



THE PSYCHOLOGY OF RACISM

The following excerpt is from an outstanding edition of the Religion Report, one of Radio National's premier programs on contemporary social issues. The program was broadcast on 3 October 2001.

Why do terrorists do what they do? According to Mark Juergensmeyer, acts of religious violence have their roots in humiliation, and to dismiss terrorists as evil extremists makes them only more powerful.

The idea of an apocalypse, the notion that desperate times call for desperate measures, is what gives religious terrorism its mandate, and we're not just talking about violence within Islam, this is true of terrorism within Hinduism, Buddhism and Christianity. It was the idea that the world needed to be set to rights that motivated Timothy McVeigh when he bombed the Oklahoma City Federal building, and groups like the Branch Davidians at Waco, Texas and individuals like the Unibomber, were all convinced that they were acting on behalf of the moral character of America.

Religious terrorists see themselves as agents of righteousness; their struggle is between forces of secular darkness and spiritual truth.

Mark Juergensmeyer is the Director of Global and International Studies at the University of California in Santa Barbara. He is also the author of a book called *Terror in the Mind of God*, and in doing his research for this publication, Mark interviewed religious terrorists of many persuasions, including Hindu, Sikh, Buddhist, Jewish and Christian, and in the book Mark argues that the line between religious terrorists and ordinary people is very thin.

He also believes that you can't get rid of religious terrorism by getting rid of religion. Elevating secularism as the antidote to religious violence plays into the hands of those who see their role as breaking down atheist rule. And even though writers like Richard Dawkins in The Guardian, and Matthew Parris in The Spectator have called for secularism to be the new humanising force, it's a call that gives religious violence a legitimacy. It allows for the perpetrators of religious violence to see themselves as soldiers in God's army.

What does it take for people to adopt this mindset? What makes someone a religious terrorist? Is it a response to humiliation and disempowerment?

Mark Juergensmeyer: Although there is not pathologies of terrorism, there's certainly a sense in which a lot of people feel personally vacuous, personally assaulted by the forces of

modern secular and global society. All of us to some extent feel that sense of alienation, the feeling that in a world of busy-ness, the world that treats all of us as consumers and globalised McDonalds, we no longer have the virtues, the value, the fullness of humanity we at least imagined that we had in a more traditional society.

It is just that in some cases people feel this even more stridently than others, and in some cases of course, they said they religionised it, they take images from religious tradition and they implant that on the frustrations of contemporary life and this leads to kind of a Ha! experience.

Ah, now I understand why I feel so alienated, I feel so peripheral to what's going on in the world, I feel so frustrated and useless, that you know it's because this devious America, this devious form of one world, global culture is trying to undercut individual identity and integrity and traditional values, and they're the enemy, and if we can assault them, we can show that they are part of this war that's trying to undercut traditional individual values, we can somehow be on the forces of good and lead to extraordinary changes in human history. That heady sense of religionising struggle or human frustration is what leads of course to these demonstrable and visible and vicious acts of terror.

Lyn Gallacher: And that psychology that you were just explaining there, that was true of, say, the Reverend Michael Bray, who attacked the abortion clinics and perhaps even Timothy McVeigh, the bomber of the Oklahoma City Federal building?

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Mark Juergensmeyer: Exactly, within the Christian militia sub-culture and the Christian anti-abortion activists in the United States you have some of the same kind of thinking, not that these people have tried to bomb the World Trade Center, but in their own way they've attacked the Oklahoma City Federal building, they attacked abortion clinics on the east coast of the United States.

The Reverend Paul Hill who's a Presbyterian pastor, engaged in a sense his own form of suicide bombing or suicide attack when he killed abortion clinic staff members in Pensacola, Florida, and immediately threw down his gun and asked to be arrested, knowing that he would certainly be on Death Row as a result. He believes so passionately in his cause and as he explained in a letter that he wrote after he was in prison, the night before he had identified a passage of Scripture by just opening up the Bible at random and putting his finger down, it seemed to imply that he was to carry out this act and he thought that God had chosen him.

How exhilarating that must feel, how empowering that must feel, to feel that God had personally chosen this guy to do this act that he thought was going to change the course of history. Even though these people know that they're going to their death, they also do so thinking that they have done something that's going to elevate their importance, not just for their own lifetime, but through trans-history, through an eternal span of time and make a difference that will empower all people, not only themselves.

Lyn Gallacher: And I guess that sense of empowerment is something that can cut both ways. You said that you came to study this area because you felt that empowerment in your own life.

