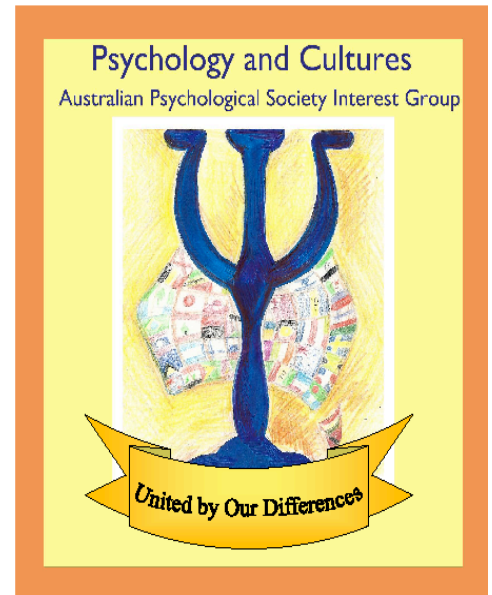


**Welcome to our Psychology and Cultures
APS Interest Group Newsletter – April 2014**

Our Committee members are:

Jasmine Sliger: Convener and Secretary
Trisha Carter: Co-convener and Treasurer
Isabel Stepanik: Professional Development Officer
Carine Davey: Newsletter Editor and Student Rep
Nigar Khawaja
Bernadette Wright
Leonie Elphinstone
Wendy Li
Yan Kho



Letter from the National Convener

Dear members,

As Dr Nigar Khawaja's term as convener comes to an end, I want to thank her for all her hard work as convener. It has been a pleasure to be the secretary under her leadership. I am also happy that she continues to be on the committee and provide valuable resources for the committee.

Many of you know me through being the secretary, so I have some connection with many of you. Just a bit about myself... I learned to speak English in the U.S.; one of several languages that I have swimming in my head. I grew up part of my time in Ottawa, Canada. My family, for generations, is from Colombia, South America. So my first languages for many years were Spanish and French, both of them heart languages especially Spanish. Like other migrants, I have been through all the cultural identity issues (and from time to time still do) of belonging etc. I grew up with parents who participated in daily intercultural interactions. I have worked as a cross cultural psychologist/intercultural specialist for all of my 35 years as a psychologist. I was educated mainly in the U.S. so my psychology education (to my mind) and clinical training was very helpful.

Most of my education was done on scholarship and I will be eternally grateful to the education system there for giving me a chance to study (education is very expensive) there.

Aside from having a counselling practice and a corporate practice, I also teach part time at Macquarie University, a university that embraces multicultural students and so far it has been a pleasure and a privilege to teach my students in the faculty of Business and Economics about cross cultural issues in business/life.

It is important for you to know that we have a big four years ahead of us. Because of the amount of work we want to get through, I have nominated Trisha Carter as a co-convener so that the load can be shared. As a committee, we have been together for a little while and are determined to provide education, research, supervision and guidance in the work that you do. The biggest challenge is to reach all members in all parts of Australia. Everyone on the committee is very committed to the work that we do as a team and keen to help in any way. You can do your part by maybe writing an article for the newsletter and showcasing some of your skills or keeping us informed of any important events that as psychologists we may want to attend. You can also let us know what kind of training, speakers and topics that you would like to experience.

I look forward to working with all of you to become increasingly competent as psychologists dealing with multicultural issues of all sizes and shapes and enabling all of us to make cultural complexity our friend.

Warm regards to all,
Jasmine

Let's Talk Culture: bringing awareness of culture and mental health issues to the masses in Western Australia

By Bernadette Wright

The Let's Talk Culture ('LTC') seminar series first commenced in March 2009 beginning with the inaugural theme *Spirituality, Culture and Mental Health*. Since then the topics have focused on varying aspects of culture and mental health including *Refugees, Culture and Mental Health; Men, Culture and Mental Health; Alcohol, Drugs, Culture and Mental Health; Stigma, Culture and Mental Health*, more recently, *Ageing, Culture and Mental Health* and many more other relevant topics which have truly resonated with seminar participants.

