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Printed by: Gippsland Institute
# THE EDITION AT A GLANCE

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EDITORIAL

Welcome to the first edition of Network for 1988. The long delay in the publication of our first edition for the year was due to financial restrictions placed upon the Board and a trialling of a three edition format for 1988. As a consequence of the delay, Network has grown substantially in size.

While Network has been relatively inactive, the Board of Community Psychologists has not. We have met monthly since the start of the year and have sponsored activities and been involved in a number of important events. For example, board members have been involved with a submission on Violence in the Community to the Victorian Parliament's Standing Committee on Social Issues; initiated moves to upgrade the status of Network to attract more articles, and; approached the Council of the Australian Psychological Society with a request to establish an annual Robin Winkler Award for Applied Community Research. Another notable activity by the Board has been the call for a meeting of all people interested and/or involved in teaching people involved in community settings in Victoria. The intention of this group meeting is to establish resource exchanges to ensure the growth and development of community psychology theory and practice in the state.

This edition features numerous contributions from both Australian and overseas colleagues. This is in preparation for the 24th International Congress of Psychology which will be held in Sydney in the last week of August. The Board will be having its AGM on Monday, 29th August, 1988. While the location of the AGM will be somewhere at the Congress, a specific venue and time will be announced in later bulletins. Please attend the AGM to make a good showing and reception for our overseas guests and ourselves.

Speaking of the International Congress; unfortunate cancellations include Roben Staples and Charles Kriesler. Happy additions include Ira Iscoe, Dan Adelson, and George Everly from the United States; Sharon Driscoll from New Zealand; K. Myambo from Zimbabwe; Mishra Rajeshwar from India and G. Pretty from Canada. All will be presenting at the International Congress in one form or other.

A letter will be sent a little closer to the Congress informing people of a few social activities including (at the least) the details of a dinner night for persons interested in community psychology. The pick for a venue so far is Robert Staples restaurant e Africa located in Glebe. Any ideas?

Ed.
A.N. Whitehead: Our age has created many dreadful inventions, which go far beyond that, which our fathers could ever imagine (1925).

Introduction

My central theme is to develop the alternatives to a so-called business as usual ideology, to psychic numbness, and to an individualistic duplicitious life which can be seen as a collective integration between action, knowledge and feeling.

How time has changed

It was 54 years ago that an important conference in Melbourne took place. Victoria's centenary celebration was in 1934 and the World Committee against War and Fascism held a large peace conference. Two foreign major guest speakers were invited, the New Zealander Gerald Griffin and one of the most well-known journalists at that time, Egon Kisch. It was rather difficult for Kisch to obtain the funds and a ticket for his passage. Europe was experiencing another wave of emigration. There were many individuals who feared another outbreak of war if the political events would continue unchecked. As a consequence, all the boats were booked out.

During his passage to Australia Kisch practiced English with his fellow Australian passengers (he describes these fellows in his novel "Landung in Australia" (which means: "Docking in Australia") as very friendly, although he was very intimidated by the athletic build of the Aussies). He was also very impressed by their advice to insert the word "bloody" in front of every adjective.
Griffing and Kisch had problems with the Australian government immigration officials. They applied a law whereby the immigration service can test a visitor for fluency in a European language. Griffin, a native of Ireland, was told to speak Dutch, and Kisch, fluent in many European languages, was tested for competency for Scottish-Gaelic. Both of them failed the language examination and were not allowed to enter the country. The Australian Labour Party, after hearing of this outrage, protested strongly. They were of the opinion that the immigration ban placed on Kisch was an attempt to circumvent the liberties of the workers and was a further step in the direction of fascism. In contrast, the German government was rather satisfied with the Australian government's attitude towards this "impudent Jew". Kisch was held for a longer period on the ship which was to bring him back. Kisch jumped over board and in the process broke a leg. John Fisher, journalist and son of the former Australian Prime Minister, was a witness to this accident.

"Kisch the Jumper", as he was called in Australia, was constantly threatened with forced exportation to Germany throughout his stay in Australia (which would have been tantamount to a death sentence). On the other hand, he had strong support within the then very fractionated political scene in Australia. He was able to speak to some 10,000's Australians. His stay in Australia remained for him one of the most important stations of his life.

In his talks and speeches, which have been translated in many languages, Kisch, along with pacifists in other countries, warned those willing to listen of the threat of a new war that could break out at any moment. In short, he was of the opinion that humanity had the choice between a "right" (socialistic) and a "wrong" (fascist) path. If they selected the "right" path, their future would be secure. The agitative approach of the peace movement at that time failed, despite a great amount of international recognition - the same fate suffered by the peace movement prior to World War 1. And for the second time in century, an entire generation of men were sent into a terrible war.

The future today is threatened in a complex and anonymous manner

I remembered this story when Heiner Wagenfeld invited students of mine and myself to participate at this conference. I believe that one can learn a great deal from successes and defeats of earlier peace movements. One
should, however, exercise caution in carrying over old concepts to the present. Today the future is threatened by new as well as old problem complexes. I don't know if the tasks of securing the future are more difficult today than in the past. But it is of extreme importance to confront these problems. The problems threatening us today have become so serious, that the annihilation of mankind is a concrete danger if left unchecked.

A crisis comes seldom alone

The world-wide economic crisis, the East-West conflict, the North-South conflict the ecological crisis, the reduction of environmental resources and the exponential increase of the world population already have large threat potential. In interaction with other crises they acquire their own dynamics and produce, in turn, new crises with local and global consequences. Depending on the situation, perspective and intention in attempting to understand the problem one experiences this crisis conglomerate under various assessments. This can lead to unproductive discussion, e.g. what crisis is more important and why the others are not.

For example

Seen from a world-wide economic perspective the ecological crisis is viewed as a minor problem. The world economic crisis teaches global and national competition. In economic competition, where others carry the cost, the economic "acquisition" of nature is the first prerequisite - a ecological crisis is the price to pay for being successful. Economic competition forces the biological consequences, i.e. environmental crises into a marginal role.

In comparison to the global crisis of peace in the nuclear age, the other crises appear to be rather minor in character. Never before, since the beginning of time, have so many powerful nations increased their military capabilities. Increases in armaments, after a specific number, and over a specific time period, have always led to armed conflict or war. If seen in the relationship between defence and military spending to the GNP, the "critical threshold" has already been reached. Never before have the expenditures for defence and military been so enormous, in relative as well as absolute figures. The critical threshold, which has long been crossed, poses an extreme threat for it can only lead to another war.

From a welfare state perspective as well, the other crises are second-rate or minor in nature. For without the welfare state, all other collective improvements and modifications are hardly conceivable. How can, for
example, future oriented thinking be accomplished if schools and universities continue to be placed under private control and if the unemployed suffer drastic cuts in their benefits or lose them entirely? How can the effects of the ecological crises be combated if health system funds are reduced or placed under private control?

So far these examples illustrate the complex interactions between the crises. Consequently, I believe that it is of extreme importance to begin to develop future securing plans, to analyze, understand and evaluate the interaction of the global crises. The problems of individual analyses, a way of thinking, patterns of taking only smaller steps and of over specialization are of little advantage. It rarely leads to success, one risks becoming lost in detail. This method of thinking also leads to a loss of coordination - where the left hand no longer knows what the right hand has already accomplished.

Anonymity in an Individualistic Age: Angst and Science

The age of enlightenment supplied science and technology with the decisive methodology which emancipated mankind from the former frightening powers of nature. This scientific mentality became a cultural self-evident corner-stone of modern industrial society. The enlightenment supplied a picture of liberated mankind, who is secure and ambitious on the road to truth, virtue and fortune.

Science and technology remained up to the present sole and safe guarantors of progress. A well-known critical question was: Who should apply it? It was here, as previously mentioned, that a conflict ensued in the search for the "right" path combined with a renouncing of the "wrong" path.

The development of science and technology was only one segment of a comprehensive development in which mankind learned to control and channel their emotions and feelings in a predictable manner. Modern people no longer live only for the moment, they plan for the future as well. They have learned to manage the satisfaction of desires. Gradually, they have replaced the external constraints with their own capabilities of emotion management. The result of this development is the liberation of modern person from his/her traditional, cultural and family ties. Class and group affiliation slowly begins to fade. Management of emotions now replaces the social affiliations and the other external control mechanisms. This process of civilization was also a process of rationalization, whose important component was science and technology, which were stronger than heteronomy, magic and religion. Science and technology promised to create a paradise on earth. This promise was never fulfilled. But in
comparison to former instruments of social control, science and technology were superior. They were, above all, effective instruments in controlling every day fears (e.g. fear of lightning, fear of darkness, fear of fire, fear of water). This victory reinforced the grand illusion that science could even neutralize angst (e.g. the expectation to neutralize the angst to die by high tech medicine). To put it in more general terms, technical advancements promised the reality of the grand vision of a long, carefree life with a golden future.