Mark Juergensmeyer: In my own case during the 60s and 70s in the United States I was one of these religious liberal activists who got involved in the civil rights movement, in the movement for racial equality in the United States, and opposed the war in Vietnam for really moral and religious reasons because I felt that there were large issues at stake here, there were important things going on.

I never tried to bomb a building but it's also true that we confronted the police, there were people injured in these attacks. I can see that it's really not too many steps from this sense of morally seriously taking the politics around you and elevating a secular or a social struggle in religious terms.

I hope for most of us, I hope for me, I can make that distinction and I don't ever get so caught up in a cause that I fail to see the boundaries between illusion and reality, between religious mythic struggle and real struggles in the world. But I think we can understand a little bit this way of thinking, by seeing the way in which we have at different times in our lives, given moral valence to the struggles around us.

Lyn Gallacher: And one of those ways might be to remove the symbolism to say that this is to stop talking about religious terrorism as a struggle between good and evil, to make it actually a specific instance.

Mark Juergensmeyer: Yes it's true, and yet this is why it's so complicated. And yet it's also true that there are moral issues at stake in real political and social struggles. The struggles are not always just the struggle over place and property. When I interviewed one of the leaders of the Hamas movement in Palestine, I asked him what we misunderstood about the Hamas struggle, and there's a couple of things.

One is, he said, that first of all that we're the perpetrators of

violence, he said, we're the victims. And then he said another thing. He said, what people misunderstand about us is they think we're fighting over land, over property. We're not, we're fighting over honour. He used the Arabic word which means not just honour, but integrity, wholeness, fulfilment. I thought what a striking thing, I mean that's what all religion does really, it tries to give a deeper meaning to life, it tries to take people out of their heady little struggles and make them realise that ultimately the real struggle, the one we're fighting for in life, is the struggle for honour, for integrity, for wholeness, for fulfilment.

So to see that element in the struggles of the social world around us, I think is not necessarily a bad thing. That's why religion does bring some insight and some depth to public life, and yet to mythologise the world around us, to move beyond the reality of real struggles, and worst of all to characterise other humans as if they were simply actors in a grand drama, rather than as other humans like ourselves who have integrity, who have lives, who have their own dignity that needs to be defended, I think that then does us a disservice, not only to those political struggles but also to religion itself.

Lyn Gallacher: You actually make the goal of religious terrorism seem similar to the goal of most civil society: peace and dignity to people.

Mark Juergensmeyer: Well that's the paradox, isn't it? Every person with whom I talked who was by our way of thinking a terrorist, they were involved in the 1993 bombings or the Oklahoma City bombing, or abortion clinic bombings or the mass suicide events, or the Sikh struggle in India, or the nerve gas release in the Tokyo subways.

Subcommittee Meetings

Children's Interest Group

last Thursday of the month at 5:30 pm
State Child Development Centre
Building No. 12 Rheola St West Perth
Contact: Jenny Terry Tel: 9450 2031
email:jterry@cyllene.uwa.edu.au

Administrators in Health

First Wed of the month at 4 pm
Social Work Dept, Sir Charles Gairdner Hospital
Contact: Amanda Humphreys & Jill Hawkins Tel: 9346 4666
November 7th
December-None
Jan 9th
Feb 6th

Aged Care

Third Wednesday of the month at 4:30 pm
City West Lotteries House
2 Delhi St, West Perth
Contact: Penelope Mogridge Tel: 9346 6000
Ivy Vukovich Tel: 9272 5983

Mental Health

At 4:30pm, UWA House (Hackett Drive)
University of Western Australia, Crawley
Next meeting November 21st
Contact: Anthony Collier Tel: 9621 0999

Continuing Professional Education

Third Friday of the month at 5:30 pm
City West Lotteries House
2 Delhi St, West Perth
Contact: Convenor Anne Pickard Tel: 9464 7062
or CPE Project Officer Meredith Doyle Tel: 9332 0019

All of these people, thought of themselves not as terrorists but as soldiers struggling for some grander vision of the world in which the end result would be peace.

They always saw themselves in some way as warriors for peace, a terrible paradox that this vision of peace was linked to such vicious killing and that's why it seems to me that although I sympathise to one small extent with their struggles, that is that there is a religious dimension to human activity. I think that when one loses sight of the humanity of the struggle and the fact that other people are involved, and the people with dreams and aspirations and with integrity that needs to be protected just as their own, then I think this would automatically lead to some control on divisions, some limitation of the illusion in some effort to try to moderate the way in which the struggle is engaged in.