The original concept for this unprecedented seminar series is primarily about facilitating enhanced cultural awareness and understanding about mental illness among mainstream Australians as well as those from ethnically diverse communities. Since its inception, this seminar series, organised three times a year, has allowed opportunities for candid discussion and exploration of issues with a view to informing participants about the impact of mental illness, the cultural differences surrounding resilience, acceptance; and, promoting a deeper understanding of such differences that is required all in order for a positive recovery journey to occur.

Even at the very first seminar, the venue was at full capacity. Over proceeding years, the popularity and reputation of the seminar series have grown - with registrations for each seminar reaching maximum numbers. A primary reason for this popularity is LTC's capacity to effectively engage with a cross-section of WA's community covering both metropolitan and regional areas. The seminar is open to anyone - including clinicians, policy

makers, researchers, educators, students, consumers, carers - across any professional group, any field of discipline. Those who have attended include lawyers, housewives, advocacy workers, police officers, and general practitioners, to name a few. Let's Talk Culture is the only regular forum of its kind that makes available, a platform for the wider WA community who are interested in culture and mental health to come together to debate, discuss, listen and learn. Evaluation comments from participants after each seminar are an affirmation and testament of how Let's Talk Culture is found to be consistently valuable for professional and personal development.

The initiative - to organise 3 Let's Talk Culture seminars a year - that would serve to educate, and inform the 'masses' about culture and mental health in a way that is free from jargon was first developed by a consortium of agencies including the Community, Culture and Mental Health Unit at the University of Western Australia, the Transcultural Mental Health Service at Royal Perth Hospital and the Mental Health Commission of Western Australia. The current partnership now comprises the Cultural Diversity Unit of the Department of Health, the Mental Health Commission and the Transcultural Mental Health Service.



Self-Reflections on Interpersonal Processes with a Middle-Eastern Muslim Family

By Yan Kho

Some time ago, I had had the chance to provide psychological services to a young boy from a Middle-Eastern Muslim background. Here, I share with you my personal reflections from the experience. Namely, that as a therapist working with CaLD clients, it is crucial, perhaps even more crucial, not to miss the opportunities, when appropriate, to engage with the client in those specific interpersonal processes that give recognition to our CaLD client's traditional practices, beliefs, and their cultural sense of self. Here, I define interpersonal processes in terms of its most basic and fundamental: using the interactions we are enacting with our clients to help the clients to change (Teyber & McClure, 2011).

7-year-old Behzad* was referred for treatment in anxiety, phobia and panic attacks. For the past one year, Behzad had been fearful of going to the toilet alone and with the door closed, even in the daytime. He also presented with nightmares several nights in a week, was terrified at bedtime, and frequently woke up in the middle of the night from nightmares crying, with rapid heartbeats and hyperventilation. He also experienced panic attacks during the day.

Behzad's father, Ali, and mother, Shahira, explained that they had referred Behzad for counselling because they had grown increasingly alarmed and helpless about the persistence and worsening of his symptoms over the one-year period despite their best efforts to reduce his fears. Parents and Behzad all agreed that Behzad's worries and fears had appeared shortly after he had secretly watched a M18 horror movie on DVD with the similarly underage son of a family friend. Behzad's underlying fears all involved a common theme: fears of being attacked by the

murderer from that horror movie, who in the movie always killed and maimed innocent strangers in dark, obscure and unexpected places and situations. Ali and Shahira said that they had repeatedly explained to Behzad that the movie characters are merely actors and actresses, but his fears persisted nonetheless. Client and parents reported in separate sessions that Behzad had never witnessed or experienced any traumatic or violent incidents.

Behzad is the oldest of three children; with a brother aged 5 years and a sister who was 3 years old. Ali and Shahira, both in their 30s, were migrants from Iraq and have been living in Australia for over a decade, whereas Behzad and his younger siblings were all conceived and born in Australia. In comparison with Behzad who was observed to speak English very fluently, both parents were less proficient in English. Shahira, in particular, required Ali's occasional interpretations during their conversations with me. Ali works as a technician while Shahira is a full-time home-maker. The family is Muslim by religious faith. In all the meetings with the parents, Shahira always turned up wearing the Muslim headscarf, indicating that they are a devout Muslim family.

The first session started off with the parents somewhat solemn-looking, awkward and apprehensive about seeing a psychologist for the first time. Early into the first session, despite having explained the process of therapy and what are the likely strategies I might be using and imparting to Behzad, and the rationales behind those intended strategies, Ali continued to repeat on two occasions in that first half of the first session, with his arms folded, looking very grave, "So how do you intend to help my son?" It did not seem like a matter of non-understanding due to language difficulties, because Ali was having a flowing conversation with me about the treatment plan. Rather, it felt as though they did not trust that psychology or that my skills could benefit Behzad.

