



## ALLOWING SPIRITUALITY TO SPEAK

BY IAN PERCY

Sitting with Sam, he tells me of his overwhelming despair. Living in his mother's garage all day, fearful of speaking to anybody, and not going to the job he's had for some years, leads Sam to predict a confusing and unenviable future. Fortunately, during our meetings over the next 18 months Sam reclaims a sense of positive purpose for his life. Not only does he return to work, but also, by the time we conclude our meetings, he has won the monthly staff efficiency award – a wonderful achievement!

During our final meetings he tells me how his spirituality, which is nature based, helps calm him and connect him to a greater appreciation of all life in the universe. Much happens to bring Sam to a different, more preferred place in his life, and his connection to spirituality plays its part. Gazing into the starry blackness, lying on the grass in his backyard, he allows the spacious vastness above him and the solidness of earth below him to fill his body/mind with peace.

Mary's story is a marvellous testament to courage, determination and compassion. Various educational experiences and unsatisfying couple relationships had invited Mary to see herself as an unworthy person, one who couldn't expect happiness in life no matter how hard she tried. However, over time she revises her relationship to herself, to other people and the world around her. She tells me how she expresses spirituality through certain Buddhist and Christian practices and introduces me to the mysteries of the Novena.

About 25 years ago Mary gave birth to a daughter and, due to circumstances, was persuaded to place the baby for adoption. Throughout the ensuing years she regularly contacts the overseas Catholic adoption agency to find out if her daughter has made contact, and is always disappointed. Mary is swayed to practice the Novena – a nine-day prayer. On the ninth day she receives a call from the overseas agency informing her that her daughter has contacted and wants to see her. A tearful and momentous reunion eventually takes place.

The impact of the vehicle hurled Steve's body a hundred metres down the hot bitumen. Lying on his back, looking up, he suddenly has a powerful vision. He sees people's faces, none of whom he recognises, gazing down at him. An intense, bright light surrounds them. The agonising bodily pain of the moment before vanishes, and he feels an extraordinary peace overwhelm him. Then he blacks out, and wakes days later immobilised in a hospital bed.

He tells me how this vision, and the physical and psychological legacy of the accident, guide him to search for spiritual meaning, beliefs and practices that can assist him face his unasked for predicament.

I have often wondered how to respond helpfully and respectfully to such stories. How are we to regard these experiences and in what ways might we speak about them? If the client refers to them as 'spiritual', how could we approach the subject? How are we to make professional and personal sense of spiritual experience? Do social workers seek to understand a client's spiritual experience, or do we gloss over them, thinking that they don't really have much to offer in helping our clients live in the 'real world'?

And further questions come. How can we name an interest in spirituality without it being pathologised or infantilised? Have we become complicit in the disappearing of spirituality and making it a taboo topic for social workers? Is spirituality marginalised in the discourse of 'helping'?

If successful identity achievements in the dominant culture are primarily connected to the acquisition of material goods and services, the accumulation of wealth, the performance of constant activity, and the completion of 'outcomes', where is the place for discussing spirituality with our clients? Where are we encouraged in social work courses to explore our own spiritual beliefs?

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An online version of this newsletter can be found at <http://westausaasw.highway1.com.au/>

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#### State Conference

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Should we offer such courses in social work training?

These are some of the questions that I have been considering for many years. A survey in the United States found that almost 70% of respondents (who included social workers, family therapists, psychologists and psychiatrists) sought 'a spiritual understanding of the Universe and one's place in it'. Similar results were obtained when clients were surveyed (Elkins 1998).

It appears that spiritual beliefs often assist people to address the many profound questions raised when facing unpredictable and sometimes frightening futures. Certainly there is a growing acknowledgement of the importance of spirituality in counselling and therapy. As social worker and family therapist Froma Walsh (1999:3) comments:

Spiritual beliefs influence ways of coping with adversity, the experience of pain and suffering, what is labelled as a problem, and the meaning of symptoms.

Many people who consult me identify themselves as holding spiritual beliefs or they value certain qualities such as compassion or forgiveness, which I regard as connected to spirituality. Various versions of spirituality are told to me in the course of my work. It may be related to the natural environment (as with Sam), certain life-enhancing practices of human relationships, the mysterious transcendental or numinous (as with Mary), an immanent presence (as with Steve), mythology, the arts or something else.