Lyn Gallacher: So in a way what we need perhaps is an appreciation of these people and their psychology and where they're coming from, not a dismissal?

Mark Juergensmeyer: In a funny kind of way I think one of the chores to religious violence is renewed appreciation of religion, and that is not of course for its violence, and not for its absolutism or not for the way in which it is fused with vicious attempts to gain power or to reduce the power of nation states to rubble, but rather that earnestness of at least some actors, including the violent ones, to try to bring meaning and empowerment to their lives.

There's nothing wrong with that if we can find a way of incorporating that in the civil society in a way that doesn't lead to the desperation of trying to force it into our cognition or into our way of thinking through images of constant war, and I think we may indeed find possible a way of living that's more tolerant and diverse.

Lyn Gallacher: With all the attention focused on Islam at present, a lot of people are asking for more in the way of basic information about Islam. We begin by asking what is Jihad?

Stephen Crittenden: Put up thy sword, Jesus says to Peter when the soldiers come to arrest him, those who live by the sword shall die by the sword. Throughout their history, Christians in practice have been just as violent as everyone else, but at least that can't be blamed on anything said or done by the carpenter of Nazareth.

The situation with Islam is somewhat different. History recounts many examples of Muslim tolerance towards people of other faiths, but there's no getting around the fact that the key sacred text of Islam, the Quran, preaches holy war, and fight the unbelievers totally even as they fight you totally, and know that God is with the God-fearing.

The word Jihad means to endeavour, to strive, to struggle. Classical Islamic tradition divides the world up into two camps: Muslims and non-Muslims: the House of Islam, and the House of War. Eventually the House of War is destined to come under the sway of Islam.

One of the most important works on Jihad from the Middle Ages is the Persian book known as The Sea of Precious Virtues, written at the height of the Crusades. It distinguishes between internal Jihad and two kinds of external Jihad: offensive and defensive. Offensive Jihad involves campaigning against non-Muslim territories to win new gains for Islam. The purpose of defensive Jihad is to drive out aggressors who've occupied Muslim territory.

In the first part of the 20th century, the Jihad movements began to stall while nationalist movements came to the fore. But

in the period since World War II, there's been a big resurgence of violent Jihad, and it hasn't all been fuelled by Arab anger at the creation of the State of Israel and the treatment of the Palestinians. The creation of newly-independent nation states all across the Islamic world from Algeria and Sudan, to Egypt, Iran, Pakistan and Afghanistan, has seen religious Islam re-assert itself.

The new enemy is Western secularism. Contemporary theories of Jihad are almost always intertwined with the ideology of the Islamic state. Perhaps more than at any other time in its past, Islam has turned in on itself. The result is the Taliban, which has effectively unleashed a Jihad within its own borders against its own people.

The transcript of the full program can be found at <http://www.abc.net.au/rn/talks/8.30/re/rpt/stories/s381109.htm>.

JUSTICE NOT REVENGE

The Australian Association of Social Workers WA Branch, condemns the recent terrorist attacks in the United States and urges that any response to ensure that those responsible are brought to justice should encourage freedom and peace and not further conflict or loss of innocent life. We urge all politicians and people in Australia to seek a non-violent solution and to not blame others due to their religious or ethnic background.

Authorised by the Australian Association of Social Workers, WA Branch

This advertisement was placed in The West Australian in the Letters to the Editor page on the 28th September 2001. It was made possible through the generous donations of WA Branch members.

MENTAL HEALTH SUB-COMMITTEE Brief Education Sessions

Over the next 12 months, the Mental Health Sub-committee is to conduct 6 brief education sessions at the commencement of their monthly meetings. The sessions will be open to all social workers. Details of the brief education sessions are below.

October – Carer issues. Presented by Karen Van Zyl of the Peel Community Mental Health Service

November 21 – Mental Health Promotion – Illness Prevention presented by Anthony Collier of the Coastal and Wheat belt Mental Health Service.

The February, April, June and August 2002 topics are, children of parents with a serious mental illness, workforce issues, consumer issues and early intervention

Dates and presenters are currently being finalised and will be advertised in The West Australian Social Worker. All presentations are at UWA House (Hackett Drive) from 4:30pm for approximately 45 minutes, including questions.

For further details please contact either Anthony Collier or Michele Speed.

