

# LINKS

An occasional newsletter linking those with an interest  
in Community Psychology

July 2007

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Feel free to contact **LINKS** with your responses on this issue and suggestions for future issues. General contributions are welcomed and should be forwarded to: [ajpsychlists@westnet.com.au](mailto:ajpsychlists@westnet.com.au)

## Welcome.....

**Hi** and welcome to the July issue of **LINKS**, our occasional newsletter for those with an interest in Community Psychology. This issue has exploded with **LINKS** readers delving into issues close to their hearts. From considering what it means to be an 'expert' in our society to standing up for what you believe in, whether it's Animal Rights, Indigenous Issues, or the search for identity, **LINKS** readers have taken up the challenge to discuss the tough questions.

Taryn Culverhouse, a Journalism and Public Relations graduate, attempts to answer your questions about ethics in Journalism and gives some very insightful tips on how to work with the world's media. Goff Barrett-Lennard attempts to answer the question 'What is a self, what is the nature of the human self, and how do selves form and evolve?'



This gorgeous dog is Rupert, an avid RSPCA supporter. Flick onto page 5 to read more about the RSPCA 2007 Million Paws Walk!

So enjoy this issue of **LINKS** and be sure to e-mail us with your comments and suggestions so that we can continue to make **LINKS** a newsletter from the community to the community!

## A Very Special Thank You:

An appreciative 'Thank You!' goes to Anne Sibbel and Lauren Breen for their gallant offer to assist the overworked editors in this issue of **LINKS**. This month, in true **LINKS** spirit, our readers have taken us by storm, with many submitting articles on issues close to their hearts. Thanks to all those who provided feedback on the April issue, and also to those who submitted pieces for the current issue.

## Attention Readers!

In response to a deep-seated interest in the experiences of Community Psychology professionals when working with the media, **LINKS** has been asked to include a voice from the journalism profession. Ms Taryn Culverhouse, a recent Journalism and Public Relations graduate, has kindly offered to shed some light on this labyrinth of ethical expectations and realities.

If you have any correspondence regarding this topic, please forward it to Amiee-Jade Pereira at [ajpsychlists@westnet.com.au](mailto:ajpsychlists@westnet.com.au).

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## Journalism: An Ethical Maze

**Taryn Culverhouse**

*In response to recent comments published in **LINKS** I have been asked to write an article on Journalism Ethics and tips to help you during a media interview. My comments come from my own point of view as a qualified person in journalism and public relations.*

According to the 2005 Roy Morgan Survey of professional ethics and honesty, Australian Journalists are viewed in a suspicious manner. Out of 28 professions surveyed which included nursing, law, stock brokerage, and the police – talk back radio announcers were the highest ranked media personnel at position 16, while TV reporters ranked 19th and newspaper journalists ranked 25<sup>th</sup>, just above advertising people, estate agents, and car salesmen. Why is the journalism profession seen in such a light? There are many different contributing factors and arguments, such as the nature of the business, the type of media regulation in place, and the lack of research and discussion into the area of ethical philosophy that directly affects journalism.

Firstly, journalism is a business. It is a business which is based on the research and distribution of information that is relevant and of interest to its audience and, like all businesses, needs to produce a profit. Stories are selected specifically to capture audience appeal. This may be a story that is currently popular, a news breaking event, important government information or a quirky attention grabbing piece. There is an old saying that, 'If a dog bites a person it is not news, but if a person bites a dog – that's news'. Ordinary events are not of interest to the audience, it is only the uncommon stories which also have some

relevance in their lives that people are interested in 'buying'.

Selecting stories of audience interest is the first of many ethical decisions made on a day to day basis by the media. Editors and journalists then focus on how to create the story, including: which questions to ask sources; which sources to interview; and which quotes to include or exclude from the article. They then have to decide how much background, if any, is necessary for the reader to know for the article to make sense, what angle to write the story from and if it is relevant to the type of media, and which images to include or exclude to compliment the story.

There is not a clear cut process to follow when facing these decisions.

In Australia, media professionals can choose to join the Media Entertainment and Arts Alliance (MEAA), which is a self regulatory body in which members agree to abide by a code of ethics. It is not compulsory for journalists to join the MEAA, nor are non members bound by this code. Individual media organizations and universities also have their own ethical codes of practice, but according to Dr Ian Richards, Director of the Postgraduate Journalism Program at the University of South Australia: 'these are not necessarily all consistent or well thought out, and in practice there are difficulties with the content and application of many of them'.

Dr Richard concludes that: 'as a result, approaches to ethical dilemmas are often determined by individual decisions based on such immediate consideration as what was done last time, what a colleague suggests, what the editor wants, and what is considered possible to 'get away with'.

In essence journalists are the meat in the sandwich of an ethical nightmare.

To highlight this point I would like to present you with a situation I was presented with at university, during my study of media ethics.

On the following page is an image taken moments after the 2004 terrorism attacks in Madrid. It is a poor quality image I took off the internet but it will demonstrate accurately my argument. Please be aware that copies of this photograph received by the international media were high resolution.

(You can find the picture at <http://www.jang.com.pk/thenews/spedition/2004%20year@20supp/images/page4/1/Train-Spain.jpg>)



In the background you can see the damage done to the train carriage. In the foreground there are victims and people helping in the rescue operation. It is hard to accurately make out but in the bottom, left hand corner of the image there is a severed limb. There is lots of blood shown in the image. Victims and rescuer's faces can be seen.

If you were a newspaper editor, presented with the decision to publish this image on the front page of tomorrow's newspaper – what would you do?

- Should you print it in its original form as it is evidence of the attack and accurately presents the situation? Knowing that members of the public will be offended?
- Would you crop the image so that the limb can not be seen? In essence editing and manipulating the image?
- If you decide to print the image what size should you print the image? Should it be in colour or black and white? Should it be on page one or further back in the newspaper?
- Would you airbrush the image? Therefore changing the authenticity of the picture to blur the victims faces to prevent family members from being more distraught about their loved ones who were in the explosion? Would you remove the volume of blood to prevent offending members of the public who don't believe such gore should be published? Would you remove the limb so children can't see the severed image?
- Is it ethical to do so? Is it ethical not to do so?

Regardless of which decision you make there is no clear cut answer nor is there any real guidance given by any body of regulation. Then there is also the responsibly you as an editor have towards your organization, your staff, and ultimately your own conscience. How will you feel if there are ramifications from your decision?

John Merrill most accurately wrote in 1974: 'when we enter the area of journalistic ethics, we pass into a swamp of philosophical speculation where eerie mists of judgment hang low over a boggy terrain'. This is still true of the situation faced in journalism today.

I'm not saying that there are not individuals within the field that work in an unethical manner – no doubt as with all careers and professions there are those members out there, and with the advancement of self publication over the internet, many people can present themselves as a journalist. What I am saying is that often journalists are judged because of the way their field of work operates.

Despite its flaws, journalism still has a very important role in society as a communicator, and a check and balance. The freedom of speech experienced by the media allows the field to 'become a big brother' and watch over government and business proceedings. If their freedom was restricted, or regulated by an external body or the government (with the exception of legal restrictions to which journalists are bound) would this cripple this function? And if so what are the ramifications to the public? Would companies and the government be less responsible or cautious with their behavior if the threat of the media's watchful eye is removed?