In being respectful of (though not necessarily agreeing with) a persons professed spirituality, we seek to understand their lived spiritual experiences and the real effects of these experiences. We wonder with the client if such experiences, beliefs or practices of spirituality can be drawn upon to address the problem/s they now face.

Might there be some way to bring forth a thickened story of spirituality, which will counter or moderate the painful effects of the problem story? And we challenge accounts of spirituality that appear to be hurtful to the client or other people. We address potential pitfalls and the shadow side of certain spiritual practices. We enter into, primarily through language, co-interpretive acts as to the meaning of the experiences the client regards as spiritual.

My impression is that social workers don't explicitly explore this domain very often. So, what stops us from exploring? Or if we are exploring, and it's happening behind closed doors or on home visits, how come we don't hear more about it? To go down this track can stir up particular core beliefs about what it is to be human, whether there is a purpose to human life and a multitude of ethical dilemmas. I think we can acknowledge right now that it gets tricky and complex! Anyway, notwithstanding the risks of simplification in a short article I shall attempt a very modest response to the previous two questions.

I believe one of the restraints to engaging in such discussions may include the belief that social workers are not competent to explore this area, as they haven't been trained to talk about spirituality to clients. However, in how many areas are we truly expert? Is the apparent lack of a 'spiritual expert' qualification a substantial enough reason for avoiding discussions?

While we need to be cognisant that all topics have bodies of knowledge that can inform our conversations, surely we can walk with the client and tread the path together, rather than trying to have expert answers - particularly in this domain. We can avoid defining spirituality and deciding what approach to spirituality they should take. We might enter a conversational space where we co-research spirituality, its real effects in the

life of the client and how embracing a proposed spirituality may assist them face whatever difficulties they are in front of them. However, we may also need training in how to speak about spirituality with clients.

Another restraint may be that only that which conforms to objectivist scientific principles and which is outcome focused is accredited as 'worthwhile'. Demands are made for so-called empirically measurable outcomes and for the certainty of a scientific 'success story'. Professional recognition from the wider culture is sought within this questionable discourse. 'Turning knowledge into science marginalises local indigenous knowledge and the wisdom that comes from lived experience, and has pervasive consequences' (Adams 1995: 202).

So, spirituality can be seen as 'woolly' or 'flaky', an escapist fantasy that won't help the service user face up to the 'reality' of their problems. But just the opposite appears to be the case with most of the clients I meet. They take courageous steps, strengthened by their spiritual values and experiences. Their immersion in spirituality, rather than letting them 'off the hook', invites them to take responsibility for their actions, and supports them to tackle problems.

Spirituality may be seen as otherworldly and not related to human experience and problems. Yet I have a belief that there are no neutral beliefs, nor neutral acts that flow from beliefs. All beliefs and acts take us 'somewhere'. Any spiritual beliefs then, whether otherworldly or not, will have social, cultural and personal implications, and fall into the province of a critical, reflexive social work practice.

Fisher writes of the personal, communal, environmental, and transcendental domains when considering spirituality and the relationship between these domains. He highlights how people attempt 'congruence between expressed and experienced meaning, purposes and values in life' (Fisher 2000: 2). Isn't this attempt at congruence at the heart of many clients' struggles and what social workers can assist in addressing?

Let us briefly consider three possible conversational entry points with clients.

Firstly, the client could relate an event that seems to embrace values, commitments or ethics that many people would connect to a spiritual persuasion (eg compassion, humility, courage, sense of oneness with all life etc). I can ask whether they would describe this as a spiritual connection or whether those values have a spiritual base. Some questions we may ask include:

When you were speaking I started to wonder if those particular values you mentioned are helping you to get through this tough time? (If yes) In what way? Some people would connect those values to spiritual beliefs - would you do that as well?

Some people try to make sense of things that happen to them by drawing on spirituality - I was wondering if you might do that? (If yes) I'd be interested in hearing more about that? When you were acting from that place of spirit what did you do/think/feel that you may not have done otherwise? How did this help?

Secondly, the client may specifically mention the importance of spirituality before I ask them about it. I can enquire as to the significance of this statement.

A few moments ago you mentioned spirituality. Can you tell me what part it plays in your life? Has this kind of spirituality helped you in some way to face what you are going through? How does that work for you? What particular values or commitments are you in touch with when you think about spirituality?