Today, this naive optimism and blind faith in the future have been replaced with sobering skepticism. Angst of the future is replacing the belief in progress via science and technology. In the United States this angst is reflected in the large number of mass movements which proclaim the end of the world and preach Christian renewal. In W. Germany irreparable pollution of the environment is the dominating angst. In short: The limitations of progress limit the science mentality of the enlightenment as well. The process of modernization in the highly developed countries (W. Germany is very high on this list) has come to an incomplete end.

Science and technology have lost their innocence. The reactor disaster in Chernobyl is the latest symbol of this loss of confidence in technology. Millions of people were able to experience what before had only been theory; a core meltdown in just one of the hundreds of nuclear reactors in Europe can lead to huge catastrophe.

To live in a highly industrialized country today is synonymous to living with a large number of uncalculated risks. In West Germany, hardly a week goes by without a airline plunging into the ground, where a cloud of poisonous gas is emitted, a nuclear reactor back-up system fails, a mass collision occurs on the autobahn, a river is contaminated, the drinking water is unsafe for consumption, a landslide destroys an alpine village, a smog alarm is issued by health authorities, etc. These risks threaten us all. We all breath the same air, drink the same water and eat the same foods with similar contaminants. In contrast to social risks the ecological risks effect all classes of the society. The visible limitations of growth in a world full of crises have mobilized old as well as new angst of the future. In the vision of the enlightenment, angst was a relic of the past as well as an attribute of uneducated, primitive people. In sometimes boundlessly naive American psychologies, angst was and is labeled as a neurotic state, something that a psychotherapist should treat. An emotionally healthy individual is to have healthy attitude and thinks positively. Angst was something to be overcome, controlled and conquered. To have angst was seen as a sign of belonging to classes of lower social standing. These individuals did not have enough self-control at their "disposal", which
characterized the modern person, who through self-control, education and enlightenment presents quite a different picture.

So far this train of thought, which adheres closely to the work of the socialist Norbert Elias. When questioned recently if the future does have a chance, his reply was as follows: "Only an individual who is blind, does not recognize the danger that confronts us. Only a neurotic individual interprets the present as a period full of promising tasks". To reiterate the main idea of this chapter: Angst is becoming an important factor in modern industrial society. In contrast to earlier periods, it is not the helplessness towards the power of nature, but rather the rationalistic control of nature, which creates Angst. This way it is very reasonable today to have Angst. It is based on analytic knowledge of present and future dangers. Consequently, it is no wonder, that especially scientists (and not social scientists) recently started in studying the possibilities of securing the future.

Angst and Destruction: A Psychoanalytical Concept

How can one explain the apparent great willingness to employ technical - scientific capabilities in such a self-destructive manner? Freud, after World War 1, was one of the first psychologists to ask this question. He asked himself: Why do millions of young men voluntarily, very seldomly under pressure, sometimes even with flowers decorating the rifle barrel, march off to their own deaths? The not very convincing answer to this question was supplied by marxist psychology of the time and was centred around the concept of a "conspiracy - seduction theory". If this is true, that all individuals are afraid of death, how was it possible that to seduce individuals against their basic desire, to stay alive? Freud worked along the lines of those dark questions after World War 1. He created a new angst psychology and postulated a "death drive". The pessimistic and resignating speculation about the existence of this drive was later criticized by numerous psychologists and sociologists. Elias, for example, didn't view psychogenetic drives as the cause but social conflict as responsible for the situation which motivates individuals to adapt to deadly pressures and realities.

But let's stay a short while longer in the field of psychoanalysis, and ask in this concept what can happen in the most extreme case: Let us imagine that martians, intelligent and reasonable in nature, land in the near future on a earth that is totally annihilated. The martians employing archeological methods, explore the following: for a comparably short time period in relationship to earth's long history humans inhabited the globe. They developed very distinct cultures and in some regions the economies,
technologies and medical science were very highly developed. Parallel to the developments in these regions, they also carefully planned the destruction of all life. This carried out destruction of all humans as well as all other life forms did not occur by accident. It was prepared with great deliberation. During the last period, the humans on earth were extremely hostile. At first the martian scientists believed that these hostilities led to the total annihilation of the humans. This assumption of an accidental annihilation, however, was in contradiction to their systematic planned intention of self-annihilation. As a consequence, the martians developed the following hypothesis: The humans delegated their planned apocalyptic suicide to qualified lodges in their countries in the East and West blocs. This mass suicide was induced by a sort of obscure and dark urge of society; something the martians were not able to understand. The elite groups organized in lodges were not villains or conspirators per se, for it wasn't the machinations of these lodges that triggered the annihilation of mankind. The lodge-brothers carried out what the humans desired. The destructive impulses of the humans, who inhabited these highly developed regions, confided their suicidal future in a select elite group who was working along these similar impulses. These lodges contained several 100,000 scientists. It was their task to create weapons systems that would be better than the weapons systems that the opposing side was currently producing and researching. It was only a matter of time until these destructive weapons systems would be used.

So far for psychoanalytic science fiction. One can certainly contest the importance of the argumentation. In short, my objections would be that humans were not actual enemies; but rather that state and private economic monopolies produce and organize corresponding military arsenals against each other and guarantee a concept of the enemy according to their interests. Instead of an unconscious destructive impulse, I would focus on attitudes of many people just in the highly armed industrialized countries who do not want to change anything. On the one hand, they accept the power and armament interests of the monopolies, and on the other they try to expand their private spheres of individual interests. It was exactly the juxtaposition of interests for psychological experiences (e.g. "personal growth", encounter groups) and the interest in newer, better and more sophisticated weapons, which appears to be quite insane, when viewed from a distance. These considerations lead to my last objection: As pointed out, all major crises have complex interactions between each other. The global crisis of peace in the nuclear age is only one of them. So it's quite easy to construct comparable paradoxes between most crises and the problem of the new individualism. But perhaps those constructed paradoxes have a pedagogical value?
Individualistic and collective survival mentalities

The dangers that emanate from these global crises are answered with various individualistic solutions. I would like to present the psychological background of private coping attempts at the end of this presentation. They usually represent a type of symbolic opposition to possible general solutions of the global crises. In my opinion, the private coping attempts are in opposition to collective public attempts. Most private coping attempts are marked by a distinct "survival mentality". While concerned social movements and organizations are interested in collective measures for securing the future, the "survivalists" are thoroughly convinced that opposite measures need to be taken. They are quite certain, that it will be business as usual, that there will be no escape and, as a consequence, a great catastrophe is certain to happen. They believe that these catastrophes, and this is the major difference to the social movements and organizations working with collective approaches, are survivable on an individual basis if one has planned for the future in an intelligent manner.

Three Examples

1. During the 1970s, the first survivalists started projects on the Falkland Islands. They were thoroughly convinced that they had found a ecologically safe, however extremely isolated and rather rough, location - free from any threat of war.

2. In West Germany, a large group of individuals are occupied with creating a community for a few thousand people 300 meters underground in an old mine. The most modern of technologies is their guarantee for a comfortable and safe life underground, Decades after the expected nuclear strike, this community, in their opinion, is to serve as one of the nuclei for the new and "improved" mankind.

3. Large numbers of Europeans enjoy visiting Australia (and New Zealand) not only because of the superb beaches, kangaroos and kiwis, the excellent weather, great tasting Foster beer and the friendliness of the people. Many of these individuals are interested in immigrating to "down under". Immigration rates and reasons for immigrating act as a sort of seismograph in regard to the crisis mentalities in the corresponding immigrant country. The effects of the world-wide economic crisis and the many various regional crises as well armed conflicts in Asia, Africa and Central America have compelled many people there to relocate in an industrialized country, e.g. W. Germany. In contrast there are many young Europeans, especially in Germany, who are currently extremely interested in immigrating to Australia,
New Zealand or Canada. A lot of them are survivalists, similar to the Falkland immigrants, who want to escape the threats of a nuclear war and following ecological disasters and set up a safer region of the world. In contrast to earlier immigration waves, they rarely have economic or social motives.

Those attitudes influence "alternative lifestylers" in the United States, and to a lesser degree people in Europe, the "alternative lifestylers" who are on the more or less successful path to living in harmony with nature. Their attempts, according to the American psychologist Robert Lifton, are directed towards the threatening new transitoriness. They escape to the country, plant bio-gardens, plough the fields and watch the plants grow. Some of them act as if the bomb has already fallen. Their reaction toward the global threat by adopting a new relationship to nature. They draw the strength for their lonely and modest lives from the harmonious balance of nature and the produce of the land which they harvest. They act in one extreme like individuals who attempt to conquer the vision of destruction that emanates from nuclear energy.