As our conversation progressed, the parents started to mention their two younger children by name. Being from a country-of-origin where the Islam is a relatively big part of the socio-cultural landscape, which therefore helped me to be familiar with Muslim names, I am mindful that I remembered and referred to these two children by their names from that first instance onwards, and continued to be able to refer to all their children by name and by the correct pronunciation throughout the rest of the session and thereafter.

At that first instance of my remembrance and right pronunciations, both parents looked pleasantly surprised. (Here, I will add that over the entire course of treatment with Behzad, on both two occasions when I had to communicate with school staff about Behzad, even though the school had always been very helpful and trying their best, I went away both times wondering how often the client and the family had been left feeling self-conscious in interactions with the larger Australian society due to the nature of their names alone: One time, a staff member told me that parents with a child by the name of Behzad had left a message for me, adding that she could not know by the basis of the name whether the child is a boy or a girl (with her pronunciation of Behzad's name being almost right but not quite); on the second time, I needed to search on the school database for the child's details and despite pronouncing Behzad's name correctly, the very kind lady assisting me did not have a clue who I meant and had to get me to type it out).

Eventually, in the course of the first session, Shahira started to repeat to me that they had already tried their best to explain to Behzad that the movie is fictional and she just could not understand what was still frightening Behzad so much. At that point, I noticed that she looked sheepish and avoided eye contact with me each time she said that. Based on her composure, I suspected that the parents had taken a year to finally seek psychological help for Behzad because they had begun to consider

Behzad's problems a matter of supernatural concern after their failed attempts to convince the boy that all his fears were "just in his head". I decided to ask the parents outright, gently. Still looking away, as though embarrassed, Shahira acknowledged softly and slowly with a yes, and again emphasised the futility of their more rational initial attempts to help Behzad. Ali sat quietly, arms folded, also looking away, without disagreeing with his wife's confession. Immediately following that, I asked, with gentleness and keen curiosity; (given their beliefs that Behzad might have been troubled by an evil supernatural being) whether they had read the Quran to Behzad. The moment I enquired about the Quran, the couple looked visibly more at ease with me, and I felt our therapeutic rapport finally beginning to develop.

Taking up eye contact with me, Shahira started telling me (earnestly this time) that she had indeed been reading the Quran to Behzad several times, hoping to cure him of his fears. Upon further exploration with her, Shahira added that while Behzad had indicated that he did feel a bit better, she noted that he was still as anxious, terrified and panicky as before – all without me having to take on the thankless task of suggesting that psychological strategies may work better than their religious practices. By the end of the first session, I had discussed psychological strategies in the form of breathing exercises and keeping a Worry Box (i.e. where Behzad can make drawings/colourings of his fears with mum and dad at bedtime, along with a discussion with them about the nature of his fears at that moment and how they affected him that day). As a parting advice, I said to them, "It is good to know that reading the Quran to Behzad is helping him feel a bit better. Since it is helpful to him, continue with it. At the same time, please also try the other methods we discussed today, and let me know how they go by the next week." The parents agreed to do so. Their initial resistance and awkwardness were gone.

In the following weeks, client and parents reported largely adherence to the psychological strategies. Ali also innovated on our discussions of exposure strategies by buying Behzad a monster costume and encouraging him to wear it on Halloween night. Over the weeks, other simple, age-appropriate CBT strategies were also incorporated. On one particular day during the treatment period, Shahira called the school to cancel an appointment because they had "some Muslim celebrations" and were leaving school early to go to the mosque. Realizing that it was the day of Eid-al-Adha, I conveyed my belated festive well-wishes to them in the next session, and expressed my understanding that it was indeed important for them to attend the mosque that morning. They again looked pleasantly surprised that I knew about that Muslim holiday, *their* Muslim holiday, and perhaps even more so that I accepted their cultural needs with understanding.

