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THE ESSENCE OF THE SOCIAL WORK RELATIONSHIP

THE WORKERS 'USE OF SELF'

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**Submitted in fulfilment of the
requirements for the degree of
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Happy retirement Tony!



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SELF

**Your greatest gift is your deepest essence,
the one that integrates wisdom and compassion.**

Your authentic self, the one that is free to BE, in fullness,

AS whatever arises moment by moment.

**Your open heart, the one that can love through
any contractions and kinks of the personality.**

**The precious and unique manifestation
of Self you call “myself.”**

© Ken Wilber

ABSTRACT

This thesis explores the essence of the social work relationship from the perspective of the social worker, that is, the social workers 'use of self'. Whilst the 'use of self' denotes key facets a worker should bring to practice including an high level of self-awareness and self-knowledge, examination into what the 'use of self' or 'self' means is left largely unexplored. This thesis will do two things: firstly it will critique literature to find out what is known about the 'use of self' and 'self' in social work and other disciplines; and secondly it will propose a universal 'use of self' Integral framework for the practice of social work.

Studies have shown that the 'use of self' directly influences the quality of the social work relationship and practice outcomes more than the application of any specific technique (Howe, 1993). However, the analysis also demonstrates that the current thinking on the 'use of self' doesn't go far enough. The notion of the 'use of self' being explored in this thesis is one which is viewed through the Integral model as developed by Ken Wilber (1996, 2000) and further explored by Sean Esbjorn-Hargens (2009, 2014). The definition of 'self' being used in this thesis is, "the 'self' is that which attempts to integrate or balance all of the components of the psyche at any given level of consciousness development including: body, mind, soul" (Wilber, 2000, p. 4).

This thesis highlights that whilst there are some individual discussions on topics such as the social self and personality, it also demonstrates that there is no consensus on what is the 'use of self' and 'self' within social work practice nor is there a universal framework relating to the 'use of self' and 'self'. Through exploring other disciplines, it is shown that the 'self' is not a new notion but as ancient as philosophy and religion themselves, and through these disciplines a fuller picture of the 'use of self' (albeit not final) is considered.

In order to make sense of the existing knowledge (from the selected texts) regarding the 'use of self' and 'self', the thesis draws upon Wilber's Integral model (1996, 2000) as an integrative application. The Integral model (Wilber, 1996, 2000) is being used as a lens in which to discuss the results from the textual analysis and as a basis from which to develop a universal workers' 'use of self' Integral framework for the practice of social work. I have

done this by including the following components of Wilber's model (1996, 2000): the four quadrants with its guiding principles of Integral meta-theory, Integral Methodological Pluralism, multiple perspectives and the notion of whole/part. These are described in further detail in Chapter four.

What this thesis will do, is critically analyse a select number of texts from social work and other disciplines knowledge to find the 'orientating generalisations' (Wilber, 2000, p. 5) of the 'use of self' and 'self' and show the analysis through Wilber's Integral model lens (1996, 2000). Wilber (2000) explains of his Integral model, "it is a string[ing] together" (p. 5) of accepted knowledge. It is a philosophical model containing,

'orientating generalisations' ... [that have] ... a great deal of agreement (although the specifics maybe hotly debated) ... [and provide] the broad outlines of which really has an awful lot of supporting evidence. [Wilber's model culls] from these orientating generalisations ... [of] the various branches of human knowledge" (Wilber, 2000, p. 5).

By showing the analysis through this Integral model the basis of a 'use of self' Integral framework for social work practice will be proposed. The thesis identifies what becomes possible for a robust 'use of self' in social work practice when a worker's 'self' is incorporated into an understanding of a 'use of self' and both applied to an Integral framework. A number of new horizons for the social work profession will be considered in the concluding chapter.

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CHAPTER 1 – INTRODUCTION

The 'use of self' – the essence of the social work relationship

This thesis will explore the essence of the social work relationship from the perspective of the social worker, that is, the social workers 'use of self'. Whilst the 'use of self' denotes key facets a worker should bring to practice including a high level of self-awareness and self-knowledge, examination into what the 'use of self' or 'self' means is left largely unexplored. This thesis will do two things: firstly it will critique literature to find out what is known about the 'use of self' and 'self' in social work and 'self' other disciplines; and secondly it will present a universal 'use of self' Integral framework.

The impetus for this thesis began in the mid-late 1990's within the first two years of my practice as a graduate social work practitioner and interest in this topic has only strengthened throughout my twenty years of professional experience to date. During this time, I have worked in a broad range of work environments gaining various practice experiences and multi-layered ways to apply social work principles, theories, methods and perspectives. Social work roles have included, practitioner providing individual Indigenous, non-Indigenous and cross-cultural therapeutic counselling, group work, crisis-oriented services, case management, training and professional debriefing, and worker supervision (case management), policy and procedure development, programme design and grant administrative roles for State and Commonwealth departments. I have lived in urban, rural and remote settings (including remote Indigenous communities), and worked across sectors such as tertiary hospitals, primary health care centres, non-government agencies and government departments (State and Commonwealth).

In my early graduate days it became acutely obvious that engaging with others within the social work practice relationship required more than technical skill¹, it actually demanded my 'self' to be fully yet ethically involved. My practice experiences were inarguably emphasising to me that a deeper awareness and understanding of the 'use of self' and 'self' was required beyond what I had learned then to date. The Australian Association of Social

¹ England (1986) pointed out that social work practice is more than a technical skill, and that to be done well engagement in practice requires something more than a superficial understanding.

Workers (AASW) Code of Ethics (2010) lists professional integrity as one of the three core values and notes the profession “values ... reflective self-awareness” (Section 3.3, p. 13). Although I knew I was engaging my worker’s ‘use of self’ with a sense of purpose and commitment, in line with core social work principles’ (e.g. beginning ‘where the client is at’), utilising key skills (e.g. ‘active listening’) and applying relevant methods and theories, I couldn’t articulate the ‘self’.

As my ‘self’ was involved, many questions began to surface, such as, what is this ‘self’ and most importantly how was I to inquire into and make sense of this ‘self’. Apart from engaging in reflective practice via personal journaling, in discussion with other colleagues and during supervision sessions, I conceded that I did not have a suitable frame of reference to confidently and competently articulate how I understood nor engaged my total ‘use of self’ within practice. This led me to a period of intensive philosophical questioning about what is this ‘self’.

During this period, I sought frames of reference outside of social work that might provide some answers and context. In 1997 began reading into eastern and western philosophy, phenomenology and transpersonal theory²; began engaging in contemplative practices such as Vipassana meditation and yoga; and undertook four years of training in exploratory inner work modalities such as sand play and symbol work, voice dialogue, mandala drawing, art therapy, body/emotional release practices and holotropic breathwork³. It was during this time that I had a major light bulb moment when I came across Ken Wilber’s philosophical work and had the first intimation that the ‘use of self’ could be applied to this Integral model (1999, 2000)⁴. Wilber has “further developed and transformed Integralism (Thomas, 2004, p. 8) ... [which has origins] ... in the Indian philosophy of Sri Aurobindo and Haridas Chaudhuri (Thomas, 2004, p. 7).

² Cowley (1993) points out, “Theories that do not recognise higher levels of consciousness may inhibit clients’ development and also contribute to their misdiagnosis ... [nor] ... take into account or validate the transpersonal nature of the spiritual dimension” (p. 530).

³ The Holotropic Breathwork modality is based on Stan Grof’s, *The Cosmic Game: Explorations of the Frontiers of Human Consciousness*, 1998.

⁴ England suggested that, “no theory of social work has made adequately clear the essentially intuitive basis of all social work practice ... [nor] ... properly shown [it] as the root of all social work’s professional knowledge and skill” (1986, p. 59).

During this time, I also began discussing this practice dilemma with one of the social work lecturers, which over a period of time developed into a conceptual idea for a research project. As the understanding of the worker's total 'use of self', including 'self', is pivotal to the social work practice relationship, the theme and concept of this thesis is an important topic to address.

In Australia, the University social work degree is generally a four-year program addressing core theories, models of practice and skills to equip future social workers for practice. However, complexity arises when the workers' 'use of self' is engaged in the learning process as social work students come from various family compositions and experiences, religious affiliations, cultural and educational backgrounds, and enter the social work program at various life stages with diverse life experiences therefore bringing a range of interpretations on the world and the people in it. Tutorials on values and ethics, practicums on the demonstrative aspects of 'use of self' and the daily journal requirement to reflect on practice during the mandatory social work placements are ways in which to highlight this complexity and the value-laden arena of social work practice. Tutorials are a particularly useful way for students to discuss ethical considerations and begin examining underlying personal beliefs. However, it will be argued that this doesn't go far enough.

Although discussions are raised about the importance of knowing oneself, the undergraduate degree does not require students to learn about how to gain self-awareness nor engage in practices in any ongoing and meaningful way. As noted above, students at best are required to engage in demonstrative self-examination exercises via role playing, journal writing and associated model and theoretical analysis sessions during class practicums. Whilst beneficial, this exercise remains as superficial or as deep as an individual student self-selects. It is easier, if not preferable to evade self-analysis and many would argue that it takes a committed and disciplined individual to undertake ongoing self-examination. It is much easier for a student to remain focused on grades and to be unaware of or deny potentially deep unexamined responses to personal experiences, issues and needs/longings.

Given the complex nature of issues which social workers' encounter in practice, and indeed in their personal lives, a framework for the understanding of the 'use of self' including the 'self' is rather urgent. England (1986) agrees the "use of intuition, of 'self', is an integral, essential element in social work practice" (p. 61). Yet, the research suggests that western ideas on the 'use of self' within social work education and practice continue to be inadequate and contentious. It has been argued by some that this is due to the pervasive authority of 'Technical Reality' resulting from the influence of the powerful philosophical doctrine of 'Positivism' from the nineteenth century (Schön, 1983 and Wilber, 1993). It is evident from the research that social work as a profession since its inception has been grappling with how to describe the workers 'use of self', and as such been linked to "a crisis in professional knowledge" (Schön, 1983, p. 11).

Schön's (1983) work has given much to the profession of social work. Originally training as a philosopher, however, went on to develop "reflective practice and learning systems within organisations and communities ... and ... a professional's ability to think on their feet" (www.infed.org)⁵. He has been rated in importance alongside Thomas Kuhn with his treatise on paradigms (Stanford Encyclopedia of Philosophy). In his text *The Reflective Practitioner: How Professionals Think in Action* Schön (1983) states that,

the professions have become essential to the very functioning of our society ... [and that] ... our principle formal institutions ... are arenas for the exercise of professional activity ... [through which we seek] ... the definition and solution of our problems, and it is through them that we strive for social progress" (p. 3-4).

Whilst this goes part way in addressing the theme of this thesis, in actual fact if this view is applied to a social workers 'use of self' within the client-worker relationship, it further begs the question that workers need to be accountable for their own continued *personal* 'self' development, enabling the 'use of self' to be an ethical and insightful conduit for the client's growth⁶ as opposed to the workers 'use of self' being part of the problem.

⁵ Infed.org is a not for profit based at YMCA George Williams College, London.

⁶ For example, "under the traditional contract the professional's accountability for his performance is mainly to his professional peers" (Schön, 1983, p.293) however "the professional-client contract may be transformed, within a framework of accountability, when the professional is able to function as a reflective practitioner" (Schön, 1983, p. 295).

As a profession, social work is unique in its approach due to the emphasis placed upon the workers 'use of self' within the social work relationship. However, as highlighted in the above chapters' the understanding of such is seen to be vague and insufficient. The impact upon social work from the widespread influence of Positivism can be seen in the way that attention is placed on observing and analysing the external behaviour of the 'use of self' within practice whilst rendering little understanding about the interior 'self' and its implications within the social work relationship. For some time, the profession of social work has continued to describe the concept of the 'use of self' superficially, what Wilber (2000) terms as "flatland: the peering at surfaces without including consciousness" (p.XV). The term 'use of self' has become more like a mantra and remains an underdeveloped, elusive and, therefore, a contentious topic area because of its subjective nature making its place within social work education unclear.

However, there are social work authors and practitioners who have sought to understand and explain the importance of a more comprehensive concept of the workers' 'use of self'. For example, in 1986 Hugh England in his text *Social Work as Art: Making Sense for Good Practice*, dedicated a whole chapter entitled 'The Persistent Mystery of the Intuitive Use of Self' because he sees it as,

"an issue too central, too essential, to be given only a marginal theoretical status; it is a problem which must be solved" [and describing it as] "a stubborn ambiguity in practice" (p. 40). He suggests it "has lacked a sufficiently developed discussion ... about the philosophical or practical implications of the use of such intuition" (p. 43) ... [and yet although] ... the social workers use of self, of intuition, has been consistently recognised as a distinct aspect of helping in social work ... social work has not been able to make any articulate link between [theory and practice]" (pp. 47-48).

Unfortunately, this research has highlighted that this still appears to be the case.

Studies have shown that the 'use of self' directly influences the quality of the social work relationship and practice outcomes more than the application of any specific technique (Howe, 1993, 2008). However, the analysis also demonstrates that the current thinking on the 'use of self' isn't very deep because it does not address the 'self' in its fullest expression.

As such, the following definition of 'self' will be used, "the 'self' is that which attempts to integrate or balance all of the components of the psyche at any given level of consciousness development including: body, mind, soul" (Wilber, 2000, p.4).

The research highlights that the notion of the workers 'use of self' within the client-worker casework relationship is of particular significance to social work education and practice. The interest can be traced to the professionalisation of social work itself. Given this significance it is important to be clear on what is meant by the term 'use of self' and 'self'. It is interesting to note that although the 'use of self' within the social work relationship is of high importance, there remains limited research on the subject and as Lindsay (2002) notes the "support for 'use of self' has been very superficial" (p. 150). As will be shown, social works inception of the 'use of self' and 'self' remains a phenomenon which is at once both central and yet nebulous.

During the shift from pre-professional to professional social work, the 'use of self' was shaped by the influences and changing environments of religion, the notion of befriending and charity, modernisation (e.g. industrialisation, technological innovation, philosophical and sociological changes), and human rights movements⁷. As such, the workers' 'use of self' came about in a context of extraordinary evolutionary changes (Reid, www2.uncp.edu). During this period, which included the rise of the professions such as medicine, law, and sociology, social work struggled to become recognised as a complete profession (Flexner, 1915). Research suggests that in light of this social work strived to be scientific and as such embraced the Positivist epistemology, effectively shifting away from its religious basis.

Jordan (1988) suggests that befriending and charity is intertwined with the notion of the 'use of self' and its

... key [was] the development of a leisured class. Particularly significant was the emergence of the educated middle-class woman. It is important to emphasise that

⁷ "During the early to mid-nineteenth century the social order was being challenged and a new philosophy was emerging, imbued with ideals of liberty, personal freedom, and legal reform. Black slavery was ... abolished, and working class men demanded that the right to vote... [and] women ... began to think [they] ... deserved to be emancipated from their enslaved status" (Wojtczak, www.hastingspress.co.uk/history/19/overview).

this tradition contributed only one element, but a very important one – the notion of the importance of personal relationships to the process of social rehabilitation (p. 32).

The legacy of this can be seen in social works essential features, that is, the importance of the workers' effective 'use of self' within the social work relationship.

With regards to religion, Lindsay (2002) suggests that although at the time social work was founded in America and England it was committed to both a religious doctrine and Positivist ideology, "in many ways [the approaches were] in direct conflict with each other" (p. 16). McMahon (2002) discusses the influential role religion played in the pre-professional social work era in Australia as many of the organisations established to assist people in need were indeed run by religious sisters belonging to various faiths (p. 3). Interestingly, as social work became more committed to proving its scientific status (under the influence of Positivism), the distancing from religion became evident to the point that "one of the dominant dualistic themes in the historiographies of Australian social work ... is the contrast between secular, professional social work [vs] religious 'amateur' charity" (Hughes, 2008, p.227).

The authors' document that as a result of Positivism and striving for professional status, social work became increasingly influenced by the newly established scientific reasoning and rational analysis (Lindsay, 2002). Schon (1983) suggests that the Positivist doctrine⁸ produced a time of 'significant and tremendous upheaval' and writes of this influence,

...positivism, the powerful philosophical doctrine that grew up in the nineteenth century as an account of the rise of science and technology and as a social movement aimed at applying the achievements of science and technology to the well-being of mankind (p. 31).

⁸ Positivism is a philosophy of science that became influential in 19th Century France however its roots can "be traced back ... [to] the British empiricist school of the 17th and 18th Centuries" (A Dictionary of Philosophy, 1984, p. 283). The positivist approach "primarily developed by Saint-Simon and by [sociologist] Auguste Comte" (A Dictionary of Philosophy, 1984, p. 283) continues to be a recurrent and dominant theme in Western thought. It was maintained that "all genuine knowledge is contained within the boundaries of science ... [and that philosophy] ... must abandon the claim to have any means of attaining knowledge not available to science" (A Dictionary of Philosophy, 1984, p. 283).

This led to continued widespread distortions on the nature of balance within the relationship to self and others, and therefore impacted upon the understanding and engagement of the workers' 'use of self' within practice. As Thomas (2004) suggests, it has been "at crucial junctures of development ... [through the premodern, modern and postmodern periods and influences of science and philosophy] ... different schools of social work and their related methods have stepped outside of its proper domain and attempted to operate as an absolute worldview" (p. 7). Wilber would see this as "overreach of the domain's epistemic warrant" (Thomas, 2004, p. 7).

As there was enormous pressure for social work to prove itself as a profession,

...social casework became committed [to Freud's psychoanalytic casework]. ... By emphasising the rigour of detached objectivity, social work research devalued subjective constructs such as morality, spirituality, and cultural or personal belief systems. In the teaching of social work practice, the spiritual aspect of human development came to be largely ignored (Lindsay, 2002, p. 17-18).

Notwithstanding the striving towards scientific status, in 1970 social work was downgraded to a 'minor profession'⁹ along with 'librarianship, education and divinity' (Flexner, 1915).

Typically, the formative years of the workers' 'use of self' were heavily influenced by an objectivity and quantitative science, with a clear shift to dismiss subjectivity and qualitative knowledge. Sheldrake & Fox suggest that "the kind of knowledge of the world that scientists had was essentially disembodied. ... This imaginative disembodiment was essential to the scientific revolution" (1997, p.17). What this means for the workers' 'use of self' is a reduced ability to understand and articulate first-person phenomenological experience and the relationship to cultural awareness, despite social workers describing practice as intuitive.

Due to the competing ideologies of these influences, the authors' indicate that a division resulted from social works' research and practice which profoundly contributed to the difficulty in reconciling the elusive intuitive 'use of self' (England, 1986). Despite this

⁹ Minor professions were described as to "suffer from shifting, ambiguous ends and from unstable institutional contexts of practice, and are therefore unable to develop a base of systemic, scientific professional knowledge" (Schon, 1983, p. 23).

disparity remaining, there is an increasing inclusiveness and robust rigour around experiential qualitative research and practice (Esbjorn-Hargens, 2009, 2010, 2014). This thesis is intent on drawing out the essential elements requisite for a workers' Integral 'use of self' framework and what knowledge from other disciplines is required to meet this task.

Western social work education pays a good deal of attention to the workers' 'use of self' in practice, and social work undergraduate education dedicates time to discussing topics such as values and ethics and practicing the demonstrative 'use of self' via practicums. Whilst the 'use of self' is a significant theme, the reality is that what constitutes the workers' 'use of self' is not clearly understood, and as such is left largely theoretically unexamined and experientially unexplored. The 'use of self' is considered by the researcher as its own discrete practice realm distinct from, yet underpinning, social work theories and practice models. The way this will be highlighted will be to establish from the examined texts what is and what is not known about the 'use of self' and 'self', and to discuss the finding by presenting a 'use of self' Integral framework. An Integral framework essentially means encompassing both the subjective and objective perspectives of the 'use of self' and 'self'.

The research suggests that a significant contributing factor to the lack of a 'use of self' Integral framework can be traced to the powerful influence of Positivism (Schon, 1983; England, 1986; Howe, 1993; Wilber, 1996, 2000; Reid, <http://www2.uncp.edu>; Barnard, 2011) which stresses the importance and validity of the traditional quantitative approaches to research. The result of this can be seen in the marginalisation of qualitative approaches (Wilber, 1996, 2000) which focus on subjective experiential ways of knowing. In fact recent research into methodologies show that both subjective (qualitative) and objective (quantitative) approaches have a place and are essential (Esbjorn-Hargens, 2009, 2010, 2014) in understanding an Integral 'use of self' (Wilber, 1996, 2000). The evidence of the importance placed on quantitative approaches in social work can be seen in the use of reflective practice, the focus on demonstrative behavioural skill sets and systems fit for the workers' 'use of self'.

Valid qualitative approaches can be found in a number of other disciplines, for example, phenomenology and consciousness disciplines / contemplative inquiry. Within social work

there are some social workers who have been researching, writing and applying subjective experience as knowledge over the past few decades for example, spirituality in social work practice (Biestek, 1957; Canda, 1986, 1999; Canda & Furman, 1999; Crowley, 1998; Lindsay, 2002; McMahon, 2002; Pembroke, 2004) and the inclusion of Eastern philosophy for example to assist in mitigating compassion fatigue upon workers (McGarrigle et al, 2011) and mindfulness (Doxdator, 2012; Kornfield, 1993). Although this type of subjective experience is being explored, little is written about the workers 'use of self' or 'self' and its impact on the practice relationship. Most importantly, there appears to be limited if any advancement towards a consensus of what is the 'use of self' in practice, let alone the development of a universal 'use of self' Integral framework. However, through my research I found two social workers who acknowledge that an Integral application to social work practice would be useful (Garner 2011; Thomas, 2004).