I am not trying to change your mind about ethics of individual or collective members of the media, but simply wish to provide you with a greater understanding of the system.

There is an old saying, "Doctors bury their mistakes, lawyers jail their mistakes and journalists publish their mistakes for the whole world to see."

## Tips For Working With Journalists

- Make sure you know about the subject you will be interviewed for in depth. (Including the background. This includes what you are allowed and not allowed to divulge to the media).
- If you have time a public relations tip is to think of as many questions as possible which you think the journalist may ask. Include both easy and difficult questions and prepare your answers before the interview.
- Make sure that you state what is on and off the record very clearly before and during the interview.
- If you are talking on behalf of an organisation make sure that you have been given permission by the company/organisation to speak on their behalf. If someone calls up for an interview, or to check

certain facts it is generally wise not to say anything until you have permission from the public relations/human resources team or the CEO.

- During the interview make sure that you explain in clear terms exactly what you are stating. This is for two very important reasons. Journalists, unless working in a specialized field, are unlikely to understand your profession's jargon – so if explanations are given in clear, general language, mistakes in meaning are less likely to occur. This will also help with some aspects of the editing process as the journalist, if presented with the opportunity, will be able to communicate more clearly with their editor what information is critical and what is less relevant should the length of article need to be cut for layout purposes. (Which is almost always the case.) The second reason is that an average newspaper story must be written to the comprehension ability of an 8 - 10 year old child. I'm not suggesting that you answer your questions in a slow and overly explanatory manner – but be aware that simple, accurately explained quotes, which are not in jargon will be more meaningful in conveying your message to the public.
- Ask the journalist to send you the quotes they have used in the article, so you can double check them before the article goes to print. (This will help to ensure that you are not misquoted. Do not expect to receive a copy of the story in its entirety before it is published – you will only receive your quotes.)
- If you are unsure of an answer to a question say that you will get back to the journalist, and do so courteously before their deadline.
- In my opinion it is beneficial to allow journalists, particularly student journalists, to record interviews – as it gives them a copy of the interview to replay and helps them to quote verbatim. However if you do allow the interview to be recorded as always, clearly state what is on and off the record, and as always, monitor what you say very carefully.
- If you have concerns about how a journalist behaves during an interview you are able to make complaints to the MEAA or media organization. This includes student journalists who are made to sign agreements regarding standards of behavior at the beginning of their course.

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Please note: [LINKS](#) also had to question publishing the Madrid photo. Considering the context of the article we thought it necessary to include.

## The 'Expert'

Mandie Shean

Recently I read a short biography on a young author who was described as 'Australia's leading expert in the field'. After reading the statement, it made me wonder how one can lay claim to such a title. Does someone tell them they are the expert? Is there a certain amount of academia you must participate in before you can be called an expert? Perhaps they felt their experiences were greater than other people's and they had given the title to themselves. Most importantly, what effect does calling yourself an expert have on others?

Being an expert can help. People trust you. If I wanted my hair cut properly, I would go to an expert. If I had a psychological issue, I would go to an expert. Experts can provide people with a sense of what is right and what is wrong, a compass of some sorts. They 'know' so we use them as a point of reference. This was evident recently with a young girl I work with. I noticed she had been working well but I had not rewarded her very frequently. I told her to remind me when she is good. She responded with, 'How do I know I am being good if you don't tell me?'

So sometimes you have to be an 'expert' in the community even though you are not. Communities may have the skills needed for change but need someone who they perceive as an expert to tell them.

However, we can become overly dependent on 'experts' to make judgments about our worlds. If experts speak with authority on various subjects, it can silence the voice of the community (large or small). I witnessed this effect recently at a small dinner party with some friends. We were discussing contemporary issues and debating various points of view. One friend was silent in the group. When I spoke with her later, she felt she had nothing to add and so remained silent. In fact, she had perceived the others in the group to be more expert than her and so she had reserved her contribution. I wonder how often this occurs when we throw the word expert out ahead of us. I wonder what we are not hearing.

Through my research, I have had the opportunity to go into high schools and interview young people. The unfortunate part of being from a university and studying a certain degree is that the young people perceive you as an 'expert' of sorts. This perception does not assist me through the interviews; rather it creates distance between the young person and me. Why? Because they get the impression that they

are speaking to someone who already knows everything, so there is no point. Why would they share their understanding of the world with someone who already knows all of the answers?

Subsequently, I do things so young people do not perceive me as the expert. That is, I do not assume that my version of the truth is somehow better than theirs, nor do I imagine that I hold special knowledge that they do not have access to. Secondly, I respect their life stories are real and valid and I do not consider that there may be a more meaningful interpretation than the one they present. Finally, I begin the interview by telling them that they are the expert. When I tell them this they are usually amazed, quite happy about it and I often hear 'cool'. Mostly, however, I see disbelief. They cannot believe that I (the 'expert') am telling them that their story and their perceptions of their life are the authoritative version. And if they believe me and see themselves as the experts...I hear of the greatest experiences that help me to make sense of their world.

According to the dictionary, an expert is 'one with the special skill or knowledge representing mastery of a particular subject'. And while I certainly hope, with the years of study and practical experience I have accumulated, that I would indeed have special skills and knowledge in the field that I work; I will always try to hear other people and be aware of who the true expert is.

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## Congratulations to Dr Lizzie Finn!

**LINKS** would like to congratulate Dr. Lizzie Finn for winning the 2006 Emory Cowan Memorial Thesis, a Society For Community Research and Action (SCRA) award. Her thesis was entitled 'Mutual Help Groups and Psychological Wellbeing: A Study of GROW, A Community Mental Health Organization'.

Associate Professor Brian Bishop collected the award on her behalf and described the reception for her award as 'overwhelming'. He stated that: 'Dr Finn joins the list of Iain Butterworth and Chris Sonn as Australians who have shown the USA what a good thesis looks like'.

Thank you to Brian for bringing Dr. Finn's marvelous achievement to our attention.

## Million Paws Walk 2007

Anne Sibbel



There is ample research evidence of the benefits for people in having pets and animal companions. However, sadly each year many pets are abused or abandoned by their humans, and it is left to charitable organizations such as the RSPCA to accept responsibility for the ongoing well-being of these animals. The RSPCA also has responsibility for promoting protecting animal rights in all aspects of human interaction with animals. The RSPCA's main fundraising activity for the year is the Million Paws Walk, an event held in each of the state capital cities as well as a number of regional centres.



Our 'camp'!

This year it was great to see a strong psychology turnout in general, and community psychology in particular, at the Perth Walk on May 20. Despite the cold blustery conditions a keen team of lecturers, students and practitioners, their families, and dogs did their sponsors proud and completed either the 2 or 5 kilometre walk. We were a diverse group and included Rupert the Irish Terrier, and Isabella a Lakeland Terrier, Tessa and Toby the Maltese Terriers (Tessa has only three legs and came in her own carry bag, very Hollywood!), Mac and Missy the Border Collies, Bailey and Britney the Golden Retrievers, Bronte the Rottweiler pup, Bea and Story the Newfoundlands, Dizzy and Everest the Pembroke and Cardigan Corgi pups and Nara the Border Collie X.