They are part of the "nuclear" generation, a majority of whom do not believe in dying a natural death. Large psychological studies reach the same conclusion that for the majority of young people death is synonymous with annihilation of mankind. This illustrates a fundamental psychic deformation, which is, according to Lifton, an absolute deformation - one lives with it and goes on with daily life. The constant report of crises and the pressure to carry on as usual, demands that all people lead a more or less distinct double life.

But not all people are prepared to pay the psychological price of this double life, for the vision of a threatening crisis, as previously mentioned, creates the impression of insanity. These visions are activated by various stimuli - be they saber rattling of the atomic super-powers, a new reactor disaster, or the latest report concerning the dying forests. Due to the fact that the number of stimuli continues to increase, it will become more and more difficult in the future to lead this double life. These difficulties, in my opinion, represent a great hope for the future, because they indicate the possibility of significant change in consciousness. These changes can be strengthened and supported by competent analysis, evaluations and presentation of solutions. Discussion and working along these lines questions as well the standard, individualistic and professional specialism, which is too prevalent at universities today. In order to combat the "business as usual" attitudes and due to the significant role of universities, it is important to concentrate the work on coping with global crises.
THE DEVELOPMENT OF COMMUNITY PSYCHOLOGY IN LATIN AMERICA: AN OVERVIEW
by
Irma Serrano-Garcia, Ph.D
University of Puerto Rico.


Origins of Community Psychology in Latin America

Psychology arises as an academic discipline in Latin America in the forties. Since its inception its development has been slow and plagued with foreign influences. Thorough theoretical frameworks or conceptual explanations of reality have been lacking. In great contrast to both psychology in the U.S. sociology in the area, Latin American psychologist have been characterized by borrowing and consuming psychology produced elsewhere (Rivera-Medina & Serrano-Garcia, 1985).

Within this context, an interest in community psychology orientations has not developed in the region until the seventies and has since been growing steadily. Two main characteristics led to the development of Community Psychology in Latin America. One was a strong interest in making psychology applicable to everyday social problems (Ardila, 1968; 1969). This was particularly important as Social Psychology was strongly criticized for its lack of commitment to social issues (Campos, Brenes y Quevedo, 1980; Marin, 1978; Varela, 1977). The second important characteristic was an emphasis on the ideological issues of scientific practice (Ardila, 1982). The call for a more ideologically committed discipline was simultaneously a call for the use of psychology as a tool for the liberation of oppressed groups and nations (Escovar, 1977a, 1977; Gottheld, 1969, 1969a).

It is hard to identify particular theoretical frameworks for Community Psychology in Latin America. On the one hand it does not exist in all Latin American countries and in those where it does it goes by different names. However, in all cases the models used have developed from the criticisms of a previously reigning paradigm, in this case, that represented by traditional social and individual psychology.
The criticisms toward these paradigms have been directed at: (a) a positivistic, anti-theoretical emphasis, (b) a lack of priorities and a lack of ability to place events in historical perspective, (c) the isolation of psychology from other social sciences, (d) disagreement regarding the appropriate definition of the object of study, (e) the emphasis on experimental methods and (f) the absence of integrative conceptual frameworks (Serrano-Garcia, Lopez & Rivera-Medina, in press). As a result the different brands of Community Psychology which have arisen are based on five main principles: (a) the incorporation of historical analysis (Montero, 1978), (b) rescuing cultural elements in psychological practice (Ardila, 1982), (c) lending importance to the social context within which behaviours occur (Marin, 1978) (d) developing new interventions which will contribute to the solution of social and political problems and (e) an emphasis on descriptive, naturalistic and participatory research (Irizarry and Serrano, 1979).

The main conceptual frameworks that have arisen for Community Psychology in Latin America include Applied Social Psychology (Marin, 1980), Social Technology (Varela, 1975; 1977), Social Psychology for Economic and Social Development (Escovar, 1977a, 1980), Social-Community Psychology (Montero, 1980; Serrano-Garcia, Lopez & Rivera-Medina, in press) and Health Psychology within a Marxist Framework (Garcia-Averasturi, 1980; 1985). The last three are the most developed.

I will now present an overview of the status of Community Psychology in six Latin American countries: Panama, Mexico, Colombia, Cuba, Venezuela and Puerto Rico.

Panama

Social Psychology for Economic and Social Development is the title of the model for which this country is characterized (Escovar 1977, 1979a, 1980a). Its two distinctive features are its preoccupation with the Latin American socio-economic situation and its explicit interest in developing theories which replace economic models of development with broader ones. Escovar has proposed three main dimensions which influence each other in any development process. These include: (a) structural factors such as social status and degree of control over the person's environment, (b) psychological factors such as alienation, locus of control, learned helplessness and lack of predictive control and (c) behavioural factors such as initiative, participation, apathy, political interests and attitudes. Assuming that these are all interdependent, he proposed different ways in
which this model can help in the development of research and interventions (Serrano & Alvarez, 1985).

Escovar developed this model with interventions in small rural villages where social improvement projects were undertaken. His experience led him to underscore learned helplessness and external locus of control as basic concepts (Newbrough, 1985). It seemed understandable that in a situation of social and political dependence the lower classes felt unwilling and unable to change their situation. Thus he felt that community change should begin through individual change leading to increased security and responsibility for change efforts (Rodrigues, 1983). Escovar is currently in Florida at the University of Miami and we know of no further efforts in that country to develop his efforts or to foster other efforts within a Community Psychology framework.

Mexico

In Mexico Community Psychology has developed along two paths: academically oriented efforts and through the governmental structure. Academic efforts are concentrated on the Instituto Tecnologico y de Estudios Superiores del Occidente (ITESO) and in Universidad Iberoamericana with some work carried out in Universidad Metropolitana and Universidad Nacional Autonoma de Mexico. ITESO has organized courses and workshops for at least ten years and has a project called El Centro Polanco in a local neighbourhood. This project as well as those carried out by the other universities uses basic community development strategies to achieve social change identification of local needs and resources, and involvement of local community leaders (Newbrough, 1985).

Governmental efforts emphasize a community mental health focus. Traditional clinical services have been transformed with the establishment of various community mental health centres where the following are emphasized creation of therapeutic communities; new pharmacological treatment: creation of emergency and partial-hospitalization services; community education; half-way houses and integration of efforts with general health services. The structure and philosophy of these services is incredibly similar to the U.S. community mental health centre model (Rivera-Medina & Serrano-Garcia, 1985).

Colombia

In Colombia, efforts are focused in the academic world of Universidad de los Andes and Universidad Javieriana. At Los Andes the Psychology
Department has moved its efforts to a local community with a multidisciplinary effort where each speciality maintains its particular emphasis. At Javieriana a M.A. program has just begun also with an outreach effort into a local community. Other efforts in this country are led by particular individuals in community development, labour management relations and school interventions (Newbrough, 1985).

Cuba

The Cuban model developed out of its criticism of other traditional models and by the adoption of marxist theory for the analysis of social issues. The Cuban framework stands by itself in Latin America. This is so because of the socio-economic and political order in which it is embedded. Its main objective is the promotion of those psychological aspects of human behaviour that have a positive impact upon health and upon the development of human potential (Garcia Averasturi, 1980; 1985).

The marxist philosophy defines the basic premises and values of the conceptual framework. It promotes a perception of human beings as units that have physical and psychological ingredients which are conditioned by their social context. It emphasizes the importance of collective efforts and of work as basic for human welfare.

Despite this orientation, in practice the Cuban model is basically a clinical-community one. Their services centre on crisis intervention, group therapy, the development of therapeutic communities and psycho-ballet (Marin, 1985; Montijo, Ruiz, Aponte and Monllor, 1985). This model is applied at various levels: family, school and work centres while community clinics are the focus of service providers. The model which is preventive and community oriented is integrated into the health system of the nation and has the government's support as well as that of other political organizations. In this manner Community Psychology in Cuba is devoted to the integral health of the entire population.

Other tasks for the community psychologist emerge out of the discipline's framework together with the revolution's goals (Garcia Averasturi, 1980). These tasks are more related to community development and organization and take place within the Comites de Defensa de la Revolucion which are the block neighbourhood committees in which the entire nation is divided and which are represented within the health policlinics where psychologists provide the previously mentioned services. In this role community psychologists help with organizational efforts, provide community education and serve as a link between local preoccupations and the overall governmental structure (Rivera-Medina & Serrano-Garcia, 1985).
Venezuela and Puerto Rico

These two countries are presented jointly because although there are some differences which will emerge in the individual papers that follow, the model that serves as their guideline is very similar in many of its basic premises. Social Community Psychology is the strongest version of Community Psychology in Latin America. It arose out of the strong criticism of experimental social psychology and places its emphasis on research and on program evaluation as well as on the community's participation in the development of its own settings. It is the furthest away from clinical psychology, having more of an interdisciplinary basis. Its interventions are usually based on a needs and resources assessment, and on the constant evaluation of the actions taken to remedy the problems that are identified.

