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EDITORIAL

In his COMMUNITY PSYCHOLOGY VALUES, RESEARCH AND ACTION (1977) Julian Rappaport maintained that:

Community psychology is in a total state of crisis because members of its scientific community have been willing to go, quite literally, to "forbidden turf". They have left the domain of individual psychology and entered the larger world of social systems... They have over stepped the limits of the available psychological paradigms and are now interested in social change, social justice, politics, economic and social systems as well as individuals. (pp. 18-19)

The last issue of NETWORK reported on some of the forays which Australian and New Zealand Community Psychologists have made into the wider world of social systems. This issue continues that approach. Di Bretherton writes about the social change engendered by the campaign of the National Action Against War Toys group, while Des Hatchard, who in writing about the problems associated with teaching the discipline, looks at some of the paradigms which theoreticians suggest may inform the discipline given the burgeoning dissatisfaction with the traditional Positive Empiricist paradigm.

Ross Thorne from the Department of Architecture, the University of Sydney and editor of PAPER - PEOPLE AND THE PHYSICAL ENVIRONMENT RESEARCH, has agreed to let me publish an article from his publication which I consider to be relevant to the wider social domain of current Community Psychology namely Terry Purcell's paper on Some Issues in Teaching Person-Environment Studies. Julie Trebat's program of working with disempowered people and Melvin Wilson's thoughts about the direction he thinks Community Psychology will take in the 1990s, both taken from THE COMMUNITY PSYCHOLOGIST, are reproduced here.
As promised in the last issue, the abstracts of the papers which were given at the Symposium on Community Psychology during the 22nd International Congress of Applied Psychology in Japan, July 22-28 are presented in this issue.

The new section on Pearls of Wisdom continues with contributions from Carolyn Swift and Steven J. Danish.

The issue concludes with an extraordinary article by Christopher Keys on "the great Traginology debate". He argues eloquently in an article titled Has the Death of Traginology been Greatly Exaggerated?

Des Hatchard
Editor
WAR TOYS: THE STORY OF A CAMPAIGN
by Di Bretherton

A Short Historical Note

The National Action Against War Toys (NAAWT) is a campaign which has in its short life had considerable success and provides one example of the use of psychological knowledge in effecting social change.

The official story begins in 1987 with a large public meeting in Melbourne. Of course, many individuals and organisations had campaigned against violent toys before this time laying the foundation for the formation of a national group. The public meeting was attended by, and had telegrams from, a number of eminent people. Margot Prior, the head of the psychology clinic at La Trobe University, gave an authoritative paper which formed the basis of many articles and submission to come.

A committee formed from the public meeting included psychologists, teachers, peace educators, toy retailers, and members of women's and children's organisations.

Our first action was to send a delegation to the Victorian Minister for Consumer Affairs. The author took her collection of anti-social toys to this meeting. The impact was sufficient for the Minister to set up an Inquiry into Anti-social Toys. Not to be out done, the Federal Minister for Consumer Affairs set up a Committee of Inquiry into Victim Toys. Because it set itself a more limited task, the Inquiry was able to move swiftly and put its report out first. The outcome was a report that acknowledged the negative impact of the toys. The Minister and representatives of the toy industry made a public announcement about their deep concern over the matter of victim toys and the agreement of the industry to introduce a voluntary code. This was supported by the Federal Minister’s threat to introduce a ban on such toys should this prove necessary.
The picture that emerged from these inquiries was very interesting indeed. There are very few buyers of toys in Australia; a dozen would be a generous estimate. Located in Melbourne and Sydney these selected few buy for the whole country, as the major stores are interlinked. The worst toys are the imported ones and these are linked in with global patterns of television. Television for children in the United States is deregulated. The general pattern is that the consumer products for children are designed first, then a cheap program to promote the toys is offered to the networks. The toys are made in Asia where labour is cheap, and packaged in places like Hong Kong or Taiwan. The labelling is simply that if a toy has parts that can be swallowed it is not suitable for children under three years of age. No other labelling of consequence exists. While the toy industry emphasises that toys are only fantasy, the packaging stresses that combat toys are the "real" thing. The sales assistants have no knowledge of child development, and move from areas such as stationary, through toys, to prestige areas such as sporting goods. The buying policy is based simply on consumer patterns; if a line moves, it is restocked.

With the NAAWT position endorsed by the Inquiries referred to above, the group moved to tackle the problem by social action at the level of the individual retail stores.

The group in Melbourne decided that if Myer's buying policy for toys was totally commercial then it should try to alter their sales figures. The group in Tasmania had already designed an attractive Christmas card which asks the reader to think about the meaning of Christmas and to not buy a war toy as a gift. Myer thoughtfully provides beautiful Christmas decorations which shoppers stop to look at before doing their shopping. So with the help of the Women's International League for Peace and Freedom we organised a cheerful Christmas campaign. Moving among the shoppers gazing at the Christmas display, people who looked like mothers or grand-mothers, rather than peace protesters, gave out Christmas cards and balloons and talked to people about positive ideas for children's play. Some positive play activities in the
mall were organised, like bubbles for the little children to blow, and do
it yourself badge-making for the bigger children. While Myer doesn’t
release its sales figures to the public we were leaked information that a
lot of the violent toys sold poorly. After a discrete interval, Myer
announced that they had adopted a policy of not stocking war toys any
longer.

While this only applied to their major stores there has been a flow on
to their cheaper outlets. Even the franchise stores with no connection
to Myer have decreased stocks. The following Christmas, 1988, we had
difficulty in finding a store with a handsome display of war toys in it for
a current affairs program. Proprietors said that this was because they
thought we might campaign against them and they didn’t want to risk
a financial loss by overstocking war toys. Each of the three store
representatives interviewed for television, stressed that people who sell
to children have a social responsibility - a very different response than
that which could have been expected in 1987.

The public statement by Myer that it would no longer stock war toys,
while not entirely genuine, provided a lead for other stores and a
leverage point for local campaigns. For example, in Western Australia,
groups went to all the toy stores saying: "This is what Myer has done,
so what is your policy going to be now?"

Elements of success

That people care about their children, and that this care cuts across the
usual social and political divisions is probably the most essential element
in the success of the campaign. In terms of conflict resolution
strategies, we don’t have to seek for the common ground because it is
already established.

The importance of symbols is also obvious. Great political movements
gain their impetus from symbols, for example Ghandi needed salt to
have symbolic meaning to motivate the salt marches.
The Christmas campaign drew on the powerful association between peaceful intent and the spirit of Christmas. The toys themselves are tiny symbolic embodiments of forces in the world which are so vast that they seem beyond the reach of everyone: militarism, exploitation, domination. Because they are tiny and because they are concrete objects toys can be dealt with.

The use of networks to talk things over is very important. Our newsletters go to groups who circulate them or, at least, some of the articles from them. From one kindergarten it goes to fifty families. One talk to a constituent member may be relayed to all its members. (Our largest subscriber has 180,000 members). Most members of these networks are female. The women influence the men they live with. For example I have had a marketing firm ring to check if a product was ethical, because the manager’s wife wasn’t really sure if it was. One ex-shooter told me that when he asked his partner to marry him she said: "Only if you give up guns". He did.

The use of tradition is important. While the NAAWT has been deemed extremist in some quarters and has even been accused of undermining the fabric of Western Democracy, the group does, in fact, look respectable, motherly and conservative. A number of our members are professional women. We lobby, advise politicians, help draft legislation, sit on community councils, work with publishers, and talk on TV chat shows as well as protesting in the streets.

The structure of the group is somewhat anarchistic. This is both its strength and its weakness. When people say "what can I do?" We respond "well what can you do?" rather than urging them to follow the set national strategies. This allows for creativity and local action but sometimes leaves people feeling lost or without sufficient direction. However, as many of our members are women at home with young children they would be excluded from a more formal structure, so we try to respond to local initiatives by providing speakers, literature, and information about what has been done elsewhere rather than directing actions.
Having achieved this level of success we find people expecting us to keep moving. It is unrealistic to expect to keep up this pace and at the moment NAAWT is moving into a period of consolidation. Until recently a small number of members have handled the public speaking demands, now we are training more speakers. To help broaden our communication base we are making videotapes for less experienced speakers to use. As reward to retailers who have responded so graciously to the challenge to move to non-violent toys, we have developed an award.

Implications for policy formation

To attain a non-violent society fundamental changes are needed. These would include:

1. **Greater involvement of men in child rearing.** Current estimates are that boys spend about one minute interacting with their fathers for every hour spent in front of the television set. The male models on television are likely to demonstrate one act of violence per minute. Hence for each positive, nurturing minute with a real father, a boy may spend fifty-nine minutes watching super-heroes glorify male violence. While the experience of violence in the family, or violence through political strife, also increases the probability of growing up violent, these are much more difficult to contain by policy intervention than is the amount of violence on television. The premise "that men should spend more time with their families" has resounding implications for policy formulation. For example, the structure of industrial awards is based on the premise that men are bread-winners not home-makers.