More than 10,000 adults, children and their dogs (as well as a couple of horses, ponies, a ferret and a rat) completed the walk along the banks of Perth's Swan River and enjoyed the other activities – noticeable on the day was the “sense of community” among the human and four pawed walkers – the sense of acceptance and tolerance – a shared goal and common interest – people (and dogs) seemed tolerant and understanding and caring of each other – happy to stop and chat and share, or stop and help if necessary.



Nara and friends on stage.

Maybe more of you would like to join us next May, to brave the elements and enjoy the feeling of community as we walk together to help protect those animals that aren't as lucky as ours.

<http://www.rspcawa.asn.au>  
<http://www.rspca.org.au>



Missy, Mac and Story



Bailey and Britney

## Animal Rights and CP

Dawn Darlaston-Jones  
 & Anne Sibbel

Recently Anne Sibbel forwarded to me a video clip showing a mass slaughter of dolphins in Japan. The e-mail came with a warning of the horrific nature of the clip and a website to sign a petition to condemn this practice. I opened the video clip in error and was confronted with the worst images I have ever seen. Subsequent to this e-mail I received another from my partner showing photographs of a whale being transported on the back of a truck through the streets to a processing plant. Without dwelling on the trauma for the dolphins, whale, or my response to them, these e-mails started a conversation between Anne and I about the role of animal rights and the visibility of this form of activism in CP. As a result of our deliberations we decided to raise this issue in [LINKS](#).

Principles such as respect and social justice are framed within a discourse of *human* rights as a result of the dominance of the human perspective. To some degree this is understandable, and even acceptable, but when violations of such magnitude occur there is a need to reframe this discourse to embrace the rights of the other species that share the planet with us. Respecting and promoting animal rights can be as simple as a donation to the RSPCA but it can also involve advocating for change at a political level. Unfortunately, Japan is continuing its unsupportable whale cull in the name of scientific research and this has become perhaps the most visible issue of animal rights violations. In order to have any chance of changing this policy the international community must continue to apply pressure to Japan and this means action not only at government level but also from the community. Simple acts include boycotting Japanese products (yes I do drive a Japanese car but I am boycotting other Japanese products), and signing petitions of support for the continued ban on whaling.

For more information, some organisations and links that might be useful are:

- Greenpeace  
<http://www.greenpeace.org/australia>
- World Wildlife Fund  
<http://www.wwf.org.au>  
<http://www.worldwildlife.org>
- International Fund for Animal Welfare  
<http://www.ifaw.org/ifaw/general/>

You might also like to read some of bio-ethicist Peter Singer's writings such as *The Ethics of What We Eat* by Peter Singer and Jim Mason, Text Publishing, Melbourne.



Belinda, Britney and Bailey  
(8 paws and 2 feet more  
fighting for animal rights!)

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## Farewell to Moira

**Amiee-Jade Pereira**



Moira O'Connor is leaving the School of Psychology at ECU after 17 years of service.

Moira was 'headhunted' from the UK specifically for her expertise in environmental psychology. Over the years she made an enormous contribution to the Community Psychology Stream, particularly as an award-winning lecturer and research supervisor, as a previous coordinator of the Stream, and most recently as the Stream's Practicum Coordinator.

Lauren Breen and I organised a special farewell morning tea for Moira on Tuesday 3<sup>rd</sup> July. A mixed bunch of current students across the 4<sup>th</sup> year and postgraduate courses enjoyed coffee and cake while sharing laughs and special memories of their times with Moira.

On behalf of the students, I presented Moira with wine, champagne, chocolates and a card to help her celebrate her new position as the Senior Research Fellow at Curtin University's W.A. Centre for Cancer and Palliative Care.

**LINKS** would like to wish Moira all the best in her new job!



Amiee-Jade, Lauren, Moira, and Carmel

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## Congratulations!

**LINKS** would like to congratulate the following people:

Dr. Moira O'Connor who is now the Senior Research Fellow at Curtin University's W.A. Centre for Cancer and Palliative Care.

Dr. Ken Robinson who is taking over from Dr. Moira O'Connor as the new Edith Cowan University School of Psychology Postgraduate Community Stream Practicum Coordinator.

## A Letter To Colleagues



**Dr. Alan Campbell**

Dear friends,

As most of you are aware, I have come to the end of my employment with Edith Cowan University. Before I leave you, though, I thought I'd like to share some of my views with you about my time here and the profession of community psychology.

I'm leaving ECU with mixed emotions. I've had a truly wonderful time working here and getting to know all of you. I've particularly enjoyed the respectful and professional relationships I've developed with both staff and students during an exciting two-and-a-half years of work on this campus.

Some of the things I'll remember most are the discussions we've had about community psychology and its potential impact on our society. The field of community psychology is really still growing, developing its approaches and practices with each successive year and as new people join the profession. I think that, more than perhaps any other psychology practice, community psychology has the potential to lead our profession in a number of innovative and meaningful ways.

Firstly, I think that we have more potential to influence how we work with people into the future. With changing world issues, climate and natural resource concerns, the decline of social networks, growing violence and fear of 'terrorism', psychologists can't afford to continue to work in a vacuum, seeing people in isolation in their consulting rooms and pretending that what happens there mirrors the client's 'life world'; it doesn't. Through working for broader community change, developing networks, building on community strengths, and remaining aware of the context in which our clients work and live, we have the opportunity to assist people to access resources, operate on their environments to achieve lasting difference, and develop strong and positive networks that act as an antidote to the declines that have been noted over the past ten years.

Secondly, while I think that the 'traditional' psychological methods are still very useful, community psychologists have more freedom to operate outside of these traditional approaches. I think that we, more than psychologists from other sub-disciplines, can embrace the ideals and philosophies of postmodernism, social construction, ethnography, and phenomenology in working with communities and their members. In doing so, we would consider how the life-worlds of people within communities are affected by shared events and experiences that shape community responses. From a community perspective, and within local contexts, we would work towards effective change that respects and honours the specific needs of members from that community. This means that, rather than impose 'proven' solutions that arise from traditional psychological practice, we would assist community members (the 'experts' in their own lives) to find their own unique solutions that are based in the contexts of their own lives.

Thirdly, community psychologists have the freedom to use innovative tools and approaches in their work. These tools and approaches include community-based interventions such as needs assessments, consultations, focus and other groups, skills development and strengths enhancement. Community psychologists have the flexibility to work in different settings, including within consulting rooms, schools and workplaces, community centres and even outside. We have the ability to meet and work with our clients where they are, rather than where we think they 'should be', thus assisting in the change process in a more meaningful way.

There has been some suggestion that community psychology could easily become irrelevant, given the Commonwealth Government's recent budgetary decisions to boost funding for clinical psychology in preference to all other sub-groups within our profession. I think that if we see this as a threat, we're most likely doing our skills and understandings a disservice. We have many strengths that we can readily discuss with the communities within which we move. We have the potential to influence all levels of the community through our work. We know how to 'measure' the contexts and environments within which people exist and this knowledge is vital to the way in which we approach any perceived threats to our existence. Exploring what our profession needs and acting effectively to address those needs is an approach that should continue to occur in a cyclical fashion.

I've been aware that some of us have struggled to understand our identity, both as a stream within the school and as a profession. For me, there's no struggle.