Venezuela's version of this model is presented by Montero (1980), Montero and Ocando (1980), Salazar, Montero, Munoz, Sanchez, Santoro & Villegas (1978) and Sanchez (1983). One aspect of the model is similar to Escovar's (1977), emphasizing personal characteristics such as locus of control and their relationship to social variables and nationalism. The strongest version emphasizes social change through community work and is based on the following values: (a) desirability of self-control, acknowledging that the object of study is an active participant, (b) accepting that the main source of power is within the community and thus any change process must begin and develop within it, (c) and the desirability of a continuous link between theory and practice. Based on these values they propose as their main objective the development of a change in individual locus of control with the simultaneous development of skills that can lead to empowerment. Many of the efforts in this direction are carried out in government sponsored local organization and self-government projects with which the university cooperates. They also use Freire's problematization techniques and concepts (Newbrough, 1985).

The Puerto Rican model is based on Berger and Luckman's social construction of reality (Serrano-Garcia, Lopez and Rivera-Medina, in press). Its main ingredients are ideology, communication, and language. These are the instruments by which the established social construction of reality is made available to all human beings, and thus incorporated in their conscience. In this framework the study of our interpersonal interactions, our daily life and cultural patterns are also essential as are the concepts of social change and social control. The model's main objective is the creation of an active society where power is distributed equally.
This model has proposed an alternate methodology. Intervention within research (Irizarry & Serrano, 1979) is the research model which stems from this framework and is based on the following principles: (a) a dynamic conception of the object of study and of the research process, (b) the simultaneity of intervention and research processes and (c) a commitment to the rupture of the false dichotomy between science and reality. This model has been used in diverse community interventions both in local poor communities as in middle class sectors and functional communities such as religious and labour groups. (Serrano-Garcia, in progress).

Governmental efforts in Puerto Rico, as in Cuba and Mexico focus on a community mental health model. In this case it is exactly the same as in U.S. due to our colonial status and the application of all federal laws to our country. Other efforts have been in the direction of community development with an emphasis on community education. These were prominent during the 1950's when the country was in the midst of its strongest economic development effort but are now virtually nonexistent. Community development and organization efforts which are now underway are mainly autonomous and sponsored by private foundations and religious groups. Community psychologist collaborate with these efforts as consultants and in their spare time.

Comparison of the Situation in the Different Latin American Countries.

In examining the previously presented information the following conclusion emerge: (1) Puerto Rico and Venezuela have the most developed conceptual framework and the most concrete proposal for alternate research and intervention methodology, (2) Cuba has developed an array of interventions which prosper due to the discipline's relationship to governmental philosophy and structure, (3) in most countries the discipline is still academically based with most of its intervention stemming from universities and directed at local communities, (4) There is a struggle between two main conceptions: a community mental health orientation and a social action/social change perspective.

However, some general trends are present in all models. It is important to emphasize the continuous preoccupation with the solution of everyday concrete problems and to distinguish the significant contributions of other disciplines to Community Psychology. The most important are education through Freire's ideas and other popular education efforts, and philosophy. Also, Community Psychology in Latin America does not arise out of the criticism of Clinical Psychology but mostly out of criticizing, Social
Psychology, individually focused frameworks and the experimental research method.

As can be seen Community Psychology is most developed and established in the Caribbean: Puerto Rico, Cuba, Venezuela and Panama. This may be due to various factors among which are: (1) their proximity to the U.S. and its influence upon the development of psychology, (2) the prevalence of political regimes which are less authoritarian than others which are established in other Latin American countries (Alarcon, 1970; Bravo-Valdivieso, 1969; Claudet, 1970; Horas, 1981) and (3) governmental efforts to foster community development and organization which provide community psychologists with concrete settings in which to work and carry out research.

Although the discipline, as previously mentioned, is based in universities in many Latin American countries, only a few of these have Community Psychology training programs. However, community development and organization as well as community mental health endeavours are always being carried out (Ander-Egg, 1969; Fais-Borda, 1977; Freire, 1979). It is the link between these efforts and Community Psychology which is not as frequent. There are also related efforts within Social Psychology but also in the absence of structured training programs (Montero y Ocando, 1980).

References


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The current culinary trend in New York City is "grazing" - making a full meal of a number of appetizers. Restaurants have forfeited the traditional square meal in favor of presenting a cornucopia of small dishes from which one can pick and choose. As the title suggests, Behavior, Health and Environmental Stress offers a tasty menu for grazing in the area of stress research. The book is intended for health researchers, psychologists, sociologists, and those interested in public policy, for graduate students and experienced researchers alike. Satisfying this wide audience is a tall order and may be both misdirected and impossible. However, the chapters are written for different tastes, and there is likely to be at least one item on the menu that every social scientist will find both appetizing and filling.

The volume is organized around the three central concepts that serve as its title and around the data collected by the Los Angeles Noise Project (LANP), the authors' collaborative field study on the effects of airport noise on children's health and cognitive performance. However, the LANP data serve only as an attractive garnish to the meatier empirical literature reviews and integrative theories that are at the core of every chapter. Perhaps the book's most perplexing drawback is its dual goal of reviewing and evaluating complex issues in stress theory while simultaneously endeavoring to present the results of the elaborately-designed LANP. Even without the LANP data, the chapters are strong in presenting research findings to substantiate or illustrate conceptual issues.

The first chapter, on stress processes and the costs of coping, provides an overview of basic terminology and concepts in stress and coping research, from both social psychological and physiological perspectives, and is recommended for anyone doing research in health psychology. It puts forth the notion of stress as the outcome of the costs of coping, specifically, "the deleterious effects of an encounter with a stressor that occurs as a consequence of the coping processes that are employed" (p.7). While laying a foundation for considering the effects of stress to be specified in later chapters, this theoretical approach encompasses an individually-based deficit model and only minimally examines the issues within a developmental context. Although these are the dominant perspectives in health psychology, they are not congruent with a community psychology perspective.
After an obligatory chapter describing the LANP's methodology, the next three chapters are *Psychological Bulletin* - style reviews of the effects of stress in three domains: personal control, health, and cognitive performance. These chapters provide specification of the individual and environmental factors that affect stress and stress outcomes, presenting ample empirical examples to illustrate the mechanisms through which stress has deleterious effects in several domains. These chapters offer the LANP research's empirical underpinnings and are literature reviews at their very best.

The sixth chapter, a contextual analysis of environmental stress, is the book's heart and strength. It provides a comprehensive discussion of contextual analysis - i.e. examining the phenomenon of interest as it is embedded in (and influenced by) a surrounding set of events" (p.188). The detail and clarity provided presents not only an understanding of contextualism but also a blueprint for developmental stress or in other areas. This chapter is required reading for all community psychologists.

All the chapters present a critical picture of the field. There are discussions of the difficulties of translating laboratory-based research findings into ecologically-valid field research, of the pitfalls and creativeness of designing broad-based field research, and of the difficulties in applying those research findings within the "real world". And the authors are no less critical of their own work than they are of others.

Is this book a complete meal? In someways, it resembles a handbook, being an integrative review of key topics and a good source of references for further reading. However, there are few attempts to connect the book's various sections. The "cost of coping" hypothesis elaborated in the first chapter more or less disappears for the rest of the volume. The contextual analysis is presented at the end of the volume in the context of "what we have learned and where to go from here", though this placement is chronologically accurate, it minimizes its potential as an overarching framework for the research described in the book.

The fact that the book reflects both multiple theoretical perspectives and empirical approaches is both a strength and a weakness; the volume is not shortsighted but emphasizes certain topics and perspectives while moving rapidly over others. By far, grazing appeals most to those who love to taste everything. *As Behavior, Health, and Environmental Stress* proves, grazing can provide just as filling - if not as square - a meal.
This book covers important ground for anyone concerned about the relations between individuals and the larger context. The variety of topics and perspectives, as well as the extensive citation of relevant literature, makes it a good choice for use in courses about neighborhood, community, or urban life. It should also find a readership beyond those who are primarily concerned with neighborhood and community issues. Neighborhood and community, on the one hand, make up much of the texture of daily life and, on the other, provides an intimate point of contact with larger forces in the city, region, nation, and world. For community and environmental psychologists, the selections help to orient research and practice to the structural and historical processes in which individual and group life find their place.