In order to address the lack of consensus on what is the 'use of self', a universal 'use of self' Integral framework will be proposed based upon the critiquing of social work and other disciplines literature and viewed through an Integral lens. The aim is to establish a beginning baseline of knowledge showing where social work currently is, and to suggest other disciplines knowledge for the understanding of and engagement of the 'use of self' in practice. The Integral model being utilised is Ken Wilber's (1996, 2000) model who is one of the worlds' current leading Integral theorists. The aim of this thesis is to enable the social work profession to have a more defensible and comprehensive understanding of the 'use of self' within the practice relationship inclusive of both subjective and objective aspects. The Integral model (Wilber, 1996, 2000) is being utilised as the methodological framework and the chosen method is textual analysis. Both of these will be explained along with the process of text selection and analysis in chapter two titled 'Developing an Integral Framework'.

As the results of the analysis will show, the lack of a 'use of self' Integral framework is a systemic issue within the social work profession¹⁰. For example England (1986) wrote that,

¹⁰ This is supported by McGarrigle, T., & Walsh, C. A. Ph.D. (2011), "Social workers are guided by a Code of Ethics (Canadian Association of Social Workers, 2005) that demands self-awareness, self-monitoring of thoughts, feelings, and behaviors and attention to self-care and wellness, yet limited educational or

beyond the shift to a philosophical emphasis ... [social work] requires that some form of framework be established which will enable social workers to be articulate and critical about personal experience (1986, p. 55). He suggested, “the problem of the ‘nature of knowledge’ and its clarification clearly is primarily linked to social work’s proper grasp of the intuitive use of self” (p. 56).

My research demonstrates that from social work’s inception there has been assertions put forward that the ‘use of self’ is significant but not sufficiently understood. This thesis will address this by presenting a framework for the ‘use of self’ by firstly examining social work and other disciplines literature and secondly, by applying the findings to the chosen Integral model (Wilber, 1996, 2000).

There are ways in which the social work profession and social workers’ have sought to increase worker accountability within practice. Some examples of this include mindfulness practice (McGarrigle & Walsh, 2011; Doxtator, 2012) and critical reflectivity (Fook, 1999). Others have incorporated into their writing and practice what has been termed as ‘missing elements’ in social work theory and practice such as spirituality (Biestek, 1957; Canda, 1986, 1999; Canda & Furman, 1999; Crowley, 1998; Lindsay, 2002; McMahon, 2002; Pembroke, 2004) and transpersonal theory (Cowley, 1993; Cowley & Derezotes, 1994). Others have written on the post-modern notions of critical practice (Camilleri, 1999; Ife, 1997; Pease & Fook, 1999) and radical casework (Fook, 1993). Canda (1986, 1999) an American social worker identified in the mid 1980’s that spirituality was lacking in contemporary western social work practice and noted that, “spirituality involves understanding the interconnectedness of all people ... and the realisation that self and others are inseparable” (p. 1). Lindsay (2002) an Australian social worker commented that spirituality was making an overdue resurgence.

While debates continue to this day, England’s observations remain correct in emphasising the following,

If there are grounds for thinking that intuitive knowledge and behaviour are a persistent presence in social work, there are also grounds for concluding that their

professional supports and few theoretical models are available to support this work” (see ‘Mindfulness, Self-Care, and Wellness in Social Work: Effects of Contemplative Training’ in *Journal of Religion & Spirituality in Social Work: Social Thought*, 30:3, pp. 212-233).

role is not clear, and that their value is disputed ... social work is in fact often under attack because of its intuitive character, and social workers collude with this criticism by their silence or apology (1986, p. 42).

The theoretical and skill based applications with which social workers are equipped during an undergraduate degree, whilst essential and valid, are in many ways the surface layer of the depth necessary workers' need to develop if they are to be effective in practice.

Outside of social work, individuals from various disciplines are currently undertaking research, practice and contemplation on the 'self' such as, energy anatomy (Myss, 1997, 2001), theologians (Durkheim, 1915; Lonergan as cited in Coghlan, 2008, Helminiak, 2013, & Kim, 2010; Sheldrake & Fox, 1997), Buddhists (His Holiness the Dalai Lama, 2001; Engler, 1993; Epstein, 2002; Kornfield, 1993; Lama Govinda, 1960; Nyanatiloka, 1968; Thera, 1975, 1991; Ven. Bodhi, 2005), yogi's (Iyengar, 1966), body-mind centering (Hartley, 1995; Silow, 2011; Damasio, 2000); scientist's (Sheldrake & Fox, 1997), physicist's (Bohm & Peat, 1987; Peat, 1996), psychologist's (Cook-Greuter, 2005; Jung, 1958; Loevinger, 1976, 1987, 1996), psychiatrist's (Damasio, 2000; Jung, 1958, 1964; Moore, 1994; Walsh, 1983, 2000, 2008, 2012,), phenomenologist's (Gebser, 2011; Moran, 1999, 2013; Moran & Cohen, 2012); philosopher's (Bali, 1989; de Beauvoir, 1988; Eisenstein, 1990; Eisler, 1990, Kuhn, 1962; Merchant, 1989; Schon, 1983; Wilber, 1996, 2000, 2006, 2012) and others into the subjective facets of the human experience. These authors assert in a myriad of ways that human beings are engaged in what has been described as a process of 'evolutionary unfoldment', have a remarkable capacity to become conscious about unconscious aspects within themselves and to tap into inherent latent capacities inclusive of higher states of consciousness (Gebser, 2011; Wilber, 2006, 2012).

In order to develop a 'use of self' framework applicable to the social work profession, I have taken Ken Wilber's Integral model (1996, 2000) and used it as a lens and framework to discuss and develop a 'use of self' Integral framework. The 'use of self' must aim to achieve the best professional practice possible and therefore needs to be examined in depth. As a way of demonstrating the underpinning 'missing' philosophical knowledge and practice base, a selection of other disciplines which address subjective experience have been selected and analysed. Quadratic models are not new to the social sciences as sociologists

have previously development models to address organisational analysis (Burrell & Morgan, 1979), as have social workers' utilised quadratic models as a way to understand for example, social work theory (Howe, 1993) and power dynamics within organisations and management structures (Wittington and Holland, 1981, 1985; Ife, 1999).

A 'use of self' Integral framework will highlight the components of the 'use of self' which experienced, new and student social workers can utilise. It is through my own direct experience as a student, practitioner and supervisor that I understand how useful a 'use of self' framework is. The advantage of this framework is that it is not prescriptive in so far as the type of methodologies and/or practices a worker chooses to employ. What the framework does do is to outline the essential core features of the 'use of self' by bringing clarity to which has been obscure. This introductory chapter has situated the purpose of this thesis initially in my own knowledge and practice dilemmas of 'use of self' and 'self' within social work practice, and secondly in my process of researching and writing about this topic.

The textual analysis' are outlined in chapter's two and three. Chapter two focuses on the social work literature and chapter three on the other disciplines literature. Chapter four outlines the theoretical model, research methodology and method of inquiry and establishes the usefulness, scope and central principles of all three. The chapter also discusses the rationale for the chosen texts and other literature reviewed for this thesis. Chapter five discusses the results of the research findings in more detail and explains the 'use of self' Integral model. The 'use of self' Integral framework is applicable for all social workers including Indigenous and multicultural social workers' as the selection/choice of methodologies, methods and social practices is at the discretion of the individual worker.

The conclusion draws together the analysis and proposes some considerations for the 'use of self' in social work practice whilst also acknowledging the limitations of the study. It is anticipated that the findings will be of particular interest and value to the social work profession, including theory, research, education and practice.

CHAPTER 2

Textual analysis on the 'use of self' – Social Work Texts

This chapter will analyse what is known about the 'use of self' in the selected social work texts. As the introduction outlined, little is understood about the 'use of self' in social work practice, and even less is known about the 'self' within it. Historically, social work developed from a 'twin heritage' stemming from the work of Mary Richmond (1917, 2009, 2013) who established the casework tradition, and Jane Addams who began the community movement (Scott, 2011; Younghusband, 1981). Overall the 'use of self' discussions are found in the casework texts therefore, the analysis will draw from the casework texts. This chapter will address the social work texts including seven foundational texts and one journal article, ten influential texts, and eleven more recent commentaries.

The results show that every examined social work author (Appendix A) recommends that a workers self-knowledge and self-awareness is not only necessary but is of the utmost importance for workers' engaging the 'use of self' in the practice relationship. It is said that the worker's qualities are central to effecting genuine practice. In various ways, the writings discuss the 'use of self' of the worker as a key aspect of the social work relationship alongside technique and theoretical knowledge. Harriet Bartlett even called it 'the social work method' (1958). Showing these results may be repetitious for the reader, but it is important to identify in the authors' own words what is and what is not said in the examined literature through the use of quotes. It is essential that what is said is told through the voice of the original author.

Social casework pioneer

Mary Ellen Richmond¹¹ (1861-1928) is credited with pioneering "the advance which social work had to make if it was to begin to emerge as a profession which could be practised in any agency – or independently" (Younghusband, 1981, p. 21; The Social Welfare History

¹¹ According to The Social Welfare History Project (2014), "her grandmother [from an early age exposed Richmond to] ... discussions of suffrage, racial problems, spiritualism, and a variety of liberal religious, social and political beliefs" (p. 1).

Project, 2014, p. 1)¹². Richmond's foundation book *'Social Diagnosis'* (1917), "constructed the foundations for the scientific methodology development of professional social work¹³ ... [with the first principle focusing on the person within her or his situation for] ... she believed in the equal importance of advances in the welfare of both the individual and society" (Younghusband, 1981, p.21).

As part of her model, Richmond (1917) eloquently links an individual's diversity as seen in their mental life to an underlying philosophy of social case work, firstly "the fact of individual differences¹⁴; the second the theory of 'the wider self'" (Richmond, 1917, pps. 367-368). With regard to the concept of the wider self Richmond suggests it

seems to lie at the base of social case work. We have seen how slowly such work has abandoned its few general classifications and tried instead to consider the whole man. Even more slowly is it realising that the mind of man (and in a very real sense the mind is the man) can be described as the sum of his social relationships (Richmond, 1917, p. 368)

Richmond (1917) encouraged social workers too always cultivate self-knowledge and self-awareness, including both personal and social awareness to benefit the 'use of self'.

Second wave social casework pioneers

(Amy) Gordon Hamilton's (1892-1967)¹⁵ most important work *'The Theory and Practice of Social Case Work'* (1940, 1951) remained a basic text in social work education over many years. The first edition in 1940 represented the first full effort since Mary Richmond's 1917 text to define and examine the process of social casework. According to the American National Association of Social Workers (2004), 'person-situation' and 'knowledge-values'

¹² Richmond was Internationally known for "her development of casework practice. ... It was Richmond who systematically developed the content and methodology of diagnosis in the period around 1910" (The Social Welfare History Project, 2014, Richmond, p. 1). The methodology of diagnosis, which she labelled 'social diagnosis' was built on extensive research which became "a precursor of the system theory that was so popular in 1970's social work" (The Social Welfare History Project, 2014, Richmond, p. 1).

¹³ Richmond's (1917) model taught the process of systematically gathering relevant facts about the client including social, legal and medical information as the method for a worker to understand the intervention required.

¹⁴ 'Individual differences', Richmond is referring to the fact that people have different traits (Younghusband, 1981, p.368).

¹⁵ A social work educator and with other faculty developed a doctoral program in Social Work Education (American National Association of Social Workers, 2004).

were the two foci of her theory of practice in casework, and she taught that the integration of scientific knowledge (philosophy) and social values (ideology) were the basics of practice.

Hamilton suggests that the workers' 'use of self' is an influential aspect within the client-worker relationship, that is, "in any of the professions, especially those concerned directly with human beings, the total self must be fully and deeply engaged" (1951, p. 27) and that "insight and self-awareness are prerequisites in an ethical use of relationship" (1951, p. 40). Hamilton believed that a "genuine warmth" (1951, p. 28) coupled with an ability to "listen attentively" (1951, p. 30) enabled a worker to be "willing to go patiently along with [the client] in his struggles for a solution" (1951, p. 28). Furthermore, Hamilton cautioned workers' on being overly rational and removed, however at the same time being able to experience the client-worker relationship in a way that acknowledges that the client's feelings are distinct (1951, p. 41). In therapeutically orientated casework she advised that "greater are the demands upon [the worker] for self-knowledge and for the more complete use of self" (1951, p. 43).

Through the lens of Hamilton, it is evident that the workers' 'use of self' is considered important. She outlines the necessity for a worker to demonstrate appropriate engagement skills and speaks about the prerequisites of 'insight, self-awareness and self-knowledge'. However, as it is unknown what Hamilton actually expected from workers in this regard and given the minimal discussion it is determined from the setting of her text that the level of insight would be aimed at an awareness of a worker's personal relationship dynamics.

Reverend Felix Paul Biestek (1912-1994)¹⁶ was another key leader in the field of social work¹⁷ who authored several books including *The Casework Relationship* in 1957 (Loyola University Chicago, University Archives, Biestek's Biographical Sketch, p. 1). Although Jesuit teachings are influential throughout his work, he taught that "a knowledge of the science of

¹⁶ Attended Loyola University, Chicago (a Jesuit Catholic University) undertaking a Bachelor of Arts degree, held two master's degrees, one in sociology in 1940 and one in social work in 1949. In between he received his ordination in 1945. In 1951 Biestek received a Doctor of Social Work and during this same year was appointed to Loyola's School of Social Work, where he remained on the faculty for 25 years.

¹⁷ E.g. served as Chair of the Commission on Accreditation for the Council on Social Work Education; on the Board of Directors and Ethics Committee for the National Association of Social Workers; as a member of Loyola University Chicago's board of trustees for 17 years and as Superior of the Jesuit Community at Loyola, and later at Xavier University (Loyola University Chicago, University Archives, Biestek's Biographical Sketch, p. 1).

human relations is necessary because the caseworker deals intimately with people” (1957, p. 4). He recognised that “knowledge alone without skill in relationship, is inadequate” (1957, p. 4) and concluded that “in general, the purpose of the relationship is a part of the overall purpose of the entire casework process” (1957, p. 12).

A particular area of interest for Biestek (1957) were his ‘casework concepts’ some of which he considered as ‘requisite qualities’ belonging solely to the caseworker which included, “self-awareness, objectivity, and the professional attitude” (p. 18). One of the key features of Biestek’s approach to the social work relationship was the distinction between what he saw as ‘subjective interactions’ which he called the “soul of casework” (1957, p. 18) and ‘objective interactions’ which he named the “body of casework” (1957, p. 18). Biestek refers to the relationship interaction as “primarily *internal*” (1957, p. 18) and refers to the “study, diagnosis, and treatment ... [as being] ... primarily *external* (1957, p. 18).

Looking through Biestek’s lens, he states that the requisite qualities of a worker include, ‘self-awareness, objectivity, and the professional attitude’. He also draws attention to what he suggests as the internal, subjective interactions (i.e. within the relationship) and external, objective interactions (i.e. workers’ assessment of the clients’ issue). Similar to Hamilton, he distinguishes between the ‘relationship skill’ and the ‘knowledge component’ of social work practice. In applying his approach to the ‘use of self’, Biestek identifies the importance of both self-awareness and theoretical knowledge in the application of the ‘use of self’ within the client-worker relationship, however does not clarify what is meant by self-awareness.

Helen Harris Perlman (1906-2004)¹⁸ is probably best known for her work carrying forward and integrating concepts that emerged from diverging schools of psychoanalytic thought.

¹⁸ According to the American NASW Foundation, she graduated in 1926 from the University of Minnesota, America with a B.A. in English, however at that time it was difficult for Jewish graduates to obtain a job in the humanities so she found a job working as a summer caseworker for the Chicago Jewish Service Bureau (now the Jewish Child & Family Services). She continued in the field of social work after receiving one of four Commonwealth Fund scholarships for students to attend the New York School of Social Work, now the Columbia University School of Social Work in America. Later, she joined the faculty of the School of Social Service Administration at the University of Chicago in 1945 and later became the Distinguished Service Professor Emerita. When she turned 90 the School of Social Service announced the establishment of the Helen Harris Perlman Visiting Professorship (American National Association of Social Workers, 2004).

Her most widely read work, *'Social Casework: A Problem Solving Process'*¹⁹ (1957) is still used and has been translated into more than ten languages. Her thinking diverged markedly from the then-current popularity of long-term psychotherapy as she didn't think that people always needed in-depth therapy. The concept of short-term therapy is today a common form of help (American National Association of Social Workers, 2004).

In an earlier article titled *'Content in Basic Social Case Work'* Perlman (1947) identified that in order for social work students to be effective in case work they must be taught "how to understand" and "how to feel" (p. 78). She writes,

He must learn to understand intellectually and feelingly, to think about and analyse the significance and meaningfulness of his knowledge. He must make his own certain concepts and precepts which will affect his behaviour and relationships. And he must learn to *do* – to act effectively – as a helping person (1947, p. 76).

Continuing,

"specifically, he must be helped to experience his feelings freely, to recognise and gain some understanding of his own subjective reactions, and then be taught to subject them to control and discipline. ... [This] involves not only an intellectual but also an emotional shift [and] this kind of modification or change takes place almost unconsciously" (1947, p. 78).

Through Perlman's lens, like the authors before, she encourages a worker to understand both the social work knowledge and the 'subjective' nature of interactions which arise as a result of engaging in a practice relationship. She suggests that these 'subjective reactions' are to be understood and managed by the worker. In this context, the 'use of self' is focusing on the element of the interaction between the client and the worker, aside from understanding social work knowledge.

¹⁹ The model is a cognitively orientated and client-centred problem-solving process (Perlman, 1957).

Florence Hollis (1907-1987) was known for her pioneering work in social work writing and education²⁰ and taught at the Columbia School of Social Work, New York for 25 years (National Association of Social Workers America:2004). Mary Woods (1902-1998) was an educator, certified social worker, and Young Women's Christian Association (YWCA) administrator^{21 22}. Hollis and Woods in their text '*Casework: A Psychosocial Therapy*'²³ (1964) focus on the particular facets of casework practice that works with individuals experiencing interpersonal relationship problems.

The text focuses on the potential of the caseworker in the helping role and suggests it is 'far reaching beyond the limitations of psychologists, psychoanalysts and psychiatrists' (Danzig, 1965, p. 504). One of the core notions is that "basic to psychosocial casework treatment, and one of its most powerful tools, is the relationship between worker and client" (p. 201). The authors identified that the worker requires certain characteristics²⁴, and that "the worker's self-awareness is crucial to effective casework" (p. 201). They also taught about the "four significant aspects of a treatment relationship, a means of communication, a set of attitudes, a set of responses expressed in behaviour and a mutual effort" (p. 202).

Through the lens of Hollis and Woods the 'use of self' is believed to be important to the functioning of the relationship and how this lends itself to the success of counselling. Aside from identifying that self-awareness is important there is no further elaboration of what this means for these authors. However, in light of their focus on the 'treatment relationship' it is suggested that a worker would be required to have an awareness of their own relationships.

²⁰ Hollis received a master's degree from the Smith College School of Social Work, Northampton, Massachusetts, America and a doctoral degree in Social Work from Bryn Mawr College (a women's only undergraduate College), Pennsylvania, America (National Association of Social Workers America, 2004).

²¹ Woods received her M.A. in Community Organization from New York University in 1946 (Iowa Women's Archives, 1996).

²² She was also the only African-American in her graduating class at high school and Drake University, Des Moines, Iowa, America (a private, co-educational university) from which she graduated 1924.

²³ This was Hollis's last book (co-authored with Woods) and is thought of as outstanding in social work theory and practice.

²⁴ That is, "non-possessive warmth and concern, genuineness, empathy, and nonjudgmental acceptance ... worker's optimism, objectivity, professional competence, and capacity to communicate" (Hollis & Woods, 1964, p. 201).

Charlotte Towle (1896-1966)²⁵ deeply influenced the profession of social work in North America through the development of a client-centred casework curriculum (with a focus on the relationship between the inner life and the social environment), through the development of a human growth and behaviour sequence, and through the development of a theory of professional education.

As a result of her understanding of human growth, Towle was another advocate for a worker having self-knowledge as she understood that it “is basic in knowing people” (Towle, 1969, p. 29). Towle was clear about a worker taking self-responsibility suggesting that a worker “be directed toward a pursuit of self-understanding, rather than encouraged to escape himself through the acquisition of more technical knowledge at a time when he is unable to assimilate and utilise it” (1969, p. 43-44). She believed that “increasingly as caseworkers realise growth one may expect a growing freedom in the utilisation of concepts and a more effective use of their professional orientation” (1969, p. 45).

Looking through Towles’ lens, the implication of ‘self-knowledge’ is broadened by her understanding and application of human growth to the counselling arena. Although the model is not discussed in relation to a worker, taking the human growth concept and applying it to a workers ‘use of self’ suggests that growth of the person is involved.