Thirdly, I can ask directly about spirituality as I seek to gain a fuller picture of the person's life.

In darkest moments some people call upon a higher power, God, spirit, or a place inside them that gives them comfort – has this been happening for you in any way? What, or who, do you turn to when things get really tough?

I'd like to get as full a picture as possible about what might be important to you. Can you tell me if spirituality has been significant for you in your life? (If yes) How so?

These possible gateways may provide an entrance to places the client rarely speaks of, places of intimacy they may not often touch, and places of healing left unattended. Giving attention, extending our understandings together through collaborative and reflexive conversations, and attuning to the way they use language, we generate meanings of the experience.

We may ask clients to evaluate these spiritual experiences and we might assist them to articulate a personal historical storyline of spirituality. They may decide that committing to a more spiritual life – however that might be enacted – will help them address the concerns that led them to be sitting with us. We can make the effort to embrace conversations of spirituality which contribute to the well-being of clients and which are connected to the ethics and practices of social work.

*Ian Percy (BBus BSW MAASW) is a family therapist, supervisor and trainer at the William Street Family Therapy Centre, 544 William Street, Mount Lawley. He has presented workshops at state and national conferences and is currently at Curtin University researching spirituality and counselling. As the next Remembering spirituality workshop in June is full, Ian plans to run another workshop later in the year. He can be contacted at 9487 7844 or email: percyi@spectrum.curtin.edu.au*

### Bibliography

Adams, N. (1995). "Spirituality, science and therapy." *Australian and New Zealand Journal of Family Therapy* 16(4).

Elkins, D. N. (1998). *Beyond religion: A personal program for building a spiritual life outside the walls of traditional religion*. Wheaton Illinois, Quest Books.

Fisher, J. W. (2000). *Quality of life in the workplace: spirituality, meaning and purpose. Redefining success and reinvigorating the workplace*. 3rd Annual Conference on Spirituality, Leadership and Management, University of Ballarat.

Walsh, F., Ed. (1999). *Spiritual resources in family therapy*. New York, Guilford.

## New Members

The WA Branch welcomes the following new members:

Joanne Hartley (Student Associate)  
Anita Linnett (City of Cockburn)  
Linda Sharman (Atwell Family Support Service)  
Rossana Trinchi (Family & Children's Services)  
Malihe Valamanesh (Ngala)  
Lynne Williams (Newly arrived to WA)  
Gregory Wynn (Student Associate)



## Community Services Industry Awards 2001

### SEARCHING FOR THE STARS IN OUR COMMUNITY

Is your organisation making a positive difference to people and families in your community? If so you can enter the 7<sup>th</sup> Annual Community Services Industry Awards.

These special and significant awards recognise some of the most important programs, services and people in the community who work to improve the lives of all Western Australians.

Entering is easy and completing an entry takes no time at all.

Finalists and winners will enjoy extensive publicity for their program or service and the opportunity to network and celebrate with peers at a gala awards presentation evening in November at the Rendezvous Observation City Hotel in Perth.

There are nine categories to enter including a special Valuing volunteer category in recognition of the International Year of Volunteers.

**Entries close 29 June 2001**

**Phone (08) 9222 2833**

**1800 656 010 (freecall STD)**

**<http://www.fcs.wa.gov.au>**

The awards are proudly sponsored by The West Australian, Lotteries Commission, 882 6PR, WIN Television, Rendezvous Observation City Hotel, CSC, Australia Post and Staging Connections.

### THE GRACE VAUGHAN FUND 2002

This fund, in honour of the memory of the late Mrs Grace Vaughan, can assist individuals working or studying in the field of social justice and human rights.

The sum available for the year 2002 is approximately \$2000. The deadline for applications is 1st September 2001.

Further information can be obtained from

**<http://www.arts.uwa.edu.au/gracevaughan/>  
or Administrative Officer (Arts) on 9380 2096**

# Book Review

## by Ian Percy

*Practising reflexivity in health and welfare: Making knowledge*  
by Carolyn Taylor & Susan White  
Open University Press, 2000.

Written with an engaging clarity, authors Carolyn Taylor and Susan White, both lecturers at the School of Social Policy and Social work, at the University of Manchester, have done an excellent job of making accessible the (at times) rather confusing world of social constructionist notions and practices. They draw upon significant developments in qualitative research, narrative, ethnomethodology and discourse analysis to launch a persuasive argument for 'epistemic reflexivity'. They ask: How do our interpretations of conversations about events and experiences influence practice in health and welfare settings? How do professionals 'make meaning' with clients in day-to-day work?