The book struck me as both a good catalogue of the post-modern predicament and an example of post-modern social science. The truly interdisciplinary contributions weave themselves together to give a picture of the dislocation between the "everydayness" of life as we experience it and the grand-scale movements of capital and labor embedded in long-term but apparently accelerating historical reorganizations of places and institutions. Most chapters include a historical perspective on the topics discussed, as well as an awareness of literature from environmental psychology, sociology, urban planning, architecture, policy studies, and, frequently, economics and political science. References of original sources span the century; clearly all the authors have done a lot of homework.

The book's first three chapters focus on the more conventional definitions of neighborhood and community in terms of local ties, group identity, patterns of social interaction, social control, and community crises. Yet two of these deal with phenomena new to this literature. Rivlin's chapter sensitively contrasts the tight, symbolically charged, supportive and socially controlling world of an Eastern European Jewish religious sect with that of the homeless. Her approach particularly sheds light on the extent to which homelessness goes beyond an absence of shelter. Edelstein and Wandersman offer a conceptualization of community dynamics in coping with toxic contaminants, as well as a tightly packed tour of the literature. I found their chapter helpful to me in thinking about community responses to other kinds of crises as well. These two chapters will
probably be most directly useful to community psychologists involved in local interventions.

However, the indirect contribution of the remaining chapters should not be neglected by practitioners or researchers. Their broad view of the close relationship between large-scale forces of change and micro-level dilemmas and dislocations can help in avoiding the impossibilities of trying to rely on local remedies for conditions controlled elsewhere, e.g., by decisions of multinational corporations or international competition for capital. Both the title and the substance of a multiauthored chapter called "Islands in the Stream: Neighborhoods and the Political Economy of the City" capture in readable prose the tensions between factors at very different geographic and organizational scales. Whereas this chapter critiques the ecological school of thought and its historically sensitive variant, Hunter adopts a modified version of human ecology and combines it with symbolic interactionism to attempt to understand shifts in symbolic definition of community in the face of the new suburbia. The two chapters taken together raise a multitude of interesting research questions.

Some of the chapters suffer from typically post-modern shortcomings. Eclecticism of approaches or too many modifications of a conceptual scheme to correct past failings can result in a kind of mannerism. Ideas are sometimes tacked on or alluded to without being integrated into the basic structure of the argument. Necessary distinctions between the histories of different groups of people and places are not made. The collection, with a few exceptions, also fails to provide much insight into the psychological level of experience. Few, if any, individuals voices are heard. Traditional psychological concerns with individual well-being may be hard to place in the welter of worldwide pressures and changes. Interestingly, none of the chapters look at the relationship of groups known to be more dependent on local conditions: children, the elderly, single parents. Nor does recent work on the deferential experiences of men and women in communities get more than cursory attention. Yet each chapter deserves serious and critical attention, as does the integration of the ideas raised by them in concert. All of them contain important arguments and call our attention to a variety of intriguing and significant phenomena, the book is full of ideas that are both useful in themselves and potentially fruitful terrain for further exploration.
Prevention: Toward a Multidisciplinary Approach.
Leonard A. Jason, Robert E. Hess, Robert D. Felner, and

Review by Seymour B. Sarason, Yale University.

This book bears witness to the fact that a mature integration is occurring between the concepts of community and prevention. For that integration to occur it was necessary that some people begin to examine and integrate bodies of knowledge and theory from diverse social science fields. Professional parochialism was a mammoth obstacle and, until very recently, it seemed that that obstacle would not be overcome. Only in the past five years have there been signs of a broader view emerging. This book is more than a sign. It testifies to an accomplishment. What is so surprising is that it is in the form of an edited book, a genre not noted for its contribution to integration. What may be most helpful to the reader is to list the chapter headings:

1. Prevention: Toward a Multidisciplinary Approach
2. Synergy, Prevention and the Chicago School of Sociology
3. Anthropology, the Meaning of Community and Prevention
5. Economic Development and Community Mental Health
6. Prosocial Television for Community Problems: Framework, Effective Methods, and Regulatory Barriers
7. The Role of Religion in Prevention and Promotion
8. Public Health and Community Wellness
9. The use of Law for Prevention in the Public interest
10. Preventive Interventions in the Environment: Examples and issues
11. Afterward.

The book's virtues are many. First, many chapters contain historical sections that are revealing, stimulating, and instructive. Second, most of the chapters describe in detail concrete examples of projects or interventions that illustrate extraordinarily well the authors' major points. Third, several of the chapters - especially the one by McKeon, Rubenstein, and Kelly - contain searching analyses of the concept of community. Fourth, although the book is broad in scope as required by a multidisciplinary approach, it does not leave the reader with the feeling that he or she is at sea in a welter of facts, theory, and studies. Fifth, this book is not subject to the usual criticisms of edited books: uneven in quality, many authors going their
own and different ways, an overarching focus notable by its absence. I learned something valuable from each chapter.

In their introductory chapter the editors state:

The purpose of this volume is a limited one - it is to provide a taste of different disciplines as they relate to prevention. The particular disciplines chosen for inclusion were selected because they appeared to be among those with the most relevance to prevention. The volume is far from being all-inclusive; missing are significant disciplines such as psychology, product design, architecture, and management. The intent of the column, however, is to be suggestive rather than definitive, a beginning rather than the end.

It is hoped that readers' appetites will be whetted to the point where they will make efforts to learn more about disciplines other than their own and will, perhaps, participate in joint ventures with other disciplines. We encourage such collaboration because we believe that only through the attendant discussion and debate can a multidisciplinary field of prevention be defined. And, as prevention becomes more defined, more disciplines can discover their niche, further refining the field and increasing the comprehensiveness and impact of our efforts. The editors are to be congratulated for organizing a book that so well accomplishes their purposes. This is a book that will not only be of intellectual value to the professional but also to student in courses aimed at presenting a refreshing comprehensive picture of the conceptual and practical relationships between community and prevention.

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HEALTH PSYCHOLOGY NOW

The Lincoln Institute of Health Sciences has established a Health Psychology Centre within its School of Behavioural Sciences.

Newly appointed Convenor, psychologist Shane Thomas, said the establishment of the centre reflected the growing recognition of the importance of psychological and behavioural factors in the promotion and maintenance of health and in rehabilitation from illness.

Staff appointed to the centre include ten academic staff members from the School of Behavioural Sciences and external associates and consultants from within Australia and overseas.

The aims of the centre include:

• The promotion of research and evaluation in health psychology.

• The provision of education programs and activities in health psychology for health workers.

• Clinical services in the field of health psychology.

• Consultancy services especially in the planning and evaluation of health service delivery, needs assessment and health research.

Some of the current applied research and clinical programs include repetition strain injury, premenstrual syndrome, worker rehabilitation, health promotion programs, health needs assessment and service planning and evaluation.

The Centre is keen to conduct programs for interested organisations and individuals and programs will be advertised in future editions of Health Victoria.

Further information is available from Fiona Perkins, Health Psychology Centre, Lincoln Institute of Health Sciences, 625, Swanston St., Carlton, phone 342 0305-0351.

From Health Victoria No.27, 1987.
CULTURAL CONTEXTS: THE DEVELOPMENT OF LOCALISED PATTERNS FOR COMMUNITY PSYCHOLOGY

Convenor: Professor David Tomas
Department of Psychology
University of Waikato
Hamilton, New Zealand.
Phone (71) 62889 or 66568

Contributors and titles of papers:

David R. Thomas, University of Waikato, Hamilton, New Zealand: The localization of community psychology: Themes and examples from New Zealand.

Arthur Veno, Gippsland Institute, Churchill, Australia: The development of community psychology in Australia.

Manfred Cramer, Munich University, and Wolfgang Stark, Munich, West Germany: Community psychology: Roots, theoretical background and perspectives in West Germany.

Neville Robertson, University of Waikato, Hamilton, New Zealand: The cultural context of research dissemination.

Kiyoshi Hayashi, Shiraumegakuen College, Tokyo, Japan: Psychologists' Activities in Communities in Japan.

Pierre Ritchie, University of Ottawa, Canada: Community Psychology in Canada.
Theme

The origin and development of community psychology has been dominated by literature written in the United States. As a result, it is permeated with concepts and context originating from North American cultural traditions. Localization emphasizes the need to adapt concepts and social change strategies to fit local cultural patterns and context. The papers presented in this symposium provide examples of applications of community psychology concepts and practices in Australia, Canada, Japan, New Zealand and West Germany. These papers represent alternative conception of community psychology and innovative applications. The purposes of the symposium are to facilitate the decentralization of community psychology concepts and practice and provide an opportunity to foster international networking.