Harriet Bartlett (1897-1987) like the above pioneers is particularly difficult to summarise due to her long and distinguished career^{26 27}. Her practice experience and writing focused

²⁵ Towle received a BA in Education from Goucher College, Baltimore, Maryland, America, a selective, private, coeducation, liberal arts college dedicated to providing a multidisciplinary, international education (Goucher College website). However accepting a job with the American Red Cross after graduation strengthened her interest in social work. With the aid of a Commonwealth Fund fellowship, she attended the New York School of Social Work, completing her studies in psychiatric social work in 1926. Established by the Commonwealth Fund as a model clinic, the Institute was in the forefront of psychiatric social work theory and practice. In 1932, she became a full time faculty member at the University of Chicago, School of Social Service where she taught until her retirement in 1962.

²⁶ Bartlett was professor of social economy at the Simmons College School of Social Work, Boston, Massachusetts from 1947-1957. She developed the curriculum and led the medical practice sequence. During this period, she also served on the Council of Social Work Education and chaired the inception of the Hollis-Taylor Report. Harriett Bartlett retired to an active life of writing and to committee service to National Association of Social Workers (America) and other organisations. She received an honorary Doctor of Humane Letters degree from Boston University in 1969. During her 30 years of active retirement, Harriett Bartlett's seminal thinking, her publications, and her ongoing work with organizations continued to benefit the social work profession (National Association of Social Workers, America, 2004).

on the area of medical social work, however, her aim was ‘one of finding the commonalities of the various strands of social work practice’. The evidence of this can be seen in *‘The Common Base of Social Work Practice’* published in 1970 which is still utilised by social workers (National Association of Social Workers, America, 2004).

Within this text, Bartlett acknowledges that, “skill, self-awareness, and defined method are essential for a profession” (1970, p. 51). Bartlett states that although by the 1950’s,

Teachers and practitioners of high calibre were writing with great self-awareness about their practice and teaching in social work journals ... [it was] ... other observers [who] noted that practicing workers lacked awareness of the knowledge on which their practice rested (1970, p. 53).

In response to this lack of awareness, Bartlett (1970) identified a number of limitations and gaps in social work which essentially stemmed from two areas, ‘skill and method’ and the ‘anti-intellectual attitude’²⁸ (p. 37). Earlier on she had written that “the social work method²⁹ is the responsible, conscious, disciplined use of self in relationship with an individual or group” (1958, p. 269).

Through the lens of Bartlett, she labels the ‘use of self’ as the ‘social work method’. She identifies the question about the skill and knowledge base upon which the ‘use of self’ method is situated. Linked to this, Bartlett also identifies an ‘anti-intellectual attitude’ which she believed underpinned the lack of skill and knowledge base. Looking through Bartlett’s lens she finds a lack of and resistance to gaining skill and knowledge regarding the ‘use of self’.

²⁷ Bartlett received her BA in 1918 from Vassar College, a private, coeducational liberal arts college in the town of Poughkeepsie, New York; a Certificate in Social Science Administration from the London School of Economics in 1920; and an MA in Sociology from the University of Chicago in 1927. She worked as a caseworker, supervisor, and consultant at the Massachusetts General Hospital between 1921 and 1940, taught at the University of Southern California and in 1943 worked as a medical social work consultant at the US Children’s Bureau in Washington (National Association of Social Workers, America, 2004).

²⁸ Bartlett (1970) traced the anti-intellectual attitude to the focus on the ‘whole individual’ and the delay in the development of theory (p. 37) and suggests that “under these circumstances a rigorous intellectual approach associated with scientific thinking is resisted, whether consciously or unconsciously” (p. 38).

²⁹ Social work method includes systematic observation and assessment, continuing evaluation, and professional judgment (Bartlett, 1958, p. 269).

In summary, the social work pioneers' understanding of the 'use of self' consists of demonstrated skills required for the client-worker relationship, knowledge of theory and method, and requires self-awareness and self-knowledge. Whilst all the authors agree that self-awareness and self-knowledge are essential, there is no consensus nor is it evident what is truly meant beyond a worker's own personal relationship awareness and personality. Additionally, there is no discussion with regard to the 'self' to be made use of. Yet, while the 'use of self' is incomplete and the 'self' unarticulated, their emphasis on the 'use of self' and the fact that it has a felt sense quality generated such an interest that it is still evident in social work texts today.

Influential social work texts

Throughout his social work practice career Bill Jordan maintained a constant theme, that is, to educate on the impact of a worker within the social work relationship and explore what it means to truly help. He does this by sharing his understanding of the importance of a worker having self-discipline to enable a reliable 'use of self' within the social work relationship, alongside a solid foundation in social work technique and theory.

In one of his earlier works, *'Helping in Social Work'* (1979), Jordan advocated for social work to reorientate itself back towards the subjective aspects of social work practice. Jordan reads, "being a good social worker ... requires a kind of self-knowledge and self-discipline" (1979, p. 12) and that "true empathy ... demands much more self-discipline" (1979, p. 21). He continues, "helping is not simply a skill or expertise or technique. Helping is a test of the helper as a person. It involves the disciplined use of the whole of the personality" (1979, p. 26). This theme continues in a subsequent text *'Invitation to Social Work'* (1986) where Jordan cautions the reader that "the personal qualities of the worker may be as important as the knowledge he or she possesses; in which how the social worker acts and communicates may be as significant as what he or she decides to do" (p. 1).

Jordan through his lens of a workers' 'use of self' is referring to skill, expertise and technique and the workers use of 'the whole of the personality'. It is not evident though what this fully encapsulates as it is left unexplored.

England (1986) recognises that social work situates “considerable personal demands” (p. 40) upon workers and suggests that intuition is a phenomenon within practice although it is generally not described as such. He states that,

...institutional recognition of intuition is by no means secure; its presence seems somehow inevitable but unwelcome, and in some quarters under explicit assault. ... The intuitive use of self in social work seems neither to go away nor to become clear; like those grand social work objectives – with which it is evidently and inextricably linked – it haunts the institutions of social work as an embarrassment or a puzzle rather than the necessary source of creative professional energy. It is an inevitable presence, but social workers do not know how to deal with it. ... Not surprisingly, this is reflected in its treatment in the social work literature (p. 42-3).

England through naming the existence of intuition within practice is highlighting a potential genuine developmental capacity in a worker. However, as intuition remains awkward for social work due to not being underpinned by a knowledge base, it is not clear how he would address intuition to build up a knowledge base within social work.

David Howe is a prolific writer and key influencer within the social work profession. In his text *'An Introduction to Social Work Theory: Making Sense in Practice'* (1993) he recognises that although “the relationship and the use of interpersonal skills has received a good deal of attention in social work practice” (p. 6), the ways in which it is theorised to enable understanding and articulation has been less scrutinised. In the text *'On Being A Client: Understanding the Process of Counselling and Psychotherapy'*, Howe acknowledges several reviews which have reinforced that overall “the personality of the therapist is more important than [their] techniques” (1993, p. 11).

Howe further continues the above themes within the text *'Attachment Theory for Social Work Practice'* (1995) where he urges that “it is ... neither an indulgence nor an irrelevance for those who work in the fields of health and social welfare to become ardent students of personal experience and social relationships” (1995, p. 7). In *'The Emotionally Intelligent Social Worker'* Howe (2008) counsels on the importance of social workers needing to understand the ‘use of self’ “at the level of feeling” [suggesting by doing so] “the wiser we

become ... [and the] socially more skilled” (p. 1). He adds that social work “is emotional work of a high order ... [and, therefore] emotional intelligence³⁰ is ... a core skill without which practice would not only be ineffective, it would lack humanity” (2008, p. 2). Howe (2008) agrees with Goleman (1999) that the ‘intrapersonal and interpersonal intelligences’ are not only necessary but “need[ed] in good measure” (p. 2) as the “emotions may, in fact, be vital to intelligent action” (Evans & Cruse, 2004 as referenced in Howe, 2008, p. 7).

Through Howe’s lens, he acknowledges that a workers personality is important. He suggests that a worker become a student of personal experience and cultivates emotional intelligence as the basis for developing wisdom. Having recommended this, Howe does not suggest or address ways in which to do so.

Barbara Okun and Gerard Egan although not social workers’ have been included as they are foundational texts utilised in the social work undergraduate degree. Okun (1987) in *‘Effective Helping: Interviewing and Counselling Techniques’* agrees with the idea that the relationship is a central aspect in the working relationship and states that, “strategies are secondary to the helping relationship. In fact, research indicates that client variables and counsellor variables are more significant than technique variables in the helping process” (p. 13). In Egan’s³¹ (1990) text, *‘The Skilled Helper: A systematic Approach to Effective Helping’*, he suggests that in order to ‘use of self’, “effective helpers undertake the lifelong task – perhaps struggle is a better word – of fulfilling the ancient Greek injunction ‘Know thyself’. Since helping is a two-way street, understanding clients is not enough. ... Helpers

³⁰ Emotional intelligence, defined by Goleman (1999), refers to “the capacity for recognising our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships” (p. 317). According to Goleman, “among the most influential theorists of intelligence to point out the distinction between intellectual and emotional capacities was Howard Gardner (1983) ... who ... proposed a widely regarded model of ‘multiple intelligence’. His list of seven kinds of intelligence included not just the familiar verbal and math abilities, but also two ‘personal varieties’: knowing one’s inner world (i.e. intrapersonal) and social adeptness (interpersonal)” (p. 317). Goleman’s (1999) also acknowledges Salovey and Mayer’s (1990) model including its “five basic emotional and social competencies: self-awareness, self-regulation, motivation, empathy and social skills” (p. 318).

³¹ Gerard Egan is Emeritus Professor of Psychology and Organizational Studies at Loyola University, Chicago. His seminal work on the skills of communication, problem solving and opportunity development, 'The Skilled Helper', is the world's most widely used textbook on counselling skills and is currently in its 10th Edition.

who do not understand themselves can inflict a great deal of harm on their clients (p. 25). ... Helping, at its best, is a deeply human venture” (p. 57).

Both Okun (1987) and Egan (1990) suggest that having an understanding of what ‘self’ is and how to apply it in the social work relationship is of primary importance. Yet although Egan recommends that an essential requirement to be met by a worker is to “know thyself” there is no further elaboration, for example, what does it mean and how does one go about it.

Janis Fook in her text *‘Radical Casework: A Theory of Practice’* (1993) describes ‘radical casework’ as “plac[ing] emphasis on equality and sharing” (p. 103) as opposed to paternalistic traditional approaches. Fook acknowledges there are a number of ways in which to assist a ‘radical casework’ process one of which is by “reducing the social and interpersonal distancing” (1993, p. 103) which is accomplished by “an increased use of self in the relationship”. She suggests this can be achieved by “appropriate self-disclosure ... [and by] developing critical awareness” (1993, p. 105).

Fook’s understanding of critical awareness is through “the process of conscientisation and consciousness-raising ... [which is] ... becoming more aware about the social world” (ibid, p. 96). Fook looks to Alfrero’s (1972) three staged process of ‘conscientisation’³² suggesting the worker aims for the third stage for clients which “allows the person to see the situation objectively, understand what causes it and work out what to do about it” (ibid, p. 97). Fook recommends workers apply this process to themselves in order to assess and increase their “social self-awareness” (1993, p. 156). The ‘use of self’ through Fook’s lens is the notion that a worker requires a ‘social self-awareness’.

The next two authors have been included because they are talking about the development of the human being beyond their personality ‘self’ which fits into the discussion on the workers’ ‘use of self’. Both Cowley (1993) and Ife (1999) recommend that social work needs to incorporate an understanding of spirituality / consciousness development to enable the

³² Alfrero’s three stages of ‘conscientisation’ include: “magical consciousness (fatalistic); naïve consciousness (dominate facts from the outside); and critical consciousness (awareness of facts and causal relationship to social circumstances)” (Fook, 1993, p. 97).

development of a more expansive understanding of the nature of 'self' and, therefore, the 'use of self' in practice.

For example, Cowley (1993) in her article, '*Transpersonal Social Work: A Theory for the 1990s*', states it has been "recognised how important the premises held by therapists [are] in helping determine what clients might see as their human potential ... Whether the evolution of consciousness within individuals or societies takes place in the years ahead will depend to a large degree on the belief systems that shape and guide us (pp. 531-533).

As another example, Ife (1999) in his text '*Rethinking Social Work*' suggests the "the reasons for social work's ignoring of the sacred and the spiritual lie in its striving for scientific or professional status, its location as a discipline within mainstream university discourse, and its foundations in the 'Western world view'" (p. 10). He further explains that a 'contrary tradition' is a qualitative one which incorporates "intuition, practice wisdom, phenomenology, grounded theory" etc. (1999, p. 20). Ife's view is that a qualitative perspective "is a very important debate" (ibid, p. 20) suggesting that there is a wealth of important knowledge that social work is currently not tapping into.

Through Cowley and Ife's view on the 'use of self', they understand that a worker's 'use of self' is more complex than the personality alone. Both suggest that the 'use of self' entails the worker to develop their own consciousness beyond that of the personality through the engagement of qualitative inner inquiry methods.

The selected second wave pioneers remain steadfast to a worker having an awareness 'self' to enable effective 'use of self' in the practice relationship. Even though author's such as Cowley (1993) and Ife (1999) point out suggestions of what is required, it also remains that the overall consistent conversation is still not going deep enough.

More recent texts and commentary

O'Connor, Wilson and Setterland (2003) in their text '*Social Work and Welfare Practice*' suggest that "the ability to make disciplined and constructive use of yourself in relationships is a prerequisite to all the activities that constitute social work" (p. 53) and emphasise the

importance of self-understanding, such as ones' own biography and why social work was chosen as a profession. They recommend that workers "subject [their ideas and feelings] to critical scrutiny, so that our use of self is conscious and disciplined" (2003, p. 56). The authors describe the self as "... a concept of 'me' which we use to make comparisons with things that are perceived as 'not like me' but which, however uncomfortable it might be to acknowledge, do indeed reflect the way in which we operate in the world" (2003, p. 57).

These authors suggest that a worker needs to understand their background biography and motivations to entering into social work. They also suggest that a worker understand how they 'operate in the world'. This view suggests the importance of having an understanding of personal experiences within relationships and the interconnections with wider social interactions.

Chenoweth and McAuliffe (2005) have written, "the term 'use of self' is somewhat vague and many students have difficulty grasping it. 'Use of self' is linked to self-awareness – if 'self' is our mechanism for practice, then it follows that we must have a high level of awareness about who we are and how we behave" (2005, p. 203). Again although a link has been drawn, what does the 'self' consist of and mean for these authors.

Heydt & Sherman in their article '*Conscious Use of Self: Tuning the Instrument of Social Work Practice with Cultural Competence*' (2005) write "the realisation that social workers themselves are the instruments of the profession usually has a sobering effect on beginning social work students" (p. 25). Although the 'use of self' is a central feature of social work practice the authors found that "a search of the current literature reveals less than expected" (2005, p. 26). In line with this notion of a worker being 'an instrument' (Heydt & Sherman, 2005, p. 25), the authors advocate for workers' to explore the notion of self-awareness regularly to keep the 'use of self' "in perfect working order ... [to] ... become the most effective instrument of change possible for as many of their clients as possible" (2005, p. 28). The author's recommend that a social worker's awareness must cover both 'internal and external perceptions' (2005, p. 28) and that by "identifying the social worker as the instrument of the profession ... paves the way for introducing concepts related to self-awareness of the social worker" (2005, p.26). Heydt and Sherman suggest a worker's

responsibility is to engage in ongoing self-awareness exploration, however, they stipulate that there is little written in social work about the 'use of self'.

Reupert (2006) in her article *'Social Worker's Use of Self'* she discusses results from her small qualitative study which focused on "clinicians' personal and subjective meanings regarding the 'self' that they bring to their work" (p. 108). The results essentially showed that the majority understood their use of self in practice to be based on both personal qualities and professional knowledge. Some definitions of 'self' were discussed such as being "an identifiable person", "an instrument", "processes [such as] intuitive processing", and "a filter or medium" (2006, p. 107). To view the 'use of self' through Reupert's lens is to understand that she is referring to the personality 'self' as constituting the 'use of self'.

The next two examined articles discuss the notion of a 'relational matrix' which occurs between the workers 'use of self' and the client. For example, Ganzer (2007) in her article *'The Use of Self from a Relational Perspective'* (2007) positions her understanding in line with the "relational matrix (i.e. relationship). She describes the way 'psychological reality' in a relational matrix contains both 'intrapsychic and interpersonal realms'³³ ... and that these relationships operate in social, cultural, and political contexts (p. 118). She further explains that for the therapist, "the struggle is toward a new way of experiencing himself and the patient ... less shaped by the configurations and limited options of the [patient's] relational matrix, in so doing to offer the [patient] a chance to broaden and expand that matrix (Mitchell, 1988, p. 295 as cited in Ganzer, 2007, p.118).

Similarly, in Arnd-Caddingan & Pozzunto's (2007) article *'Use of Self in Relational Clinical Social Work'*, they similarly conceptualise the 'use of self' from a relational perspective as "self as process in interaction" (p. 235). Throughout the authors stress that the qualities of the social worker in the client relationship are crucial for a successful outcome and see the 'use of self' as an in-relationship-with, fluid, developmental and subjective process.

³³ 'Relational Concepts in Psychoanalysis' by Stephen Mitchell (1988) as referenced in Garol Ganzer (2007). In his text Mitchell proposed a paradigm shift within psychoanalysis, arguing for the insistence on relationship as the determining feature in human psychological life. ... Mitchell ... insisted that the complexity and subtlety of human relations are best understood within the individual's inevitable struggle both to connect with others and yet be autonomous.

Through Ganzer (2007) and Arnd-Caddingan & Pozzunto's (2007) lens', the relationship is influenced by social, cultural and political contexts and brings about an awareness of intra- and inter-psycho processes. Through this lens, the relationship is what engenders the workers' 'use of self' and that it is up to the worker to not limit oneself due to the client's worldview and to simultaneously broaden the client's perspective.

Urdang (2010) in her article '*Awareness of Self – A Critical Tool*' draws attention to how "students generally do not anticipate the psychological stress and the changes they will undergo in developing a professional self" (p. 523). Urdang acknowledges that given the current outcomes focus orientation, social work education has neglected its focus on building the 'professional self and process oriented clinical worker' stemming from what she sees as the "abandoning [of] its basic psychodynamic orientation" (2010, p. 524). Urdang finds this trend problematic and sees the implications resulting in boundary problems, burnout, secondary traumatic stress and lack of self-reflection undertaken by social workers (2010, pp. 525-530). She suggests that to alleviate this situation the following elements are required to be reinstated: basic psychodynamic orientation, the focus on the development of self-awareness and provision of good supervision (2010, p. 529). Through Urdang's lens, she stresses that self-awareness is essentially missing from social work with implications for the worker, the client and social work as a professional body.

Powell (2010) in her research '*effective use of self in direct social work practice*' approaches the examination into the notion by examining current social work theoretical perspectives and models. By doing so her research highlights that 'techniques and skills', self-care strategies and relationship skills such as 'being present or centred' (2010, pp. 6-7) are key requirements for a workers' 'use of self' and essentially concludes that social work does not effectively address the 'self'.

Garner (2011) in her article '*Thinking Practice: The Social Work Integral Model*', suggests that the convergence of social work values and ethics, the practitioner and the client provides a "seat of sound social work practice" (p. 256). Analysis of the model broadly highlights that the 'use of self' requires a worker to have personal awareness,

communication skills, empathy, and non-judgmental acceptance (Garner, 2011) which does not really provide further reach beyond that what has been previously discussed.

Barnard (2011) in *'The self in social work'* suggests that "western notions of the self have emerged from diverse and contradictory social, political and cultural strands" (p. 176) based on 'theory, philosophy, theology and the metaphysical soul' (p. 176). He explores a range of positions and to simplify his conclusion he suggests that the current understanding of the self in social work is a postmodern 'understanding of relationship which is shaped by social work theory and models and constructed as an anxious³⁴ instrument of change (Barnard, 2011, p. 187).

The analysis from these examined authors essentially establishes four things:

- First - the 'use of self' remains a topic of interest;
- Second - the 'use of self' remains unexamined to any great depth and the 'self' is virtually missing from social work discourse;
- Third - the current status of how the 'use of self' is applied within social work is an eclectic mix of predominantly observable, looking at approaches which produces greater span but not greater depth (Wilber, 2000); and
- Fourth - some of the more recent commentary appear to be applying feelings, thoughts or states belonging to a client (i.e. anxiety) to an understanding of a workers' 'use of self' which I consider to be very problematical and a blurring of roles. It needs to remain recognised that whilst a worker approaches the client-worker relationship in a respectful manner, the 'relationship' is nevertheless an ethical and professional one through which one person (the client) seeks to work through issues with a trained worker.

The examination of the chosen social work literature highlights that the authors' claim in one way or another that the workers 'use of self' is pivotal to social work practice; there is no disagreement on this. What is significant however is that although declared essential there remains little agreement on what constitutes the 'use of self' and no real discussion on the 'self' to be made use of. The research shows that the 'use of self' is limited to social

³⁴ Dewane (2006) suggests that the "use of self can be operationally defined as: use of personality; use of belief system; use of relational dynamics; use of anxiety; and use of self-disclosure" (p. 543).

work knowledge, practice models and the recommendation that a worker should examine their personal relationships and feelings. What also became evident during the analysis was the recognition that the worker's personality is potentially a more powerful influence on counselling outcomes than the social work technique and theory themselves. Although the social work authors' suggest that self-knowledge and self-awareness are important, the dialogue inevitably remains at a superficial personality level.