2. **Action rather than violent toys for children of both sexes.** There is a fundamental confusion between action and violence in toys for boys which teach a small boy that men are not potent unless they use force. For example, action man is a military figurine rather than an active person and looks a wimp without his uniform, guns, tanks and gadgetry. This confusing message gives boys a sense of their own powerlessness.
The identification with super-heroes can be seen in psychoanalytic terms as an attempt to ward off the awareness of helplessness. Further, the effect of a sense of alienation and helplessness and adolescent symptoms - such as suicide and drug abuse - has been documented by the Commission for the Future. The incentive for making violent television programs is profit, and the profit is in the toys and related consumer lines. Hence, some countries such as Canada are looking at regulating to ensure a time gap between the release of a program and the availability of the line, to loosen the nexus. Other countries, such as Norway and Sweden, have by social compact no war toys or violent television. Finland has recently legislated to ban war toys and the European Parliament has such a measure under consideration. It is no accident that the countries that ban war toys are those that are noted for their fine television programs for children.

3. Non-violent educational materials. Just as the hidden curriculum in texts may be sexist, so it may be violent. For example, computer games to teach subtraction introduce the concept of shooting down an enemy fleet. Children are attracted to the action and transformation rather than the hidden violence, and would be just as enthralled by an image of children catching a bus. The difficulty is that those who design the games are perpetuating their own unconscious violence. A clear policy setting out guidelines for educational materials needs to be formulated and adopted by departments of education.

4. Conflict resolution. The political structures that we have developed tend to be oppositional rather than conciliatory. There is a shift towards using mediation rather than legal proceedings at the family and neighbourhood levels which is to be applauded. Policy decisions to increase this trend are to be encouraged. The basic premise of non-violent conflict resolution is to give up the idea of getting one’s own way regardless of the other person’s needs and rights, to listen and search for new creative solutions that allow every one to win. The introduction of courses in conflict resolution into schools and
communities is extremely valuable, but will not get to the root of violence while popular culture graphically demonstrates that domination by force is central to male esteem in the community.

5. Participation of women in the formulation of policy. The extent to which women's views were first overlooked and then appropriated was a strong feature of this campaign. It is difficult to imagine a group of engineers having to organise consumer boycotts to block the building of a bridge which they deemed to be unsafe. Psychologists, teachers and mothers on the other hand do have to campaign in the streets to be heard. A society that was less violent would be more respectful of its children, and value more highly the opinions of the people who care for them.

References

1 For information about NAAWT write to PO Box 509, Balwyn North, Victoria.


5 A number of different theorists have come to this conclusion through different paths. Some examples are Gilligan, C. In a Different Voice Dinnerstein, D. The Rocking of the Cradle and the Ruling of the World. For a frank discussion of the effect of sex role conditioning on the male


7 The Peace Education Resource Centre, Inner Schools’ Support Centre, 19 Bell Street, Fitzroy Victoria, holds a collection of material relating to non-violent strategies for the resolution of conflict.

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**TAKE NOTE ....**

Readers, have you recently changed your membership status? If you have not informed our secretary, Ms Heather Gridley, of such a change, could you please do so now so that our records are up-to-date. Helen’s address is given below:

**Ms Heather Gridley**  
**Faculty of Humanities**  
**Western Institute**  
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**ST ALBANS VIC 3021**
OF PARADIGMS, PREDILECTIONS AND POLEMICS - Teaching Community Psychology in Australia and New Zealand

By D. B. Hatchard

The Pakatoa Island Conference held in Auckland, New Zealand in August, 1989, may be viewed as an attempt by Community Psychologists from Australia and New Zealand to "cast a cold eye on their doings", to examine the gap between the "is" and the "ought" and to admit that problems exist within the discipline (see Gouldner 1970, pp. 488-9. Such problems of course, affect the teaching of Community Psychology in the two countries. As this writer was invited to give the keynote address and to conduct a workshop session on the topic, he sought the views of his colleagues in both countries. The issues presented below are a synthesis of views identified by those who teach the discipline in the Trans-Tasman countries.

(1) The search for alternative paradigms to inform the discipline

Psychology is generally conceptualised as a discipline comprising both a body of knowledge and a field of practice. Thus, formulations concerning the link between theory and application presuppose some particular epistemology as well as reflecting wider societal factors. Most psychologists, including community psychologists, were trained under the aegis of the "scientist-practitioner" (later to become the "scientist-professional") model adopted at the Boulder Conference in Colorado, in 1949 for the training of clinical psychologists (Raimy, 1950; Barlow, Hayes & Nelson, 1984). The standard epistemic base for the "scientist" part of the formula is some form of Logical Empiricism which limits valid, reliable and useful data to empirical observations derived from the scientific method (John, 1984, 1985, 1988). The main epistemology of the "practitioner" part of the formula is termed "technical rationality" which maintains that "professional activity
consists in instrumental problem solving made rigorous by the application of scientific theory and technique (Schon, 1983).

Not only was the "scientist-practitioner" model for training psychologists challenged prior to and during the Boulder Conference itself, (see Raimy, 1950; Hughes, 1952; Derner, 1965 and Korchin, 1976) but it has also been subject to much criticism since. Mitroff (1974), for instance, reported that the personality characteristics of a hypothetical "ideal" scientist were stereotypically masculine, a finding which led to a feminist critique of science because of its masculine/phallocratic ideology (Easlea, 1981, 1983, Keller, 1983). Holton (1978) found that scientists were more interested in things than people - hardly an ideal training ground for psychology - "the people subject". Indeed, several Australian researchers have questioned the scientist as a role model for psychologists generally (Bryne, 1982; Tustin, 1983; Morgan, 1983 and John, 1986).

The "technical rationality" epistemology for the "practitioner" side of the model has also been criticised. The term "practitioner" was soon replaced by "professional" presumably because the earlier term did not adequately convey many important aspects of the identity of the psychologist which were being claimed. While no satisfactory definition of "profession" exists, consensus provides three key concepts: 1) an esoteric knowledge base, 2) a service ideal and 3) a public trust and/or personal autonomy (Bennett & Hokenstad, 1973). It seems 2 and 3 are emphasised to the exclusion of 1). What precisely constitutes the knowledge base is highly debatable. Certainly more than 1, 2 and 3 is being asserted when the "professional" aspect of the identity prescription is invoked.

Considerations such as these led some to reject the traditional role model. Thus, John (1986, p 234) maintains:

that the endorsement of the role model of "scientist" entails the
uncritical cultivation and advocacy of the value constellations of dominance, mastery and control, and objectivity and personal detachment. The cultivation of these values is dictated by the logical empiricist view of science....This is now generally conceded to be an untenable view and to be particularly misleading in its application to psychology.

John goes on to indicate other deficiencies which Logical Empiricism has when applied to psychology, namely:-

1) it fails to incorporate the knower into the production of knowledge and
2) it neglects the questions of values.

Furthermore, when Logical Empiricism is applied to the practice of psychology it perpetuates a view which is (a) deceptive because it promises more than it can manifestly deliver, and (b) is inadequate because it evades the inherent moral, ethical and value aspects of psychological practice (John, 1986: see also 1985, 1988).

Consequently, the search is on for a paradigm which, in the Kuhnian conception (1970), will account for the anomalies which bedevil Logical Empiricism. The main alternative paradigms are given below. While debate about the relative merits will be left to a later date, the main strength and weakness of each formulation is given in this paper. The hermeneutic or interpretive enquiry has been the central concern of two contemporary German social philosophers, Jurgen Habermas and Hans-Georg Gadamer. While their positions are not without difficulties, and each is critical of the other, these theorists do have communalities and address issues in ways which may well enrich psychologists' understanding of their role as well as fostering more adequate conceptions of the discipline.
Habermas’s Forms of Knowledge

Habermas (1971, 1983) has identified three different forms of knowledge derived from different cognitive interests or concerns each of which specify a field of inquiry (or object domain) and the criteria required for validating the kind of knowledge produced. Each field is grounded in a particular dimension or aspect of human endeavour. Technical knowledge has an object domain made up of things, events, conditions and the like which are, in principle, manipulative. Such knowledge is validated by the hypothetico-deductive theory testing method. It is the natural sciences which address this cognitive interest insofar as they are associated with technical control over the physical environment. Work is the dimension of human existence which coincides with the technical form of knowledge.