Initially they take us on a snapshot tour over the conceptual ground they stand on. Questioning the objectivist observer stance workers can occupy, and the subjectivist reflection-on-action approach, Taylor and White promote a position which they claim moves beyond a subjective/objective dichotomy – to a 'practice reflexivity'. I appreciated the useful distinctions between reflective (which is more subjective and individual) and reflexive (which encompasses reflection, and as well, a notion of 'collective action' or co-construction of experience).

They are careful not to dismiss other ways of working, and specifically devote time to address the possibilities and limitations of the presently popular evidence based approaches. Also, they acknowledge objective facts in their case studies (eg physical illness). However, they wish us to go further.

Through detailed language analysis of selected case studies they explore the complex and ambiguous interplay of interpretation. Viewing language as generative, and as constitutive of identities, the authors sway us to recognise that conversations are interpretative acts. I found their examples of 'institutional talk' and the ways in which clients seek 'credible voices' in sometimes overwhelming and chaotic health and welfare settings to be particularly thought provoking. Important issues of client control and professional power get an airing.

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It is refreshing to read of how 'facts' are 'made' rather than just 'gathered'. Indeed, the authors persuade us, provocatively at times, to question the presentation of 'facts' and ask ourselves in what way are these facts being 'told', in what sequence, with what tone of voice, with what authority, to which intended audience etc, and to note the position we are adopting, vis a vis the client, at any point in time.

This exploration of the politics of professional/service user relationships (relational power/knowledge) is a strong point of this welcome volume, although the section on 'client resistance' was, for me, much too brief.

I do have a few other quibbles too. Despite Australia's contribution to narrative, critical psychology and discursive ways of knowing – to my knowledge there have been five international conferences held in the Eastern States in the past few years – there is no reference to any work being carried out in this country. In fact, the southern hemisphere is invisible.

Further, while the authors reply to some criticisms of the social constructionist view, I would have liked a more extensive account of its limitations. And finally, while I acknowledge the deliberate lack of attention given to emotions, I find its passionate absence curious. Touching the emotional dimension of the conversations presented would, I believe, have lent a richer description to the work – and one that is more at the heart of much practice.

Chapters flow easily with handy summaries and the glossary is helpful. Sometimes exercises are given which invite the reader to consider implications for practice.

I highly recommend this book.

## Team Leaders/Managers/Employers!

Do you need Social Workers in a hurry in your agency?

### LOCUM REGISTER

The AASW WA Branch provides a locuum register service free to members and employers.

If you need staff or you want to go on the locuum register contact Meredith at the Branch Office. Tel 9420 7240  
Fax 9310 3936 or email [aaswwa@aasw.asn.au](mailto:aaswwa@aasw.asn.au)

## "The Art of Social Work" – ART EXHIBITION

The 2001 State Conference in August will host an exhibition of art works produced by West Australian social workers. It will also be an opportunity for social workers who use art therapy in their intervention to inform others of the work they do.

If you feel you may have something to contribute by way of paintings, photography, ceramics, prints, textiles etc. or if you wish to be involved as an art therapist, please contact Adam Johnson immediately on 0411 307 640 or email: [adamjohnson@one.net.au](mailto:adamjohnson@one.net.au)

Note: Closing date for submitting art works for consideration is 1 August 2001. A careful process of selection will be necessary, but at least one artwork from each artist will be accepted.

# Letters

## The Editor

As members of the Committee of Management present at the Special General Meeting of the WA Branch of the AASW of 4.4.01 to address the issues relating to the constitutional changes proposed by the Board of Directors as described in the green paper attached to the National Bulletin (Vol 2, Issue 1, Feb.2001), we welcome the critique submitted to this publication (1st May 2001) by Pauline Meemeduma, member of the Western Australian Branch/National Vice-President, and make the following comments.

The notions of equity and access are difficult to define and always elusive in application. We believe the proposed constitutional change and funding model is naïve and cannot address these issues as well or better than that currently existing. This is not to say improvements to the current model cannot be made.

The Board of Directors has proposed one model only – a centralised one which will remove existing autonomy from branches. We would argue that branches need more autonomy rather than less.