Despite the duration, intensity and frequency of Behzad's symptoms at initial referral, he had made such rapid progress that by the 6th week, he was going to the toilet alone with the door closed, sleeping peacefully throughout the night, and no longer suffered from any panic attacks or nightmares. At the time of termination at 10 weeks (because we wanted to review and make sure that his therapeutic gains would be maintained over and after the school holiday), he no longer presented with any of his original symptoms. Although he still required Ali to walk him to his bedroom just so that Ali could switch off the lights only after he had climbed into bed, the parents, Behzad and I all agreed that this is an age-appropriate behaviour, which does not reflect his previous anxiety and fears. Overall, Behzad had made tremendous, if not full, recovery. However, I do not think that all these would have been possible and so quickly without the strong collaborative support from his parents.

As an afterthought, I will like to add that having been born and brought up in Singapore where there is a relatively large local Muslim

community and where the two most important Muslim festivals (i.e. Eid-al-Fitr and Eid-Al-Adha) are celebrated nationally as public holidays, I may have entered into that therapeutic relationship with the benefit of having understood the general Muslim customs slightly more than the average Australian. Nonetheless, this experience of working with Behzad and his family will continue to serve as a timeless lesson and reminder for myself that therapeutic interpersonal processes are not just about specialized skills in listening, reflecting and summarising.

Therapeutic interpersonal strategies also entail simple, everyday truths like: understanding and honouring that everyone appreciates their name being pronounced right (however alien it sounds); not making the CaLD clients feel like their traditions and practices are superstitious and backward just because, for example, I think that I am a scientific, sophisticated psychologist but my clients are not; and last but not least, being able to celebrate (symbolically or otherwise) or at the very least authentically appreciate, what is culturally and spiritually precious to the CaLD client – these are after all, core elements that contribute to who they are as a person.

*names and some personal details have been changed to protect privacy

References

Teyber, E., & McClure, F. H. (2011). *Interpersonal Process in Therapy: An Integrative Model* (6th ed.). Belmont, CA: Brooks/Cole

Approaches to Supervision of Psychologists of CaLD clients

By Jasmine Sliger

As a senior supervisor, I have been interested in the education of psychologists and counsellors and the ways that they approach multicultural issues in psychotherapy. What kind of supervision is helpful to psychologists in their therapy with CaLD clients? What kind of supervision will increase their cultural competencies?

Amazingly having now been in Australia for 29 years, I still hear colleagues say "S/he's an Aussie and even though s/he is from an Indian culture... s/he has been here for many years so really is just one of us." Although this may be true, this just reinforces the culture and colour blindness that psychologists and counsellors still carry. I get concerned when I hear these comments because it is clear to me that psychologists may not be doing the best by their clients in terms of a culture centred approach to their work. How then as supervisors do we then increase the self awareness and cultural empathy which is a fundamental competency? What approaches or techniques could we apply to assist the psychologist?

In my travel, I came across an article that caught my attention. It looks at the use of analogies in the supervision of psychologists and counsellors. It states (as most of us already know) that to be culturally sensitive one must have a heightened sense of self-awareness and cultural empathy. The author quotes Ashenbach and Arthur (2002) by saying that "supervisees may need to be experientially affected in their supervision sessions in order to be culturally competent." This is also something that the pioneers of cross cultural psychology have always advocated as well-experiential learning. The author encourages the reader to resort to the approach that contains the telling of stories through analogies for the supervisor. This lends itself of course to approaches that include stories; the narrative approach being one of them.

Here's an example straight from the article:

" Jake and John were two siblings born to the same affluent family. John was able to convince their father to leave the family inheritance to him and to disown Jake by sharing horrible lies about Jake's character. As soon as the father died, John came to inherit a total of \$3.7 million and Jake did not get a penny. As a result, John was able to provide a comfortable life for himself and his family. Jake, however, was not able to find a good job because John who "owned" the town, made sure of that."

In translating this to the supervisee, the point to demonstrate is that given all things being equal, having resources can make a big difference in the way a person lives his or her life. In the article, the author carries on the analogy of what then happens to Jake's children. Using an approach like this, provides an increase in self awareness and cultural empathy because these analogies are emotionally engaging and have a stronger impact on both the formation of attitudes and behaviour than does intellectual processing.