Having highlighted what was found in the social work texts and before moving to the next chapter which explores other disciplines, it is important to acknowledge that this thesis is not suggesting that the 'self' is reducible or can be pinned down to a location. On the contrary, it is anticipated that the other disciplines texts will acknowledge that the 'self' is ineffable, not fully understood and far more complex than what is currently understood by social work (particularly western social work). As Wilber and Walsh suggest,

the first step toward a genuine theory of consciousness [the 'self'] is the realisation that consciousness is not located in the organism ... a good part of consciousness exists not merely in physical space, but in emotional spaces, mental spaces, and spiritual spaces, none of which have simple location and yet all of which are as real (or more real) than simple physical space (2000, pp. 316-317).

There is always the danger that any discussion regarding something as deep as the 'self' could lead to 'reductionism'. However, the Integral model (1996, 2000) invites increased understanding due to the inclusion of "at least four irreducible perspectives (subjective, intersubjective, objective, interobjective) ... that can be taken on any phenomena [and] four irreducible dimensions that all individuals have" (Esbjorn-Hargens, 2009, p. 2-7).

CHAPTER 3

Textual analysis on the 'self' – Other Disciplines Texts

This chapter critiques texts and journals from other disciplines outside of social work as a way of expanding upon the current thinking on the 'use of self' through exploring the notions of 'self'. The chosen texts are a very small representation from a vast and extensive body of knowledge. As such, the texts are not considered all there is to know on the subject of 'self', however, are being drawn upon to clarify the distinction between the 'use of self' and 'self' and to provide examples of how a worker can understand and develop their 'self'. The chosen perspectives are also of particular interest to the author, however, each individual worker will have their own preferences. The important thing is that whatever perspectives or methods of inquiry are utilised, they belong to and are validated by the relevant knowledge community. What the examination of the chosen texts highlights is that there is an extensive and dynamic body of knowledge on this topic area of 'self'.

A selection³⁵ of twenty-three phenomenological and consciousness disciplines/contemplative inquiry texts and journals were critiqued (Appendix B). The common themes of the chosen disciplines include "types of experimental, phenomenological, left-hand paths³⁶ of knowledge acquisition" (Wilber & Walsh, 2001, p. 314). The research shows that during the past two to three decades there has been an increase in interest and research into first-person practices such as phenomenology and consciousness disciplines/contemplative inquiry. To explain,

Philosophically, first-person practice means that rather than observing ourselves as objects from the outside, we experience ourselves as subjects with direct awareness of how we act and learn to grasp our own interiority. ... At its core, first-person practice means that our own beliefs, values, assumptions, ways of thinking, strategies and behaviours and so on are afforded a central place of inquiry" (Coghlan, 2008, p. 352).

³⁵ The full list of other disciplines texts can be found at Appendix B (p. 86).

³⁶ The Integral model includes both left-hand paths (i.e. subjective) and right-hand paths (i.e. objective).

Overall, the research highlights that seeking an understanding of the 'self' is not new and has been pursued through the "practice of consciousness disciplines" [such as] "perennial psychologies, perennial wisdom, spiritual practices ... including aspects of meditation, yoga, and contemplation derived from diverse systems such as Buddhism, Hinduism, Sufism, contemplative Christianity, Taoism, and others" (Walsh, 1983, p. 28). Wilber (2012) suggests that "human beings, over the decades and sometimes centuries, have developed time-honoured methods of inquiry that enact ... basic dimensions of being-in-the-world" (p. 1).

The research also found various terms used in the literature when discussing the 'self' for example, consciousness, intuition, wisdom, soul, spirit; and based "on the fact that consciousness evolution seems to show evidence of higher stages of growth" (Wilber & Walsh, 2000, p. 313) terms like "Self, Mind, Spirit ... pure consciousness, Buddha Nature" (Walsh, 2000, p. 5) are used. At its deepest, the 'self' has been described as "knowing God ... to point to our ineffable subjectivity, to the unimaginable potential which lies within each of us" (Bugental as cited in Walsh & Vaughan, 1980, p. 60).

The term 'soul' is often equated with 'self' which is under voluntary control as the "ancient psychologists taught that our own souls are inseparable from the world's soul, and that both are found in all the many things that make up nature and culture. ... 'Soul' is not a thing, but a quality or a dimension of experiencing life and ourselves" (Moore, 1992, p. 4-5). Another description offered by Patanjali, who drew together the system known as yoga³⁷, suggests that the controlled mind, intellect and self is equal to 'poise of the soul' which can then be absorbed into the spirit within him (Iyengar, 1991, p. 19). He further explains that "in Indian thought, everything is permeated by the Supreme Universal Spirit ... of which the individual human spirit is a part (Iyengar, 1991, p. 19). Jung (1964) believed "man has developed consciousness slowly and laboriously, in a process that took untold ages to reach the civilised state ... [yet] large areas of the human mind is still shrouded in darkness. ... Whoever denies the existence of the unconscious is in fact assuming that our present knowledge of the psyche is total" (p. 6).

³⁷ "Yoga is one of the six orthodox systems of Indian philosophy" (Iyengar, 1991, p. 19).

The literature will now be discussed beginning phenomenology, then moving onto the consciousness disciplines/contemplative inquiry texts and journals.

Phenomenology (branch of Philosophy)

The word philosophy comes from Ancient Greek – *philosophia* – which literally means ‘love of wisdom’ and has been likened to ‘the picking apart of a rose’ (Gebser, 2011). Philosophy is described as “a mind science” (Stanford Encyclopedia of Philosophy–Phenomenology, 2008), and as “a mode of existing-in-the-world, which had to be practiced at each instant and the goal of which was to transform the whole of the individual’s life” (Hadot as cited in Coghlan, 2008, p. 352). The discussion about the ‘self’ can be traced to early philosophical questioning into the nature of existence with philosophers believing “there is a difference between mere knowledge of things and wisdom” (Bali, 1989, p. 2).

The discipline of phenomenology is one branch of philosophy³⁸. The idea of phenomenology is to develop a process by which subjective experience, or consciousness, can be understood as a valid form of knowing. Phenomenology³⁹ is described as, “the study of consciousness as it immediately appears. A first-person approach to first-person singular realities. Describing the inside view of the interior of an individual as it is. ... [It sits] along with other approaches like meditation and introspection (Rentschler, 2006, p. 24).

Similar to the criticism levelled at social work for being an unscientific ‘intuitive’ practice, so too has phenomenology been “misunderstood as a form of irrational mysticism ... [due to] ... the prevalence of notions of intuition as a kind of spiritual sympathy with the object of knowledge” (Moran, 2000, p. 10). Yet when phenomenology is considered as a discipline of relevance, it yields rich subjective data necessary to understand first-person and second-person experiences which the objective methods are not designed to elicit. After all

³⁸ It is “distinct from but related to other key disciplines in philosophy, such as ontology, epistemology, logic and ethics. ... [It is] the study of structures of experience, or consciousness” (Stanford Encyclopedia of Philosophy–Phenomenology, 2008, p. 1).

³⁹ The Stanford Encyclopedia of Philosophy outlines that “classical phenomenologists practiced some three distinguishable methods”. These include, first, “we describe a type of experience just as we find it in our own (past) experience”. Second, “we interpret a type of experience by relating it to relevant features of context”. Third, “we analyse the form of a type of experience” (2008, p. 4).

“conscious experiences have a unique feature: we *experience* them, we live through them or perform them” (Stanford Encyclopedia of Philosophy-Phenomenology, 2008, p. 3).

Moran (2000) in his text *Introduction to Phenomenology* provides an in-depth overview into the origins and themes of phenomenological thought and notes that phenomenology “was one of several strong currents ... at the outset of the 20th century” (p. 1). Introduced by Edmund Husserl (1859-1938), he spoke of “the phenomenology of the experiences of thinking and knowing” (2000, p. 1). Currently, however, Moran acknowledges that phenomenology is not that well understood in the mainstream, due to “various subsequent movements, including structuralism, post-structuralism, deconstruction, and more recently, concerns with multiculturalism and postmodernism ... as well as analytic philosophy” (2000, p. 3).

The textual examination into phenomenology reviewed Husserl’s methods of how to know subjective experience as it is originally given. Husserl essentially believed that ‘experience was the source of all knowledge’ and in 1906 developed the method of bracketing (phenomenological epoché) (Moran, 2000). This means that an accurate phenomenological description can only be arrived at if it has been performed from a first-person point of view to ensure that the respective item is described exactly as is experienced. This is very different to positive science which utilises a third-person account to ascertain a subjective meaning.

To provide an accurate explanation of Husserl’s perspective Moran (2000) reads,

Husserl’s critique of knowledge is driven by his recognition that the truly human dimension – that is, the dimension of *knowing subjectivity* – had been excluded for reasons of method by the positive sciences. The interconnecting web of human performances – the whole architecture of cognising subjectivity – depends on the essential *correlation* between a knowing subjectivity and an object known. ... Husserl’s mission was to do justice to what he terms the essential ‘two-sidedness’ of knowledge. ... phenomenology would always approach objectivity as *correlated* to a corresponding subjectivity. ... For Husserl, philosophy gave birth to the very ideal of objectivity that drives the sciences in their pursuit of objective knowledge, but these

sciences have lost the essential truth that objectivity is precisely an *achievement* of subjectivity, and hence are ignorant of their foundation, and hence uncertain of their final validity (pp. 49-50).

Husserl's phenomenology provides depth to understanding and identifies intuitions essential for an understanding of the 'self'. He distinguishes between "many different forms of intuition [that] underlie our judgements and our reasoning processes" (Husserl as cited in Moran, 2000, p. 11). For example, "givenness" is,

the view that all experience is experience to *someone*, according to a particular manner of experiencing. There is a 'dative' element in the experience, a 'to whom' of experience. Intuitions ... occur in all experiences of understanding; but in cases of genuine knowledge, we have intuition with the highest kind of fulfilment or evidence" (Husserl as cited in Moran, 2000, p. 11).

Although this is a small sample of what Husserl's phenomenology has to offer, it nevertheless provides insight for an understanding of the 'self' enriching what is currently known about the 'use of self' in social work.

Bernard Lonergan was classed as a phenomenologist and also a methodologist, theologian-philosopher and Canadian Catholic Jesuit priest who worked towards bridging subjectivity and objectivity, science and religion (Coghlan, 2008). Lonergan developed a process by which subjectivity can be cognitively understood and authenticated. This was detailed in one of his two major books, *Insight: A Study of Human Understanding* published in 1957⁴⁰ and "builds on the medieval tradition of Thomas Aquinas [that] explores the process of knowing, drawing on mathematics, physics and psychology, as well as philosophy" (Coghlan, 2008, p. 353).

Lonergan is noted for adopting a "first-person inquiry approach ... called 'self-appropriation' ... [and places significance on the] structure of knowing" (cited in Coghlan, 2008, p. 354). This means that one can come to "terms with oneself as a knower [through] personal

⁴⁰ Bernard Lonergan's second book is titled 'Method in Theology' and was published in 1972. This book "explores how theology reflects on religion" (Coghlan, 2008, p. 353).

appropriation of the dynamic and recurrent operative structure of cognitional activity” (cited in Coghlan, 2008, p. 354). As Coghlan (2008) acknowledges,

Appropriation of our own knowing process does not happen in one single leap; it is a slow painstaking developmental process that is founded on our attention to the operations of knowing in the unfolding of our own experience” (p. 355).

Lonergan emphasised the importance to “thoroughly understand what it is to understand”, and not only will you understand the broad lines of all there is to be understood but also you will possess a fixed base, an invariant pattern, opening upon all further developments of understanding” (cited in Coghlan, 2008, p. 355). Essentially this means that if “I understand myself correctly, I can understand the structure of the universe correctly and not reduce the world to ... science and neuro-biolog[y] ... empirical sciences ... fundamentalism, or be seduced by slogans” (Coghlan, 2008, p. 355). Lonergan’s model of knowing is presented “as a dynamic, heuristic three step process: experience, understanding, and judgment”⁴¹ (Coghlan, 2008, p. 355). Introspection (for Lonergan) is limited as it refers to “taking an inner look” and reinforces the dualism between subject and object; whereas he suggests that “subjectivity and objectivity are complementary, not opposed” (Coghlan, 2008, p. 356).

Lonergan further clarifies that we “try to know the world of human behaviour and social structures. This world is mediated by meaning which constitutes human living. We learn to construct our respective worlds by giving meaning to data that is continuously impinging on us from within ourselves and as well as from without” (Coghlan, 2008, p. 358). This process is undertaken “within ourselves as first-person practice, with others as second-person practice, and to influence a broader impersonal audience as third-person practice” (Coghlan, 2008, p. 358). One of Lonergan’s central messages in all of our activities is “authenticity” (Kim, 2010, p. 2) and characterised it by “four transcendental precepts: be

⁴¹ Slightly paraphrased: “Experience – attend, ask questions and receive an insight (understanding). Reflect and weigh up the evidence to determine whether the insight fits the evidence - judgement. Without judgement they remain mere insights. Judgement is where we say ‘yes/no/maybe/I need more evidence’. To reject or dismiss this pattern involves the three steps of experience, understanding, and judging” (Coghlan, 2008, p. 355).

attentive; be intelligent; be reasonable; and be responsible. They are transcendental in that they take us beyond egocentrism into collaboration and include ethics; authenticity is at the heart of being human” (Coghlan, 2008, p. 360).

As it can be seen phenomenology provides a process for learning about our own subjective awareness or consciousness as a valid form of knowing. Walsh (2000) suggests that if phenomenology is applied systematically as an experiential tool, it has the potential to assist in the deeper understanding of consciousness by bypassing for example, personality likes/dislikes since it “reveal[s] these errors” (p. 5). If a worker was to undertake to learn about their consciousness in this way for example, it would elicit rich data for the worker to understand their ‘self’, their thinking and experiential patterns, and the ways in which it influences their ‘use of self’.

Consciousness disciplines and contemplative inquiry

Consciousness disciplines and contemplative inquiry essentially relate to practices that assist in bringing the mind and, therefore, emotional responses under more voluntary control. Contemplative inquiry such as “perennial psychologies⁴², perennial wisdom, spiritual practices⁴³” (Walsh, 1983, p. 28) are methods aimed at “deepening acceptance of the ... millennia-old claims regarding nature, cause, and cure of human suffering” (Walsh, 1983, p. 28).

For example, the question of wisdom⁴⁴ “is an ancient question, and the earliest recorded answers are found in India’s Vedas and the proverbial advice of Egyptian, Hebrew and Mesopotamian literature” (Walsh, 2012, p. 2). Wisdom is also related to religions “contemplative or mystical branches” (Walsh, 2012, p. 2) and has been related to “authenticity” and more recently “scientific and psychological research” (Walsh, 2012, p. 3).

⁴² “Perennial philosophy [is] a universal doctrine as to the nature of man and reality lying at the very heart of every major metaphysical tradition; ... [and] “perennial psychology [is] a universal view as to the nature of human consciousness, which expresses the very same insights as the perennial philosophy but in more decidedly psychological language” (Wilber, 1975, p. 105, *Psychologia Perennis: The Spectrum of Consciousness*).

⁴³ Spiritual practices include for example, “mediation, yoga and contemplation derived from diverse systems such as Buddhism, Hinduism, Sufism, contemplative Christianity, Taoism, and others” (Walsh, 1983, p. 28).

⁴⁴ “Wisdom is vitally important to individual and collective well-being yet has been almost completely ignored in the modern Western world” (Walsh, 2012, p. 1).

Looking at the notion of wisdom, Walsh (2012) has discovered that there is “little overlap between contemporary definitions or between them and earlier views” (p. 3). He further clarifies, “a contemplative’s introspection, a philosopher’s conceptual analysis, and a scientist’s objective measurements are very different methods, will yield different data, and may imply different ‘wisdoms’ (Walsh, 2012, p. 4).

Walsh (1983) in his teaching of cultivating wisdom also suggests that one key way to address human suffering is by “bringing the mind under greater voluntary control ... for enhancing our well-being and for enabling us to contribute effectively to the well-being of others (p. 28). Walsh believes that wisdom is “informed and motivated by the ‘Basic Moral Intuition’ [which] is the intuition and motive to protect and promote the greatest depth for the greatest span” (Walsh, 1983, p. 18). These areas of inquiry have been termed ‘consciousness disciplines’ (Walsh, 1983; Wilber, 1975, 2000; Wilber & Walsh, 2001), or contemplative inquiry, which incorporates a type of practice, a “discipline of cultivating a crucial capacity of mind, such as wisdom or concentration” (Walsh, 2000, p. 14). There are many methods of inquiry and below includes Buddhism, meditation, yoga, an energy anatomy method, Jung’s transpersonal psychology and existential practice. These will be examined one at a time.

Buddhism

One of the central themes of Buddhist thought is that meditation is essential for controlling and cultivating the mind and addressing harmful/negative thoughts and emotions. Buddhism is described as a “non-aggressive, moral and philosophical system ... that guides a disciple through pure living and pure thinking to the gaining of supreme wisdom ... called the Dhamma” (Thera, 1975, p. 7). It is taught that “the base of Buddhism is morality, and wisdom is its apex” (1975, p. 17). The “*Dhamma*, or the universal moral Law ... is summed up in the *Four Noble Truths*: the Truths about the universal sway of Suffering, about its Origin, its Extinction, and the Path leading to its extinction” (Nyanatiloka, 1968, p. 3) and as “suffering, its cause, its end, and the Middle Way” (Thera, 1975, p. 19).

In the text *In the Buddha’s Words* (Bodhi, 2005) it is explained that after Buddha’s enlightenment “he saw that sentient beings [were at] various stages of growth” with a vast majority “deep below the surface” (p. 71). This concept is similar to Jung’s notion of the

‘undiscovered self’ (Jung, 1958) whereby Jung taught that the ego self is only a very limited aspect of the totality of the ‘self’. Buddhism suggests that spiritual development requires a long-term approach as it takes time for “mind-streams to become mature enough to attain direct realisation” (Bodhi, 2005, p. 3).

According to Buddhist teachings, it is important to develop and live a life of wholesome kamma⁴⁵ due to the spiritual benefits. Buddhists believe that there are ten pathways of unwholesome and wholesome kamma. Subdivided into ‘three doors of action – body, speech and mind’, the importance in on cultivating ‘right view’⁴⁶ in all three areas. As such, Buddhism is a practical method with the aim of developing effectual thinking and emotional awareness (philosophical) within the relationship of something larger than oneself (Buddhist cosmology) (Bodhi, 2005).

Lama Anagarika Govinda, a German-born Buddhist monk explains that in Tibetan Buddhism the body, the psychic and the spiritual functions parallel each other and demonstrated in the ‘doctrine of the five sheaths’ (kośa)⁴⁷ of human consciousness. Lama Govinda elaborates,

[This doctrine of human consciousness] ... which in ever-increasing density crystallise[s] from or around the innermost centre of our being. According to Buddhist psychology this centre is the incommensurable point of relationship upon which all our inner forces converge, but which itself is empty of qualification and beyond all definitions. These ‘sheaths’ ... are mutually penetrating forms of energy beginning with a person’s body up to universal consciousness (1960, p. 148).

⁴⁵ Kamma means ‘action’ but technically refers to ‘volitional action’ (Bodhi, p. 3).

⁴⁶ Right view is about having an understanding of rebirth and that our actions directly influence an individual’s life in this and subsequent lifetimes. Note that rebirth is not the same as reincarnation (Bodhi, 2005, p. 5).

⁴⁷ The five sheaths are described as follows: The densest and outermost of these sheaths is the physical body, built up through nutrition (anna-maya-kośa); The next is the subtle, fine-material sheath (prāna- maya-kośa), consisting of prāna, sustained and nourished by breath, and penetrating the physical body. We may also call it the prānic or ethereal body; The next-finer sheath is our thought body (mano-maya-kośa), our ‘personality’, formed through active thought; The fourth sheath is the body of our potential consciousness (vijñāna-maya-kośa), which extends far beyond our active thought, by comprising the totality of our spiritual capacities; and The last and final sheath, which penetrates all previous ones, is the body of the highest, universal consciousness, nourished and sustained by exalted joy (ānanda-maya- kośa). It is only experienced in a state of enlightenment, or in the highest states of meditation (dhyāna). It corresponds in the terminology of the Mahāyāna to the ‘Body of Inspiration’ or ‘Body of Bliss’: the Sambhoga-Kāya (Lama Anagarika Govinda, 1960, p. 148).

His Holiness the Dalai Lama recognises that Buddhism is known by some disciplines as “the science of the mind ... [and] in order to practice Buddhism, you first have to know about the mind” (2001, p. 3). He outlines that,

If we analyse our own mental attitude, we may find it quite unbearable. Therefore, a well-balanced mind is very useful and we should try and have a stable mental state. ... Mental training is crucial for good health [and for dealing with negative emotions]. ... Without inner mental stability, or right mental attitude, one cannot be happy, calm or at peace. ... Some technique or method for training the mind should be part of everyone’s daily life (His Holiness the Dalai Lama, 2001, pp. 3-4).