We have the potential to lead the psychology profession into new and innovative areas of endeavour. I think that the danger to psychology isn't whether sub-groups will survive or not, but whether the profession can stay relevant to an Australian society that seems wary of 'shrinks' and 'sickness' but clearly reacts to pressures brought about by political and social decisions that treat all of us as a homogeneous group and threaten our life-worlds. Community psychology acts as an alternative to these decisions by helping communities to find their own power. I think that's worth more than having a Medicare rebate...

I'm leaving for a number of reasons, both professionally and personally. My heart is in Western Australia, which means that I will be back; just not sure when! I owe a debt of gratitude to this school, its staff and students for providing me with an opportunity to be part of a vibrant, creative, and positive team and to contribute to, and learn from, the growth of us all. I'll always treasure that. I wish everyone I know (and those I don't know!) the very best for the future. I will follow your careers with interest, so when you become famous I'll celebrate with you!

Take care, enjoy yourselves, and do wonderful things.

Alan Campbell.

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## Self and Relationship: Siamese Union<sup>1</sup>

Godfrey Barrett-Lennard

The enigmatic title of this piece is meant to intrigue but not to leave you puzzled. I have thought long about the *self* and, when writing this informal paper, I had just proof-read my book *Relationship at the centre* (Whurr/Wiley, 2005), which starts with a chapter on the self. You might ask, 'Why start there when your focus is on relationship?' I will respond to your imagined question with another: 'What is a self, what is the nature of the human self, and how do selves form and evolve?' Years ago, I wrote a little poem titled 'A person'. It starts with the lines:

One alone and many in one,  
a community of I's in a Me made one  
by thought, habit, a body familiar, law,  
and consciousness of Other; of you distinct  
from me, *each of us a singular multiplicity*.

Although 'person' and 'self' are not identical in meaning (or else, why have two words), what I say in this poem applies also to the self. I see each of us as both one and many; truly a singular multiplicity. I think most people would concede that they show different parts of themselves in different situations (to use a personal example, there is myself with a like-interested group, me as I am with my life partner Helen, my grandfather self with a loved grandchild, and the way I am with someone I feel alienated from or don't trust). I expect you would agree that you switch into a different mode or configuration of self in very different situations. I take this idea a little bit further still: I believe that it is in our nature to be very context-sensitive, and to have a broad repertoire of how we can be. To someone who knows us very well, we remain recognizably the same person. To someone who doesn't know us as well we could even seem to become a different person in certain contexts than the person we are in more familiar situations.

Where does our diversity, or 'plurality', of self come from? Let's start with what sort of creature we are. First, we are a *biological being*, with relatives beyond counting in the great spectrum of life. We also are *psychological beings*, with huge learning ability, elaborate language communication, a great capacity to use general or abstract concepts, and with brains that can store and reprocess much of our lifetime of experience. In addition, we are *social beings* who live interdependently in and through relationships with our kind. It might be said that we also have a spiritual nature, and certainly we see far beyond the evidence of our senses.

In my view, we are *inherently* relational beings (even if 'loners'), that we are formed in large measure through our relationships – especially as children but on into adult life – and the idea of being free-standing and autonomous is a myth of separateness, a notion we pick up (paradoxically) from each other, in our culture of individualism. In a culture of 'communalism' – where the group, community, tribe or nation is all – we might acquire a belief at the opposite extreme: that we exist *only* as part of a larger entity, that our whole identity and system of meaning is as a group member, not as an individual.

Altogether, a human person is a whole of incredible complexity. Think for a moment just of our main biological features: our brain and nervous system (with literally billions of living cells, connected and organized in many part-systems of varied function), the ramifying endocrine system of our bodies, our complex skeletal structure and muscle systems, the whole intricate circulation system (including millions of tiny capillaries), our digestive system and, the liver factory,

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<sup>1</sup> Slightly modified from a talk to the Perth Unitarian Fellowship in October, 2004.

our lungs and respiratory system, and numerous others – including the extraordinary system of genetic blueprints. Any of these component systems is very complex by itself, distinct from but closely interdependent with the working of other part-systems. It seems to me nothing less than miraculous that even on a biological level we can work as an intricately synchronized whole – the total human organism.

Beyond and emergent from this incredible biological whole is the level of mind or consciousness, a level of being different in kind from our physiological bedfellows, with its own numerous and elaborate properties. And beyond this, our lives originate in and course through a complex world of connection with other people, with other species and the wider world of nature and with all that we build and construct. Altogether, a person is an improbably complex phenomenon, and the wonder is *not* that we sometimes get ‘out of sync’ with ourselves but that we are ever ‘in sync’! A complex ‘dynamic system’ inevitably displays variety of pattern, even passing at times from what seems like one state to another. The human bodymind whole is an example par excellence of such a system.

Within our conscious being, our self-awareness is a major feature. Where does the idea of self that each of us has come from; how does it originate? Nearly anyone can describe themselves as having a range of qualities based on a self-picture that is learned or developed in some way through experience. A major influence is the reaction to us of significant other people – in childhood especially, but on into adult life. Typically, the attitudes and feedback we receive varies pretty widely, as between our parents (even each parent), our brothers or sisters, teachers, grandparents, peers, workmates, a close community, good friends and people that rub us the wrong way. In this range of relationships, people respond with different attitudes, values, interests and expectations. Behaviours or self-expressions that engage one person will draw an indifferent or negative response from another. For some of us, even being bright and enquiring might have warmed the hearts of a parent or teacher but also drawn a distinctly critical or negative view of us (maybe as an egg-head or as a ‘teacher’s boy’ or girl) from some of our peers. A behaviour that is ‘showing off’ to one involved witness may be a delightfully confident expression of self to another, etc.

Children especially have a tendency to spontaneous self-expression and to look for attention and regardful response from significant others, and they pick up on subtle cues as well as direct verbal feedback. One mode of self may be a winning combination in a particular relational context, and a quite different pattern of self-expression lights up responsive engagement in another context. Similarly with qualities that elicit negative reactions with one important person but not with

another. Few if any of us are accepted or cared for unconditionally and I think most of us develop differing configurations of self that we can slip into without thinking about it. If we are asked to describe or rate ourselves, in a variety of ways, for example, with our lover or with our parent or with our child, it seems natural to me that self pictures will vary. The ground is laid for such variation partly through the great range and variety of feedback that we receive and process, especially as children and youth when our self image is most formative.

Thus, from the inherent complexity of our make up *and* our different experience with others, each of us is indeed many as well as one. So far, I’ve mainly focused on the self, and on relationships as a context for self-formation, but not yet zeroed in on the basic nature and scope of human relationships. Near or close personal and family relationships are a primary domain – clearly linked to what I’ve been saying so far, and a region I will come back to. But I want to acknowledge other spheres:

- the many face-to-face groups we participate in from early childhood on,
- the organizations of varied nature that are such a big part of our worlds,
- communities of association that feed strongly into our sense of identity,
- membership of a state or nation, with an important role in our consciousness,
- our feeling relation with the total human family or a big subdivision of it,
- our potentially conscious partnership in the whole life system of our planet.