Members have been asked to comment on the proposed model and are not offered alternatives. It is evident the board is determined to implement this model. (Prior to the release of details to the membership, Directors were strongly encouraged by the Board to smooth the passage of the proposed changes with the membership, through their presentation to, and discussion with, branch members).

That 65 members attended what was an energetic and informed debate on the proposals indicated deep concern and general opposition by all members excepting the National Vice President.

There was one abstention from the motion carried at the end of what was the best attended special meeting in collegial memory, for the Committee of Management to request the Board to examine a range of models including the current process (capitation formula), taking into account access and equity issues, and arrange for them to be presented to the full membership for its consideration.. This indicates the overwhelming level of concern re the proposal by members of the WA Branch.

The National Vice President states she had expected an opportunity to discuss other models. Please note the clear statement of intention by the Board that only the proposed model was to be considered (see page 4 of the green paper, all eight points).

The National Vice President had the same opportunity as all other members to speak on the issues presented, indeed was specifically encouraged to do so from the Chair.

The National Vice President writes *“Members would be aware Board directors are either elected nationally or appointed by Branches to represent and act in the interests of the whole Association. Members of the Board reside and practise social work in every state and territory of Australia”*.

Whilst there is provision for the appointment of Directors, those from Branches are generally elected by Branch members.

Their constituency is the branch. This is an important form of representative democracy.

As Western Australians we are acutely aware of access and equity problems due to distance and dimension. We are unashamed in acknowledging the perceived negative effects the proposed model would have on our branch. As members of the Committee of Management we would be negligent to do otherwise.

If, as the National Vice President claims, *“none of us can make claims to be right”*, why has the Board decided on one model only?

We gravely urge all our members to think very carefully about these crucial issues.

***Pattie Benjamin, Brian Dodds, Sarah Kemp, Rosina Pruiti & Richard Wilkins***

## The Editor

On April 4th 2001 I attended by telephone hook up from Bunbury a meeting in Perth called by the AASW (WA). This meeting was called to provide a forum for members to discuss the document issued by the AASW National Board concerning future financial structuring of the Association. I attended the meeting as both a National Vice President of the AASW and as a member of the Western Australian Branch.

I expected the public forum would provide two opportunities. Firstly, it would provide information on the ‘thinking’ of the Board as to why the issue of access and equity, as reflected in the financial structure of the Association, is thought to be important to the future of the Association. Members would then be able to assess and judge whether they shared or disagreed with this ‘thinking’.

I also expected an opportunity would be given to discuss a possible alternate financial structure put forward by the Board to facilitate consideration of the issue, or other possible financial structural models.

What I experienced at the meeting did not meet my expectations. What I experienced was a distressing process of ‘othering’ of the Board and the national office. This ‘othering’ occurred through the generation of a discourse (with a few notable exceptions) which constructed the Board and the national office of the AASW as entities separate from, and hostile to, the interests of Western Australian members. The discourse reified the characteristics of the Board to ‘those people in Canberra’. Members would be aware Board directors are either elected nationally or appointed by Branches to represent and act in the interests of the whole Association. Members of the Board reside and practise social work in every state and territory of Australia.

Of greatest distress was the general failure of the meeting to recognise social workers in other parts of Australia, particularly in smaller branches and their needs and interests in the Association. There was little room for the possibility to be raised that social workers in Australia are in one fellowship through the Association. As a consequence there was no room to raise the possibility that as a Western Australian member I may wish to have less of my Branch money to enable a social worker in another part of the country to be serviced well.

As social workers we are all aware we work within a professionally contested and uncertain environment. None of us can make claims to be right. As a consequence we can at best work to manage the contradictions and tensions that difference

will always generate to enable free, informed and respectful discussion. As a vital Association I would hope we always engage differences. I would hope we could do this with a purpose to reach an outcome that is of benefit for the Association, as well as through a process, which engages with and is respectful and understanding of other's viewpoints.

I ask members of the Western Australian branch who attended the meeting on April 4th (as I would ask of any member) to engage the consultation process in the spirit intended by the Board.

I would ask members consider the equity and access issues raised by the Board and to consider the types of financial structures that may best ensure that equity and access to member services occur. If in the end we stay the same or we change, the process of how we went about making such a decision will be as important as the outcome we achieve.