CHILDREN'S INTEREST GROUP

VISIT TO PERTH BY DR KEN ARMSTRONG

Perth has been privileged to be visited recently by several recognized speakers addressing the subject of the importance of the early childhood years for the development of biological, psychological and social well being later in life. One of these speakers was Dr Ken Armstrong from the University of Queensland Department of Paediatrics and Child Health and the Family Care Programme at the Royal Children's Hospital. Dr Armstrong's visit was sponsored by the Department of Community Development, Family and Children's Services and the Health Department of WA. The departments are working cooperatively to develop innovated programmes to support overburdened families with young children.

The recognition of the importance of the first years of a child's life, even the antenatal period, is not new. It has been known and acted upon for decades, however recent scientific research has provided evidence of this through studies of early brain development and the establishment of neuronal pathways within the developing brain. This has led to a renewed interest in prevention, early intervention and remediation where early development has been adversely effected.

In western countries there have been new programmes set up to support parents during the vital first three years. The United Kingdom has established the Sure Start program and the European Early Promotion Project undertook research in four European countries and set up home visiting services to support families at risk. Dr Armstrong is part of a program that works in four health districts in Queensland and locally, DCDFCS and HDWA are putting in place programs such as Building Blocks, Best Beginnings and the WA Early Promotion Project. This is in the context of already existing government and non-government services that have been supporting families with young children for many years, often with limited resources. A new recognition of the importance of this work is very welcome.

Dr Armstrong spoke with great compassion for the parents of young children on "Child Abuse in Infancy". His talk was accompanied by a heartbreaking video of a young father describing his assault on his infant son to the police. He spoke of a threshold for tolerance for the inherent stresses in caring for a baby which is dependent on personal factors, such as the parents own experiences in the first two years of life, the environmental and relationship stresses, the sources of support and the presence of such factors as substance abuse. In regard to the parent's own early life experience, this involves preverbal emotional learning which is not available to rational memory.

The peak period for infant distress is about six to eight weeks of age and this exists across cultures, Dr Armstrong said, and this puts the infant at risk of abuse at this time. There is a slight increase in risk in the first few days of life, due to post partum psychosis, but the six to eight week period is the most dangerous for the infant. There is a lesser peak in risk about seven to nine months and again around 18 months to two years.

These peaks or times of increased risk are linked to developmental stages of the infant and are marked by increased crying, fussiness and unsettled behavior. These are periods of qualitative reorganization within the infant and signal a

discontinuity, associated with moving to a new level of integrated functioning. The baby is on the verge of developing a new ability to communicate with caregivers, and it may be that just prior to achieving this the baby can become highly frustrated.

Following the period of risk at six to eight weeks the baby is able to communicate its contentment by cooing and vocalizing and smiling, and can express a greater range of emotions such as joy, anger, sadness and disgust, interest and surprise. The baby is now able to develop synchronous and reciprocal interactions with caregivers in an intimate relationship.

At seven to nine months the infant will again face a period of increased distress prior to a developmental reorganization around object permanence, focused attachments to caregivers and a greater understanding of the reciprocity of relationship with the caregiver. This stage is often marked by sleep problems.

Around eighteen months to two years the toddler approaches another period of reorganization, with dramatic cognitive, emotional, social and communicative advances. Again problems are often centered on sleeping and eating behaviors.

There is also some emerging evidence that there are foetal antecedents to infant temperament. Stress and domestic violence have been associated with risks to newborn health in a Danish study. In contrast, Dr Armstrong gave the case of the Navaho people who live on their own land and among whom the pregnant woman is treated with special care and consideration. This was related to improved health outcomes for infants compared with other communities.

In the long term, Dr Armstrong gave results of a study which followed a cohort of children who were the subject of care and protection notifications over a period of fourteen years and measured the IQ of the children. There was a drop in IQ points correlating with the number of reports received for the particular child. With one report there was a decrease in average scores by 6.7 points and with substantiation an average decrease in score by 10 points. Where there were up to six notifications the children's IQ scores were in the borderline range.

In hearing this it is heartening to know that others doing research into this area have focused their work on demonstrating improvements for children's outcomes through targeted early intervention programs.

Dr Armstrong's team seeks to assist families in the programme by demedicalizing the problem after suspected medical conditions have been investigated and excluded. Infant developmental problems are normalized and parents given assistance to manage both the infant behavior and the environmental and relationship stresses they face. The multidisciplinary team includes nurses, social workers, psychologists and paediatricians.

Copies of Dr Armstrong's notes were made available to those who attended the lecture. His email address is: karmstrong@mailbox.uq.edu.au.