It is beyond my immediate aim to explore this great sweep and spectrum of relationship and the manifold cross-connections between domains and levels of relationship. Here, I will focus on the interpersonal level, and from there it will be just a short step back to the issue how the term ‘Siamese union’ struck me as a fitting metaphor for what I am on about here. I will start with lines from another poem titled ‘Relationships’:

Are relationships with others mere additions,  
In principle, straightforward compositions  
Robust in case of likeness, weak or jagged otherwise,  
Based on individual traits, yours and mind,  
Which add and cancel out when we combine.  
OR, is our joining more a kind of fusion  
In which the chemistry of each, in interaction,  
Gives rise to something new: a whole we scarce  
Could know until it happened, not like one of us  
Extended, but a species new in form and kind?

From here on I will pose questions to think about, mostly questions as to the basic nature or phenomenon of personal relationship:

Is a human relationship effectively a transaction, in which separate individuals engage in an exchange – one is over ‘here’ and another ‘there’, each giving, taking or doing things to satisfy individual wants? Or, to the contrary, is a relationship something that comes into being as a distinctive transpersonal entity or process with its own properties – as my poem suggests?

Expressed differently, are relationships *settings* for the interplay of separate selves. Or do human selves (and subselves) acquire and have life not singly but in relationship? (Without relationship can a self form and continue?)

Does a relationship come from a conjoining or bonding process through which persons not previously known to each other become interdependent and acquire new meaning – whether in ways they cherish or come to struggle in and feel burdened by?

Does a relationship literally have life, or is it only individuals that live? If living, does a relationship have presence and a form of consciousness, interwoven and expressed through the I-consciousness and voices of the participants?

Whatever their exact nature, are formed personal relationships free-standing or are they in general ‘nested’ within and affected by larger relational wholes – whole families, groups, communities, ethnic subcultures and other systems?

Enough questions to think on for a good while. Perhaps you can now see why I invoke the metaphor of ‘Siamese union’ for the very close connected or joint life of self and relationship.

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## The Dalai Lama & CP

Dawn Darlaston-Jones

Recently my daughter and I were among the thousands of Western Australians to pack the Burswood Dome to hear the Dalai Lama speak. We sat transfixed as this inspirational man spoke and I was struck by his humour as much as by his wisdom and insight: But what I hadn’t expected was the connection between his philosophy and CP. When he spoke about how the world could be transformed he talked about small everyday acts of kindness as much as about political will and government interventions. He described the need for those of us who are relatively privileged to take notice of, and assist our neighbours who might not be so

resource rich as a mechanism for overcoming poverty. This perspective can equally be applied at a national level as an individual one. I wondered what his personal views might be in relation to Australia’s detention of refugees and the pervasive politically sanctioned discrimination that occurs within our borders in the name of security or individual responsibility.

He also emphasised the *process* by which change could be effected – it starts, he says with individual wellbeing and continues through our relationships and communities. If people are happy and contented with their lives they tend to create happy content relationships, and this in turn builds happy sustainable communities. Naturally His Holiness didn’t refer to Prilleltensky & Nelson’s (2002) framework for wellbeing but his talk echoed this theoretical foundation that coincidentally, underpins the Behavioural Science program at Notre Dame. Our students are immersed in this philosophy from the moment they enter the course and it is embedded in the skills and knowledge they acquire over the three years of their degree. It reflects the social justice focus of the course that is firmly grounded in the principles and philosophy of CP. While I didn’t *need* the reassurance that CP offers the potential to transform the world into a far better place it was reassuring that a man I have long admired as a moral guide espoused these same ideas: It was a seminal moment on multiple levels.

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## New Community Psych. Book

### International Community Psychology: History and Theories

Edited by:

Stephanie M. Reich,

University of California, Irvine;

Manuel Riemer,

Vanderbilt University, Nashville;

Isaac Prilleltensky,

University of Miami, Coral Gables;

Martiza Montero,

Universidad Central de Venezuela, Caracas

Community psychology (CP) has a rich history and presence internationally. However, the goal of developing a global perspective and discourse between countries has been delayed by the lack of a single, accessible source for information. This book provides the first in-depth guide to global CP research and practice, history and development, theories and innovations, presented in one field-defining volume.

Included are contributions from countries with long histories of oppression, social movements, and political turmoil; long-time democracies, and former dictatorships. Fully-formed CP establishments compare with fledgling ventures into the field.

The contributors document the complex relationships between CP and ideological currents, other strands of psychology and social science, cultural and historical traditions, and economic developments.

The goals of this book are several:

- Promote international collaboration
- Enhance theory utilization and development
- Identify biases and barriers in the field
- Accrue critical mass for a discipline that is often marginalized
- Minimize the pervasive US-centric view of the field

Practitioners and researchers will find in *International Community Psychology* new perspectives on the communities they serve. As a text for advanced and graduate-level courses, it depicts a robust field with a legitimate mission. When concepts of community—and sometimes even of psychology—may not always translate from one nation to the next, this book provides a world of needed context.

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## Wisdom of the Future: Chatting to Community Psychology Students

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### Nicole Leggett

My name is Nicole Leggett and I have been a student at ECU for three years but a psychology student for almost seven. After completing my undergraduate degree and honours at UWA I found myself in a bit of a dilemma – not wanting to pursue a career in treating psychological distress, and yearning for a greater understand about social and environmental impacts upon people's wellbeing. I began to look outside of psychology and UWA to areas of public health and health promotion. In my search for these areas of interest I stumbled across Edith Cowan's Community Psychology Program. I applied, was accepted, and am now in my final year of the DPsych. program.

My time at ECU has been extremely positive and I feel that I have personally grown a great deal, developing comprehensive understanding of the way health and wellbeing are impacted upon from social, cultural and environmental factors, and the ways that we can intervene to better understand the issues in communities, promote social change, and prevent

distress and dysfunction. This process of knowledge development was greatly facilitated by my practicums which have enabled me to practice a wide range of skills, gain understanding of political influences, and work with diverse populations. Some of the things I have been involved in include: an evaluation of a behaviour management program for at-risk youth; a scoping study of depression (its prevalence and understanding) among Indigenous people; a needs analysis of service provision for migrants and refugees in the upper northern suburbs; a community consultation project for City of Albany; completing and submitting funding submissions; and most recently developing, implementing and evaluating a prevention program for domestic violence.

While all of my practical experiences have been valuable it has been my work over the last 10 months in the area of Domestic Violence that has captured my interest and attention. I went into the role of project officer at the Women's Council for Domestic and Family Violence Services with quite superficial understanding of domestic violence and huge doubts about my ability to even do the job. What I quickly learned was that although institutional knowledge, and/or course knowledge about the issue or area, are important, knowledge and experience with research, being able to view issues holistically and possessing an understanding of prevention and intervention are invaluable, both for my own professional development and for the organisation within which I work.

I hope to continue in my position at the Women's Council preventing and intervening in the prevalent and serious issue of violence and abuse in relationships. As a final word to other community psychology students I would just like to say, don't underestimate yourself, you possess the skills and knowledge to make phenomenal change!

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### Gwen Davies



I am currently in my first year of Community Psychology Masters Program at ECU. Last year I completed my Graduate Diploma in Education majoring in School Psychology with a Special Needs teaching minor. I am currently working as a Special Needs teacher at Mirrabooka Education Support centre part time. I chose to pursue a Masters in Community Psychology as I am motivated by the potential all human's possess to effect change and improve the lives of others. I have a strong interest in Human Rights and Development. Community Psychology appeals to me as it covers a wide range of areas and looks at the 'whole' picture when thinking of solutions.

