it is the employers and not the applicant's position which determines eligibility for associateship (by means of occupation), i.e., occupational associateship.
- (iv) An improved wording depends on the intention of the category.
- (v) If the category is designed to cover the ‘off-whites’ from the ‘pure-whites’, i.e., those who have all the requirements other than attendance at the right schools, then it is situational equivalence which is sought.
- (vi) If the intention is to make a distinction between ‘whites’ and ‘non-whites’, it might be better to redefine the term ‘occupational associate’ to cover any person working in association with professional social workers, whether qualified or unqualified.

(vii) The 'occupational associate' category then becomes a means of providing contact with all those in the welfare field and membership for those who went to the right school.'

3. Forms of rephrasing

'That a classification of 'occupational associate of the Association' be created to encompass persons not holding qualifications from a school of social work approved by federal Council who are engaged in

- (a) a salaried capacity in a position equivalent in duties, responsibility and salary to a position occupied by a member of the Association
- (b) a salaried capacity in a position similar and related in duties and responsibility to a position occupied by a member of the Association.
- (c) a position in connection with the industry of professional social work

Recommendation : send to Federal Council

APPENDIX 8

WHERE SYDNEY UNIVERSITY'S COURSE FAILED TO MEET THE MINIMUM EDUCATIONAL REQUIREMENTS

Adapted notes from the NLA MS6202 /50/1/PEAC Minutes 12 October 1977

Elsbeth Browne itemized the points of the MER where Sydney University failed to meet the requirements. There was, she reported considerable loss of confidence in the course expressed by staff, field workers and students. Students have applied for transfer to other institutions; and loss of confidence has been expressed by some staff and field supervisors (MER 1.1). MER 2.3 requires that 'The educational institution must be one in which professional education can be planned and pursued.' This was not so in the situation under discussion: the lines of communication were, she said, not clear and, to the extent they were clear, they were ineffective. Elspeth Browne considered the lines of communication, accountability, justification appeal and power were far from clear. For example, MER 2.21 requires that 'The status of the school must be similar to that of other degree -level professional school with the educational institutions which have comparable responsibilities'. Elspeth Browne questioned whether the schools of medicine or law would be permitted to deteriorate to the extent social work has. She would be very surprised if the faculties of law or medicine did not have direct professional involvement and potency within them. In addition, the Board of Studies does not have as its Chairman a Social Work educator or practitioner. Therefore Elspeth Browne contended the Board did not have the same status as similar Boards within the University.

Elsbeth Browne also doubted whether, within the educational institution, there was a permanent identifiable structural unit, responsible for planning and controlling the educational program designed to prepare people for the professional practice of social work. (MER 2.22). She added that the Head of School of Social Work should be selected on the grounds of high academic attainment which normally will be expected to include social work qualification and a demonstrated commitment to the values and tasks of the social work profession. (MER 2.31).

If commitment were not in doubt (original emphasis) the need for the creation of a second position of uncertain status re leadership of the Department, would be obviated. Elspeth questioned the leadership of the department.

The School must include in its structure a significant nucleus of full time teaching staff - generally at advanced level. (MER 2.3.2) This was not the case and the situation was deteriorating. Elspeth Browne saw no advertisements for positions to indicate that this situation would be rectified. In Elspeth Browne's view, Sydney University also failed to meet MER 2.3.3, 2.4.2. and 2.8. The first states that the School shall have staff and teaching body of sufficient size to allow for the teaching and development of all areas of social work education considered essential for a basic qualification'. The second states that social work students shall have opportunity to put forward proposals on the planning and evaluation of the school's educational program. The third was on curriculum content which she said was related to staffing particularly in the core areas of methods. Staffing numbers had reduced since the Committee of Enquiry report. The person responsible for Field Education had resigned. It was doubtful whether integration (as per 2.8.4 and 2.8.4.1 of MER) could be addressed at present staff levels.

The burden of teaching method has fallen to field - this is increasingly burdensome for want of support from field education staff who were part time and overworked because of under-staffing in this area.

Using MER 3.1.4 as a base, Elspeth Browne launched an attack on the whole process of accrediting Sydney University in this round. 'All approved Australian educational programs are periodically reviewed to ensure that they continue to meet the Association's minimum requirements for its membership.' She noted that, 'unlike new schools, there is no statement of procedures for application of this statement.' There were case precedents, she said and consultation had happened on previous occasions.

It must be stated that an attempt to enter consultation, in a spirit of collegueship, was made in May and was frustrated. There have been more productive relationships with the Board since that time which should not be terminated if at all possible. However the power of the Board appeared limited and, in the view of the AASW's brief, it would be, in Elspeth's opinion, a dereliction of duty to accredit a course in which there had been a general loss of confidence.