PIPPIN MARGARIA

Co-CONVENOR

A CHILDREN'S COMMISSIONER FOR WA

The issue of a Children's Commissioner to provide representation for children and young people has been re-ignited recently by the visit to WA by Moira Rayner, the London Children's Commissioner. Moira presented a paper recently for the AASW entitled *Why children need to know their rights*, which was reprinted in August 2001 edition of *The West Australian Social Worker*.

In Western Australia children are not represented at a State or Federal Government level and their needs are often overlooked in terms of policy and funding decisions. The high profile representation provided to women's issues, indigenous issues and the environment is not available to children.

"Children are represented only so far as all jurisdictions uphold the principle that parents have the primary responsibility for the upbringing and development of their children." (Kids Help Newsletter 1997).

The position particularly of children in out-of-home care and those who do not have the support of strong family systems is often one of marginalisation.

"There are still many children and youth in Australia who are extremely vulnerable. Australians, through their governments and community organisations, schools and businesses need to take greater responsibility for ensuring equality of opportunity for all our children and young people. This is particularly relevant for children and youth without families and those living in poverty." (Ozdowski 2001)

Perhaps the most powerful argument for a Commissioner for Children is the message from the London Children's Commissioner explaining to them the role of their own representative:

"Because children don't have the vote, or if they are babies they are too young to say what they think, it is very important that they have a powerful person in government who can speak up for them. The name for this person is a Children's Rights Commissioner".

The AASW Children's Interest Subcommittee has been vigorously pursuing the case for an independent body to advocate for the rights of children. The Committee believes that, as well as monitoring and reviewing the provision of services for children and investigating complaints and alleged offences involving children, the role of a Commissioner must be to listen to the voices of children, act in the best interests of children and rigorously challenge social policy and systems that impact on the lives of children.

The Children's Interest Subcommittee has taken every opportunity to raise the issue of a Commissioner for Children in several different forums as well as by a letter to the Minister for Community Development (with a copy to the Shadow Minister and Acting Director General of DCD/FCS and *The West Australian* newspaper), and has researched information from other States.

The Committee would welcome further information, debate and questions about the issue. These can be directed to either -

Jenny Terry *email:* jterry@cyllene.uwa.edu.au
Pippin Margaria *email:* mmargaria@optusnet.com.au

THE FUTURE DIRECTION OF FAMILY POLICY

The Family Policy Day, organised by WACOSS, was held on 11 September, 2001 with a focus on current family policy directions at both the State and Federal levels.

The aim of the day was to provide information on programmes and Government initiatives and an opportunity for networking between Family Support Service providers. Workshops were designed to allow feedback and to share ideas about the most effective ways of working in the current policy environment.

The Hon Sheila McHale, Minister for Community Development addressed the meeting on the direction the Government will be taking. \$10m is to be allocated over four years to provide support for parents particularly in the area of early intervention and prevention, with an expansion of the Building Blocks program. The Minister emphasized a family strengths approach which recognises the pressures that families face. She also requested the input of service providers into the design of services.

Rob Webb from the Federal Department of Family and Community Services outlined the Government's Stronger Families and Communities Strategy focusing on supporting families in nurturing children to prevent family breakdown. The importance of collaboration and partnership between Government and service providers was stressed with emphasis on stronger families, stronger communities and economic and social participation. He gave examples of four projects which engage community members, build and reinforce local networks and enhance social capital. Twenty-four projects have already been approved in WA through the Stronger Families and Communities Strategy and a further eighteen are currently with the Minister.

Glen Pearson provided the Aboriginal and Torres Strait Islander Commission perspective on families developing relationship with local Government. He pointed out that the prime point of contact starts where the family is. ATSIIC seeks to work together with the community.

National links and initiatives were outlined by Shawn Boyle, Executive Director of WACOSS and Sue Ash, Executive Director of Wanslea Family Services

A workshop session was set up to identify and prioritise the issues facing family support agencies with participants asked to select four or five key issues facing service providers. The following key themes emerged:

- funding for support services;
- collaboration vs competitive tendering approach to support families;
- framework for consultation and partnership;
- use of volunteers;
- early intervention and role in service development; and
- recognition of work done within the community sector with families and their role in the new department.

The groups were given an area each and were invited to develop a policy statement in relation to their particular focus.

The issue was raised about the provisions for children under the link between the Government and WACOSS and how information was going to be fed back to the Government. Acknowledgement was made of the United Nations Convention on the Rights of the Child. There was also a proposal to consider a Committee specifically examining the issues around a Commissioner for Children.