The Dalai Lama also educates on the importance of human connection “since human beings are social creatures, we depend heavily on one another in order to survive” (2001, p. 7). He explains that the proper channel of human communication is based on sharing sincere motivations, and “not mere lip service” (2001, p. 9) and that “the basic structure of human society requires a sense of responsibility based on altruism (the ultimate source of happiness) and compassion” (His Holiness the Dalai Lama, 2001, p. 10). He further explains that “according to Buddhist philosophy, every sentient being who has a mind and consciousness has the potential to become a Buddha” (His Holiness the Dalai Lama, 2001, p. 13).

Meditation

There are many methods of meditation. One method, Vipassana Meditation in the Tradition of U Ba Khin, is non-sectarian and “has had a profound appeal to people of all backgrounds, of every religion and no religion, and from every part of the world” (Vipassana Meditation, www.dhamma.org, no page number). Goenka calls Vipassana meditation “an experiential scientific practice, through which one can observe the constantly changing nature of the mind and body at the deepest level, a profound understanding that leads to a truly happy and peaceful life” (Vipassana Meditation, www.dhamma.org, no page number). This practice has been used in health care, prisons, schools, businesses and meditation centres across the globe (Vipassana Meditation, www.dhamma.org, no page number).

Yoga

Yoga is described as “a timeless pragmatic science [that has] evolved over thousands of years dealing with the physical, moral, mental and spiritual well-being of man as a whole” (Iyengar, 1991, p. 13). Iyengar explains,

the word Yoga is derived from the Sanskrit root yuj meaning to bind, join, attach and yoke, to direct and concentrate one’s attention on, to use and apply. It also means union and communion ... of our will with the will of God (1991, p. 19).

Yoga is not a religion and teaches that a “yogi does not look heavenward to find God. He knows that HE is within, being known as the Antaratma (the Inner Self)” (Iyengar, 1991, p. 21).

The Sage Patanjali acknowledged in his teachings that the problem of “controlling the mind is not capable of easy solution” (p. 21), and taught that the word chitta denotes the mind in its total or collective sense as being composed of three categories, mind, intelligence and ego⁴⁸ (Patanjali cited in Iyengar, 1991, p. 21). Patanjali said it was important that “the yogi understands the faults of others by seeing and studying them first in himself. This self-study teaches him to be charitable to all” (Sage Patanjali cited in Iyengar, 1991, p. 27).

Spiritual anatomy

Myss (1997, 2001) has developed a model based on spiritual anatomy by integrating her studies into the Indian chakra system, the Christian sacraments and the teachings of the Kabbalah. In the *Anatomy of the Spirit – The Seven Stages of Power and Healing* (1997), Myss identifies that “our spirit ... participates in every second of our lives. It is the conscious force that is life itself” (p. 3). Myss teaches about “the anatomy of the human energy system – the anatomy of our own spirits ... [and suggests that] learning the language of the human energy system is a means to self-understanding ... [by identifying] the patterns of your life and the deep inter-workings of your mind, body, and spirit” (1997, pp. 6-7).

⁴⁸ Chitta’s three categories are: (a) mind - manas, that is, the individual mind having the power and faculty of attention, selection and rejection; it is the oscillating indecisive faculty of the mind; (b) intelligence or reason - buddhi, that is, the decisive state which determines the distinction between things; and (c) ego - ahamkara, literally the I-maker, the state which ascertains that ‘I know’ (Iyengar, 1991, p. 21).

Myss (1997) acknowledges that “much has been written about the nature of the personal spiritual journey, but one of the first works remains one of the best known: ‘The Dark Night of the Soul’, written in the sixteenth century by Saint John of the Cross. In this classic work, the author articulated the stages of separation from the tribal or group mind that is necessary in order to form a fully conscious bond with the Divine” (1997, p. 268-9).

Myss in another book *Sacred Contracts: Awakening Your Divine Potential* (2001) develops her model further through recognising that there are patterns of intelligence which expands upon Jung’s notion of archetypal patterns⁴⁹. Myss suggests that every individual is born with their own ‘Sacred Contract’ that guides them throughout their entire lifetime. Myss (2001) explains, “a Contract is your overall relationship to your personal power and your spiritual power. It is how you work with your energy and whom you give it to. It is also how much you are willing to surrender to divine guidance” (pp. 4-5). To borrow from Jung the examination into the ‘self’ stems from the point of view that there ‘is more to reality than rational systems alone can explain’ (Crowley, 1998).

Jung’s transpersonal psychology

Carl Gustav Jung (1875 – 1961) discovered transpersonal theory, proposing that there are developmental stages beyond the adult ego, which involve experiences of connectedness with phenomena considered outside the boundaries of the ego. In healthy individuals, these developmental stages can engender the highest human qualities, including altruism, creativity, and intuitive wisdom. Development is never final as Jung (1958) explains,

Most people confuse ‘self-knowledge’ with knowledge of their conscious ego personalities. Anyone who has ego-consciousness at all takes it for granted that he knows himself. But the ego knows only its own contents, not the unconscious and its contents. People measure their self-knowledge by what the average person in their

⁴⁹ Crowley (1998) in her text *Jungian Spirituality* discusses Jung’s relationship with the divine, “Jung discovered that similar mythological patterns occur across cultures widely separated in time and space [and] began formulating an idea radical to medical science at the time: that of a human group mind, the collective unconscious. ... [This was a] shift from psychology to a vision of humankind as having a ‘group mind’ ... [that provided] a role for spirituality (p. 16). For Jung, Freud’s attempt to rationalise the divine didn’t work ... [due to the two conflicting tendencies of science and spirit]. ... [In contrast] ... the divine was the centre of [Jung’s] inner world” (pp. 100-1).

social environment knows of himself, but not by the real psychic facts, which are for the most part hidden from them. ... What is commonly called 'self-knowledge' is therefore a very limited knowledge, most of it dependent on social factors (pp. 14-15).

Crowley notes in her text *Jungian Spirituality* (1998) that

Jung taught to look within the self, the deeper wise person whose viewpoint transcends the short-term demands of the ego [and] on the spiritual quest, it is essential to admit that we cannot achieve everything through the will of the ego ... we need the insights of spiritual wisdom ... [to] transform the evil and negativity within ourselves, as well as that in the outer world (pp. 108-9). For Jung everything in the macrocosm, the cosmos, is reflected in the microcosm, the human being ... birth of a new consciousness centred in the self is a form of spiritual rebirth (p. 115).

Existential practice

Pembroke⁵⁰ in his text *Working Relationships: Spirituality in Human Service and Organisational Life* presents his view of what it means "to give of one's self in meeting the ... existential needs of others" ... suggesting three things⁵¹ are required, "inclusion⁵² ... responsibility⁵³ ... [and] availability⁵⁴" (2004, p. 19). Essentially, Pembroke explains that inclusion is about "experiencing the other side ... an entering into the experience of the other in a deep way – with one's body, mind and soul fully engaged" (2014, p. 20).

He suggests that inclusion is different to empathy, as with empathy the worker puts aside their 'self'. 'Inclusion' however requires a deep understanding and presence of the workers 'self' to enable the worker not to lose sight of either the worker 'I' or the client 'I' in the 'I-thou' interaction when entering into the world of another. Responsibility, according to Pembroke, refers to "a careful, analytical study of the other" (2014, p. 23) and availability is

⁵⁰ Associate Professor Neil Pembroke is a Lecturer in Studies in Religion at the University of Queensland.

⁵¹ Based upon Martin Buber and Gabriel Marcel's work as noted in Pembroke (2004).

⁵² "In including one's-self in the inner world of other, one becomes aware of the claim she is making" (Pembroke, 2004, p. 14).

⁵³ "The action of offering oneself in responding to that claim he called 'responsibility' (Pembroke, 2004, p. 14).

⁵⁴ "The third key notion associated with self-communication ... is 'availability' (Pembroke, 2004, p. 14).

about being receptive which is essentially “a readiness to make available one’s personal centre” (2014, p. 24).

The examination into phenomenology and consciousness disciplines / contemplative inquiry highlights some of the ways in which the ‘self’ can be inquired into. What the authors suggest in one way or another is that inner inquiry leads to a disciplined ‘self’, one which has a balanced approach to life and events and cultivates a deeper understanding of others beyond the personality level. The authors are in agreement that engaging in inner inquiry into the ‘self’ is a life-long practice and that the tools to explore are already available. It is the deeper exploration of direct experiences of the ‘self’ which is suggested as missing from the current understanding of the ‘use of self’ in social work practice. By including these methods of inner inquiry we begin to get a sense of the ‘self’ within the ‘use of self’. The results of the literature review will be further elaborated in chapter five.

CHAPTER 4

Theoretical model, research methodology and method of inquiry

In this chapter, the theoretical model, research methodology and method of inquiry will be outlined. The selection of the theoretical model was guided by the two aims of the thesis, that is, to find out what is and what isn't known about the workers' 'use of self' and 'self' in social work and other disciplines texts and to develop a universal workers' 'use of self' Integral framework for social work practice. The chosen theoretical model is Ken Wilber's (1996, 2000) Integral theory with is presented as the 'Four Quadrant Integral model (AQAL)' and grounded in an extensive theoretical, methodological, cross-cultural and social practice base which makes it highly applicable for social work. This particular model provides a way of "linking, leveraging, correlating, and aligning ... (the cornucopia of) perspectives ... [into a] ... global vision yet [one that is] also anchored in the minutiae of our daily lives" (Esbjorn-Hargens, 2009, p. 1).

This theoretical model is explained in further detail below, however it is important to acknowledge at this point that the chosen research methodology and method of inquiry for this research is not indicative of the scope of the Integral model (Wilber, 1996, 2000; Esbjorn-Hargens, 2009, 2014). In fact, "questions about methods are going to be crucial to the future of ['use of self'] research. ... research methods will need to extend beyond experimental studies to include, for example, contemplative, cross-cultural, and phenomenological approaches, and ideally Integral Methodological Pluralism ... meaning that we need to use multiple methods" (Walsh, 2012, p. 4-5) which is what the Integral theory suggests (Wilber, 1996, 2000; Esbjorn-Hargens 2009; Walsh, 2012). However, to establish a point of reference to enable a mixed methods approach, this research is utilising textual analysis as the method of inquiry to establish for the reader what is and what is not currently known, and what is potentially possible for the workers' 'use of self' and 'self' within social work practice.

The research methodology chosen for this thesis is interpretive social science (ISS). ISS is described as,

social research techniques that are sensitive to context, that use various methods to get inside the ways others see the world, and that are more concerned with achieving an empathic understanding of feelings and world views than with testing laws of human behaviour (Neuman, 2000, p. 75).

As noted above, the method of inquiry is textual analysis and as McKee (2003) states,

Performing textual analysis ... is an attempt to gather information about sense making practices ... It allows us to see how similar or different the sense making practices that different people use can be ... Texts are the material traces that are left of the practice of sense-making" (p. 23).

It is acknowledged that other methods of inquiry could have been utilised, such as questionnaires or focus groups, however the author chose that for this research it would be best placed to thoroughly critique social work and other disciplines texts in the first instance to establish a baseline of knowledge for the 'use of self' and 'self'. The theoretical model, research methodology and the method of inquiry will now be explored in more depth.

Theoretical model

As acknowledged in the introduction quadratic models are not new (Burrell & Morgan, 1979; Howe, 1987; Whittington & Holland, 1985; Ife, 1997; Esbjorn-Hargens, 2014). In 1979, Burrell and Morgan (sociologists) developed a quadratic model to examine the ways in which social theory analyses society from four different paradigms (Howe, 1987). In 1985, Whittington and Holland utilised Burrell and Morgan's concept and applied it to social work to examine theories and identified 'four parallel paradigms in social work' (Howe, 1987). Howe also applied a quadratic model to social work theories clarifying "the four paradigms define fundamentally different perspectives for the analysis of social phenomena" (1987, p. 50). In 1997, Ife offered a four paradigm model (not dissimilar to Burrell & Morgan's model) in light of the managerial and economic rationalist environment in social work during the 1990's. Whittington recently acknowledged of the model that "the contribution of the resulting analysis continues to be recognised in contemporary social work" (2013, p. 2).

As noted above, the theoretical model chosen to interpret the textual analysis through and to base a workers' 'use of self' Integral framework on, is Ken Wilber's Integral theory,

described through his Four Quadrant model (AQAL) (1996, 2000, 2006, 2012). The Integral model includes and builds upon previous quadratic models by incorporating the four quadrants and other guiding principles such as, Integral meta-theory and Integral Methodological Pluralism (IMP) which includes social practices (Wilber, 1996, 2000). Wilber (1996) clarifies that the four quadrants, detailed in his Integral model, as “four truths ... [or] ... validity claims [which] are the ways that we connect to Spirit itself” (p. 119). In relation to engaging with an Integral ‘use of self’ framework, “integralism takes up [the] major theoretical approaches [methodologies and practices] and associates them with their respective quadrants ... rather than approaching these theories [methodologies and practices] from an eclectic perspective” (Thomas, 2004, p. 13). Esbjorn-Hargens (2009) explains IMP by clarifying that “each of the perspectives associated with the four quadrants can be studied through two major methodological families, namely from either the inside or the outside. This results in eight distinct zones of human inquiry and research. These eight zones comprise what integral theory calls IMP” (Esbjorn-Hargens, 2009, p. 16).

Before the principles are explained, it is useful to provide a bit of an overview of who Ken Wilber is. Wilber an American philosopher who

published his first book in 1977 ... [and] ... over the next 30 years [wrote] books in areas such as cultural anthropology, philosophy, sociology of religion, physics, healthcare, environmental studies, science and religion and postmodernism. ... in the process has created *integral theory*. ... The five elements [of his Integral model] signify some of the most basic repeating patterns of reality (explained below) (Esbjorn-Hargens, 2009, p. 1-2).

Furthermore,

integral theory weaves together the significant insights from all the major human disciplines of knowledge, including the natural and social sciences as well as the arts and humanities. As a result of its comprehensive nature, integral theory is being used in over 35 distinct academic and professional fields such as art, healthcare, organisational management, ecology, congregational ministry, economics, psychotherapy, law and feminism. In addition, integral theory has been used to develop an approach to personal transformation and integration called Integral Life Practice (Esbjorn-Hargens, 2009, pp. 1-2).

Now that Wilber and his Integral model has been put into context, the guiding principles will now be discussed.

First guiding principle – Integral meta-theory (AQAL)

One of the essential notions of the Integral meta-theory is that it includes the following five major aspects – all quadrants, all levels, all lines, all states, and all types (AQAL) (Wilber, 1996, 2000; Esbjorn-Hargens, 2009). These five aspects are said to be innate potentials available to everyone, and are not an ‘outside’ philosophy being imposed. Where someone is not displaying one or more of these aspects it could be due to them not fully utilising or expressing them. The other benefit to this Integral meta-theory is that it seeks to synthesise and draw together an existing number of separate ways to view and understand the world (Wilber, 1996, 2000, 2006, 2012). These will be explained one at a time.

‘All quadrants’ refers to the inclusion of four ‘types of truth’ (Wilber, 1996, 2000, 2006, 2012; Rentschler, 2006; Esbjorn-Hargens, 2009) with each of the four quadrants having its own specific domain of research, methodology, practice and theory. The four quadrants include individual and collective perspectives relating to observational paradigms and subjective awareness. For example, the upper two quadrants represent the micro/individual view, and the lower two quadrants represent the macro/collective or communal view. The left-hand side characterises the interior (subjective view), and the right-hand side characterises the exterior (objective view). The model is designed to be utilised in its four quadrant entirety, as it is an interrelating, evolving tool. Whilst each quadrant is valuable in its own right, it is only one piece of the complete story and only one facet of the four quadrant model (Wilber, 1996, 2000, 2006, 2012).

The four quadrants as follows:

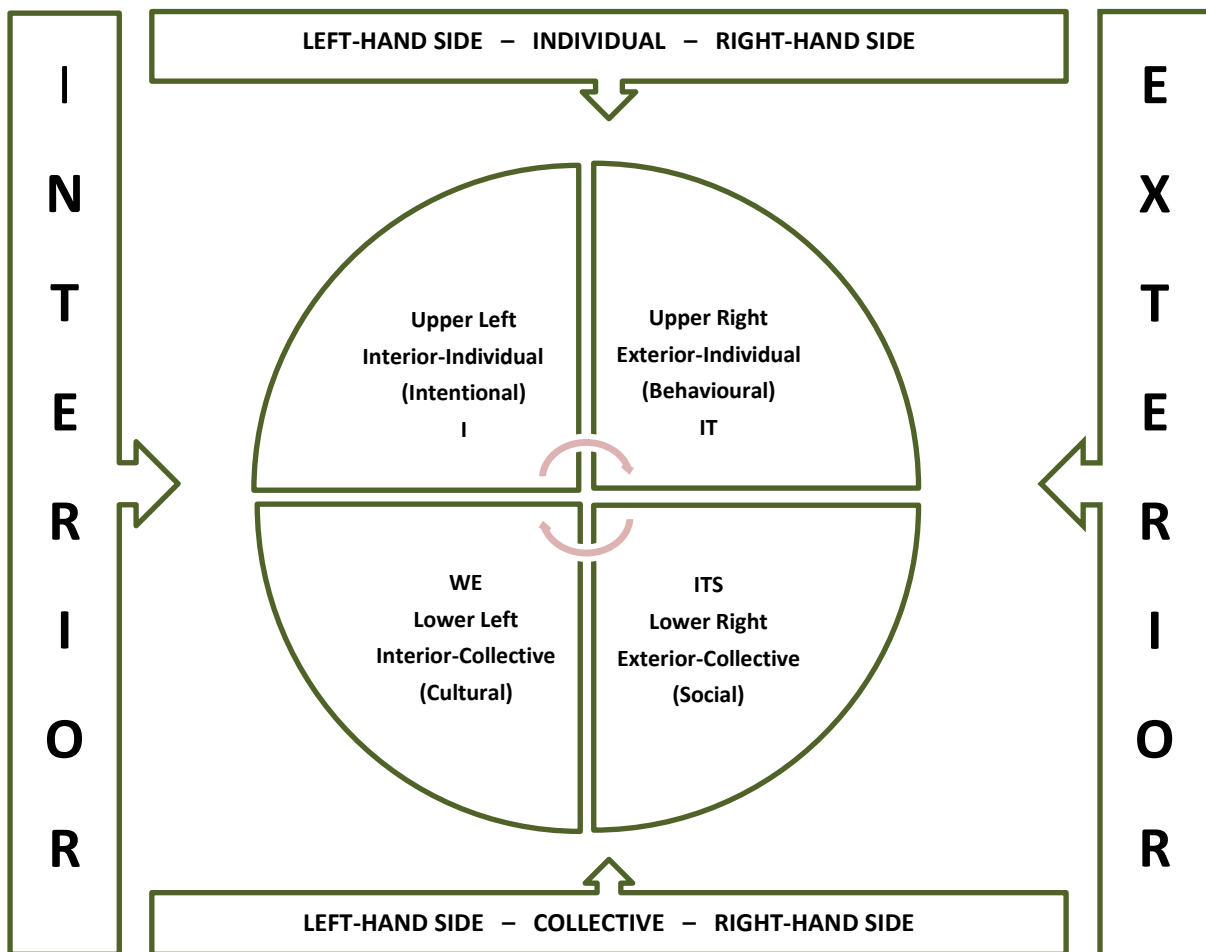


Figure 1 – Ken Wilber's Four Quadrants (2000, p. 198).

'All levels' or stages refer to the permanent milestones of growth and development. For example, the Indian chakra system has seven major levels of development, and western psychological models have eight, twelve, or more. Levels of development also refer to the level of complexity at each stage (Wilber, 1996, 2000; Rentschler, 2006; Esbjorn-Hargens, 2009). 'All lines' refers to the developmental lines existing in each individual including cognitive, moral, emotional, needs, interpersonal, self-identity, aesthetic, psycho-sexual, spiritual and values etc (Wilber, 1996, 2000; Rentschler, 2006; Esbjorn-Hargens, 2009). 'All states' refers to the temporary states of consciousness such as waking, dreaming and deep sleep, as well as meditative and altered states and peak experiences (Wilber, 1996, 2000; Rentschler, 2006; Esbjorn-Hargens, 2009). 'All types' refers to, for example, feeling, thinking, sensing and intuiting. It also incorporates masculine and feminine types of being (Wilber, 2000; Rentschler, 2006; Esbjorn-Hargens, 2009).

Second guiding principle – Integral methodological pluralism (IMP)

Wilber (1996, 2000) suggests that the three principles of ‘non-exclusion, enactment, enfoldment’ facilitate integral methodological pluralism (IMP), which in turns provides the basis for the AQAL. Wilber’s (1996, 2000) IMP consists of two main parts. First, it has been based on an existing wide range of valid methodologies as they provide a way of ‘looking and understanding’ through a particular ‘quadratic’ lens. Each one has significant insights to the whole picture, however, on its own is partial and incomplete. Wilber elucidates,

the paradigmatic aspect means a careful compilation of all the primary paradigms or methodologies of presently existing modes of human inquiry – which means, the major methodologies that are presently accepted within their own fields or disciplines (2006, p. 12).

Social practices are essentially the second facet of the IMP which “includes a ... set of practices that weaves ... [the time tested methodologies] ... together or integrates ... [them] ... into ways of being-in-the-world that are radically non-exclusionary (Wilber, 2006, p. 12).