The field of inquiry related to the social cognitive interest (Habermas uses the confusing term 'practical'—see Bernstein, 1976; Held, 1980) consists of speaking and acting subjects. Knowledge claims here are related to historical and hermeneutic knowledge. It is directed towards attaining successful communication and social understanding validated by consensus among the actors involved. It seems that inquiry performed from an ethnogenic and ethnomethodological perspective would best address this form of knowledge. Interaction is the dimension of human existence corresponding to this social form of knowledge.

The object domain of the emancipatory cognitive interest consists of actions and utterance but in this form of knowledge their real meaning is distorted by the power relationships in which they are embedded. They demand explanatory understanding which is neither purely causal or interpretive. Fulfilment of the emancipatory cognitive interests engenders the autonomy of the individual by transforming the obfuscation of actions and utterances into meaningfulness by means of a process of ideological critique. Psychoanalysis has been identified
by Habermas as a self reflective science and as a model for the cultivation of wider emancipatory interest. Power is the dimension of human existence which best matches this form of knowledge. Habermas’s Forms of Knowledge paradigm acknowledges the role of the knower, the significance of language and action and the prominent position which power relationships play in any given knowledge domain. The distinction between the three forms of knowledge helps people understand how social issues may be confused with or defined as technical problems or power problems through ideological distortion of one kind or another. On the other hand, the perspective fails to consider how language itself may be manipulated by power elites in society to ensure the emancipatory cognitive interest simply to not occur; that form of disempowerment remains institutionalised in society. (See John, 1990)

Gadamer’s Hermeneutic/Interpretive paradigm

In his approach, Gadamer (1975, 1979) argues that the methodology used to interpret texts is relevant to psychology because of the correspondence between texts and actions. Actions, like words, have meanings constitutive of every day understandings. This understanding or interpretation is to be seen as a dialectical process between the interpreter and the interpreted. It is accomplished by the fusion of HORIZONS of the actor (doer) and of the interpreter. The term "HORIZONS" is an open framework of meaning. the horizon of action extends beyond the actors’ subjective intentions to the broader social context in which the action is imbedded. The horizon of the interpreter consists of the historically and ideologically determined pre-understandings or pre-judgements brought to bear on the interpretive task. Interpretation itself involves a dialogue of interaction between the actor and the interpreter the outcome of which is a fusion of horizons. For Gadamer there is no one ‘correct’ interpretation. Nevertheless, some interpretations may be rejected or held to be superior to other interpretations.
On the positive side in this perspective the social sciences are seen to have epistemological superiority over the natural sciences because the type of understanding sought by the social sciences is the bases of natural science knowledge. This analysis also locates knowledge where it occurs, that is, in the discourse between individuals where the context provides clues to those interpretations which are not demonstrably incorrect. The main disadvantage of this approach is that it does neglect the power relationships which, increasingly, are perceived to reside in the discourse of psychology itself (see John, 1990, Gouldner, 1979, Gilligan, 1982).

**Foucault’s Power-Knowledge Paradigm**

In his formulation, Foucault (1980) maintained that power is found in many forms of knowledge and it, of itself, both productive and enabling despite what power elites/hegemonies may do with it. In Western culture, TRUTH (whatever that may be) is to be found in the scientific discourse and institutions, and is essential for economic production and political influence. Such a system excluded many people - usually those at the lowest level of society, such as prisoners, patients, clients and students. The knowledge of these groups has been discounted. The power system invalidates such peoples’ discourse. It usually does this by means of a set of rules concerning what constitutes the concepts and vocabulary which are deemed acceptable and what credentials and status are required for their discourse to be formally counted as knowledge.

Foucault’s perspective places emphasis directly upon discourse (language) and the empowerment/disenpowerment relationship between the two. It also identifies the main groups of people who are disadvantaged by the power relationships embedded in society. Unfortunately, this paradigm does not indicate what social tactics the groups could undertake to enable emancipatory action to occur.
Gouldner’s Culture of Critical Discourse Paradigm

According to Gouldner (1979) the social world is constituted largely by discourse. The style of discourse used in the construction of reality, independent of its content, is the means some use to secure advantage and/or to exercise power. Psychologists are an instance of a group which has formed a new class of speech community of this kind. New members (students of psychology) are socialised into it by the institutions of higher education. Gouldner maintains that the Culture of Critical Discourse is based upon Bernstein’s (1974) Elaborate Speech Code which psychologists have made socially acceptable and have invested with epistemic authority. It is noteworthy that certain feminist groups, who perceive themselves as oppressed and/or disempowered, have also focussed upon the power relationships inherent in the discourse based upon the Elaborated Speech Code (see Spender, 1980; Lloyd, 1984 and Gilligan, 1982).

The strength of Gouldner’s perspective is that it focuses upon the power relationship inherent in discourse, including the discourse of psychologists - a point developed by John (1990). Precisely how psychologists ought to "set its own house in order" is not discussed. In this sense the role of the knower in the production of knowledge is not as clearly indicated as it is in the other conceptualisations discussed.

Rappaport’s Empowerment

Rappaport (1988) has proposed empowerment as central to the concerns of those helping professionals who believe (or are convinced) that many of psychology’s traditional paradigms and concepts serve to support an oppressed social order. Most Community Psychologists accept the prevention concept as central to the discipline. In one of his influential papers Rappaport (1981) argued that the preventative perspective which, in essence, treats people as children, must be balanced by a second
perspective which acknowledges and promotes the legal rights which individuals especially patients, clients and inmates have to lead as normal a life as possible. It is by empowering such groups that Community Psychologists engage in social action specifically designed to challenge the oppression imposed upon these groups by the power elites. The strength of Rappaport’s approach is that it provides a cogent theoretical base for community Psychologists’ entry into a range of cognate disciplines not traditionally associated with psychology (see Rappaport, 1977, p 18, 19). On the other hand, this paradigm’s emphasis on empowerment (and prevention) can lead the reader to fail to realise the importance which social support has on the discipline as it moves into the 1990’s (see Wilson’s, 1990 article in this edition of NETWORK).

(2) **Community Psychology is invisible**

This particular issue refers to the fact that for many of our psychological colleagues, and for people in general, Community Psychology’s concepts and orientations remain virtually unknown. Love and Farhall’s (1986) survey of higher education institutions in Australia teaching Community Psychology lends support to the so-called "invisibility factor". While half of the institutions surveyed (11 of 22) taught some Community Psychology, mainly at fourth year and post graduate levels, academic staff were generally indifferent to the teaching of the discipline. Some 59 percent thought enough Community Psychology was being taught compared to 23 percent who thought not enough was being taught. One Head of Department asked "What is Community Psychology anyway?".

It is noteworthy to report that at least two International Publishing Houses with whom negotiations are underway for the publication of an Australian and New Zealand text in the discipline, know very little, if anything, about Community Psychology.
In the American context, Scheirer and Rogers (1985) reported that only 11 percent of higher education institutions offered any course work in Community Psychology. Although over 75 percent of the institutions did offer practica or other courses with significant amounts of fieldwork, how many of these provide content consistent with a Community Psychology perspective is unclear.

Cook (1985) examined all the introductory texts in psychology sent to him between 1980-1984 (N=29; 150+ published in the period) to see whether and to what extent the texts mentioned Community Psychology, Prevention and Community Mental Health. He (a) scanned the index of each text to determine whether or not these topics were included and (b) perused sections of treatment innovations and careers in psychology to see if the target topics rated a mention. In addition, the number of lines devoted to the topics were recorded using the basic descriptive statistics terms of the "Median" (M.D.), "Mean (X) and the "Range" (R). Sixty two percent of the texts failed to mention Community Psychology, while 65 percent made no mention of prevention. In contrast, only 35 percent failed to mention Community Mental health and 18 percent only omitted industrial psychology from their indices. Of those texts which mentioned the topic at all the following statistics were recorded.

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It is noteworthy that treatment of psychopathology was typically addressed in an entire chapter or the major part of one. Cook went on to make the following observations, all illustrative of the visibility problem which continues to plague the discipline:

1) There is evident confusion between what constituted Community Mental Health and Community Psychology; for many persons the terms were seen as synonymous.

2) The major focus of Community Psychology was perceived to relate to crisis intervention.

3) Some authors expressed views about the discipline which were, at best, misleading. Thus Lefton (1982, p. 630) wrote that Community Psychology:

   Provides mental health services with continuous care for people requiring short term hospitalisation and outpatient care facilities for those clients who live at home while receiving therapy.

(3) The Impact of the 'Deep' versus the 'Surface' Approach to Student Learning

The so called STUDENT LEARNING movement derived from the creative enterprise of Marton and Saljo (1976) at Gothenburg University. Marton (1981) coined the term "Phenomenography" to describe the early research direction. Since the research related to the ways in which students learned, it became known as the emerging field of "Student Learning" (see Eizenberg, 1989). Ramsden (1985, p5) has summarised the main thrust of the research which proliferated between 1980 - 1985:
The central argument of the research is that the quality of the student's learning depends on the student's approach to learning. The approach is in turn dependent on the student's previous experience and how he or she interprets the requirements of the learning context. Students select certain aspects of the learning context (such as the subject area they study) for themselves, while other aspects (like teaching and assessment) are presented to them as part of their programs. Students' perceptions of what the context demands and offers influence both their general tendencies to tackle learning tasks in particular ways (their study orientations) and their approaches to individual tasks.