Research Interests: Resilience, Well being, Identity Formation, sense of belonging particularly in children at risk or with disabilities.

General Interests: Art Therapy and Education.

I am very happy to be apart of the Community Psychology Program and I look forward to hopefully meeting with you in the future.

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### Terry Olesen

My name is Terry Olesen. I'm a 52 year old 'mature student' in my third year of the Community Psychology stream at ECU. I believe that the research we choose to do is very much tied to our identities of our self and our community.

My life experience has certainly helped generate my PhD topic, Individual Adaptation and Health Outcomes to Discontinuous Work. My thesis looks at employee's maintenance of mental health and 'coherence' in the face of changing work place conditions, role conflicts, and work-family-social pressures. As part of this, I am using quantitative and qualitative (thematic) methods to look at predictors and covariates of mental health and coherence.

I myself have tried to maintain coherence in my half century of life, spread among three countries (USA, a bit of Canada, Australia) during times of significant historical changes. Work life, stress and quality of life are not just academic theories and constructs for me. During the early 1980s when I was finishing my Master's in Psychology dissertation (Claremont University) I got very stressed by some bad news-- my mother had cancer and was not likely to survive more than 4 years. While trying to juggle trips to my mother's home 900km north, breaking up with my then girlfriend, and trying to start a PhD program, my 'coherence' broke down. I totally shut down, with nervous fits, low mood, suicidal thoughts, exhaustion, and all the other nasties that indicated depression. I was helped by a team of counsellors and a psychiatrist but it took about four

years to mend. However with depression or other so called 'disorders' (I see these as social co-constructions with biological markers), one can walk away with great learning that can be given to others.

In 1998 I left nearly half a century of 'California Dreaming' and moved to Perth and married. The first four years were rocky here. I was not getting any job interviews; I tried to start a business under the Commonwealth NEIS program but got rorted out of my NEIS allowance by two local web firms. Quality work I also found to be wanting here, with a fair amount of ageist and ethnocentric attitudes at play. However I have pushed on and re-established my business and am now pursuing the doctoral thesis on work conditions.

I think it best to recover from setbacks by not hiding your feelings, confronting the situation immediately, getting redress, and then moving forward. This applies to one's thesis work as well, a kind of apprenticeship really where you have to practice time management and discipline. Research shows the PhD experience in this country is very isolating so I believe students should more than ever band together to help each other and avoid the all-to-common pressures to be competitors.

What is this construct 'sense of coherence'? It's related to 'toughness' or 'coping' but it's more. Coherence is a sense that you can handle change, whether that change includes daily hassles, bullying, or today's global warming threat—by managing it head on without bluster or denial. How people handle change in today's intersecting worlds of work and non-work life, interests me a lot. What are your thoughts? Send them my way if you like at [tcolesen@ecu.edu.au](mailto:tcolesen@ecu.edu.au).



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### Musings...

#### Anne Bailey

My name is Anne Bailey and I am on the final stretch of a Doctorate in Community Psychology. I first became aware of Community Psychology at a Student Forum that specifically presented Community Psychology

research. It was there that I was introduced to the concept of *Prevention*, a concept that I immediately felt akin to. It made sense to me and I thought it might offer a more satisfying career goal rather than focusing solely on treatment. I thus started my walk along the community psychology path.

My thesis looks at the impact of the fly-in fly-out (FIFO) lifestyle on female mining employees. I chose this topic because I have had experience with the FIFO lifestyle both as an employee and as a daughter. My mother has worked FIFO at a mine in Queensland for about 10 years, where she has been a tremendous help in getting me admittance into a mine site where I could access valuable participants. During my studies I have become aware of the 'Strengths Based' approach, which also makes intuitive sense to me. Thus, during the interviews I was sure to focus on both the women's positive and negative experiences of mining.

As other [LINKS](#) contributors have acknowledged, Community Psychology does not offer a smooth career pathway. This has been a source of both joy and frustration. A joy because I like the challenge of deciding what aspects I like about CP and having the responsibility of applying them in a creative way as opposed to having choice from a restricted number of pathways. On the other hand, while looking at job opportunities it has become a frustration because society's (and industry's) expectations of psychologists typically entails counselling and an in-depth knowledge of individuals. Thus, in an effort to rectify the disparity between my skills and what is expected of me as a psych, I have looked at other ways of gaining these skills by approaching agencies and doing volunteer counselling work at Lifeline WA. This may be a part of the post-graduate philosophy; you can only learn so much through the course and the onus is on us to collect further knowledge independently as required. Although trying to fit it all in when we have theses to write, placements to attend, work commitments, social relationships and course work to finish is another skill entirely!

My current Community Psychology conflict is constructing the link between the theories we have learned throughout our undergraduate course and the psychology we are currently learning in our post-graduate studies. I find that often the emphasis is on social issues and although I am interested in social problems I find I lose the psychology underpinning the processes we learn. Well enough of my ramblings... I hope everyone has a productive second semester!

## ~ Opinion Piece ~ Indigenous Children

Julie Beel

The Prime Minister of Australia, John Howard, has just announced his plan for the management of Indigenous child abuse in remote communities of the Northern Territory. The plan, as reported in the media, involves the removal of alcohol and access to pornography. This plan seems to be an infringement of human rights and to smack of racism. Nowhere else in our society would this sort of action be contemplated, with adults being treated as if they have no say in their lives and cannot make their own decisions. There appears to have been a total lack of consultation with Indigenous peoples, communities and health care providers to look for solutions.

It appears obvious that the social problems of the communities are causing the tragic conditions. Whilst the safety of children should remain paramount, surely any action should involve adequate resources being given to these communities for support, adequate living conditions, and education in managing their parenting. The protection of children could be achieved through the provision of child care agencies, rather than through an increase in policing. The issues of alcoholism should surely relate to managing the addictions through support rather than punishment, and should also address the social inequalities behind the alcoholism.

As community psychologists I feel that we should take a stance on this blatant abuse of power that seeks to remove human rights and goes against social justice principles. We should lobby for the provision of resources that will enable the communities to live in dignity and safety, with the basic necessities of adequate housing, prospects for employment, and hope for the future.

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### Psychology and Indigenous Australians: Effective Teaching and Practice Workshops

Perth, W.A., 17th and 18th August, 2007

*The Psychology and Indigenous Australians: Effective*

*Teaching and Practice* project team from the University of South Australia, in partnership with Victoria University and the Australian Psychological Society, has been developing curriculum guidelines to assist university schools of psychology meet the APAC accreditation guidelines requirement to include some Indigenous content in their undergraduate programs.

Two separate workshops will be held for Rob Ranzijn and Keith McConnochie from the *Psychology and Indigenous Australians: Effective Teaching and Practice* team to present the project's work to date. Murdoch and Notre Dame Universities will host the workshops and they are open to all interested people. These workshops are free and include morning and afternoon tea.

The aims of the workshops are to:

1. explore strategies and issues relating to incorporating Australian Indigenous content into psychology and other mental health programs,
2. to share where Western Australian universities are in this undertaking and,
3. to engage in discussion to identify future directions.