Other essential features innate to the Integral model

Perspectives

One innate component of the model which is essential for the discussion on the workers’ ‘use of self’ and ‘self’ includes the perspectives of ‘first-person, second-person and third-person’ (Wilber, 1996, 2000; Esbjorn-Hargens, 2009) which are essentially the ways humans communicate. These are explained as “a first-person has agency or intentionality ... a second-person to whom agency is directed ... [and] ... a third-person is any holon [person] referred to or indicated” (Rentschler, 2006, pp. 9-33).

The following diagram shows the eight major methodologies in the four quadrants:

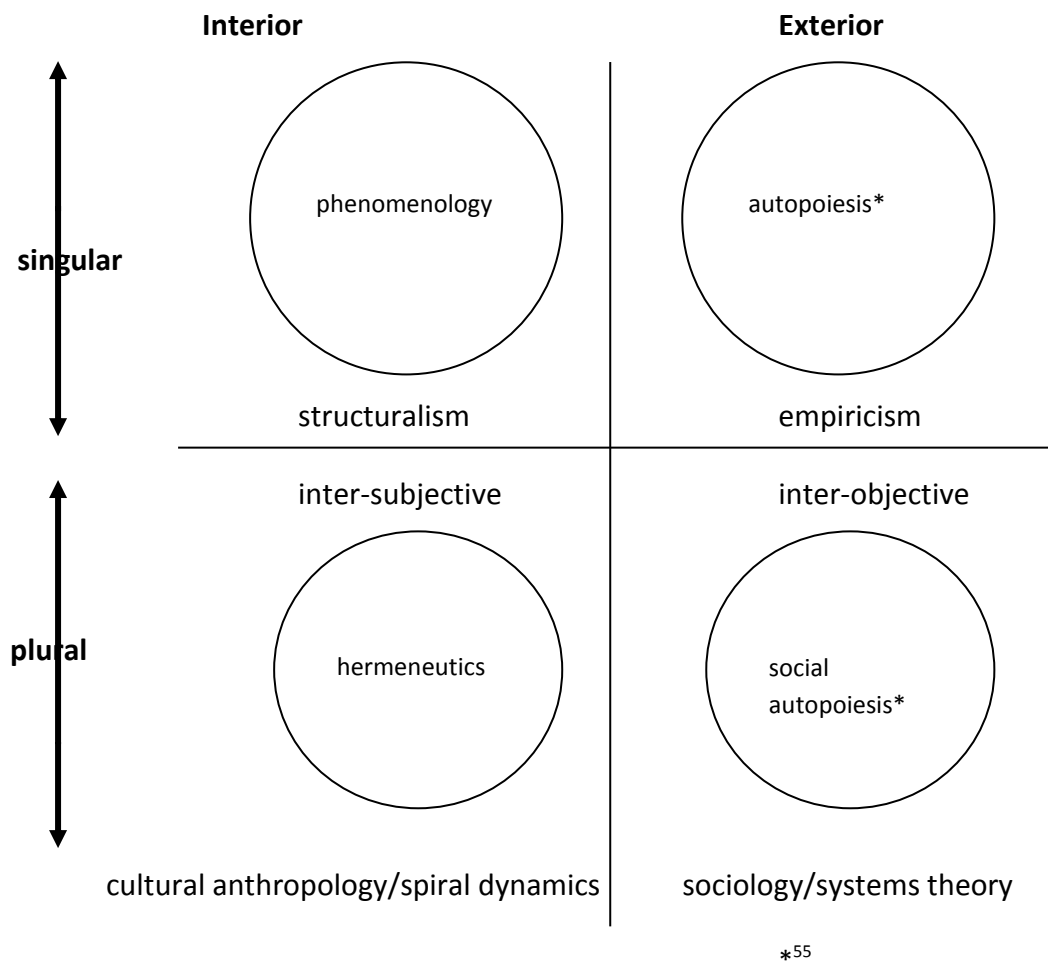


Figure 2: Ken Wilber's 'Major Methodologies' applied to the four quadrants (1996, 2000).

Whole/part

Whole/part also termed 'holon' means "a whole that is simultaneously part of another whole" (Arthur Koestler as cited in Wilber, 2000). The individual 'holon' and social 'holons' follow "twenty of the most fundamental patterns of evolution" (Rentschler, 2006, p. 34). Individual holons "have a subjective awareness or dominant monad (an 'I') ... [and] ... social holons have an intersubjective awareness, dominant mode of discourse, or predominant

⁵⁵ Autopoiesis (from Greek auto-, meaning 'self', and poiesis, meaning 'creation, production') refers to a system capable of reproducing and maintaining itself. The term was introduced in 1972 by Chilean biologists Humberto Maturana and Francisco Varela to define the self-maintaining chemistry of living cells. Since then the concept has been also applied to the fields of systems theory and sociology. For the original definition see Maturana, H.R. & Varela, F.J. *Autopoiesis and Cognition: the Realization of the Living* (1st edition 1973, 2nd 1980).

mode of resonance (a 'We'/Its'): social holons emerge when individual holons commune" (Rentschler, 2006, p. 13).

The twenty patterns⁵⁶

The twenty patterns of holon's as described by Ken Wilber (1996, 2000) are condensed as follows:

- Reality is composed of holons, whole/parts, and not of things or processes (Wilber, 1996, p. 20);
- Holons share four main drives, including agency, communion, Agape and Eros (explained more fully below) (Wilber, 1996, pp. 21-22);
- Holons emerge bringing new patterns, entities etc. (Wilber, 1996, pp. 24-25);
- Holons emerge holarchically⁵⁷ - "wholes that become parts of new wholes" (Wilber, 1996, p. 28);
- Each emergent holon transcends and includes its predecessor (Wilber, 1996, p. 30);
- The organisation of higher and lower order refers to levels of structural organisation of increasing wholeness within holarchies, such as found in any developmental sequence and is not referring to the socially constructed hierarchies (Wilber, 1996, p. 32);
- If you destroy any particular type of holon, then all of the higher holons are also destroyed, because they depend in part on the lower holons *for their own components* (Wilber, 1996, p. 32);
- The number of levels in any holarchy is referred to as its *depth*, and the number of holons on any given level is referred to its *span* that is, evolution actually produces *greater depth* and *less span* on succeeding levels (Wilber, 1996, pp. 33-24);
- Spirit transcends all and includes all, ever-present at every level or dimension, as the groundless Ground or Emptiness of all manifestation (Wilber, 1996, p. 38); and
- Evolution has a direction, a drive toward greater depth (Wilber, 1996, p. 40).

Four main drives of a holon

As noted above, there are four main drives of a holon (Wilber, 1996, 2000) described below:

⁵⁶ These are termed 'tenets' by Ken Wilber.

⁵⁷ Holarchy is Arthur Koestler's term for hierarchy.

- Agency – “The horizontal drive for self-preservation, autonomy, and wholeness. The drive to be a whole and not a part. Its complementary opposite is communion. Its pathological expression is alienation, repression, rigid autonomy, and hyper-agency” (Rentschler, 2006, p. 1).
- Communion – “The horizontal drive for self-adaptation, part-ness, and joining with others. The drive to be part of a larger whole. Its complementary opposite is agency. Its pathological expression is fusion, herd mentality, and hyper-communion” (Rentschler, 2006, p. 5).
- Agape – “The vertical drive of the higher to embrace, enfold, or ‘love’ the lower; self-immanence. Also refers to the involutory force that pulls evolution from above. Its complementary opposite is Eros. Its pathological expression is Thanatos⁵⁸ [i.e. regression]” (Rentschler, 2006, p. 1).
- Eros – “The vertical drive of the lower to ‘reach up’ towards the higher; self-transcendence. The urge to find higher, deeper, and wider wholeness. Its complementary opposite is Agape. Its pathological expression is Phobos⁵⁹ [i.e. repression]” (Rentschler, 2006, p. 8).

The Integral model (Wilber, 1996, 2000) is complex however in a nutshell the Integral model “suggests that [the ‘use of self’ and ‘self’] are to be found in all four quadrants” (Walsh, 2012, p. 5). Thomas suggests that “the Integral approach continues to reshape the context of the person-in-environment configuration by providing a full-spectrum master template” (Thomas, 2004, p.13) and furthermore acknowledges that “Integralism per se has not been expounded in the social work literature. However, its influence has indirectly been evident through the application of transpersonal theory to social work practice and education” (2004, p. 8). Transpersonal theory was introduced into social work from around the mid 1980’s (Canda, 1986, 1999; Canda & Furman, 1999; Cowley, 1993) and is found within consciousness studies (Diespecker, 1991; Engler, 1993; Walsh & Vaughn, 1980, 1993; Walsh, 1983, 2000, 2008, 2012; Wilber & Walsh, 2000).

⁵⁸ Thanatos means “not the higher’s embrace of the lower, but the higher’s regression to the lower (Rentschler, 2006, p. 32).

⁵⁹ Phobos means “not transcendence of the lower, but repression of the lower (Rentschler, 2006, p. 24).

To conclude the theoretical model section, the Integral model (Wilber, 1996, 2000) is being utilised as a lens to discuss the analysis of the texts and as the basis for the 'use of self' Integral framework. By doing so I am drawing attention to what is known and what is not known about the 'use of self' and 'self' in social work practice through textual analysis inquiry. As Walsh points out, "without extensive communication with the mainstream, integral ideas will not ... permeate the mainstream culture nor produce the changes that are so desperately needed" (2008, p. 7). Although I am not undertaking a multi-method inquiry as it is out of scope for this thesis, in the next chapter I apply and discuss the results through the lens of the four quadrants to build the universal worker's 'use of self' Integral framework. The rest of the chapter will focus on the methodology and method.

Methodology and method of inquiry

This research is essentially a philosophical work and the research methodology is interpretive social science (ISS). Interpretive research "does not try to be value free ... because it sees values and meaning infused everywhere in everything" (Neuman, 2000, p. 75). It is understood that "an interpretative description of another person's meaning system is a secondary account, but the closer it is to the native's primary account the better" (Neuman, 2000, p. 74). To enable this, I have used extensive quotes in chapter's 2 and 3 so that the author's voices are heard and their meanings provided.

A number of texts have been critiqued utilising the method of textual analysis (McKee, 2003). McKee's description of textual analysis reads "when we perform textual analysis on a text, we make an educated guess at some of the most likely interpretations that might be made of that text" (p. 8). In order to critique, collate and compare selected texts and to highlight potential gaps it is most appropriate to be utilising a qualitative method such as textual analysis. Although the Integral model (Wilber, 1996, 2000) is a multi-method approach (refer IMP above) the purpose of this thesis is to establish a current baseline of knowledge on the workers' 'use of self' through textual analysis inquiry and to introduce some examples of other disciplines knowledge on the 'self' into social work.

The textual analysis method of collecting data fits in with 'undertaking research into human experience' (Lincoln & Guba, 1985, cited in Canda, 1986, p. 36; McKee, 2003) such as the workers' 'use of self' and 'self'. McKee (2003) explains,

Textual analysis is a way for researchers to gather information about how other human beings make sense of the world. It is a methodology – a data-gathering process – for those researchers who want to understand the ways in which members of various cultures and subcultures make sense of who they are, and of how they fit into the world in which they live. Textual analysis is useful for researchers working in cultural studies, media studies, in mass communication, and perhaps even in sociology and philosophy (p.7).

As the thesis is focusing on the examination of the workers' 'use of self' within the social work practice relationship, a solely positivist and quantitative focused research method would miss the nuances of subjectivity and therefore not be appropriate.

The selection of texts is not thought to be exhaustive or the most important. However, a cross-selection was chosen to highlight the various ways in which the 'use of self and 'self' is understood in practice from social works' inception to current time. The chosen texts (refer Appendices A & B) also reflect the critical researcher's position which suggests, "uncovering the deeper level of reality is difficult, but it is essential because surface reality is full of ideology, myth, distortion and false appearances" (Neuman, 2000, p. 79). The method of textual analysis is assisted with directly reflecting what the authors are saying through the use of quotes. McKee (2003) says it is the performing of textual analysis that the researcher "attempts to gather information about sense-making practices ... it allows us to see how similar or different the sense-making practices that different people use can be" (pp. 14-15).

There were several main phases to the research process. Phase one, preparation, included the preliminary work of proposal development and clarification of a rationale for the research, professional context of the research problem, and guidelines for conceptualising (Neuman, 2000). This phase involved the stage of a preliminary literature review and problem conceptualisation with the results contained in chapter one. Phase two, as described in this chapter, focuses on theoretical model, methodology and method of inquiry (Wilber, 1996, 2000; Newman, 2000; McKee, 2003). This involved comprehending and

setting out the chosen theoretical Integral model (Wilber, 1996, 2000, Esbjorn-Hargens, 2009) and understanding its essential guiding principles (Rentschler, 2006) to enable the building of a workers' 'use of self' Integral framework. It also included undertaking an extensive and detailed analytical review of the selected social work (Appendix A) and other disciplines (Appendix B) literature to identify what is known and what is not known about the 'use of self' and the 'self'. Other texts were also critiqued to support the analysis and situate it in a broader philosophical context (refer to bibliography). The outcome of this phase is reported in chapter five.

Social work authors, defined as those who have published texts and journal papers, were chosen because of their demonstrated ability to reflect, conceptualise and discuss the 'use of self' and where applicable the 'self'. Similarly, the other disciplines authors are defined as those who have published texts and journals in relation to the notion of 'self' and were also chosen because of their demonstrated ability to reflect, conceptualise and discuss the notion of the 'self'. Finally, phase three draws upon the data to apply it to the chosen methodological model to develop an Integral 'use of self' framework and to highlight the implications and make recommendations for the social work profession.

A selection of twenty-nine case work related social work writings (Appendix A) between the dates of 1917 and 2011 were analysed. Foundational texts were included in the review process due to the 'use of self' being an important feature linked to social works inception. Authors include the foundational casework pioneer Mary Richmond, a select number of the second wave pioneers', influential academic case work authors, and some more recent commentary two of which specifically draw on Integral theory (Wilber, 1996, 2000). The cross-section of chosen texts includes chapters within texts, journal articles, an e-learning module and a Masters dissertation.

To expand further, the inclusion of social work pioneers in the examination of texts is due to the following:

- 1) the 'use of self' is recognised alongside the professionalization of social work;
- 2) social work pioneers advocate for a worker to have self-awareness and self-knowledge;

3) the texts are still utilised in academic institutions as the basis for core social work teaching in undergraduate degrees; and

4) to establish what progress has been made in relation to an understanding of the 'use of self' and 'self'.

With regard to chapter and journal subject headings, titles included, 'The Essence of Casework', 'The Client-Worker Relationship' and the 'Essential Elements in Social Work Practice'. In relation to the journals, titles included 'Conscious Use of Self', 'Social Worker's Use of Self' and 'Use of Self in Relational Clinical Social Work'. The initial literature search highlighted that the workers' 'use of self' within the client-worker relationship is predominantly discussed in relation to casework, although its importance is noted as applicable to all spheres of social work activity.

A selection of twenty-three texts and journals were selected and analysed from other disciplines (Appendix B) between the dates of 1958 and 2012. The authors discuss the 'self' using various terms (e.g. consciousness, wisdom) and discuss the importance of an engaging in an ongoing inner inquiry and practice. For example, Walsh (2008) recommends that those who engage in any form of consciousness research must go beyond intellectual understanding as "without direct experience, transpersonal insights and ideas remain what Immanuel Kant called 'empty concepts'. ... Without such direct experience, the deeper meaning of concepts – or what philosophers call 'higher grades of significance' – will escape us. But what is most problematic is this: we will not recognise that their real meaning and significance are escaping us" (p. 7).

This chapter has outlined the theoretical model, methodology and method of inquiry. The outline has taken the reader through the overarching theoretical method - Integral theory - which is a drawing together of all the major accepted theories, perspectives and practices by taking the 'orientating generalisations' from each to construct the four quadrant model (Wilber, 2000, p. 5). I have orientated the reader to the basics of the Integral model (Wilber 1996, 2000) so as to provide the basis on which to construct my universal workers' 'use of self' Integral framework. I also clarified that whilst the Integral model is based on integral methodological pluralism (IMP) (Wilber, 1996, 2000), I am not conducting IMP in this

research. The goal of this research is to explain the current notion of the worker's 'use of self' in social work practice and to elaborate, enrich and extend this notion (Neuman, 2000, p. 22). With the idea of interpretative social science (ISS) in mind, I am conducting a textual analysis inquiry to establish what is known and not known about the workers' 'use of self' and 'self' in social work and furthermore to discuss some philosophical and consciousness disciplines/contemplative inquiry approaches to the 'self' through the examination of other disciplines texts. It is anticipated that this will broaden social works knowledge on the workers' 'use of self' and 'self' in practice and propose a new horizon for the 'use of self' into the future.

CHAPTER 5

The 'use of self' Integral framework

This chapter will do two things. It will interpret the results of the social work and other disciplines textual analysis inquiry and it as this is undertaken the discussion will construct the workers' 'use of self' framework. Both of these will be undertaken through the lens of the Integral model (Wilber, 1996, 2000). It was discussed in the previous chapter that the Integral model (Wilber, 1996, 2000) represents an approach which powerfully draws together the known and accepted philosophical orientations and theories, perspectives and practice orientations and provides a solid foundation for understanding and expanding upon a worker's 'use of self' and 'self' in social work practice.

First, it is important to reorientate the reader to the four quadrants (Wilber, 1996, 2000):

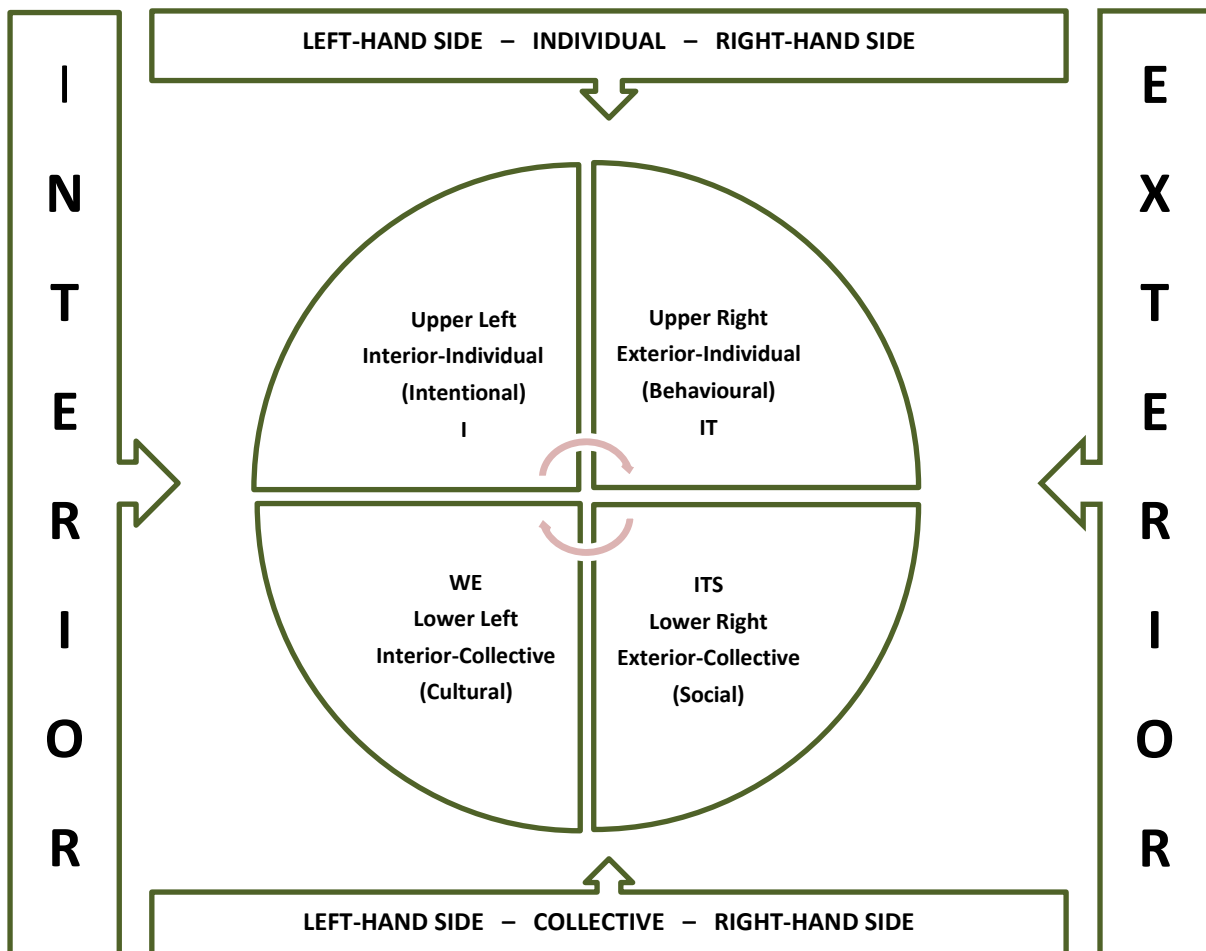


Figure 3: Ken Wilber's Four Quadrants (2000, p. 198).

In the centre of Figure 2 (above), is a circle segmented into four quadrants which is representative of the four 'generalising orientations' (Wilber, 2000). The two circular arrows at the centre represents the dynamic and embedded interplay between each quadrant (left, right, up, down and diagonal). Wilber & Walsh (2000) explain that, "apparently each quadrant causes, and is caused by, the others in a circular and non-reducible fashion, which is precisely why all four types of truth ... are necessary to access the various dimensions (2000, p. 313). Equally important is that "each of the perspectives associated with the four quadrants can be studied through two major methodological families, namely from either the inside or the outside. This results in eight distinct zones of human inquiry and research. These eight zones comprise what integral theory calls IMP" (Esbjorn-Hargens, 2009, p. 16).