JENNY TERRY, Co-CONVENOR

CENTENARY OF FEDERATION EVENT

Constituting a People: The Legacy of White Australia

14-15 December 2001, University of Western Australia, Perth

A Centenary of Federation Event hosted by the Institute of Advanced Studies, the University of Western Australia, the Academy of the Social Sciences in Australia, the Government of Western Australia and the Office of Multicultural Interests Convened by Emeritus Professor Laksiri Jayasuriya, UWA, Professor David Walker, Deakin University and Dr Jan Gothard, Murdoch University.

The Centenary of Federation is an occasion to recall and revisit another historic event: the passage of the Immigration Restriction Act of 1901, more popularly known as the White Australia policy. This Symposium provides an opportunity for engaging in a scholarly reflection on the meaning and significance of this defining event, the first Act of Federation for the Australian society.

A group of distinguished scholars, drawn from a range of disciplines in the humanities and social sciences, will examine the complex and diverse ways in which Australian society has been transformed in the aftermath of the Immigration Restriction Act of 1901. Topics for discussion are organized around two themes, the social dynamics of a changing Australia and unlocking "fortress Australia" and confronting diversity.

Program Day One (14 December)

Opening Address by Professor Deryck Schreuder, Vice-Chancellor and President of The University of Western Australia.

Presenter: Professor Gavin Jones (ANU), *The 20th century: White Australia, national identity and population change*. Discussant: Associate Professor Loretta Baldassar (University of WA)

Presenter: Dr Kim Rubenstein (Melbourne), *An unequal membership: the Constitution's score on citizenship*. Discussant: Dr Kanishka Jayasuriya (City University Hong Kong)

Presenter: Dr Hilary Carey (Newcastle University), *Australian religious culture from federation to the new pluralism*. Discussant: Professor Riaz Hassan (Flinders University)

Presenter: Professor Ann Curthoys (ANU), *Competing or complementary discourses? The multicultural, the indigenous, and the nation*. Discussant: Professor Dipesh Chakrabarty (University of Chicago)

Dinner speaker: The Hon Dr Geoff Gallop B Econ, D Phil (Oxford), Premier of Western Australia.

Program Day Two (15 December)

Presenter: Professor David Walker (Deakin), *Generic Asia and the disciplining of White Australia*. Discussant: Professor Ien Ang (University of Western Sydney)

Presenter: Dr Sean Brawley (NSW), *Legacies: the White Australia policy and international relations since 1973*. Discussant: Mr Rawdon Dalrymple (University of Sydney)

Presenter: Professor Andrew Markus (Monash), *Of continuities and discontinuities: reflections on a century of Australian immigration control*. Discussant: Professor Richard Bosworth (University of WA)

Presenter: Professor Alastair Davidson (Rutgers, USA), *The politics of exclusion: the challenges of difference and inclusion*. Discussant: Professor C.L Ten (National University of Singapore)

Summing up. Chair: Emeritus Professor Laksiri Jayasuriya
Concluding Address: Professor Robert Manne (La Trobe)

Registration rates \$100 or \$50 per day, concession (students, unwaged) \$40. Further details from Terri-ann White, Institute of Advanced Studies, Tel: 9380 2114; Fax: 9380 1711, Email: tawhite@cyllene.uwa.edu.au, Website: www.ias.uwa.edu.au.

RETURNING TO THE WORKFORCE?

Returning to social work from parenting or other time out of the workforce? Or simply wanting to brush up on theory and practice?

The WA Branch Education Committee is seeking expressions of interest from social workers who have been out of the workforce for a while or who are interested in refresher/revision courses. The Committee is also interested in input from social workers who have had some "time out" and returned to the workforce - what was helpful to get you back to work?

The Committee is interested to find out if there is a demand for refresher courses or a "2002 Winter School" for social workers to come together for continuing education. The experience of social workers about what helped them get back into employment could provide direction on the content of proposed educational activities.

Reply to the Executive Officer, 9332 0019

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PUBLICATION AND DEADLINE DATES FOR THE WEST AUSTRALIAN SOCIAL WORKER

Issue	Deadline	Posted
December 2001	16 Nov	3 December
January 2002	No publication	-
February 2002	18 January	4 February
March 2002	15 February	4 March
April 2002	15 March	1 April
May 2002	19 April	6 May
June 2002	17 May	3 June
July 2002	14 June	1 July
August 2002	19 July	5 August
September 2002	16 August	2 September
October 2002	20 September	7 October
November 2002	18 October	4 November
December 2002	15 November	2 December