Selected Abstracts

THE LOCALISATION OF COMMUNITY PSYCHOLOGY - THEMES AND EXAMPLES FROM NEW ZEALAND

D. Thomas, Waikato University, Hamilton, New Zealand

Much of the psychology literature written in English has its origins in the United States. As a result, it is permeated with concepts and contexts originating from North American cultural traditions. Localization emphasizes the need to adapt concepts and social change strategies to fit local cultural patterns. Context factors are particularly important for effective practice in community psychology - hence, the need to localise concepts. Examples of issues for which localisation is relevant include: roles and inter-personal styles for community psychologists, the selection of research topics, and the translation of objectives such as empowerment. In addition, conception of self, self-identity and social cohesion, and analyses of socio-political processes require adaption for appropriate contexts. Issues of relevance to community psychology, include: fostering consumer awareness and education, the impact of authoritarian, right-wing ideology on social change, the decentralisation of information sources and international networking.
THE DEVELOPMENT OF COMMUNITY PSYCHOLOGY IN AUSTRALIA

A. Veno, Gippsland Institute, Churchill, Australia.

Australian community psychology emerged from the community mental health movement, and arose out of dissatisfaction with the traditional clinical model of psychological services. Differences between Australian and North American community psychology are more related to orientation than fundamental value differences. These differences are based on both physical and social environment variations. Major goals of community psychology in Australia include: providing support to issue-oriented sub-groups of the Australian Psychological Society, establishing a genuine preventative philosophy within mainstream psychology, development of public policy emphasis, education of psychologists and the wider community about the values, research and action of community psychologists, providing an effective voice for better training for psychologists in preventative orientations, ecological perspectives and competency orientation, achieving legitimacy as an academic field, and developing an effective lobby group for monitoring and commenting on issues germane to the field of community psychology, such as deinstitutionalisation and TV violence.

COMMUNITY PSYCHOLOGY - ROOTS, THEORETICAL BACKGROUND AND PERSPECTIVES IN WEST GERMANY

M. Cramer and W. Stark, Munich University, Munich, West Germany

The development of community psychology in West Germany has strong links to both

(a) theoretical positions of related disciplines and
(b) critical movements in society and the professions.

The following central concepts characterise a West German community psychology perspective:

1. Psychosocial problems are considered to be individual attempts at finding solutions between individual needs, societal contradictions, and the stressful events of everyday life.

2. Community psychology examines how psychology can support people in coping better with everyday problems. The role of professional support is to promote higher awareness and greater utilisation of
environmental resources, and to participate in overcoming the social causes of recurrent stressors.

3. Community psychology is involved in establishing and evaluating alternative forms of psychosocial services that are community oriented and relevant to everyday life.

4. A community psychology perspective searches for inter-disciplinary or multiprofessional forms of cooperation at the scientific and applied levels.

5. The value position of community psychology is to promote new forms of collective learning processes and action patterns. It is not concerned with merely defending traditional patterns of socialisation but with creating and promoting structures that enable the development of self-organised groups and initiatives.

6. Community psychology is based on the insight that many stressors and life problems can be traced back to an unjust distribution of societal resources. Therefore profound social change leading to more equality in access to material and intellectual resources is necessary.

THE CULTURAL CONTEXT OF RESEARCH DISSEMINATION

N. Robertson, Waikato University, Hamilton, New Zealand

The process of disseminating and utilising social science information have been little understood by social scientists. Too often, social scientists have viewed the writing of a research report as the end of their responsibilities and have held simplistic notions about the way information is disseminated and research utilised by decision-makers.

This paper begins with the assumption that social scientists have a responsibility to carefully consider the dissemination and utilisation of their research. It argues that understanding the cultural context in which decision-makers operate is essential, if researchers are to undertake useful research and plan effective strategies for the dissemination and eventual utilisation of their findings. The example of a major study of the adjustment of mobile workers and their families in New Zealand is used to illustrate the importance of understanding the cultural context in identifying likely users of research information, and in selecting appropriate communication channels to convey the information and in adopting appropriate interpersonal styles in relating to likely users.
THE PSYCHOLOGY OF OPPRESSION AND EMPOWERMENT

Convenors: Arthur Veno, Ph.D. and Judith Cougle, B.A.,
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Chairperson: Dan Adelson, University of California at San Francisco.

Contributors and Titles of Papers

Di Bretherton, Melbourne College of Advanced Education, Melbourne, Australia: An Ecology of Empowerment.

Hilary Haines, Mental Health Foundation of New Zealand, Auckland, New Zealand: Empowering Women to Deal with Pornography.

Ingrid Huygens, Alcohol and Drug Dependancy Service, Auckland, New Zealand: Empowering our Natural Communities - An Alternative to Prevention.


Paul Wilson, Australian Institute of Criminology, Canberra, Australia: Torture: The International Experience and its Implications for Australia.

Julian Rappaport, University of Illinois, Champaign-Urbana, USA: Professional Education in Empowerment Theory as an Antidote for Inadvertent Oppression.

Theme

This symposium consists of two thrusts which are integral to the theme of the psychology of oppression and empowerment. Firstly, there is an
emphasis on the role and nature of women as an oppressed group and the forms of empowerment which are used by people working with such groups. Secondly, there is an emphasis on the greater theory and practice of oppression and empowerment as a fundamental construct of power relationships in the field of Community Psychology.

Empowerment in both cases is seen as the antidote to oppression with the process of empowerment critical as an end in itself. Fundamental to the process of empowerment are certain themes which papers presented will address. These include Conscientization and the drift away from traditional paradigms of psychology towards more active and egalitarian models. These relatively new paradigms challenge many of the implicit beliefs of psychology with regard to level of analysis, historical context, culture, data collection strategies, world view, collaboration, language used, availability of resources, locus of solutions to name but a few. Presented paper will address these themes.

Abstracts

AN ECOLOGY OF EMPOWERMENT

D. Bretherton, Melbourne College of Advanced Education, Melbourne, Australia.

This paper explores theoretical foundations that inform our practice of empowerment. A psychological paradigm for feminist practice should be dynamic, moving forward through praxis, and should have the strength of relatedness which marks feminist philosophy. An ecological approach to human development, such as that described by Bronfenbrenner, provides a synthesis of individual psychology and sociological structures. If the dimension of consciousness is added to this model the writings of many theorists such as Freud, Jung, Bion, Bateson and Fromm can be integrated into the schema. This gives a view of human ecology that is personal and political, conscious and unconscious, but still describes the dynamics of masculine dominance. Changing the ecology involves changing not only our personal behaviour and political structures but also our mentality. This is not simply at the conscious level where different cognitive strategies are called for, but also, as Mary Daly suggests, in our unconscious and symbolic levels of functioning there are no simple panaceas. Forms that can liberate, such as assertion training for women, can also reinforce the values of the patriarchy. But women can weave a new fabric. Her vision of the process of empowerment is the exuberant gyn-ecology.
EMPOWERING WOMEN TO DEAL WITH PORNOGRAPHY

H. Haines, Mental Health Foundation of New Zealand.

Psychology, which has often been a vehicle for the oppression of women, also has potential for empowering women. This paper explores ways in which psychological research and theory can be useful to women attempting to influence public policy on pornography.

Issues to be discussed include: has research on pornography been influenced by feminist definitions of pornography? what is the role of psychological "expertise" in the pornography debate? is such "expertise" empowering or disempowering to women working for social change? are feminist and psychological approaches to pornography compatible?

The author will draw on her experience as a psychologist working in the arena of pressure groups and public policy formation.

EMPOWERING OUR NATURAL COMMUNITIES - AN ALTERNATIVE TO PREVENTION

Ingrid Huygens, Alcohol and Drug Dependency Service, Presbyterian Support Services, Auckland, New Zealand.

The medical, disease and social work models in many health fields have been challenged by overloaded services by making little headway and by the cry from numerous so-called minority groups that their needs are not being met. Prevention campaigns are often blocked by political vested interests or met with suspicion by their targeted populations. The present paper proposes a new model of empowerment which can direct our activities with clients, community groups and target populations. Examples will be given of empowerment models working in natural communities in New Zealand, with particular reference to the alcohol and drug field.
POLICING THE BATHURST MOTORCYCLE RACES: A CASE STUDY OF RIOT AND OPPRESSION


Periodic outbreaks of large scale violence between spectators and police have occurred during the Easter Motorcycle Races held near the small country town of Bathurst, New South Wales since 1960. In 1983, a long term study of police and spectators involved in the conflict commenced in an attempt to determine the causes of the conflict and to recommend some non-authoritarian solutions to the civil disorder. To this end, an action research format including formal observations of the event for the years 1984-1986 were recorded. Extensive interviews were conducted with all concerned groups and archival research techniques were employed. Five other biker events which were policed both formally and informally were also monitored. The observational period covered two years of non-riot and one year of riot. Non-authoritarian policing options and self-policing by participants have been proposed and most recommendations adopted by the Bathurst City Council. However, the police refuse to scale down their authoritarian approach, thus maintaining the risk of further riot. The only apparent crime occurring at the events were public order crimes directly related to the presence of police at these public gatherings with no restriction other than arrest if too much alcohol was consumed. Findings are discussed in the context of the Psychology of Oppression and Empowerment and emerging trends in the State’s policing of youth events.