The distinguishing feature of this research is its emphasis on idiographic rather than nomothetic explanations of student learning. The main finding of the different research projects is encapsulated in the well-publicised distinction between 'deep' and 'surface' learning. Surface learning has become identified with an external concern on the student's part with assessment tasks and their requirements. Learning is focused upon material which must be memorised for a limited period in order to satisfy assessment demands. On the other hand, the deep learning approach is internal. The student is concerned with the context and structure of what is to be learned and on integrating its meaning into his or her previous knowledge base, personal experience and interests. The Table, derived from Ramsden's more recent work (1988) identifies the main determinants of each learning approach.
**TABLE: DIFFERENT APPROACHES TO LEARNING**

<table>
<thead>
<tr>
<th>Deep approach</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intention to understand</td>
</tr>
<tr>
<td>Focus on 'what is signified' (e.g. the author's argument)</td>
</tr>
<tr>
<td>Relate and distinguish new ideas and previous knowledge</td>
</tr>
<tr>
<td>Relate concepts to everyday experience</td>
</tr>
<tr>
<td>Relate and distinguish evidence and argument</td>
</tr>
<tr>
<td>Organise and structure content</td>
</tr>
<tr>
<td>Internal emphasis: 'A window through which aspects of reality become visible and more intelligible</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Surface approach</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intention to complete task requirements</td>
</tr>
<tr>
<td>Focus on the 'signs' (e.g. the text itself)</td>
</tr>
<tr>
<td>Focus on discrete elements</td>
</tr>
<tr>
<td>Memorize information and procedures for assessments</td>
</tr>
<tr>
<td>Unreflectively associate concepts and facts</td>
</tr>
<tr>
<td>Fail to distinguish principles from evidence, new information from old</td>
</tr>
<tr>
<td>Treat task as an external imposition</td>
</tr>
<tr>
<td>External emphasis: Demands of assessments, knowledge</td>
</tr>
<tr>
<td>cut off from every day reality</td>
</tr>
</tbody>
</table>

Source: Ramsden, 1988

The impact which the STUDENT LEARNING movement has had or is likely to have on teaching in Australia and New Zealand institutions of higher education is difficult to assess. Few programs based specifically upon this perspective have been reported. Eizenberg (1989) used the deep perspective in improving the teaching of anatomy at the University of Melbourne, while Bawden (1989) has reported upon a problem-based learning approach adopted to teach students of Agricultural Science at Hawkesbury in New South Wales. Neither program has been evaluated.
Here in Australia much of the research in this field seems not only to be fragmentary and disparate but also to have lost some momentum in the past few years. To date, Community Psychology seems to have been little influenced by the STUDENT LEARNING movement. In the judgement of this writer, any impact which the movement may have upon the discipline will probably come in the term of a problem-based learning focus. This "prima facie" assessment is based upon the fact that most courses in Community Psychology are at the 3rd year, 4th year and postgraduate levels. Using the 'scenario' or 'trigger' notion central to problem-based learning is much easier to implement if the student has already a substantial knowledge base acquired in the traditional fashion in Years 1, 2 and 3. This potentially important issue ought to be debated by Community Psychologists in Australia and New Zealand in a forum especially arranged for that purpose.

(4) Paradoxes and Contraries in Community Psychology

Apart from the three issues discussed above, our colleagues in both nations also mentioned a number of other problems associated with the teaching of Community Psychology. This final section outlines those problems about which there was some degree of consensus. These are outlined here to share with readers the nature of the perceived difficulty involved, not to present any apodictic solutions to them.

1. The danger of 'blinkered' vision

If we agree that we must search for a paradigm alternative to Logical Positivism which will inform Community Psychology, may not that search blind us to the fact that we may need two, three or more paradigms to encapsulate the diversity of perspectives used in the discipline. We all teach the values of ecology, competency enhancement, prevention, empowerment, cultural pluralism, evaluation and role diversity. It could be that these adequately embrace Community Psychology as we wish to teach it. If we did decide this, then how do we answer the charge that our discipline has no firm theoretical base?
2. The problem of the one and the many

Given that Community Psychology should develop a distinctive local psychology, conduct training programs deeply rooted in the local context, how do we then present the discipline as a distinctive, international one. This difficulty must be addressed. As you are aware, we are producing our own textbook - COMMUNITY PSYCHOLOGY - AUSTRALIAN AND NEW ZEALAND PERSPECTIVES. This decision was taken because other texts do not meet our needs. But how many of our overseas colleagues would set this text for their students - in America, Japan, South America for instance? Few, probably, because the book emphasises how the discipline is conceptualised and applied in Australia and New Zealand.

3. The teaching paradox

Colleagues have indicated that there seems to be an inherent conflict in teaching a client-centred empowerment model of learning/training in any institutional setting which controls the assessment, credentialing and accreditation procedures. How can we encourage students to be in charge of their own learning - as we do in the problem-based pedagogy - and then assess them by means of criteria over which they have no control? There are ways, of course, but what happens to such innovations if the Course Advisory Committee or the Course Accreditation Committee, or the institution’s Validation Committee or the Australian Psychological Society Course Accreditation Sub committee refuses to accept them?

4. Training for today or for tomorrow

Psychologists are increasingly being presented with opportunities to work at higher levels of intervention than was the cause in the past - at agency, organisational, community or social network levels. Colleagues in such positions need to liaise with, advocate on behalf of, negotiate
and consult with, plan, monitor and evaluate on behalf of various client groups. How do we train students to do this? What proportion of time, effort and assessment to we give to traditional skills? Where and at which level do we teach/train students for the higher level positions?

Summary

This paper has discussed paradigms, predilections and polemics. The most urgent problems facing teachers of Community Psychology centre around the following:

1) The search for a paradigm which will provide an acceptable philosophical base for the teaching/training in the discipline now that Logical Positivism seems to be discredited.

2) The need to raise the low profile which Community Psychology has among colleagues and the general public.

3) To research the impact which the Student Learning Movement has had or may have upon the pedagogy of the discipline.

4) Other areas of concern. Some colleagues warn of the danger of focusing on the search for one paradigm when two or more may be more able to encompass the diversity of the discipline. Others look at the paradoxes engendered by the teaching the training procedures used currently.

The paper was written to stimulate wide-scale debate about the issues raised, but in the hope that the clash of views will produce much light and little, if any, fire. The writer subscribes to Rappaport’s Rule (1981, p3) "When most people agree with you, worry!"
References


This work includes the main text of the new 1969 edition (1st ed., 1962), plus the additional postscript which modifies the original theory in many ways.


SOME ISSUES IN TEACHING PERSON-ENVIRONMENT STUDIES
by Terry Purcell

Introduction

It appears to me as a result of teaching courses in the area of Person-Environment Studies (PES) in a School of Architecture for the last fifteen years, that there are a number of key issues to be faced and resolved if these courses are to have a meaningful impact on design education generally, and, hopefully, on what is designed and becomes a part of our environment. I regard this as of great social significance for two reason.

First, the products of design processes are all pervasive in our society and can make a major contribution to our quality of life, the preservation of our environment and to the economy. Second, particular design professions such as architecture are becoming marginalised and/or fragmented with the aspects of the design that are dealt with by the designer becoming narrower in focus. As a result, designed products only respond to some of the requirements of a design situation and are hopelessly inadequate in other respects. This particularly applies to the relationship between people and the products of a design activity. It also applies to the results of design activities such as the development of plans as well as to the more traditional fields that produce designed objects.

The issues as I see them are six-fold, comprising three constraints from the PES context and three from the design context, all of which in some way may act as blinkers on the teachers educated in the respective disciplines.
1. Constraints from the PES Context

(a) Knowledge in the social sciences and its relationship to designed objects and designing that is, the applicability gap, which is the first of the PES teachers' blinkers.

(b) Knowledge about design and designing for those who teach Person-Environment Studies. This is the second of the PES teachers' blinkers.

(c) Disciplinary constraints resulting from the historical context or development of each of the social/psychological sciences - the definition of what is to be taught in PES courses. This is the third of the PES teachers' blinkers.

2. Constraints from the Design Context

(a) The ill-defined nature of design situations and the specificity of each design situation, and how this determines the designers view of the type of knowledge needed for design. This is the first of the designers' blinkers.

(b) The designers' knowledge about the content of PES (and other) areas - the second of the designers' blinkers.