*Pauline Meemeduma  
1 May 2001*

The WA Branch of the AASW  
in partnership with Centrecare Training Services  
present

**A two day narrative therapy workshop  
Thursday and Friday 28 & 29 June 2001  
Venue: Centacare, Clarke Street, Bunbury**

This workshop is intended for social workers and members of other professions who have prior counselling experience.

The learning objectives are:

- an understanding of the ideas central to narrative therapy,
- participation in practical exercises and role plays that highlight these ideas; and
- a clear framework for conversations.

**Presenter:** Rob Andrew a professional counsellor and trainer at Centrecare who has studied intensively with Michael White and David Epston, the founders of the narrative approach.

**Inquiries:** Meredith Doyle Tel No 9332 0019 (during business hours) or Fax 9310 3936  
email [aaswwa@aasw.asn.au](mailto:aaswwa@aasw.asn.au) or Rebecca Jury 0409 085 565.

**General information:** Registrations close 7 June 2001. Registrations limited to 30 participants. This event qualifies for 26 CPE points. Fee not refundable for cancellation after closing date.

Total fee details for both days (includes GST):

\$200: AASW member  
\$220: Non: member

**Note:** Discount of 10% of fee for AASW member who is a social work student supervisor in 2001. No other concessions.

# NOTICE

## AASW WA BRANCH

### ELECTIONS

Nominations are now being called for from members for positions on the Committee of Management for the WA Branch. The following positions are open for nomination this year:

President  
Vice President (Finance)  
Vice President (Social Policy)  
Vice President (Education)  
Member of Committee of Management (5 positions)

You will have received nomination forms in the mail last week. These need to be in by 5:00 pm Monday 25th June 2001

Nominations can be mailed to:  
Hon. Secretary  
PO Box 198  
West Perth WA 6872 or by  
fax 08 9310 3936

## Advanced Notice

### Annual General Meeting

The AASW WA Branch  
Annual General Meeting will be held this year at:  
6 pm Tuesday 21st August 2001  
Novotel Langley Hotel  
221 Adelaide Tce Perth

Please come along and hear about what is happening at your Branch and in your Association. Stay on and attend the Branch dinner. Get to meet other members and hear a great dinner speaker in Sheila Suttner.

For any queries please contact

**Meredith Doyle Executive Officer**  
**Tel: 9420 7240**  
**Fax: 9310 3936**  
**email [aaswwa@aasw.asn.au](mailto:aaswwa@aasw.asn.au)**

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## SOCIAL WORK IN THE MARKETPLACE

Dr Barbara Meddin, AASW WA Branch President, invites you to attend our annual State Conference, at the Novotel Langley, 21-23 August 2001.

Highlights include a first keynote address from Professor Peter Botsman, a contemporary public intellectual in social policy and EG Whitlam Professor of Public Policy, University of Western Sydney.

The second keynote address will be delivered by Dr Jim Ife, Secretary of the IFSW Human Rights Commission and Professor of Social Work and Social Policy at Curtin University.

Carol Martin MLA, Member for the Kimberley and a Social Worker previously employed by Family and Children's Services, will provide the official opening to the conference.

Other highlights include Sheila Suttner, a Social Worker with a history of activism against apartheid, who will be presenting the conference dinner speech, and a controversial debate concerning the legalising of illicit drugs.

Conference registrations can be faxed to Meredith Doyle-Hafid, Fax: 9310 3936 or by post to:

**AASW WA Branch  
PO Box 198  
West Perth WA 6872**

Don't forget that 10% early bird discount is available until 16th June 2001.

## OPEN INVITATION

For all country and metro members to observe Branch Committee of Management Meetings.

- Coffee
- Networking
- Professional Development
- You're Welcome!

Lotteries House, 2 Delhi Street, West Perth  
on the 2nd Tuesday of each month

**Phone Meredith 9420 7240**

## Go to the State Conference for free! Are you an AASW member?

AASW WA State Conference Scholarship for Remote Practitioner - have your fares and conference fees paid for as well as accomodation provided!

Erlene Chun Scholarship for Student or unwaged AASW member - have your conference fees paid!

How? For details see May newsletter or Contact Meredith Doyle, Executive Officer on Tel: 9332 0019 or fax 9310 3936 or email [aaswwa@asw.asn.au](mailto:aaswwa@asw.asn.au)

Application deadline extended until 22nd June 2001