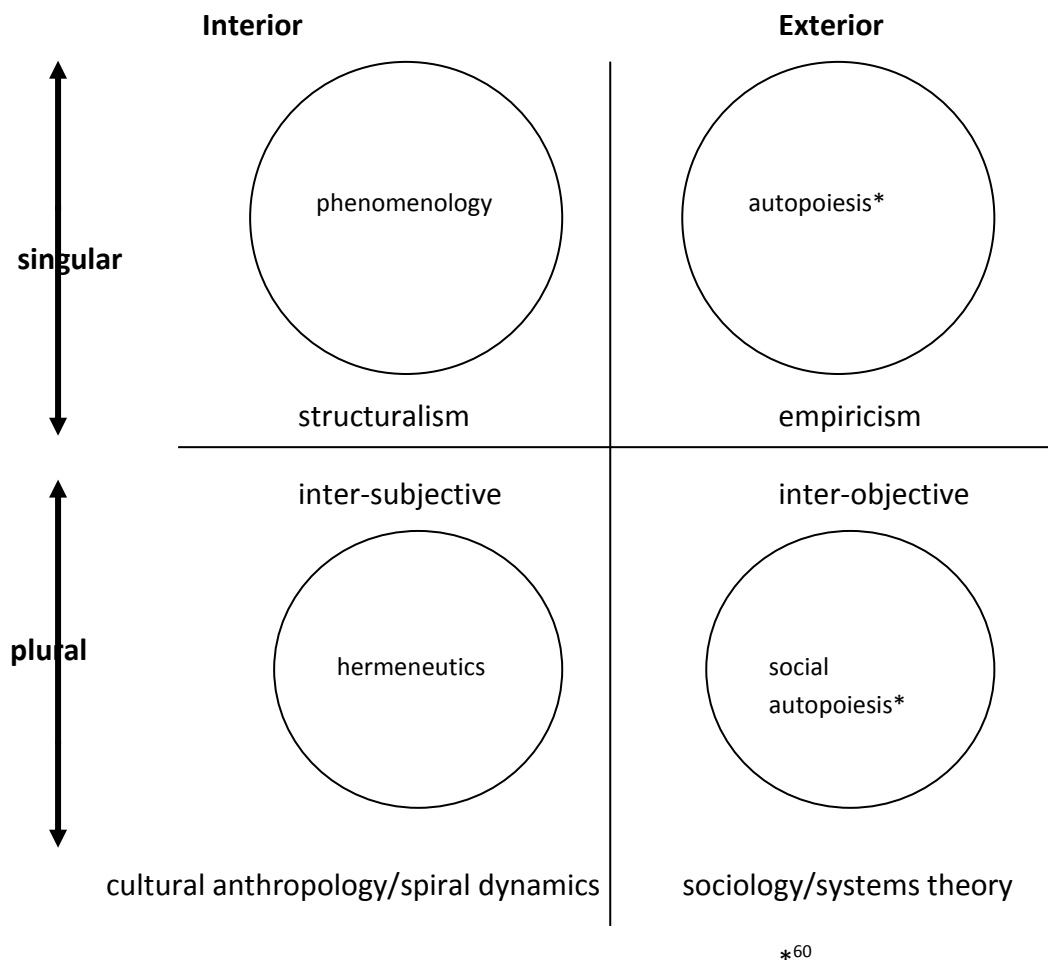


Figure 4: Ken Wilber's 'Major Methodologies' applied to the four quadrants (1996, 2000).

⁶⁰ Autopoiesis (from Greek auto-, meaning 'self', and poiesis, meaning 'creation, production') refers to a system capable of reproducing and maintaining itself. The term was introduced in 1972 by Chilean biologists Humberto Maturana and Francisco Varela to define the self-maintaining chemistry of living cells. Since then the concept has been also applied to the fields of systems theory and sociology. For the original definition see Maturana, H.R. & Varela, F.J. (1980), *Autopoiesis and Cognition: the Realization of the Living*, (2nd Edition).

Right-hand Side (RHS)

The right hand side (RHS) of the model takes into account the *exterior validity*, encompassing both the objective *individual* exterior located in the upper right (UR) quadrant and the objective *collective* exterior located in the lower right (LR) quadrant (Wilber, 1996, 2000). As noted, this is the exterior doing side of the model where everything is empirically observed either in an individual's behaviour (UR) or in a social system's behaviour (LR). In accordance with the Integral model (Wilber, 1996, 2000), both the UR and LR quadrants are "IT/ITS" values, the perspective of the external view of the 3rd person (Wilber, 1996, 2000). Whereby the UR is referring to the observation of an external singular entity "IT", the LR is referring to the external collective entity "ITS" such as social systems. Adding the inner and outer zones of inquiry to each of these quadrants, we can see that there are four methodologies to the RHS (refer Figure 4, p. 68).

Left-hand Side (LHS)

The left-hand side (LHS) of the model focuses on the contextual, subjective aspects and the relationship to interior *truthfulness* either within culture (LL) or an individual (UL). With the interior everything must be interpreted as opposed to being observed (Wilber, 1996, 2000). The LHS of the model takes into account both the subjective collective interior located in the lower left (LL) quadrant and the subjective individual interior located in the upper left (UL) quadrant. In accordance with the Integral model (Wilber, 1996, 2000), the LL has a "WE" value relating to the 2nd person, and the UL has an "I" value relating to the 1st person. Lastly, the subjective individual interior UL quadrant is about individual consciousness, and the collective individual interior LL quadrant is about collective consciousness (Wilber, 1996, 2000; Durkheim cited in Sheldrake & Fox, 1997). Adding the inner and outer perspectives to each of these quadrants, we can see that there are four methodologies to the LHS (refer Figure 4, p. 68).

With these four 'orientating generalisations' and eight perspectives (Wilber, 1996, 2000) in mind the social work analysis on the 'use of self' will now be applied to the workers' 'use of self' framework to gain a sense of where social work is at in relation to an Integral understanding of the 'use of self'.

Social work textual analysis applied to the Integral model

The figure below demonstrates social work's thinking from the analysis in relation to the RHS of the Integral model.

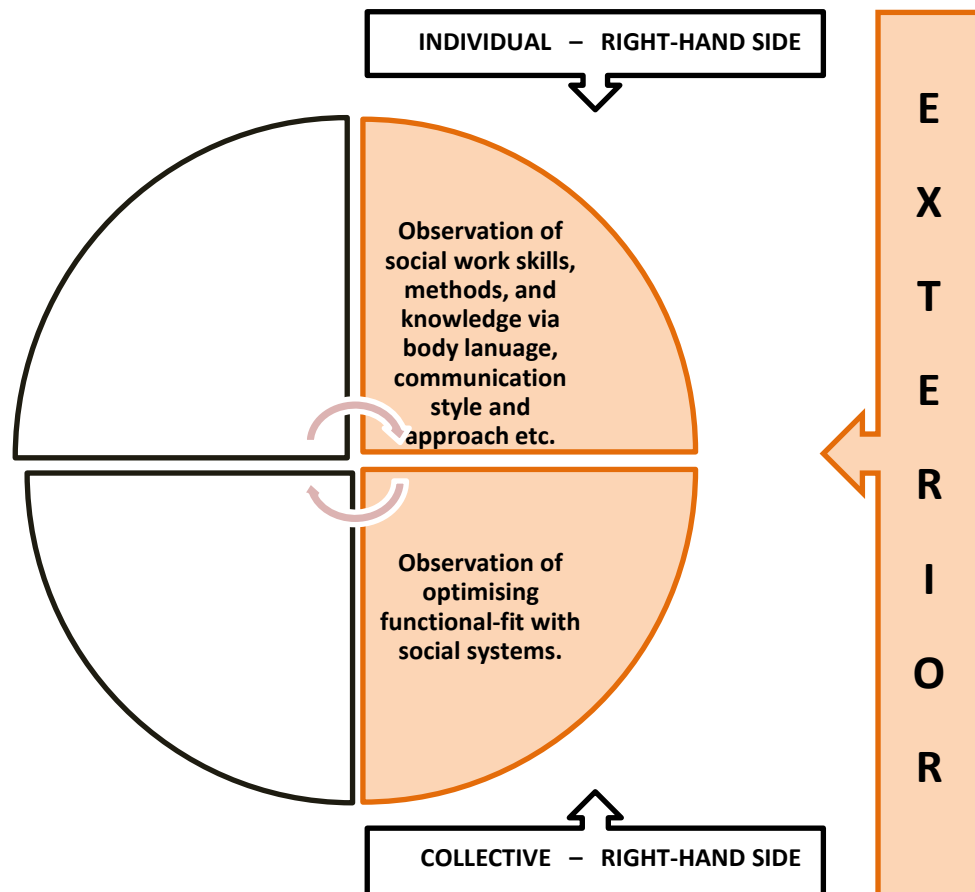


Figure 5 – Social works understanding of the 'use of self' as viewed through the right-hand side of Wilber's Integral model (2000).

As noted above, the RHS of the Integral model (Wilber, 1996, 2000) is the exterior doing side of the model where everything is observed in third person and can be empirically tested. The discussion will begin with the social work analysis relevant to the UR quadrant. Within this quadrant, the 'use of self' aspects related to this quadrant are the demonstrated engagement of social work skill, method and knowledge as seen through behaviour. For example, this includes things like a worker's attitude, body language, communication style and style of dress and openness to a client. One perspective then, and this is the outer perspective of the UR quadrant (e.g. empiricism – behavioural observation), essentially relates to how a worker's 'use of self' can be empirically validated through behavioural ways of being which the social work literature addresses.

With regard to the UR inner perspective of the objective *individual* exterior (i.e. inner body), nothing was found in the social work texts. Even though the outer perspective of the objective *individual* exterior, that is behavioural observation, is addressed within social work, the inner perspective of the objective *individual* exterior (i.e. inner body) is not. It could be argued that this is not relevant to social work, however, if social work is to address the 'use of self' in an integrated way then all perspectives must be addressed such as the 'embodied self' (Hartley, 1995; Damasio, 2000; Silow, 2011⁶¹).

To summarise, the UR quadrant and the outer inquiry of the objective *individual* exterior of the 'use of self' is recognised by all the examined social work authors (Appendix A) as an important aspect of the 'use of self' within practice. Due to behavioural observation it appears that this is one of the easier ones to address for social work.

Moving on to the LR quadrant, the 'use of self' is about a workers demonstrated capability of influencing collective social systems, or how the 'self system' of the social work profession influences collective social systems. For example, worker networks with key personnel within another social system to establish a robust referral pathway process between the two social systems. The enactment of the established process is the observable evidence of the worker's 'use of self'. To take this further and embed in a social system practice per se, instead of just between two workers in the two social systems, the two workers would collect evidence of the outcomes for clients when the referral process was used and when it wasn't.

As can be seen by the above analysis, the RHS whether looking at the individual behaviour of a worker's 'use of self' or the way in which the social worker uses/engages with the social system of social work, it is a 3rd person approach because behaviour can be observed and externally validated regarding the 'use of self'.

⁶¹ Silow (2011) in her article titled 'An Interior and Exterior View of Body' states that "Western culture is geared toward the exterior. ... Through numbed senses and a veering away from direct experience we have become alienated from our interior experience" (p. 58).

The figure below demonstrates social work's thinking in relation to the LHS of the Integral model.

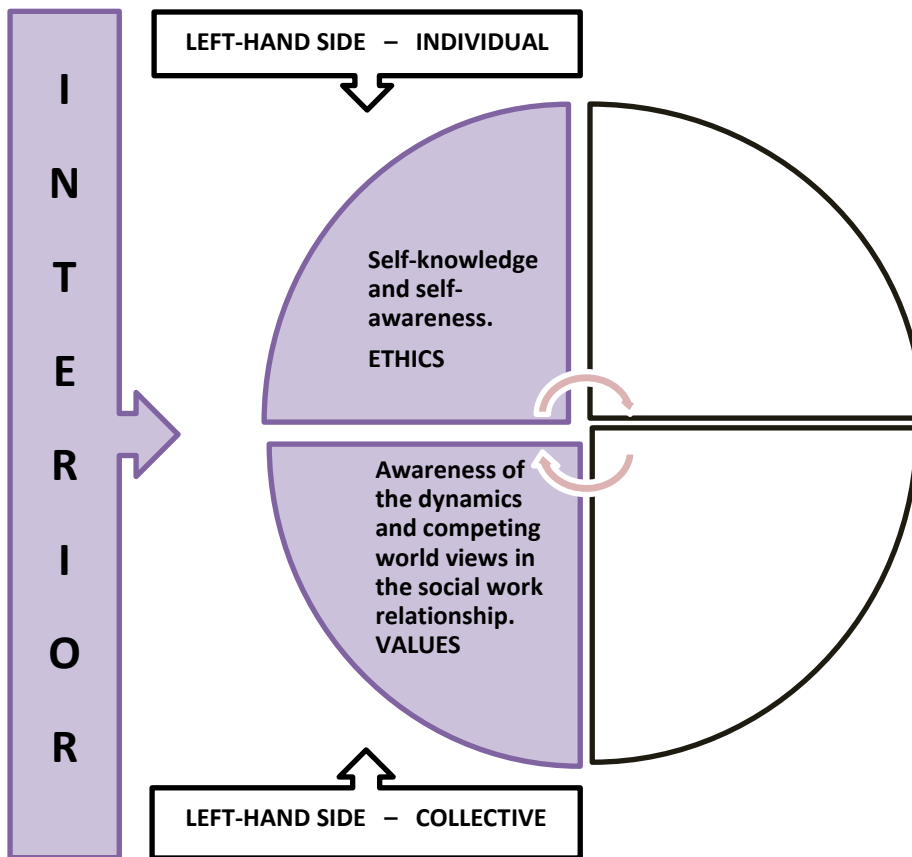


Figure 6 – Social work's understanding of the 'use of self' as viewed through the left-hand side of Wilber's Integral model (2000).

As noted above, the left hand side (LHS) is where everything must be interpreted within a context as opposed to being observed (Wilber, 1996, 2000). The LHS incorporates both the lower left (LL) collective "WE" and the upper left (UL) individual "I". In relation to the social work analysis through the lens of the LHS, the subjective collective interior of the LL will be discussed first. All of the social work authors (Appendix A) highlighted in one way or another that the 'use of self' incorporates a high level of skill in relationships and relationship dynamics inclusive of understanding social interactions and associated dynamics that occur within them, cultural norms and cultural values (Richmond, 1917; Hamilton, 1951; Biestek, 1957; Perlman, 1957; Bartlett, 1958 & 1970; Hollis & Woods, 1964; Towle, 1969).

The influential authors (Appendix A) concurred with the pioneers understanding of the 'use of self' in this quadrant however added a post-modern approach to cultural-social critiquing. For example, a clearer articulation and interpretation of the power dynamics within groups meaning making (Howe, 1987 & 1993; Fook, 1993; Camilleri, 1999; Ife, 1999; Banard, 2011). The more recent commentary added to the discussion the 'use of self' as a process-in-interaction (O'Connor, Wilson & Setterland, 2003; Heydt & Sherman, 2005; Ganzer, 2007; Arndt-Caddigen & Pozzuto, 2008; Howe, 2008; Urdang, 2010; Powell, 2010; and Garner, 2011). In this quadrant we can see an understanding of the 'use of self' within the space of relationships. The author would argue though that there is no systematic way of applying this understanding at the present and is therefore a more difficult aspect to discuss the 'use of self' than the RHS.

With regard to the subjective individual UL, the social work authors (Appendix A) all agreed that a worker must have self-knowledge and self-awareness and stated that an understanding of 'self' is critically important for the 'use of self' in practice. Whilst most of the authors used the language of self-awareness and self-knowledge (Appendix A), one author used the term 'know thyself' (Egan, 1990). Additionally, Towle (1969) developed a human growth perspective meaning that a workers 'use of self' develops over a period of time, and (Howe, 1995, 2008) urges worker's to be ardent students of personal experience as a way to develop emotional intelligence. Some authors considered that developing the human potential should incorporate the spiritual and sacred dimensions (Biestek, 1957; Canda, 1986, 1999; Cowley, 1993; Cowley & Derezotes, 1994; Canda & Furman, 1999; Lindsay, 2002; Pembroke, 2004).

The interpretation of the analysis as viewed through the lens of the Integral model (Wilber, 1996, 2000) shows the following three things:

- First, it demonstrates that to varying degrees the most discourses and understood quadrants (perspectives) are the UR (exterior individual behaviour "IT"), LR (exterior social systems "ITS"), and LL (interior collective consciousness "WE") quadrants. Within this discourse the main emphasis is on the outer zones of inquiry (refer Figure 4, p. 68);
- Second, even though the analysis can be applied to three of the four quadrants there is no overall consensus on what the 'use of self' fundamentally is across these three; and

- Third and most important, the interpretation of the analysis as applied to the Integral model (Wilber, 1996, 2000) validates that very little is known about and discoursed on the 'use of self' in the UL (interior individual consciousness "I"), essentially the 'self' quadrant. Given this, there is even less discussed about this quadrants impact and/or influence upon the other three quadrants suggesting that the 'self' of the worker is not as scrutinised as it should be.

To conclude the interpretation of the social work analysis, whilst the examined social work authors' touch on the UL quadrant, the exploration doesn't go far enough. Furthermore, the discussions on the other three quadrants are not integrated in any way or seem to serve any purpose; they are merely separate discussions on the 'use of self'.

It is worthy to note that in other disciplines outside of social work it is generally agreed that having self-awareness equates to having an understanding of the personality, or "ego or self-sense ... or what Buddhists call 'wrong view'" (Walsh, 2000, p. 5). Whilst understanding the personality is important, it is the deeper understanding of the 'self', that is, 'developmental depth' (Walsh, 2012, Cook-Greuter, 2013) which is essential for the development of [reliable] wisdom (Walsh & Vaughn, 1993; Walsh, 2000, 2012; Wilber & Walsh, 2001). Interestingly, Wilber suggests that "wisdom is informed and motivated by what [he] calls the Basic Moral Intuition: the intuition and motive to protect and promote the greatest depth for the greatest span" (cited in Walsh, 2012, p. 17). The analysis of the other disciplines will now be applied to highlight the 'self' in the UL quadrant (Wilber, 1996, 2000). The interpretation of this analysis will further develop the 'use of self' Integral framework.

Other disciplines textual analysis applied to the 'use of self' Integral framework

As evidenced by the social work texts and analysis of the 'use of self', an in-depth examination of 'self' is necessary to enable a universal, comprehensive understanding of the 'self' in social work practice. Lindsay (2002) affirms that "the self is not isolated or disengaged from the social world ... [and] ... there cannot be said to be such a thing as a complete or completed self" (p. 25). Refer to figure 7 below for the 'use of self' Integral framework.

The 'Use of Self' Integral Framework

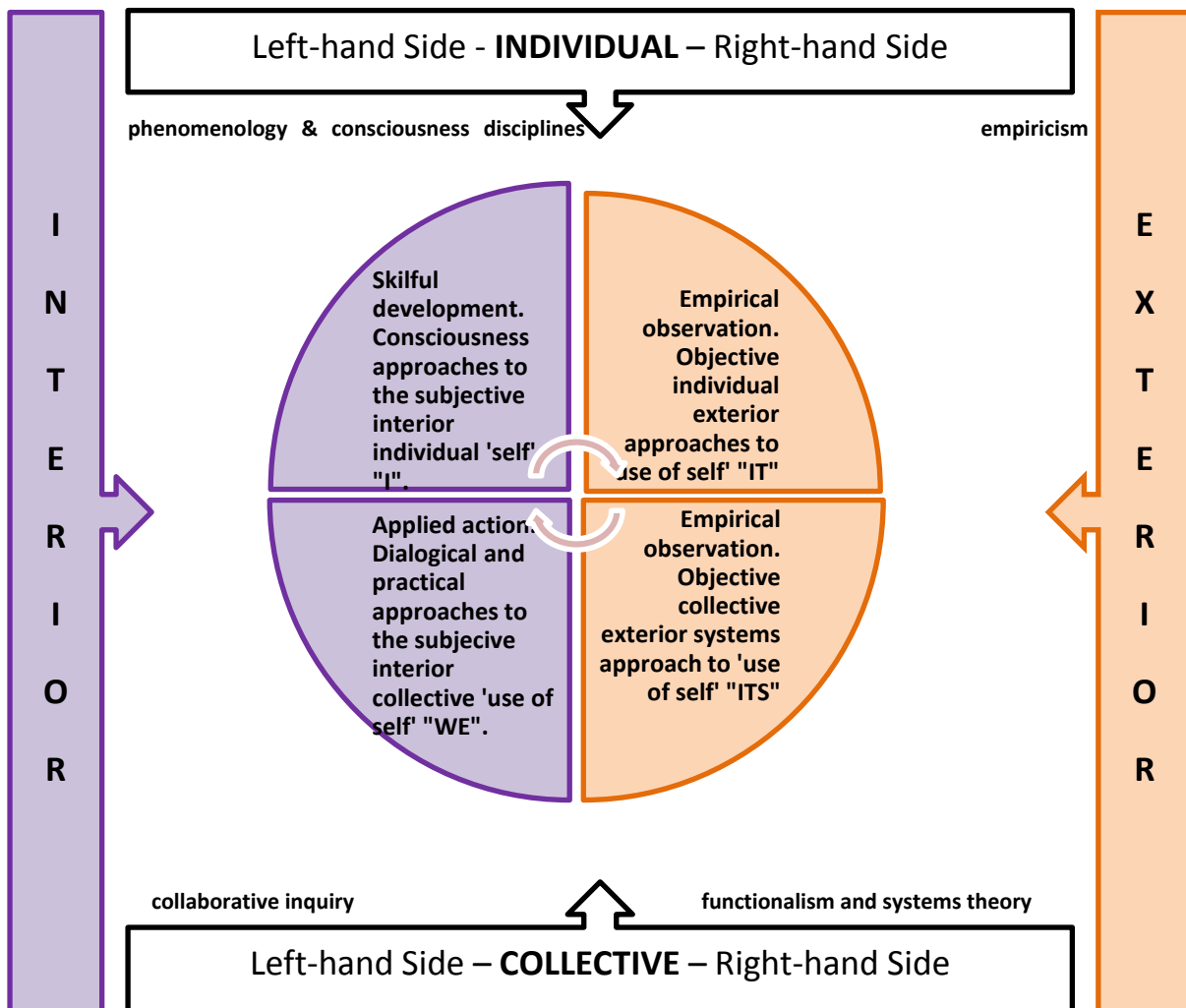


Figure 7: The 'Use of Self' Integral Framework (Gretta O'Hagan, 2014).