(c) The mythology of the activity of designing: how is design carried out and therefore taught; the role and definition of creativity in design, creativity and constraints in designing - the third of the designers' blinkers.

The focus of these issues is largely on content. However, specific attention needs to be given to teaching methods within the context of these content issues, particularly on the relationship between teaching PES courses and teaching design.

The following is a brief development of each of these issues.
Constraints from the PES Context

(1) Areas of knowledge in the social, psychological and related disciplines can, in broad terms, be considered as having two types of focus. In the social sciences, such as various areas of social psychology, sociology or anthropology, the emphasis is on interpersonal, group or cultural processes. In other areas, such as perception, cognition, learning, motivation and to some extent emotion in psychology for example, the emphasis is on the relationship between an individual and the environment - either the internal physiological environment or the external physical environment.

In the case of those disciplines emphasising inter-personal, social processes, there was, until very recently, no consideration of the role of the physical environment in such processes. As a result, the content of these areas says nothing specific about how physical environments should be created which would hopefully support and certainly not hinder these types of human inter-actions. It is not simply that these disciplines do not provide specific information that can be used in particular design contexts but that they often give no indication at all of what links there might be to the environment.

The problem also occurs in those areas where the discipline does focus on the physical environment. For example, there is an abundant literature about human colour perception, about the processes involved and about the physical attributes of the environment related to many colour experiences. However the conception of the environment in this literature is very restricted and in many ways artificial, in large part resulting from the experimental, laboratory basis for these areas of knowledge. In terms therefore of indicating what a designer should do in a particular design context, there is little that appears to be of direct relevance.
In both cases there is a gap between the knowledge available in a discipline and the use of that knowledge in a particular design context. This has been called the applicability gap and has been discussed quite widely in the environment/behaviour and design methods areas, however a more general awareness of this problem in both the various disciplines themselves and amongst designers is sadly lacking. Courses in the PES area must therefore address this problem directly; until this is done the information that is available will continue to be ignored and have minimal impact on design. Individuals from any of these disciplines who are unaware of or ignore these issues are deliberately putting on a pair of blinkers and I would go so far as to argue that unless this problem is made central to the PES area, teaching these courses is a waste of taxpayer's money. The resolution of this problem is related to the second of the blinkers associated with teachers of PES courses.

(2) When I was first asked to give lectures to designers, I regurgitated the knowledge (and the associated assumptions) that formed the current view of the area from within the discipline. After a while particular students or practitioners would say to me, in one form or another, "that's very interesting but what has it got to do with design?". My response was that I had assumed that designers would know what to do with it as I was not a designer. This is clearly the applicability gap again but it was my second pair of blinkers and it took quite some time before I realised that I had them on.

It is therefore not possible to teach in the PES area without a knowledge of design - that is, the activity of designing and the factors that impinge on it both in the educational context and in the practice of design such as the social and political dynamics of the design profession. This in itself defines a very active area of current research in the PES area; after all design is a human activity and therefore an appropriate area of study in the social and psychological sciences. Teachers in the PES area who are
not from a design background, are obliged to drop their blinkers and become familiar with design.

This can be done in a number of ways. The PES teacher could carry out research into the activity of designing but, as a minimum, all teachers in the area should be familiar with the current state of knowledge about the activity of designing. The PES teacher could simply observe, in a value free way, designers in action either student designers in the studio or practicing professionals. Perhaps the most rewarding, but most difficult way of all of learning about design would be to participate in the design studio.

Whatever approach is taken by an individual PES teacher, it is only by having this knowledge that the teacher can respond to the question "what has this to do with design?" by including in courses both the knowledge from the area and, in equal detail, illustration of the use of that knowledge in design. This approach is one way of overcoming the applicability gap and I consider that this is a second area that must be made central to PES courses. (The lecture notes issued to students and their assignment requirement illustrate my own approach to how this might be done.)

(3) An examination of the history of any of the social or psychological sciences reveals a process of development, specialisation and solidification (rigidification?) in those issues and questions considered to be of interest to and appropriate for the discipline. In part this is a result of these disciplines attempting to follow the model of the physical sciences where, until recently, specialisation and the methods that had developed in these sciences had appeared to produce great advances. However, the area of PES is essentially and inevitably inter-disciplinary. The problem that has resulted from the operation of these historical processes is that the teaching of PES courses is not inter-disciplinary but too often reflects those issues and questions which the discipline of the
teacher has defined as the matters of relevance. This is often seen, for example, in the apparently wide divergence between what an individual from a social or inter-personal orientation will consider as forming the focus of the area in contrast to an individual from a cognitive psychology background. The area of PES therefore must include all of these issues in the content of courses and the teachers' needs to be able to understand the relevance of each independent of their particular disciplinary background. Ideally, the area needs a model that can encompass the relevance of all of these issues and this should be a major aim in a plan for its future. The intellectual baggage that a teacher brings to the area therefore forms the third set of blinkers that we suffer from.

Constraints from the Design Context

While these are what I regard as the central issues within the PES area which need to be addressed in the development of a curriculum for the area, and need to be resolved before the details of a syllabus can be considered, the successful implementation of these courses requires that the designers recognise some of the blinkers they wear. Unless this happens I would argue, again, that such courses are bound to fail and be a waste of taxpayer's money. I would argue further that, unless designers do this, design will become increasingly marginalised as the community questions the expertise of designers because of the lack of fit between what is designed and those who interact with or experience the design.

(1) Design problems or, more neutrally, design situations have a number of properties which make them unique and particularly interesting. One such property is that they are ill-defined. That is it is not possible to define precisely all the conditions that are relevant to the particular situation, nor to find a single unique solution which represents the correct answer, in the sense that a mathematical problem has a single, correct answer providing you can find it.
A second property is that the response to the design situation is specific. The product of the design process which is a response to an ill-defined design situation, must exist in a particular place, at a particular time, be made up of particular elements and may be identifiably related to particular groups of people - that is, it is specific. While many designers may not think of what they do in this way (and it should be part of the job of PES courses to cover this material), identifying this aspect of the design situation helps to make sense of the first of the sets of blinkers that designers wear.

In my experience of designers and the design teaching studio in a school of architecture, one of the most regularly occurring bits of behaviour involves a particular type of response to these aspects of the design situation. On being given an ill-defined problem (often not ill-defined in the sense used here but just badly described) the first response is generally to try and identify some one or more highly specific aspects of the situation. Often this takes the form of trying to answer the question "Who are the clients and do they have any particular requirements?" Are they male or female, old or young, handicapped or normal, from a particular ethnic group or background, or maybe they are from a particular societal group such as "yuppies", or accountants, or architects. While this will provide relevant information against which a design can be tested and should be one of the responses generated by the ill-defined aspect of the design situation, it is generally accompanied by a particular bias which works against a response to the situation which takes account of its full complexity.

This approach is, in effect, highlighting the differences between groups of people. What it ignores or what this set of blinkers shuts out is the similarities between all people. This represents a significant constraint on an challenge to PES courses. Such courses must provide a coherent view of the full complexity of the relationship between people and their environment which embraces
simultaneously the similarities and differences between people so that students can carry this into the design situation. It is also imperative that design teachers become aware of this danger in their response to the specifics of particular design situations.

(2) The second set of designer blinkers is a product of the way designers are educated. In one form or another and despite the surface differences between design schools, it has been my experience that designers are taught that they are generalists. This has at least two, not necessarily mutually exclusive consequences in relation to PES courses. One consequence is that they think they do not have to be familiar with the content of areas such as PES - their job is bringing things together. The problem is (as I have often seen in the design studio) aspects of a design exercise, particularly in the PES area, dismissed and the students told that the material, related to those aspects, was irrelevant, simply because the design teacher did not understand or was not familiar with the material or because the design teacher defined the purpose with a concentration on the process of designing with a concentration on the process of designing rather than what is designed. This is often associated with the extraordinary belief that in some way the design can be based on the tutor's or student's personal experience. If this was true, designers would not only be generalists but universal persons, an attitude guaranteed to ensure mis-fits between what is designed and the users of the design.

The second consequence of the generalist belief is that designers develop a vocabulary of words from the PES (and other) area. Initially someone from another discipline will think that the designer understands the concepts in the way they are used in the particular discipline. It can be very disconcerting as one gradually realises that the designer has an incomplete, distorted or entirely idiosyncratic understanding of the concept involved. Often what is involved is not simply a set of blinkers but it is very much through a glass darkly. Clearly it is essential, if PES
information is to effect design education and consequently what gets designed, that designers be convinced to put away this set of blinkers.

(3) While much could be written on each of the issues I have discussed so far, whole volumes could be written on the mythology and misconceptions about the activity of designing and creativity in design. However a particular aspect that is relevant to the teaching and effectiveness of PES is the various forms of the view that it is the students (or designers) personal creative response by which the outcome of the design process is to be judged rather than by the fit of the design to the original constraints. Such constraints are both set by the design situation (and not by the designer) and explored in the process of designing.