#### Workshop 1

#### **Psychology and Indigenous Australians: Effective Teaching and Practice**

Friday, 17th August, 2007

Murdoch University—Conference Room Centre for Social and Community Research Room 4.038

Who should attend: Professionals teaching in psychology courses

More information: Please contact

Anne Pedersen at Murdoch University

email: A.Pedersen@murdoch.edu.au

Pat Dudgeon at UWA School of Indigenous Studies.

email: pat\_dudgeon@optusnet.com.au

Brian Bishop at Curtin University

email: B.Bishop@curtin.edu.au

#### Workshop 2

#### **Indigenising the Curriculum**

Saturday, 18th August, 2007

Notre Dame University, Fremantle – venue to be advised.

Who should attend: Professionals teaching in psychology and associated mental health courses

More information: Please contact

Dawn Darlaston-Jones at Notre Dame University

email: ddarlaston-jones@nd.edu.au

Diane Costello at Notre Dame University

email: dcostello@nd.edu.au

#### **Workshop Program:**

10.00	Welcome to Country
10.10—11.00	Rob Ranzijn and Keith McConnochie: Psychology and Indigenous Australians: Effective Teaching and Practice Project
11.00	Morning Tea
11.15—12.30	Universities to share what teaching and development currently being undertaken
12.30	Lunch
1.30—4.00	Workshop and group discussions about issues arising and future directions

**These workshops provide an excellent opportunity for those of us in WA to become informed about and to participate in this project. They also provide the opportunity for us to develop stronger local networks between mental health professionals and Indigenous Australians.**

## **Reflections from the Community College Chair**

**Professor Grace Pretty, PhD, FAPS**

*The ideas and positions expressed here are those of the Chair, and are not to be assumed to represent the position of the College, or the APS of which the College is a part.*

The Community College of the APS is facing its biggest challenge to survival, especially given the current paradox in the psychology profession in Australia. During a time when significant issues in Australia are finally constructed publicly and politically in terms of community understandings and interventions, university community psychology programs and community oriented curricula are under siege. Program coordinators and staff who are the academic center of Australian community psychology are under threat of extinction due to low enrolments. While some academic programs tend to rise and fall in response to their perceived relevance to society, politics and industry, this is not the case with Community Psychology. For, while many of us have heard for years the **plea for action** from disadvantaged and disenfranchised clients, we are finally hearing the **call for action** from national, state, regional and local levels of community leaders and

elders, social scientists and politicians. Whether the issue is global survival related to environmental change, or survival of an indigenous people related to social change, community psychologists should now be at the forefront of action. Surely lessons finally have been learned regarding the limited long term effectiveness and healing potential of individual change foci and strategies. "Blaming the victim" scenarios abound.

So, how close are we to the forefront of policy development and community engagement? Many of our community colleagues have been in the midst of such campaigns for decades, and my concerns are whether they will have successors. Anecdotal evidence suggests that while some students' personal interests and career commitments are toward community level services and social justice issues, they are applying and transferring to clinical programs. This is attributed partly to the recent Medicare funding for individual mental health psychological services. Students consider the clinical field to be *the* guaranteed career opportunity. Their enrolment decisions are understandable given the new scholarship funding for clinical training and the additional rebates for clients of clinical psychologists. For those students who still choose to study community psychology, program provision is becoming critical. The additional DEST funding for enrolments in the clinical field prompt every Head of Department and School to reconsider its distribution of staff resources to address the budget bottom line. At a time when community psychology could have a prominent place in understanding and addressing the nation's most significant issues, its demise seems imminent.

As a College, we congratulate our clinical colleagues on their achievements in the public interest, and we appreciate the work and political savvy of our APS colleagues who raised the public and political recognition of Australian psychology. The Community College now has to activate similar consciousness raising and advocacy for extra-individual models of social change and community engagement. Saul Alinsky maintained this kind of change required "lout and clout". Unfortunately, the Community College has neither. Regrettably, it also does not have the membership of all this country's community psychologists. Personally I accept some reasons for this lack of identity with the College as defensible and acceptable. However reasons for lack of community amongst those identifying as community psychologists are not acceptable if we are to have an influential position in Australian psychology. It is imperative that we have a sense of

each other and our mission in addressing the nation's challenges at hand. We have substantial data from our Australian researchers, and significant knowledge and experience from our grassroots community practitioners. Our discipline is founded on "big picture" analysis, on building, empowering and sustaining networks, and on mobilising people to action. The Community College, this [LINKS](#) newsletter, the CommPsych discussion list and the Australian Community Psychology Journal need to be nurtured and strengthened in alliance. Then, should Australian community psychology lose more of its academic centre, its heart and soul will continue to thrive through the alliance of scholars, researchers, practitioners, and strategists. More discussion of ways forward for such an alliance is critical.

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## Upcoming Conferences

### NATIONAL

*Psychology and Indigenous Australians: Teaching, Practice and Theory* in Adelaide

12-13 July 2007

Email: Kylie Cann at [kylie\\_cann@bigpond.com](mailto:kylie_cann@bigpond.com)

*Youth At Risk Alliance Inaugural International Conference: Effective Responses to Youth at Risk* at Crowne Plaza Royal Pines in the Gold Coast, Queensland

2-3 August 2007

Email: Sarah Nunn at [s.nunn@wmb.org.au](mailto:s.nunn@wmb.org.au)

<http://www.yara.org.au/index.php>

*Psychology and Indigenous Australians: Effective Teaching and Practice* in Perth

17-18 August 2007

Email:

Anne Pederersen at Murdoch University:

[A.Pedersen@murdoch.edu.au](mailto:A.Pedersen@murdoch.edu.au)

Pat Dudgeon at UWA School of Indigenous Studies:

[pat\\_dudgeon@optusnet.com.au](mailto:pat_dudgeon@optusnet.com.au)

Brian Bishop at Curtin University:

[B.Bishop@curtin.edu.au](mailto:B.Bishop@curtin.edu.au)

Dawn Darlaston-Jones at Notre Dame University:

[ddarlaston-jones@nd.edu.au](mailto:ddarlaston-jones@nd.edu.au)

Diane Costello at Notre Dame University:

[dcostello@nd.edu.au](mailto:dcostello@nd.edu.au)

*The 42<sup>nd</sup> Annual Australian Psychology Society Conference: Psychology Making an Impact* at

the Brisbane Conference and Exhibition Centre in  
Queensland  
25-29 September 2007  
[www.apsconference.com.au](http://www.apsconference.com.au)

*Australian Critical Race and Whiteness Studies  
Association 2007 Conference: Transforming Bodies,  
Nations and Knowledges* in Adelaide  
10-12 December 2007  
Second call for papers  
<http://www.acrawsa.org.au/conference2007/index.htm>

*Trans-Tasman Community Psychology Conference* in  
Perth  
July 2008  
More information in the next issue of [LINKS](#)

## INTERNATIONAL

*Fifth Biennial Conference of the International Society  
of Critical Health Psychology* in Boston North Shore  
18-21 July 2007  
[www.ischp2007.org](http://www.ischp2007.org)