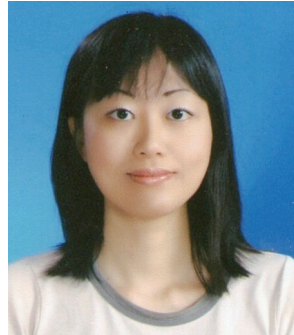
This is an important point as some psychologists maybe intellectually brilliant but may not have the cultural empathy, open mindedness, social initiative, emotional stability or flexibility to deal with intercultural interactions.

Narratives in the form of analogies can be emotionally engaging because they represent events in a manner similar to how they are experienced in real life. What experiential learning can you set up as a supervisor to increase the cultural competencies of your supervisee?

Reference

Suthakaran, V. Using Analogies to Enhance Self –Awareness and Cultural Empathy: Implications for Supervision. Journal of Multicultural Counselling and Development, October 2011.Vol 39: p 207-217

Our Newest Committee Member:



Yan Kho is a recent graduate from the Master of Psychology (Counselling) program at Curtin University, and also holds a Bachelor of Arts (Psychology and Humanities) from Monash University. She is currently undertaking a Doctor of Philosophy with the National Drug Research Institute, Curtin University. Her research focus is on the nature of attachment relationships, acculturation, and acculturative stress among Singapore-born migrants, and how these may act as protective or risk factors for risky alcohol consumption in this specific CaLD community.

As someone with a Singaporean-Chinese ancestry, Yan has a keen interest, among others, in how the Singaporean culture which comprises a unique mosaic of Chinese, Indian, Malay, Western, and its geographically South-East Asian values and influences, impacts upon Singapore-born migrants' mental well-being. In addition to her role as a full-time research student, Yan practises part-time as a school psychologist where she appreciates her frequent opportunities to work therapeutically with young people from CaLD backgrounds. Yan also has years of experience working with disadvantaged and at-risk children and youths in Singapore. In her free time, Yan enjoys reading about the diverse cultures of our global village, experimenting in the kitchen with ethnic cuisine, and if time permits, globetrotting/people-watching.



The Ancient Cultures of the Andes: Chile & Peru

21 days, August/September 2014

Led By Isabel Stepanik & Rosemary Stevenson

Any tour to Peru would have to include Machu Picchu, that most mystical of sites. However Peru has so much more to offer - its history, both pre-Columbian and Colonial; the natural environment from coastal deserts, across the magnificent Andean mountains and the high alti-plano to the virgin rain forests of the Amazon basin. Its archaeological sites range from those of pre-Incan cultures through to the majesty of the Inca as well as the Colonial architecture. The diversity of the country has led to the development of different cultures with influences from Spain and Africa as well as the traditional people who still live simple lives in villages in the Andes. All these differing aspects add to the colour and vibrancy of Peru.

Highlights:

- Santiago, the capital of Chile;
- Valparaiso and the former home of Pablo Neruda;
- Northern Peru – Chan Chan, Trujillo and the Lords of Sipan
- Lima, the oldest Colonial city in South America
- Arequipa – the 'White City'
- Puno & Lake Titicaca
- Colonial Cusco
- The spectacular Sacred Valley of the Inca
- Enigmatic Machu Picchu

Itinerary

24 August

Depart from Sydney and arrive Santiago late morning. After negotiating Immigration and Customs, we will transfer to our hotel in the city centre. There will be an optional walking tour during the late afternoon.

Overnight: Santiago (meals in flight)

25 August

Day tour to the World Heritage Listed city of Valparaiso. We will do a walking tour of the historic centre before having lunch with a chance to sample the region's famous seafood. We will also visit the home of Pablo Neruda before returning to Santiago.

PD: Tour briefing and welcome to South America.

Overnight: Santiago (B, L)

26 August

Late morning transfer to the airport for our flight to Lima. Mid-afternoon arrival and transfer to our hotel in Miraflores. We will have a welcome dinner at the Rosa Nautica restaurant, situated on a pier over the Pacific Ocean.

Overnight: Lima (B, D)

27 August

Late morning visit to the Pucllana pyramid with lunch at the on-site restaurant. Afternoon city tour to visit the Plaza de Armas, Cathedral & San Francisco Monastery.

Overnight: Lima (B, L)

28 August

Afternoon visit to Larco Hoyle Museum. PD: Morning visit to university. In the evening we will go to a folkloric dance show and dinner.

Overnight: Lima (B, D)

29 August

Transfer to the airport for our flight to Chiclayo. We will be met by our bus and transfer to our hotel in Chiclayo.