Inevitably, creativity can be involved because of the ill-defined nature of design situations. But the creativity resides in the way of the ill-definedness of the situation is resolved in the particular design proposal and not in whether the design expresses some personal, idiosyncratic whim which, it is argued in turn, reflects the creativeness of the individual designer. The blinkers here reside in what is seen as the purpose of the design activity - individual expression - and the aim of PES courses which are to lead the design towards a better fit for the users.

The Teaching of PES Courses

The focus in this discussion of constraints on PES courses coming from the PES disciplines themselves and from the design context has been largely on broad issues related to the content of such courses. For PES courses to be effective however it is necessary to address the issue of how such courses can be most effectively taught. Here the primary constraint, as I see it, is that PES courses do not only exist as an area of knowledge to be studied for its own intrinsic interest. I consider that such courses have much to offer students generally as a way of critically assessing their environment and those many aspects of their environment
that are designed. Rather, in design schools, these courses must exist to improve the quality of design both through knowledge that can be used to generate or assess designs and through knowledge about the activity or process of designing.

It is my experience that what is currently the most general approach to teaching these courses is also the most inefficient and, I would argue, can only minimally achieve the aims I have stated for such courses. Having separate PES (and other similar courses) and design courses and then hoping that the students will effectively take the material from the courses into the design studio and use it, simply takes no account of the way people learn and the complexity of the situation (even when the issues related to the blinkers the design tutors may have are put to one side).

This issue and the other discussed previously must therefore be resolved if PES courses are to make the contribution they should. In terms of how this might be done, I would argue for a radical approach. PES courses cover one of the broad areas of knowledge relevant to design. Two others, for example, would be history and the technologies. There is also the area of communication (which includes such issues as briefing, problem solving and creativity) which is made up of both knowledge and skills. I consider (together with some of my colleagues) that the most effective way better design can be achieved is by doing away with design as a separate subject area in the early years of a design course. PES, technology and communications can then be taught as areas of knowledge that are explored through design activities generated in relation to the content of the courses.

Initially these three areas would be taught separately and would have design activities associated with them. Through time (not necessarily on a year basis) the interaction between these areas of knowledge would be developed through design activities with the design programs based on the content of the areas of knowledge and not generated through the design program which is currently the only way in which this occurs at all. Progression in the complexity and depth of knowledge in these
areas could therefore occur, in contrast to what has been my experience to date. This would automatically be carried through into the design programs or exercises, again, in my experience, in contrast to the situation as it exists. Clearly there are specific skills and knowledge which are associated with the practice of a particular design profession which must form a part of the profession which must form a part of the professional phase of a student's education. However, I would see this aspect occurring late in the process, with the effectiveness of the professional education benefiting greatly from the greater intellectual skill and discipline that results from the type of course I have outlined for the earlier years.

The proposed charter flight from Melbourne to Maralinga (via Adelaide and Ceduna) has been cancelled. While the cost ($680.00) is cheaper than commercial flights that price required a firm commitment from at least five people. As this was not forth-coming it was with reluctance that I cancelled the charter. I take this opportunity to thank all those who expressed interest in this adventure, and to remind you all that the bus trip is on - and proving popular.

Des Hatchard
WE CAN: STRUGGLING WITH AN ALTERNATIVE MODEL OF INTERVENTION
by Julie Trebat

One of the goals of community psychology is to empower people. However, it we define ourselves as "empowerment experts", paradoxically we risk putting ourselves in a role which prevents empowerment. It may be hypocritical to use our status as professionals to "give empowerment" to others. And while as community psychologists we may want to abandon the old model of providing services to dependent clients, we have not consistently used new models in our interventions.

How can this be done? I believe that the best way for us to discover new intervention models is by working together with disempowered people. I have attempted to work from this partnership approach. This article addresses some of the personal and professional challenges I have faced.

WE CAN is a container redemption center in New York City, which serves the numerous poor and homeless people who collect bottles and cans. Redeemers come to the redemption center to exchange their containers for the nickel deposit. In its first 22 months, WE CAN has paid out over $700,000 in nickels.

WE CAN also hires homeless and unemployed people to run the redemption center. In addition, it operates from an advocacy model, in that WE CAN was founded to help homeless people overcome a major barrier in the daily lives: that is, although stores were legally obligated to redeem 240 cans daily from each redeemer, they habitually took only 20 or 30. This advocacy perspective has contained past reaching the initial goal of opening the redemption center. For example, WE CAN has been working with the Legal Action Center for the Homeless in its lawsuit against grocery stores which refuse their legal obligation to take
back 240 cans per redeemer. WE CAN has continued to challenge the system, and so has commanded almost constant media attention.

I first came to WE CAN in November, 1987, a month after the redemption center opened. I worked as a volunteer until May, 1989, when I was hired into the newly-created position of Outreach Coordinator. My official role is to develop relationships, resources, connections, and knowledge needed to assist redeemers and employees of WE CAN. Over the past months, I have focused more on the internal workings of the redemption center than on outreach. I have acted as a bridge between the redemption center and administration, set up meetings and recreational events, provided nurturance and warmth, and helped in the operations of the center. Given the conditions of the redemption center when I began, it was impossible to set up what I thought would be a good outreach program. I felt it was important that WE CAN be a place that street people could trust; however, WE CAN employees needed to trust each other before others could trust us.

Initially, my assisting the redeemers was ridiculed by some of the workers, as redeemers were seen as not being worthy of help. It was felt that the redeemers should help themselves; this was ironic, given that the workers had pulled themselves out of the very same system with the help of WE CAN. The workers felt that I was naive in thinking that redeemers are addicts (although several workers have had severe and chronic alcohol addictions themselves), who collect cans for money for alcohol and drugs. Redeemers have also tried to rip us off in every imaginable way, a reality which deeply troubled me. I was naive to the ways of the street, and began to question my own beliefs and methods. I was also troubled because the WE CAN workers had unfairly grouped all redeemers as hopeless.

Bob, the last manager (names have been changed), was a very powerful, charismatic, and manipulative person. Although I always voiced my opinion, I was unsure as to how much I should push my agenda. At times, Bob was very abusive to the redeemers, and would justify it as
necessary to keep order. Bob had everyone convinced that he knew the best way to control the situation.

At the time, I felt conflicted about pushing too hard, since Bob was street-wise and seemed to know the real scene. I felt uncomfortable, as my style is not based on aggression, but on kindness: I thought maybe I was wrong, that kindness did not work in the situation. I thought it was wrong to get into a power struggle with Bob, because I felt that the homeless workers should develop their own policies. When I did express discomfort about the way a situation was being handled, it only seemed to make things worse. Some others and I stated our feelings to the agency administration; they were concerned, and had numerous talks with Bob which ended up having little effect.

A crisis period occurred when Bob's personal problems and work problems collided, and he disappeared for several days. During this time, I became a leader at the lot. It was even discussed whether I should manage the redemption center. What I feel especially proud of is that instead of retaining control (which I was dying to do), I filled the gap in leadership temporarily, while at the same time encouraging others to participate, and eventually turned decisions over to an emerging leader. During this time, the consensus was reached that we did not want Bob back, because we no longer respected him.

The workers' perception of the redeemers softened somewhat with the hiring of a manager who felt it important to maintain respect for our "customers". This change in attitude was interesting, because the new manager had worked at the redemption center all along. In the transition of leadership, he gained confidence in his own viewpoint. I think Larry learned something from Bob, and something from me. Larry sees that a strong authority figure is needed; he also sees that he can be strong while listening and responding to workers and redeemers.

Larry now runs the redemption center with an even hand, and workers and redeemers have relaxed. As a group, we have discovered that the
center can be run more smoothly by treating our customers with respect. People speak their minds, yet are supportive of each other, and decision-making actively incorporated the opinions and needs of workers and redeemers. Having both homeless and non-homeless people as employees at the redemption center has also been positive. We work closely as a team, and having diversity of backgrounds, experiences, and resources has strengthened us.

One perspective which has been suggested to me is that the "consumers" should run this service without interference of "professionals". I'm not sure this perspective fits my experiences at WE CAN. A more important element of this intervention may be that we make no status distinctions based on how a person is housed. WE CAN employees are not thought to be different because they have been or continue to be homeless. What I have to say is not more legitimate because I have a graduate degree and live in an apartment. This intervention does not define workers and redeemers as "clients" or even "consumers", although they are often people who have problems in living. The people served by WE CAN are instead defined as "workers", "redeemers", and "customers". This definitional shift is what makes WE CAN so different.