*National Institute of Mental Health Annual  
International Research Conference on the Role of  
Families in Preventing and Adapting to HIV/AIDS* at  
the Sir Francis Drake Hotel in San Francisco,  
California  
25-27 July 2007  
[http://www.nimh.nih.gov/scientificmeetings/  
hivaids2007.cfm](http://www.nimh.nih.gov/scientificmeetings/hivaids2007.cfm)

*European Health Psychology Society Conference:  
Health Psychology and Society* at Maastricht  
University, The Netherlands, with satellite events at  
Hasselt University, Belgium  
15-18 August 2007  
<http://www.ehps2007.com>

*An Interim Conference: "Paradigms and Paradoxes"  
Issues in Primary and Secondary Trauma* at the  
University of Central Lancashire in Preston, UK  
6-7 September 2007  
Email: Liz Kelly at [ejkelly@uclan.ac.uk](mailto:ejkelly@uclan.ac.uk)  
<http://www.uclan.ac.uk/healthconf>

*Community Psychology UK Annual Conference:  
Sharing Spaces and Places* at York St John University  
in York, UK  
13-14 September 2007  
Email: Dr Jacqui Akhurst on [j.akhurst@yorks.j.ac.uk](mailto:j.akhurst@yorks.j.ac.uk)  
[http://www2.yorks.j.ac.uk/default.asp?Page-\\_ID=4116](http://www2.yorks.j.ac.uk/default.asp?Page-_ID=4116)

*Integrating New Migrants in the New Europe: A  
Challenge for Community Psychology* in Sevilla, Spain  
19-21 September 2007  
<http://www.migrantintegration.org/seminar/>

*The 2008 International Counseling Psychology  
Conference* in Chicago, Illinois  
5-9 March 2008  
Email: Linda Forrest on [forrestl@uoregon.edu](mailto:forrestl@uoregon.edu) or Laura  
Palmer on [palmerla@shu.edu](mailto:palmerla@shu.edu)

*Unite for Sight Fifth Annual International Health  
Conference: Building Global Health for Today and  
Tomorrow* at Yale University in New Haven,  
Connecticut, USA  
12-13 April 2008  
<http://www.uniteforsight.org/conference/2008>

*2nd International Conference on Community  
Psychology: Building Participative, Empowering and  
Diverse Communities (Visioning Community  
Psychology in a World-Wide Perspective)* in Lisbon,  
Portugal.  
4-6 June 2008  
Call for proposals now  
Email: Associate Professor José Ornelas on  
[jose.ornelas@2iccp.com](mailto:jose.ornelas@2iccp.com)  
<http://www.2iccp.com>

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Thanks to everybody who forwarded the information on  
the conferences above. Please continue to send in  
information on conferences and events for inclusion in  
[LINKS](#).

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## APS College of Community Psychologists

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### College Membership Subsidies Available to Postgraduate Students

**Dawn Darlaston-Jones**  
Chair, WA Branch APS College of Community  
Psychologists

One of the primary barriers to student membership of  
the College that I hear about is the cost associated with  
joining the APS. As most of you know, student  
membership to any APS College is free but the catch is  
that you need to first be a student member of the APS at  
a cost of \$111.25. For some, this cost is prohibitive and

therefore prevents many students from joining their College.

In order to address this, the WA branch held a fundraising event last year at a local watering hole. Neil Drew and his fantastic blues band volunteered to play a few sets and the Claremont Hotel provided the venue free of charge which enabled us to enjoy a wonderful afternoon of excellent music and social interaction and raise money in the process. These funds are available to support postgraduate Community Psychology students to join the APS and therefore become members of the College.

To access these subsidies, students must complete the application forms for APS AND College membership and submit these along with a covering letter simply asking for the subsidy to the WA committee. There is no means testing and no criteria for these funds. In keeping with the principles of CP we do not believe it is appropriate to ask students personal details about their financial situation. This subsidy is available to whomever asks on the basis that if the need did not exist then the person would not request assistance. Obviously we have limited money available at this time but essentially we intend to share it among everyone who asks. So if you have wanted to join the College but couldn't then now is your chance to do so.

Congratulations to those students who have already received their subsidies.

You can send the forms to me at:

School of Arts & Sciences  
University of Notre Dame  
PO Box 1225  
FREMANTLE 6959

**OR** hand them to your Postgraduate Student Rep AJ Pereira.

**OR** leave them with Nicky Kemp at the ECU School of Psychology in an envelope addressed to Anne Sibbel.

The committee intends to continue raising funds for initiatives such as this and encourages students and staff to support these events. Hopefully we can twist Neil's arm and have the band play for us again this year – they are really good and well worth hearing live. Alternatively if anyone else has ideas for fundraising events please contact any of the committee.

## Australian Community Psychologist \ LINK

The latest of Australian Community Psychologist is now available on-line at:

<http://www.groups.psychology.org.au/ccom/publications>

Happy reading! Remember that your comments and responses are very welcome and we hope that this issue might generate a series of papers challenging or contesting or supporting what has been included in this issue!

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## Australian Community Psychologist Contents Page from the Latest Issue

### Editorial

*The complexities, challenges, and successes of applied, innovative, and community-based research:*

*Introduction to the special issue on applied research methodologies*

Lauren Breen & Dawn Darlaston-Jones

### Special Edition Papers

*Methodology, values and quantitative world-views in qualitative research in community psychology*

Brian Bishop

*Making connections: The relationship between epistemology and research methods*

Dawn Darlaston-Jones

*Building research partnerships to strengthen sexual health of Aboriginal youth in Canada*

Mary Rucklos Hampton, Kim McKay-McNabb, Bonnie Jeffery and Barb McWatters

*Koori community-directed health promotion in the Goulburn Valley*

Rachel Reilly, Joyce Doyle and Kevin Rowley

*Appreciative inquiry with youth to create meaningful community projects*

Julie Morsillo and Adrian Fisher

*Towards getting it right: Participatory action research with a disability advocacy*

*Organization*

Harriet Radermacher and Christopher Sonn

*The Caregiving, Health and Work of Canadian Forces (CHAW-CF) research project: Using community based research methods to influence family and health policy on the Canadian military*  
Cyndi Brannen , Kathy Petite, Deborah Norris, Cheryl Baldwin, Barbara Corbett,  
and Donna Harding

*The utility of a model from activity theory for analysing processes in the Nkosinathi Community Project*  
Jacqui Akhurst and Debbie Evans

*Depicting outlaw motorcycle club women using anchored and unanchored research methodologies*  
Julie van den Eynde and Art Venio

*Researching suicidal distress with LGBT communities in UK: Methodological and ethical issues in a community-university knowledge exchange project*  
Katherine Johnson

*Natural resource management methodology: Lessons for complex community settings*  
Brian J. Bishop and Alison L. Browne

*Long-term observations and local interventions: Methodological lessons learned from participatory discrimination research*  
Bernard Guerin and Pauline Guerin

*Research with refugee communities: Going around in circles with methodology*  
Pauline Guerin and Bernard Guerin

*The researcher 'in the middle': Negotiating the insider/outsider dichotomy*  
Lauren Breen

## **Book Review**

Ian Parker  
*Qualitative Psychology: Introducing Radical Research*  
David Fryer, Adele Laing and Rachael Fox

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### **APS College of Community Psychologist website:**

<http://www.psychology.org.au/units/colleges/community/>

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