TORTURE: THE INTERNATIONAL EXPERIENCE AND ITS IMPLICATIONS FOR AUSTRALIA

P. Wilson, Australian Institute of Criminology, Canberra, Australia.

This paper discusses current international perspectives on torture and examines whether the incidence of torture is rising or declining in recent years. Social and psychological pre-conditions for the relative rise and fall of the incidence of torture are detailed. In spite of the widely held view in Australia that torture has not been used in this country; clear evidence exists that torture has, in fact, been employed. These incidences of "legitimate" torture in Australia are noted and discussed in the context of the conditions which lead to its quasi-sanctioned use. Further the nature of relationships between the torturer and the torturee are discussed in an analysis of the psychology of the act. This relationship is, in fact, consistent with the literature on the relationship between the influence of
the powerless minority on the powerful majority or vice versa. Implications of this findings for Australian society are discussed.

PROFESSIONAL EDUCATION IN EMPOWERMENT THEORY AS AN ANTIDOTE FOR INADVERTANT OPPRESSION

J. Rappaport, University of Illinois at Urbana-Champaign

The construct of empowerment suggests both individual determination over one's own life and democratic participation in the life of one's community, often through mediating structures such as voluntary organizations, neighborhoods, churches and schools. Empowerment conveys both a psychological sense of personal control or influence and actual social influence, political power and legal rights. It is a multilevel construct applicable to individual citizens as well as to organizations and neighborhoods. The development of a theory and a language of empowerment has been proposed as central to the concerns of helping professionals who believe that many of our traditional paradigms and concepts meta-communicate in ways which inadvertently support an oppressive social order. Recently, eleven assumptions concerning the nature of empowerment have been proposed as guidelines around which a theory may be developed and empirically tested. These assumptions challenge many of the implicit beliefs of helping professionals with regard to levels of analysis, historical context, culture, data collection strategies, world view, collaboration, language use, availability of resources, locus of solutions, and several other matters. The purpose of this paper is to explicate the implications of these assumptions with regard to the training of mental health, education and social service professionals so as to avoid inadvertent oppression of clientele.

THE COMMUNITY EMPHASIS IN MENTAL HEALTH POLICY AND PRACTICE - PROBLEMS AND POTENTIAL

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Contributors and Titles of Papers

Julian Rappaport, University of Illinois at Urbana - Champaign: Transplanting an Australian Innovation in the USA.

Anthony W. Love, La Trobe University: The Changing Roles of Mental Health Psychologists: An Educator's Perspective.

Tony Wainwright, Camberwell Health Authority: Psychiatric Hospital Closure and the Setting Up of Community Services in the U.K.

May W. Abbott, Mental Health Foundation - New Zealand: Community Directions in Mental Health Service Delivery in New Zealand.

Wayne H. Holtzman, Hogg Foundation for Mental Health (Texas): Private Initiatives in Support of Mental Health Programme.


Theme

Although community-based care and treatment of people with major psychiatric disorders has been the policy of many countries in the past two or three decades, deinstitutionalization programmes and community care services have been criticized for failing to adequately meet the needs of their clientele. This symposium highlights current attempts to grapple with problem areas at both policy and service delivery levels in four western countries. Contributions include review of evidence regarding the effectiveness of psychiatric care outside of hospitals. Several current programme innovations and some future strategies for community oriented care are presented. Issues highlighted include those relating to public policy on mental health, funding of mental health services and training of psychologists in a climate of changing service needs.
Abstracts

MUTUAL HELP AND COMMUNITY CARE: TRANSPLANTING AN AUSTRALIAN INNOVATION IN THE USA

J. Rappaport, University of Illinois at Urbana-Champaign

At the beginning of this decade a mutual help organization (GROW) indigenous to Australia, operated by and for former mental patients, most of whom have had a history of hospitalization, brought their ideas, their literature and a core group of members to the United States. They selected Illinois as a place in which to begin their efforts to attract local membership and to influence the highly professionalized mental health services policies of North America. Our research group has been involved in a collaborative study with the members since shortly after their arrival. Following a content analysis of organizational literature, the research involved placement of participant observers in the behavior settings of the organization. Basic information now available includes: 1-longitudinal and cross-sectional data from multiple sources (members, peers, significant others, observers) to evaluate the impact of participation on individual members. 2-Within group behavioral observations and ratings by participants and observers. 3-Assessment of social network patterns. 4-Analysis of community adjustment of the members. 5-Evaluation and description of the development and expansion of the organization, using qualitative as well as quantitative methodology. It is this later aspect of the research which will be emphasized here. How did the organization expand from half a dozen to some 100 groups throughout the State in less than three years? What lessons can be learned vis a vis community care, self and mutual help and the policy of deinstitutionalization?

THE CHANGING ROLES OF MENTAL HEALTH PSYCHOLOGISTS: AN EDUCATOR'S PERSPECTIVE

Anthony W. Love, Department of Psychology, La Trobe University, Bundoora, Vic. 3083, Australia

Changes in Mental Health policy, stressing Community based care and treatment, have important implications for the work roles of mental Health psychologists. Current graduate psychology programmes in Australia appear to me mainly centred on the traditional clinical model of service delivery. An analysis of the skills and attitudes required of both traditional and contemporary roles is presented and the differences are discussed. Suggestions will be made for the types of changes in educational curricula
that are required to meet the demands of the changing work role. However, there is another factor that demands consideration when planning education programmes. Students bring with them expectations of the tasks they will eventually perform, and personal motivations for wanting to learn those skills and gain particular knowledge. A survey was undertaken of student's perceptions, before undertaking clinical training, of the work role of contemporary psychologists. It was hypothesized that they are poorly informed about the changing role of psychologists in the Mental Health field. In general, their views appeared to fit the traditional clinical model rather than current practices. This suggests that some dissatisfaction or disenchantment with their courses may be experienced. As it is inevitable that courses will evolve, some recommendations are made for helping students appreciate their likely future role, and thus for encouraging better person/environment fit.

PSYCHIATRIC HOSPITAL CLOSURE AND THE SETTING UP OF COMMUNITY SERVICES IN THE U.K.

Tony Wainwright, Camberwell Health Authority, London, U.K.

Large scale hospital closures are a major feature of the National Health Service in England. Within Mental Health provision it is the tail end of a decline in hospital residents from a peak in the early 1950's. The people who live and work in this dying system are facing considerable problems in adapting to the changes accelerating during the current period.

Camberwell will be presented as a case example of this process.

Cane Hill Hospital is situated 15 miles from its catchment area, and is due to close in 1991 on its 99th birthday.

Camberwell Health Authority has 170 people living in the hospital with an average age of 67 and an average residence of 17 years. They will be moved in the coming years to houses which are being purchased by the Health Authority.

The process of resettlement should be collaborative but there are serious obstacles. There are two Regional Health Authorities, 3 District Health Authorities, one special Health Authority and 4 local authorities involved. There appear to be few incentives to co-operate with each other.
It is understating to say that resettlement has proved to be more than an academic exercise. Examples will be presented of different psychological frameworks which different actors in the system bring to the process.

Many community based services are developing housing consortia to provide multi-agency involvement and income from welfare benefits. At the time of writing it is unclear whether central government will continue to support this approach. Services to this group of people may be severely curtailed.

COMMUNITY DIRECTIONS IN MENTAL SERVICE DELIVERY IN NEW ZEALAND

M.W. Abbott, Mental Health Foundation, Auckland, New Zealand.

Psychiatric hospitalisation rates in New Zealand are lower than they have been at any time since official statistics were first recorded in 1876. Health Department policy and hospital board service development plans suggest that deinstitutionalisation will proceed even more rapidly during the next decade. "As in a number of other countries, alternative services have not developed at a rate sufficient to meet the varied needs of the growing population of nonhospitalised people who experience persisting psychiatric disabilities. The challenge involved in providing comprehensive community mental health care for people with major psychiatric disorders in New Zealand is discussed in relation to a recently completed nationwide survey of community mental health services and current policy initiatives at national and local levels.

PRIVATE INITIATIVES IN SUPPORT OF MENTAL HEALTH PROGRAMS

Wayne H. Holtzman, President, Hogg Foundation for Mental Health, University of Texas

Americans are widely noted for their extraordinary impulse to form voluntary groups and to devise non-governmental institutions for serving public purposes. Private initiatives in support of community mental health programs are of five kinds:

1. individual gifts of money or material goods,
2. individual volunteered time and energy,
3. voluntary nonprofit organizations dedicated to the cause, i.e. the National Association for Mental Health,
4. corporate gifts by businesses and industries, and
5. private philanthropy by foundations.