Some might suspect that we are able to minimise internal status differentiation because we are hiring the most functional and least problematic homeless people as workers. This is not the case. Some employees who function at a high level at work do not own a towel for a shower, or feel uncomfortable shopping for groceries. One employee, who has been at WE CAN over a year, lives a fantasy life as an ex-New York City cop. He maintains that he lives with his wife in a co-op and that she earns $70,000 a year, however, we know that he picks up cans on the weekend for extra cash, and sleeps on the streets. He is an excellent and steady worker, although he annoys everyone with his endless fictional life stories. Other workers are currently active alcoholics.
Some of the problems I have had at the redemption center may revolve around differences of class background. I have never before worked side by side as closely with working-class and urban poor people. Both groups have a definite distrust of educated people who prefer theorising to getting their hands dirty. I think because I have been willing to involve myself in their daily lives, workers and redeemers have come to trust me. This has enabled me to assist them with individual problems, as well as to have input in crucial decisions. However, it has not always been easy for me to deal with these class differences, especially when it comes to the role of women. Workers at times prevent me from carrying things that they decide are not too heavy for me, and tell people I am the secretary. Of course, this drives me bananas.

And in working at the redemption center, it has been personally painful to be told what to do by someone - in the sense that my immediate movements and whereabouts are directed. It was sort of a joke, that when I would come in, everyone would look at their watches, because I came in later than everyone else. Most workers are supervised from moment to moment: only professionals are able to avoid this. At times, I have felt that my work is so much more sophisticated, and based in theory and a dedication to broader social change. Why should I abide by the same rules as the other workers?

In fact, I generally do not. If I want to take the morning off to talk to my thesis adviser, I do it. They cannot. Fortunately, I have been able to get away with this and still be considered as part of the group. Somehow, I have been able to balance my needs as a professional with my participation at the lot. Often, I have wanted to have a different set of rules, as the rules that the other workers live with feel demeaning to me. But those rules I want to avoid are the rules of work which average people all over the planet must follow.

When I talk to others in my role as outreach coordinator, I become more and more aware of how different my role and attitude is from traditional social service providers. I relate to homeless and poor people as fellow
human beings with strengths and weaknesses. I am involved with the WE CAN workers on a personal basis; they are my co-workers. A homeless co-worker who needs my assistance may also support or help me. A turning point in my relationship with the workers was when, as a volunteer, I admitted why I was late one day. It was hard to admit that I had to go to the phone company to pay my bill, as my phone had been disconnected because of failure of pay. I was surprised that I began to be treated as a volunteer, and more as a person with problems, just like them. Now, if I fail to eat lunch because I have no money in my pocket (even though for me it is laziness, in not having gone to the bank), workers chide me about not asking to borrow from them.

My middle-class background did not prepare me for the hardness of street life. I just can’t stand the thought that there are really people out there who are manipulative, and evil, who don’t care whom they hurt to fill their needs. I have not yet figured out how close I can get to the realities of this life. The Port Authority area, for instance, near my work, is known for its rough street scene. There are a lot of people who will do absolutely anything to get what they want. The naive idea that anything the indigenous people want is good (which I have believed) is just naive. Homeless people can be very cruel to each other. Facing this cruelty has been hard.

The jungle of the New York City social service bureaucracy has been hard to face as well. Redeemers have told me that they feel safer in prison than in city shelters. Social service providers are overwhelmed, and routinely unhelpful. In my experience, people in need have often engaged in a fruitless search for assistance. This is especially true for single people, particularly black males.

I think at times we (community psychologists) can’t help but think of ourselves as very different from the stigmatised groups we work with. These barriers distance community psychologists from the people we want to empower, and keep us from working together as equals. These barriers may come from our society, but they continue to exist within
ourselves, and are not surmountable by good intentions alone. We need
go beyond good intentions and really come to terms with these barriers
within ourselves. This is one element which can enable us to work
together with people to create successful interventions.

But a close understanding of reality is crucial for effective intervention
too. I have learned that people on the street cannot trust each other
easily, if at all; this is a matter of survival. Yet to get off the streets, it
may be necessary for a person to trust. This sense of trust is what we
have been beginning to develop at WE CAN.

I feel that I have been successful at working together with
disempowered people at WE CAN to produce positive change. In
writing this article, I have tried to clarify my own role in this change,
and the difficulties I have had with this role. I plan to continue my
work, as I feel that we have just now set the stage for another level of
intervention and development.
COMMUNITY PSYCHOLOGY: HEADING INTO THE NINETIES
by Melvin Wilson

The recent meeting of the Community Research and Action conference on the campus of Michigan State University of East Lansing brought together community psychologists from all parts of the nation and the world. As before, this meeting provided an opportunity to convene a group of like-minded professionals and discuss and learn about the latest developments in our field. Although it was clear that several different community perspectives exist, the conference reaffirmed the general consensus that the quality of life could be enhanced through the application of psychological science to community, social, and ecological problems. My task is to comment on the implications of the East Lansing conference for the future of community psychology.

Consistent with my interest, the sessions that I attended focuses on various aspects of cultural diversity, empowerment, and/or community action. Although I did not expect that I could attend all the sessions that I desired, I was thoroughly satisfied as there were plenty of interesting sessions from which to choose.

The underlying themes of ecology, human diversity, and cultural relativity (Rappaport, 1977) dominated the conference. As important hallmarks of our discipline, these themes were seen not only in the titles of the various presentation, but also, heard in the formal and informal discussion during the conference. The diverse topics and issues covered a variety of populations including Black, Hispanic, Asian, and Hawaiian American communities, and women and feminist groups, and a variety of social issues and national concern including adolescent pregnancy, homelessness and poverty, hazardous waste, reducing substance abuse, and AIDS prevention programming. In accordance with the original conference on the education of psychologists for community mental health in Swampscott, Massachusetts, during which the term community psychology was created (Bennett, 1985), this conference focused on
research and intervention that applied psychological methods to community-based problems that are soluble only through a community-wide approach.

Considerable intellectual discourse occurred over measurement, operations definition, and usage of prevention and empowerment, each of which possessed different issues for researchers. In the case of prevention, the issues involved prior knowledge of etiology, multiple-risk factors, and prevention priorities (Heller & Monahan, 1977; Heller, Price, Reinhart, Riger, and Wandersman, 1984). In the case of empowerment strategy and empowering target populations rather than devising a strategy that would facilitate empowerment (Rappaport, 1987). Although further refinements are still necessary, the prominence of prevention and empowerment in the conference's discussions demonstrated their emergence as central constructs in our theoretical, research, and intervention activities.

In contrast to the discussion on empowerment and prevention, social support, as the most frequently used construct, has considerable consistency and validity in research and intervention applications. This construct generally conforms to our notion of a functional collective providing and/or making available to the individual opportunities for security, recognition, affirmation, task-oriented assistance, emotional comfort, personal growth (Berkowitz, 1982). From my observations and eaves-dropping, social support has become a well-established construct that serves an important unifying and bridging function for understanding and grappling with other community psychology constructs. Overall, these three terms, social support, empowerment, and prevention, form a solid foundation for building our discipline in the 1990's.

Based on the number of presentations, we were still more comfortable with the conceptualising, researching, and assessing community-based problems than we are with developing, implementing and evaluating community-wide solutions. A greater number of presentations reported on the outcomes of community research findings than reported on the
outcomes of community action. The concern for this disparity was reflected in a roundtable listed as a public hearing on "applied community psychologists: What is their place in Division 27?" (Wolff, 1989, June). We must remember that "at its essence community psychology requires application as well as analysis" (Rappaport, 1977, p. 4). We have developed the importance of community research analysis and assessment, but now we must develop the importance of reporting on community action projects. If our discipline is to deal with community research and action then we must strive hard to keep it research and action, and not research and/or action.

After 24 years, we are no longer faced with the questions of "what is community psychology". Staying the course will mean that we continue to reflect the values and activities that have distinguished our brand of psychology from the others.

References


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APPLICATIONS OF THE CONCEPTS OF COMMUNITY
PSYCHOLOGY IN A LATIN CULTURE: THE CASE
OF ITALY

by

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This paper will include a brief historical description of Italian social, cultural, and legislative conditions. We will examine how some concepts of Community Psychology are very pregnant and applicable. For instance, the improvement of quality of life is really felt in Italy because there is a strong ecological movement; social support fits with the value given to the extended family; crisis intervention is a new way to apply clinical services to the community; some laws of the 70’s have given much space to continuing education services and training programs for adults as a tool of personal empowerment.