PD: Presentation.

Overnight: Chiclayo (B)



30 August

During the morning we will visit the Museum of the Lords of Sipan. It is here that the tombs from the Moche culture were discovered less than 30 years ago containing the remains of the Lord of Sipan and the Old Lord of Sipan, dating from the first century AD. The world was amazed at the wealth, treasure, craftsmanship and variety of artefacts found at these sites. The restored treasure trove, unparalleled since Tutankhamen, is on display at an excellent museum. During the afternoon we will visit the site where the treasures were found.

Overnight: Chiclayo (B, D)

31 August

Drive south to Trujillo, stopping en route for lunch at the coastal village of Huanchaco. Here the fishermen still use a traditional boat made of reeds nicknamed 'caballitos' – little horses. Trujillo is a pretty colonial city and is also known for the caballos de paso (pacing horses) and performances of the marinera – a typical coastal Peruvian dance.

Overnight: Trujillo (B)

1 September

Morning tour of the Moche pyramids of the Sun and Moon, as well as to see a private archaeological collection of beautiful ceramics of the Cassinelli Collection housed in the basement of a petrol station. During the afternoon we will see a display featuring the Peruvian paso horses.

PD: Presentation.

Overnight: Trujillo (B, D)

2 September

Morning transfer to the airport for our flights back to Lima and with onward connections on to Arequipa. Transfer directly to our hotel. Optional evening tour into the city centre.

Overnight: Arequipa (B)

3 September

In the morning we will visit the Santa Catalina Monastery founded in the 16th Century. The monastery is a small walled town covering a city block and we will be able to see how the nuns lived then. Nuns are still living there today. After lunch we will visit Juanita, the ice maiden, an Incan child sacrificial victim, whose remains were discovered after a volcanic eruption. We will have some free time to explore the city centre (and shop) during the late afternoon.

Overnight: Arequipa (B, D)

4 September

Morning departure for our bus ride to the Colca Canyon (5 hours). This is arguably the world's deepest canyon but that depends how you measure its depth! As you can imagine, the scenery is spectacular and the drive there will pass the volcano of El Misti. With luck we may see some condors, the largest flying birds in the world. Our hotel has its own hot springs – you will have a chance to relax in the springs prior to dinner.

PD: Evening group discussion.

Overnight: Chivay (B, D)

5 September

Very early morning departure to continue our tour of the Colca Canyon. We will visit the lookout point where we hope to see condors as they ride the thermal currents. Around midday we will leave the valley and drive on to Puno (5 hours).

Overnight: Puno (B, D)

6 September

Morning tour to the Uros Islands on Lake Titicaca. Free time in the afternoon.

PD: Presentation

Overnight: Puno (B)

7 September

Early departure by bus for our drive to Cusco. En route we will stop at La Raya, the highest point (>4,000m ASL) of our trip. We will also stop at Raqchi, an Inca trading post.

Overnight: Cusco (B, L)



8 September

Morning tour of the Inca Sun Temple – Coricancha – followed by a visit to the Cathedral. You will have a few hours free for lunch or to explore this fascinating city. Afternoon tour of Sacsayhuaman and Qenko, two Inca sites located above the city of Cusco.

PD: Presentation.

Overnight: Cusco (B)

9 September

Driving out of Cusco early in the morning, we will visit some local markets and see where the locals shop. We will then drive on to Andahuaylillas and visit the beautiful church there – known as the 'Cistine Chapel of the Andes'. We will have lunch in a rural restaurant where a shaman will perform a ceremony to bless the tour. We will visit a health clinic in Cusco on our way back to the hotel. We have visited this centre several times and have raised funds to build a dividing wall and provide a flat screen television for the patients.

Overnight: Cusco (B, L)

10 September

Today we will visit the Sacred Valley of the Inca. Our first stop will be the market town of Pisac and the Inca town of Ollantaytambo. Evening train to Aguas Calientes.

PD: We will have an early dinner at a café that is run by an NGO which supports local health initiatives. One of the NGO directors will give us a talk on their work and the problems that confront them.

Overnight: Aguas Calientes (B, D)

11 September

Very early departure for the final drive to Machu Picchu. We will arrive prior to the crowds of the first trains and spend several hours wandering through this mysterious citadel. Afternoon train to return to Cusco.