Unit among private foundations is the Hogg Foundation for Mental Health which supports community mental health programs throughout the state of Texas. Although the foundation is an integral part of The University of Texas, it makes grants and provides technical assistance for a wide range of mental health projects in every major community of the state. In 1986-87, 71 grants totaling over $1.6 million were awarded. Special attention is given to innovative programs where the Foundation's grant provides a high degree of leverage, stimulating a major influx of indigenous resources and voluntary participation. New experimental programs for the chronically mentally ill to encourage self-support will be described to illustrate the manner in which the Foundation works with community groups. Systematic evaluation of both process and outcome are also supported whenever possible. Replication of successful programs is encouraged together with wide dissemination of results.

ACHIEVING CONTINUITY OF CARE IN COMPREHENSIVE PSYCHIATRIC SERVICES SYSTEMS - VICTORIA'S APPROACH

J.R. Rimmer, W.J. Buckingham & J.F. Farhall, Office of Psychiatric Services, Health Department, Victoria, Australia.

A major change program is being developed for the predominantly hospital-based psychiatric service system in Victoria. This paper will outline the steps that are being taken by the central psychiatric policy unit established by the Victorian Government 18 months ago.

The principal theme underlying Victoria's redevelopment program is implementation of a comprehensive system of care, where hospital and community components function in a complementary, non-competitive interplay; where the purposes and priorities of each component are valued and defined; and where continuity of care is maintained as clients move through different parts of the service network. The approach is characterised by a focus on systematic change, where all elements of the health care system, both generalist and specialist, hospital and community, and government and non-government are being engaged by the challenge of working in an integrated way to produce better outcomes for clients.
The change process emphasises the critical role of attitude change amongst, service providers. All planning underway is involving extensive consultation and joint initiatives with key stake-holders including service agencies, professional organisations and industrial bodies.

Local studies will be summarised that throw some light on the consequences of an unintegrated service system, including high readmission rates, crisis entry to hospital without prior community assessment and discharge of symptomatic and disabled clients from hospital into a social support vacuum. Examples of new program strategies being developed to address these issues will be given.
PREVENTIVE PSYCHOLOGY IN APPLIED SETTINGS

Convenors: Brian Bishop and Geoff Syme,
Curtin University and CSIRO
(Perth)

Contributors and Titles of Papers


Denise Brunt, Broadmeadow Community Health Services, Melbourne, Australia: Estimating Impact of Child Sexual Assault Secondary Prevention Programme: A Case Study.

George S. Everly, Harvard Medical School (USA): The Role of Psychology in Occupational Stress Management.


WALKING BACKWARDS INTO THE FUTURE: PREVENTION AND THE PREDICTION OF THE FUTURE

Dr. Brian Bishop, Curtin University & Dr. Geoff Syme, C.S.I.R.O., Perth, Western Australia.

Community psychology embraced primary prevention as a major means of intervention. Prevention has been emphasised in theoretical developments but this has not been mirrored in practice. It is argued that the failure to realise prevention in the community is partly due to a failure to deal with the concept of predicting the future. Our difficulty in predicting the future is due, in part, to an inability to understand that we have a distorted view of the present and a selective view of the past. The distinction between phenotypic and genotypic social change is made and it is also argued that the lack of an appreciation of this distinction has contributed to the
misunderstanding of "prediction". Two case studies are offered to
demonstrate these issues and the term "prevention" is recast in more
operational terms.

ESTIMATING IMPACT OF CHILD SEXUAL ASSAULT
SECONDARY PREVENTION PROGRAM: A CASE STUDY

Denise Brunt, Broadmeadows Community Health Services, Glenroy,
Victoria.

Where no other treatment facility previously existed, a secondary
prevention program was established for children and adolescents referred for
sexual abuse and their mothers.

Survey methods, criteria auditing and self-reports were used to estimate the
impact of providing new treatment facilities upon agencies, workers and
families.

Results demonstrate changes in (1) the use of services, (2) liaison patterns
between agencies and (3) increased involvement of workers. In addition the
majority of family members reported reduction in the features of post-
traumatic stress syndrome.

Conclusions are drawn about impact at the service level and family level of
developing a new service, which is aimed at reducing victimization in an
Australian community. Limitation of such programs, e.g. non-effects in
other aspects of family functioning are acknowledged but reasons for these
non-effects are proffered.

THE ROLE OF PSYCHOLOGY IN OCCUPATIONAL STRESS
MANAGEMENT

Dr. George S. Everly, Harvard Medical School and Loyola College, U.S.A.

The nature of occupational stress and management will be discussed,
including the following topics:

1. The recognition of occupational stressors.
2. The diagnosis of occupation related stress.
3. The psychophysiology of stress.
4. Treatment programs.
WHOLE PERSON GRAPHICS: A Microchip of Prevention is Worth 240 volts of Cure.

James M. Gardner, Fairview Developmental Center, Costs Mesa, U.S.A.

The successful reduction and elimination of severe behavior problems such as aggression, self-injury, and destructiveness presents a vexing problem. Few programs have been shown to be effective. Whole person graphics attempts to deal with these problems by eliminating the fundamental causes of the behavior, rather than through attempting to manipulate the consequences. Using a relatively simple spreadsheet and dbase program, significant data concerning an individual (weight, medication, physical problems, behavior) is displayed and controlling influences are readily identified. Several case histories illustrate the effectiveness and efficiency of this process, and cross-validation is provided through data from an artificial intelligence microcomputer based system.

CLOSE RELATIONSHIPS AND PSYCHOLOGICAL HEALTH


Recent New Zealand studies of wellbeing, self-esteem and close relationships are reviewed. The findings are similar to those in overseas studies and suggest the value of a concept of positive mental health which is defined by a sense of wellbeing, high self-esteem and effective personal relationships which all in turn reflect the presence of skills that enable the person to cope with the world in which they live; the working world, family life, friendship, leisure and community activities. The implications of these results for social policies in the prevention of ill-health and the promotion of health are discussed. The model fits an applied model of community psychology and suggests outcome criteria that can be used in studies of the effectiveness of community interventions of both a preventive and health promotion nature.
BACKGROUND TO THE CONFERENCE


The Conference will bring together practitioners, managers, academics, researchers and users of evaluation.

This major event provides the opportunity for exchanging ideas and experiences. Keynote speakers review the current state of the art both here in Australia and internationally. A rich feast of speakers during Paper Presentations and Round Table Discussions will enable participants to obtain valuable information on evaluation methods, concepts and evaluations conducted over a cross section of policies, programs and services.

The popular Pre-Conference Workshops will be held during Wednesday, July 27, leading into registration and the plenary Conference session at 8 p.m. on Wednesday evening.

Over 250 delegates attended the Fourth Conference in Canberra last year, even more participants are expected this year to share a mutual wealth of knowledge and experiences.

We are looking forward to your company.

DR. ANONA ARMSTRONG,
President A..E.S.
TEL: (03) 267 7444.

Guest Speakers on Thursday July 28 and Friday 29 will include:

Professor Brian Yates,  
The American University,  
Washington D.C.

Professor Stephen Kemmis,  
Deakin University, Victoria.

Dr. W.L. Grichting,  
Hong Kong.

Mr. Keith Linard,  
Department of Finance,  
Canberra.
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Evaluation Training and Services,
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South Australia.

Dr. R.G. Harvey,
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Canberra.

Mr. Adam Jamrozik,
University of New South Wales.

Dr. P.H. Marshall,
Curtin University, W.A.

Mr. Michael Steer,
Community Services, Victoria.

M/s Caroly Wells,
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Mr. Verome Winston
Phillip Institute, Victoria.

VENUE:

The Conference will be held at the President Hotel, 63 Queens Road, Melbourne 3004.

REGISTRATION DETAILS AND FEES

The registration fee will include Conference participation, luncheons, morning and afternoon teas, supper after the opening session on July 27th. A gala Dinner Dance has been organised for Thursday evening the 28th at an additional cost of $38.

Enquiries regarding any aspect of the Conference can be directed to the Secretary at (03) 267 7444.

PRE-CONFERENCE WORKSHOPS
will be held on
WEDNESDAY, JULY 27, 1988
NETWORK MEMBERSHIP

"In this edition of "NETWORK" we are publishing a complete list of our members in each state. If your name is not on this list, it means that we do not have a record of your membership with us (although you may have provided us with one at some stage), and that your name and address appear on our mailing list.

We have tried to contact everyone for whom we have no documentation to invite him or her to provide the appropriate information. We may have missed a few people, so we are asking you to check whether your name appears on the following list. If your name is not on this list, we need to warn you that this will be your last edition of "Network" unless you can send us a completed application form by 31 July, 1988. Of course, if your name is on the list, you needn't do anything more."

Julie Contole

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