Furthermore, we will discuss the concepts which are more difficult to apply in Italy. Social policy consulting is unusual because the political parties are very powerful but generally prefer to hire consultants within their own ideological framework. In the multi-level organisational analysis, too, we have to give much attention to the political and ideological influences; the methodology of action-research is not easy to apply because of the separation between academics and professionals; the radical concepts and methods of community organising are present in Italy but applied above all by the social and religious movements, more than by Community Psychologists.
THE APPLICATION OF COMMUNITY PSYCHOLOGY IN DIVERSE CULTURES
by Murray Levine

The field of community psychology is developing a common body of knowledge and theoretical principles to guide application. These principles are being developed by psychologists in many countries with diverse cultural, socioeconomic, and political characteristics. The broad general principles must be modified to take into account the immediate social contexts within which they are applied. In this symposium, psychologists working in six nations located in five continents will describe their work and show how principles and concepts have to be adapted for local contexts.

The Instructor's Manual to accompany Gething, Hatchard, Papalia and Olds' LIFE SPAN DEVELOPMENT - FIRST AUSTRALIAN EDITION is now available from book outlets. For each chapter of the text, the manual provides the following:

Chapter outline
Chapter objectives
Chapter overview
Text in detail (highlights)
Key terms
Discussion topics
Suggested assignments
Suggested essay questions and answer guidelines
Discussion points

The manual is the only supplement planned for the text.
This paper will discuss the concept of culturally-designed programs in community psychology. Culturally-designed programs are based on the principle of cultural compatibility. This principle states that the long-term success of a program is a function of its compatibility with the host culture. The use of this principle in the design and delivery of human service programs will be presented.
The major thesis of this paper is that the fast growth of some major defects of Hindu Personality formation, if not checked, will pollute the whole Hindu Personality. With the help of the case history of the brutal massacres of untouchables in the state of Bihar - India, a new model of growing Hindu Personality formation has been conceptualised. The model of basic Personality in orthodox Hindu culture patterns is discussed first. Massacres: the major defects of Hindu Personality formation are highlighted in the second model. The attempt to present the parallel growth of the two personality models has proved to be an eye-opener for future interventions.
COMMUNITY PSYCHOLOGY IN AFRICAN ENVIRONMENT
by Carlo Volpi

The paper discusses experiences of community development in the Dakar outskirts with reference to: social, family and religious networks; working with the "real" groups; paying more attention to the concept of "interest" (social workers have interests too!); acting in the community as a whole, and respecting the community.

I will also discuss a small "informal" economic enterprise as a subject of community development and democracy and leadership in the social structures in Senegal as these effect the implementations of programs.
Current practices within community psychology are falling short of the field's ideals. While an inclusive value of representing interests and concerns of the entire population is espoused, the field tends to be exclusive in practice. This exclusion can be seen in university departments, and on editorial boards and advisory panels, which are largely represented by males. The exclusionary practices go beyond the gender issue. There is a general lack of minority representation and lack of assertive interest in working on minority issues. While many community psychologists will stress the importance of being sensitive to diversity within the population, there appears to be little interest in researching most minority groups. Diverse populations such as the physically handicapped, the elderly, and many ethnic groups have been largely ignored by community psychologists. If we are to address ourselves to the entire population, community psychologists must take a stronger commitment to reduce the gap between ideals and actual practice.
Questioning our values and goals and feeling confused is important. Without such feelings we may not examine in sufficient depth the consequences, both intended and unintended, of our actions. However, if our questioning leads to inaction, the consequences are even more detrimental. For too long we have focused on who we are rather than on what we can do.

From my perspective what we should be doing can be described in three steps. First, understand the target of your intervention from a developmental framework. Regardless of whether it is an individual, family, group or a community, assess what its status is now as well as determine what would constitute competent behaviour. Define competence in positive not negative terms.

Second, design an intervention to enhance the competence of the target. Compare, for example, the implications of designing an intervention to teach children to "Just say no" to teaching children "What to say yes to". Realise that designing interventions is a skill and will take practice as will any new skill.

Third, evaluate whether competency, as you defined it, has been attained. Be certain that the evaluation really measures your definition of competency, not some approximation of it which you discover in a ready-made test.

It matters little what we call ourselves. Some of us work in the legal system; others in business; still others in sports and health. Each of these areas involves a community or communities and each can benefit from well designed actions to enhance competence. It is within this realm that our future lies.
Has the Death of Traginology Been Greatly Exaggerated?
Christopher B. Keys
University of Illinois at Chicago

Abstract

Runkel’s history, though adequate as far as it goes, does not include recent developments. Traginology is alive and well.

Has the Death of Traginology Been Greatly Exaggerated?

A reply to Runkel

Runkel’s (1986) lucid history of the basic science of traginology is remarkable for its clarity and succinctness. It is indeed the case that interest in experimental traginology is suffering a decline in the United States, primarily because of the greatly reduced number of passenger trains available as subjects. Runkel, however, seems unaware of recent developments. Many traginologists have turned to the study of freight trains and to new conceptual approaches. Furthermore, the work of Whistleblurt, Slackening, and even some of the "insiders" (e.g. Stoke & Zell, 1966) has stimulated research in other countries where trains remain central to the way of life.

For example, Japanese investigators have been fascinated by Whistleblurt’s suggestion that the number of people boarding the train determines its subsequent behaviour. Wo De Tai (1978) reported that the more people that were on the trains of the Japanese National Railway, the faster the trains moved. Critics complained that Tai’s explanation did not differentiate between density and numerosity. In response, Tai’s student Fang Yu (1981) developed the "n-person" measure to assess density on board by counting how many people the average standee touches during a standard sample of travel time.
Subsequent careful analysis revealed a significant correlation between passenger density and speed of travel.

The World Traginology Organisation (1985) at the United Nations in Geneva reports current research in the Ivory Coast, India, Germany and Paraguay. The Indian school of traginology research seems most influenced by the insider or internal school of train motivation. The leading Indian researchers (Shiva & Gi, 1979) have drawn on mystic traditions to develop the concept of inherent "potential movement". When a train becomes fully aware of its potential movements, it is then capable of actually moving. Shiva and Gi argue that Coupling's discredited construct of the connecting structures railroad cars was important. Their importance, however, was not in pulling each car, but in enabling the train to develop a heightened awareness of its many parts and wheels and thus its potential movement. Needless to say, the concept of potential movement has been controversial among Western traginologists. They have criticized the lack of adequate measures and operational definitions of "awareness" and "potential movement". They also question whether such constructs are simply anthropomorphisms that contribute little to the prediction and control of behaviour (e.g. Bridgemen, 1983). Lasch (1981) has expressed concern that if the construct of potential movement is valid, then trains could become so preoccupied with increasing their awareness they might fail to perform their social responsibilities for moving people and products. Indian responses to Western criticism are expected to be presented at the International Symposium on Traginology next year in New Delhi.

Two emerging directions of traginology are evident in the United States. First, a number of researchers are investigating the generalisability of the early principles of both "outsiders" and "insiders" from passenger trains to freight trains. A focal question is: does freight affect starting and stopping for a freight train in a way similar to the way that people affect the behaviour of passenger trains? Tonnage and Piggyback's (1978) classic Southern Pacific study demonstrated that freight trains, virtually without exception, started
only after freight had been loaded on board. Thoughtful sceptics insisted that the Southern Pacific study was incomplete because of its cross-sectional design. Further work revealed that, in fact, freight trains also started shortly after unloading all cargo. These results troubled those comparative traginologists who sought to demonstrate comparability between passenger and freight processes. Nevertheless, the changes in starting conditions over time are fuelling interest in the applied developmental approach to traginology.

Second, others are make conceptual contributions. Some have returned to the inside-outside debate about whether the movement behaviour of trains was caused by factors internal to the train or by external factors like people. Topeka’s (1983) new interactionist perspective suggested that $M=f(t,P)$, where $M = \text{movement}$, $T = \text{Trains}$, and $P = \text{people}$. While some find this formulation to have heuristic value, it has not to date been convincingly demonstrated in empirical research. The $T$ variables require further specification, and the $P$ variables either need to be broadened to include freights or tested in another country. In time, however, it may provide the integrative framework, needed to account for both internal and external factors.

An unintended benefit of the reduced availability of subjects for empirical research is that several traginologists began to review the broader social forces that influence train behaviour. Ben Central (1984) developed what has come to be known as the Amtrak hypothesis, which states that governments start trains. Governments initially began trains through land grants for right-of-way and later through subsidies and often ownership. A previously unexamined, competing view of the so-called "Red Caboose School" is that trains start due to the exploitation of Chinese and other labourers (Engels, 1985). Traditional traginologists have viewed these social-policy analyses with ambivalence. On the positive side, the analyses generate continued interest in a field they consider important. On the other hand, policy analyses make the ideal of value-free, objective scientific research ever more elusive, if not impossible.
In summary, the continued interest in train behaviour in other cultures, in freight trains, and in new conceptualizations indicates that, to paraphrase Mark Train, "The reports of the demise of trginology have been greatly exaggerated" (1904, p.1)

References


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