In chapter four, it was identified that an Integral approach takes into account: the AQAL metatheory (inclusive of all quadrants, levels, lines, states and types), the IMP and valid social practices (based on principles of non-exclusion, enactment and enfoldment), and the concept of whole/part. One of the basic tenants of the model is that each quadrant, in this case each facet of the 'use of self', is both a whole and a part simultaneously. That is, whilst each quadrant tells its own 'whole' story, it is at the same time part of the larger four quadrant story. Similarly, the 'whole' of the four quadrant story at this moment is 'part' of a future more developed 'whole'. This whole/part notion is particularly useful when discussing the 'use of self' as the notion emphasises the innate drive for the continual evolution of the 'self' (Wilber, 1996, 2000).

Within chapter three a number of other disciplines texts (Appendix B) were critiqued. The following interpretation of the other disciplines analysis will be applied through the lens of the Integral model (Wilber, 1996, 2000) to continue to develop the workers' 'use of self' Integral framework (figure 7, p.75), specifically the UL quadrant. As Wilber and Walsh (2001) suggest,

the methodology of an integral study of consciousness would apparently require at least three broad wings: the first is a commitment to interdisciplinary study and thinking; ... second [is] the simultaneous tracking of the various levels and lines in each of the quadrants, then noting their correlations, each to all the others, and in no way trying to reduce any to the others; [and] the third is our own interior transformation and development. This is one crucial reason why the left-hand dimensions of immediate consciousness have been so intensely ignored and aggressively devalued by most 'scientific' researchers (pp. 100-101).

AQAL - all quadrants, levels, lines, states and types

The universal workers' 'use of self' Integral framework situates the 'use of self' squarely within the all quadrant model by including: empirical observation of the worker's use of demonstrative skills such as body language and communication (UR); empirical observation of the workers' demonstrative ability to engage and utilise social systems (LR); shared understanding bought about by the workers' applied action within the client-worker relationship (LL); and the workers' ongoing skilful development and articulation of their inherent consciousness capacities (UL). This 'use of self' framework is in line with the Integral model's four quadrants, that is, each domain has its own area of research, methodology, practice and theory. The above description also includes the individual and collective perspectives, and the objective and subjective components of the 'use of self'.

Taking the four 'use of self' quadrants and overlaying the 'self' as an organising principle of body, mind and soul (the working definition) the framework immediately increases in complexity. For example:

- UR (empirical observations of worker's use of demonstrative skills such as body language and communication):

- body - uses the body through which to convey understanding, engagement etc.;
- mind – thinks about the current use of body language and communication; and
- soul – practices and read further to incrementally advance this skillset, and engages in conversations with others about their use of body language and communication.
- LR (empirical observation of the workers’ demonstrative ability to engage and utilise social systems):
 - body - uses the body to engage the necessary social systems and elicit required outcomes;
 - mind – displays understanding of particular social systems through referral and functional-fit outcomes; and
 - soul – develops key strategies to enhance social systems capacity to increase its reach to a client cohort, and/or develop new systems.
- LL (shared understanding bought about by the workers’ applied action within the client-worker relationship):
 - body – communicate a sense of communion and private space with the client;
 - mind – communicate in a way that simultaneously distinguishes the worker “I”, the client “I” and the shared “THOU/I” within the client-worker space; and
 - soul – communicate in a way that builds a ‘truthful’ shared worldview in the “THOU/I” space to provide opportunity for enhanced communication of perspectives and perceptions of an issue. For example, in the client-worker relationship, a shared worldview will need to be found with clients who are not at the same level of consciousness. The more a worker has developed their consciousness, the easier it is to forge this shared worldview on the universal understanding that ‘we are all one’. In these cases, the worker is freed up to facilitate a new understanding of intersubjective awareness for the client, as opposed to being caught up in the dynamic of attempting to ‘change the client’s value base from the point of challenging their personal/cultural ideology.
- UL (workers’ ongoing skilful development and articulation of their inherent consciousness capacities):

- body – engage in consciousness development of the body through e.g. body-mind centering⁶², yoga, tai chi, jogging or walking etc.;
- mind – engage in consciousness development of the mind through e.g. applying phenomenology techniques, meditation or other contemplative practice. Eastern practices have long discussed and taught about the ‘optical illusion of the mind’ (Bennett-Goleman:2001). For most of the time this illusion is useful, however, when the ‘mental partitions’ become habit “we are under the impression that we are aware of all that we take in and all that we do ... [but] ... we are consciously aware of only a tiny portion of our perceptions and actions. To us, that small compartment appears to fill our whole mental cabinet” (Bennett-Goleman:2001: p.55); and
- soul – engage in truthful self-communion and examination e.g. reading spiritual texts, journaling and dream analysis, spend time in nature or other spiritual dwelling such as a temple, dialogue with a spiritual mentor (in any of the above chosen body and mind consciousness development approaches) to gradually quieten into the truthful stillness of ones’ higher consciousness. This enhances ones’ capacity to respond to personal challenges in a deliberate and pragmatic way, and therefore convey this in the client-worker relationship/communion.

Levels and stages

The levels or stages are where milestones of growth and development are explored. Applying spiritual anatomy (Myss, 1997, 2001), one of the examined contemplative practice’s, to the ‘use of self’ provides a seven stage model of personal growth through learning ‘seven sacred truths’⁶³. The current level / stage of social works understanding of the ‘use of self’ as viewed through this model indicates that social work predominantly focuses on the first three chakras, that is, lessons related to the material world (first chakra); lessons related to the power of relationships (second chakra); and lessons related to personal power such as the ego, personality, and self-esteem (the third chakra). This is evident from the examination into social work texts. More self-aware social workers may

⁶² Linda Hartley (1995), *Wisdom of the Body Moving: An Introduction to Body-Mind Centering*.

⁶³ These seven stages can be explained through the chakras of the kundalini system and include: the first chakra - tribal power – lessons related to the material world; the second chakra - the power of relationships – lessons related to sexuality, work and physical desire; the third chakra - personal power – lessons related to the ego, personality, and self-esteem; the fourth chakra - emotional power – lessons related to love, forgiveness, and compassion; the fifth chakra - the power of will – lessons related to will and self-expression; the sixth chakra - the power of the mind – lessons related to mind, intuition, insight, and wisdom; and the seventh chakra - our spiritual connector – lessons related to spirituality (pp. 69-70).

incorporate the below lessons of emotional power, will and mind into their 'use of self', however, the current level of social work education regarding the 'use of self' rests with the first three chakra's. It does suggest then, that the other sacred truths require inclusion⁶⁴. Looking at the applicability of this model, it suggests that it is able to further expand upon the current 'level / stage' of the 'use of self' across all four quadrants.

All lines

With regards to 'all lines', this is referring to the numerous developmental lines, such as cognitive, moral, emotional, needs, interpersonal, self-identity, aesthetic, psycho-sexual, spiritual and values etc., discovered by the discipline of psychology. For example, Jane Loevinger (1976, 1987, 1996) developed a theory of personality and Susan Cook-Greuter (2013) has further advanced this area by developing a model of the higher reaches of ego development which moves from 'knowledge' towards 'wisdom', in which wisdom incorporates "self-other constructed, increasing integration and post-conventional understanding" (p.4). This aspect adds many dimensions of knowledge to an understanding of 'self' and ultimately to an enhanced ability for a worker to apply this understanding to a client.

All states

'All states' addresses the temporary states of consciousness such as waking, dreaming and deep sleep, as well as meditative and altered states and peak experiences (Wilber, 2000). The importance of a consistent pattern for the temporary states upon wellbeing is well known, yet less is known within social work about the benefits of other states for the 'use of self'. Schools of meditation (Vipassana, www.dhamma.org) and yoga (Iyengar, 1991) attest to the fundamental benefits of engaging in a body and mind practice that develops meditative states for consciousness development (also referred to as spiritual development), and for health and well-being.

⁶⁴ The other chakra lessons are emotional power (lessons related to love, forgiveness, and compassion-fourth chakra; the power of will (lessons related to will and self-expression-fifth chakra); the power of the mind (lessons related to mind, intuition, insight, and wisdom-sixth chakra); and our spiritual connector (lessons related to spirituality-seventh chakra).

Jack Kornfield (1993) suggests that “spiritual practice [is] simply the cultivation of certain mental qualities (p. 58). He cautions that this be underpinned by both “investigation⁶⁵ and energetic observation⁶⁶ of how things really are” ... [because if not] ... “such practice will not lead to a deeper understanding of self and the freedom of enlightenment” (Kornfield, 1993, p. 58). It is suggested that as consciousness practices become part of a daily routine, over time deeper experiential structures are created and eventually become permanent as opposed to peak and/or temporary.

As a result of Jung’s (1958) transpersonal theory development and studies of mentally healthy people, the humanist psychology movement has paved the way for the emergence of transpersonal psychology. It studies transpersonal experiences “defined as experiences in which the sense of identity or self extends beyond (described as ‘trans’) the individual or personal to encompass wider aspects of humankind, life, psyche, and cosmos” (Walsh & Vaughan:1993; p.3). The added element to an understanding of the ‘use of self’ adds further fertile knowledge and experiential domains for social work to explore.

All types

The ‘all types’ of experience refers to such aspects such as feeling, thinking, sensing and intuiting, and masculine and feminine. Phenomenology (Moran, 2000; Coghlan, 2008) as a discipline of first-person practice provides valuable methods to assist workers’ in exploring within their ‘self’ subjective experiences and exposing them to validity testing. Additionally, feminist critique (de Beauvoir, 1988; Merchant, 1989; Eisler, 1990; Eisenstein, 1990) has advanced thinking regarding understanding masculine and feminine experience immeasurably.

To conclude, the above describes the various elements which is encompassed in the proposed ‘use of self’ Integral framework. It also provides examples of how phenomenology and consciousness disciplines/contemplative inquiry significantly expands upon an understanding of and practice base for a workers’ ‘self’ within the ‘use of self’. It is not

⁶⁵ This relates to Eastern methods of for example “concentration meditation ... in which the emphasis is to train the mind by focusing it fixedly on a particular object (e.g. breath) (Kornfield, 1993, p. 56).

⁶⁶ This relates to the Western psychology movement where “there is much emphasis on the active factors, which include investigation and energy devoted to understanding of one’s self” (Kornfield, 1993, p. 58).

within the confines of this Masters research to explore this further through actual method application however additional exploration will be undertaken in future study.

The proposed workers' 'use of self' Integral framework is based on the idea that the workers' 'use of self' is the essence of the social work relationship, and that the essence of the 'use of self' is the 'self'. Approaching the 'use of self' from this understanding and viewing the 'use of self' through an Integral lens (Wilber, 1996, 2000), I am taking the perspective that first and foremost the 'use of self' is an embodied practice (Esbjorn-Hargens, 2009, 2010, 2014). Embodied practice means to me the matching of interior depth of 'self' to being an effective change agent through the engagement the 'use of self' (Esbjorn-Hargens, 2009). Whereas current social work understanding is the other way round, that is, learning theory and models and then applying them within the client-worker relationship through the instrument/tool of the 'use of self'.

It is important to note that phenomenology, consciousness approaches and contemplative inquiry don't directly state what the 'self' is, suggesting instead that the 'self' is ineffable. What the other disciplines authors do suggest is that consciousness development is a life long journey. Although I am bringing the 'self' to light for discussion and I have taken care not to engage in reductionism, it must be acknowledged as a potential risk.

By developing a 'use of self' Integral framework, the emphasis is on the worker to engage in their own consciousness development as a core element of the 'use of self' in practice. As social work is an occupation which directly works with human beings at their most vulnerable, consciousness development of the 'self' is indispensable. This developed 'use of self' Integral framework is a concerted effort toward addressing social works expectation that the 'use of self' must be applied for the benefit of the client.

CHAPTER 6

CONCLUSIONS – NEW HORIZON FOR THE WORKERS’ ‘USE OF SELF’

In summary, the developed ‘use of self’ Integral framework has highlighted the gaps within social works current understanding of the ‘use of self’. However, it has also identified key concepts from the social work pioneers and influential authors in particular to ground the model in. The ‘use of self’ Integral framework provides an opportunity for the social work profession to strengthen the notion of a workers’ ‘use of self’ as it draws together the orientating generalisations (Wilber, 1996) of the pioneers and influential authors and introduces other disciplines knowledge on the ‘self’ into social work. It is recognised by the author that ‘use of self’ is an extremely challenging area to tackle and that other social workers have raised as a central issue to resolve (e.g. Beistek, 1957; Camilleri, 1999; Egan, 1990; England, 1986; Howe, 1993, 1995, 2008; Ife, 1999; Jordan, 1979; Okun, 1987).

The analysis has clearly highlighted that a superficial understanding of the ‘self’ is not enough, and that to be effective in the face of ever-increasing complexity a deeper understanding of the ‘self’ is vital. What also become evident in the analysis is that the worker must first have a grounded understanding of their own ‘self’ prior being able to assist a client to understand their ‘self’. Like social works commitment to the notion of the workers ‘use of self’, a worker embodying and developing ‘self’ “are committed to honouring and including the multidimensionality of reality as well cultivating their own capacity for worldcentrism”⁶⁷ (Esbjorn-Hargens, 2009, p. 22). This research has significantly expanded the current notion of the ‘use of self’ and ‘self’ in social work and shown that an inner development of ‘self’ cannot be achieved by learning social work theory and method; it can only be brought about via first-person inquiry into the ‘self’.

The thesis set out to explore the essence of the social work relationship from the perspective of the social worker, that is, the social workers ‘use of self’. It was proposed that the ‘use of self’ and ‘self’ is left largely unexplored within social work despite the central feature it has within practice and undergraduate training. A limitation of the study is that

⁶⁷ Levels of development according to Integral theory – egocentric, ethnocentric, worldcentric (Esbjorn-Hargens, 2009).

although a universal 'use of self' Integral framework has been developed, the framework itself requires further exploration through mixed method research in line with Integral principles (Wilber, 1996, 2000; Esbjorn-Hargens, 2009, 2014).

It is anticipated that the 'use of self' Integral model which embeds a robust application of the 'self' will have numerous benefits for the social work profession. These benefits include but are not limited to:

- identification of the core features, principles and methodologies underpinning the 'use of self' Integral framework;
- situating the development of 'self', i.e. consciousness, as pivotal to being an effective, accountable and ethical social worker; and that by
- embedding 'self' within the 'use of self' greatly enhances the workers' capacity to enter more deeply into a client's worldview with ones' own as a method of practice.

As identified by a psychotherapist, "few, if any, [courses] explicitly address the topic of the therapist's use of self by guiding students through a systematic and rigorous educational process designed to help them identify, research, evaluate, enhance and integrate attributes of self in order to begin to meld these into their own unique and individual styles" (Wosket:2003; p. 12).

A suggested new horizon for the workers' 'use of self' and 'self' in social work practice, that is the universal 'use of self' Integral framework, has been presented in this thesis. This includes identifying the 'self' as the core essence underpinning the 'use of self' in social work practice (with the 'use of self' being identified as the essence of social work practice), clarifying the differences between the 'use of self' (i.e. span/breadth of social work knowledge and practice models) and 'self' (i.e. depth of inner inquiry and development of consciousness), and finally to suggest that the 'use of self' Integral framework will bring about an even more 'ethical' practice by continuously being developed, supported and charted.

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APPENDIX A
Social Work Texts

DATE	AUTHOR	TITLE
SOCIAL WORK PIONEERS		
1917	Mary Ellen Richmond	Social Diagnosis
1951	(Amy) Gordon Hamilton	Theory and Practice of Social Case Work
1957	Felix Biestek	The Casework Relationship
1957	Helen Harris Perlman	Social Casework: A Problem-solving Process
1958	Harriet Bartlett	Working Definition of Social Work (Journal)
1964	Florence Hollis & Mary Woods	Casework: A Psychosocial Therapy
1969	Charlotte Towle	Helping: Charlotte Towle on Social Work and Social Casework
1970	Harriet Bartlett	The Common Base of Social Work Practice
INFLUENTIAL AUTHORS		
1979	Bill Jordan	Helping in Social Work
1986	Hugh England	Social Work As Art – Making Sense for Good Practice
1987	Barbara Okun	Effective Helping: Interviewing and Counselling Techniques
1987	David Howe	An Introduction to Social Work Theory: Making Sense in Practice
1990	Gerard Egan	The Skilled Helper: A Systematic Approach to Effective Helping
1993	Janis Fook	Radical Casework – A Theory for Practice
1993	David Howe	On Being A Client: Understanding the Process of Counselling and Psychotherapy
1993	Au-Deane S. Cowley	Transpersonal Social Work: A Theory for the 1990s'
1995	David Howe	Attachment Theory for Social Work Practice
1999	Jim Ife	Rethinking Social Work
MORE RECENT COMMENTARY		
2003	O'Connor, Wilson & Setterland	Social Work and Welfare Practice (4 th Edition)
2005	Margo J Heydt & Nancy E. Sherman	Conscious Use of Self: Tuning the Instrument of Social Work Practice with Cultural Competence (Journal)

2007	Andrea Reupert	Social Worker's Use of Self (Journal)
2007	Carol Ganzer	The Use of Self from a Relational Perspective (Journal)
2008	Margaret Arnd-Caddigan & Richard Pozzuto	Use of Self in Relational Clinical Social Work (Journal)
2008	David Howe	The Emotionally Intelligent Social Worker
2008	Linda Finlay	Reflecting on 'Reflective practice (Paper)
2010	Esther Urdang	Awareness of Self – A Critical Tool (Journal)
2010	Skye Katherine Powell	Effective Use of Self in Direct Social Work Practice (Master of Social Work Project)
2011	Adam Barnard	The Self in Social Work (e-Journal work based learning)
2011	Michelle D. Garner	Thinking Practice: The Social Work Integral Model (Journal)

APPENDIX B

Other Disciplines Texts

Date	Author	Text Title
PHENOMENOLOGY		
1957	Bernard Lonergan	Insight: A Study of Human Understanding
2000	Dermot Moran	Introduction to Phenomenology
2006	M Reitschler	AQAL Glossery
2008	D Coghlan	Authenticity as first-person practice: An exploration based on Bernard Lonergan (Journal)
CONSCIOUSNESS DISCIPLINES/CONTEMPLATIVE INQUIRY		
1958	Carl G. Jung	The Undiscovered Self
1960	Lama Anagarika Govinda	Foundations of Tibet Mysticism
1968	Nyanatiloka	Fundamentals of Buddhism: Four Lectures
1975	N. Thera	Buddhism in a Nutshell
1983	Roger Walsh	The Consciousness Disciplines (Journal)
1991	N. Thera	The Buddha-Dhamma or The Life and Teachings of the Buddha
1991	Iyengar	Light on Yoga: The Classic Guide to Yoga by the World's Foremost Authority
1997	Caroline Myss	Anatomy of the Spirit: The Seven Stages of Power and Healing
1998	V Crowley	Jungian Spirituality
1999	His Holiness the Dalai Lama	Ethics for a New Millennium
2000	Roger Walsh	Essential Spirituality: The 7 Central Practices to Awaken Heart and Mind (Journal)
2001	Roger Walsh & Ken Wilber	An Integral Approach to Consciousness Research: A Proposal for Integrating First, Second and Third-person Accounts of Consciousness
2001	His Holiness the Dalai Lama	The Transformed Mind – Reflections on Truth, Love and Happiness
2001	Caroline Myss	Sacred Contracts: Awakening Your Divine Potential
2004	Neil Pembroke	Working Relationships: Spirituality in Human Service and

		Organisational Life
2005	Ven. B. Bodhi	In The Buddha's Words: An Anthology of Discourses From The Pali Canon
2012	Roger Walsh	Wisdom: An Integral View
2013	S. N. Goenka	Vipassana Meditation: in the tradition of Sayagyi U Ba Khin

APPENDIX C

Other research not included within the thesis

The 'self' – evolutionary perspectives on ways of being in the world (Jean Gebser:1985).