Overnight: Cusco (B)

12 September

Day free in Cusco. Our guides will be able to help with advice regarding museums to visit or markets for shopping.

PD: Tour debrief and farewell dinner.

Overnight: Cusco (B, D)

13 September

Return flight to Lima to connect with homeward flights. Flying directly from Lima and then back to Santiago for flights homeward or on to Rio de Janeiro for the optional tour extension.

Optional Extension Tour

13 September

Travelling with the rest of the group, those taking the extension tour will transit Santiago and take a flight to Rio de Janeiro. We will be met on arrival and transfer directly to our hotel which is located near the famous Copacabana Beach.

Overnight: Rio de Janeiro (meals in flight, D)

14 September

Full day tour of the Sugarloaf and Corcovado for some of best views of the city.

Overnight: Rio Janeiro (B)

15 September

Free day. Spend some time shopping or relaxing on the beach.

Overnight: Rio de Janeiro (B)

16 September

Full day tour of Petropolis - the Imperial City of Brazil. We will visit several of the landmarks including the Imperial Museum, the Cathedral and the Grand Para Palace.

Overnight: Rio de Janeiro (B, L)

17 September

Late morning departure for the drive north to Buzios, a coastal village with cobblestone streets and beautiful beaches.

Overnight: Buzios (B, D)

18 September

Explore the area on foot to visit the beaches, people watch from the boardwalk or walk to one of the lookouts high above the town.

Overnight: Buzios (B)

19 September

Morning departure to return to Rio de Janeiro. Afternoon tour to the castle of Ilha Fiscal and the Sao Bento Monastery. Farewell BBQ dinner and Samba dance show in the evening.

Overnight: Rio de Janeiro (B, D)

20 September

Tour ends. Morning transfer to the airport for the flight to Santiago and on to Sydney.

* * *

Cost: **Chile/Peru Tour \$5785.00 (based on twin share)**
 Brazil Extension \$2195.00 (based on twin share)

Currency fluctuations above 3% will affect the final fare (based on 0.86USD). This price is based on a minimum of 18 people attending (max. 24).

Inclusions:

- Tour leader and English speaking guides for the duration of the tour;
- Accommodation (twin-share) in 3-4 star hotels with private facilities. Single supplement available on request (additional \$1050.00/\$760.00);
- All breakfasts, four lunches, nine dinners as noted, drinking water on coaches;
- Internal flights - Lima/Chiclayo/Arequipa, Cusco/Lima
- Land transport on private, chartered coaches;
- Comprehensive tour booklet;
- Entries to sites listed in itinerary;
- Group tips (bus drivers, local guides).

Exclusions:

- International Airfares (Australia/Lima/Australia; Santiago/Rio de Janeiro)
 - We can arrange all flights;
- Travel insurance (compulsory – policy details to be provided prior to departure);
 - We can arrange travel insurance;
- Laundry and telephone;
- Individual tips (for exceptional or individual services beyond that covered by the group tip).

Reservation and bookings

To secure a booking, forward a deposit of \$500.00 per person to Travelmakers together with your full name (as it appears on your passport), passport number, country of issue and expiry date). Please also indicate whether you require a single room and/or have any dietary requirements.

This tour is conducted in some areas that may be hot in some areas and cold in the highlands. Many of the sites require walking over uneven ground or climbing steep and rough stairs. If you have any concerns about your fitness or ability to participate in this tour, particularly anything which may hold up the group, please contact the operator to discuss the physical demands of the tour.

Balance of international airfares (if required) must be paid within two weeks of booking to ensure fares do not increase. Payments via credit cards will attract a transaction fee (Visa 1.5%, Diners or Amex 3%). Balance of payment for land content is required 60 days prior to departure.

Cancellation and refunds

Flight cancellation refunds subject to airline policy.

Cancellation received more than 3 months before departure – \$100 per person;

Cancellation received less than 2 months prior to departure - \$400.00 per person;

Cancellation received less than 1 month prior to departure - 25% of fare.

Cancellation received less than 2 weeks prior to departure – 75% of fare.

Cancellation received less than 1 week prior to departure – full fare.

Travel insurance should be taken out as time of payment to cover cancellation fees due to unforeseen circumstances (check insurance policy re cancellations).

Further information

Contact:

For bookings and flights:

Jos Milton or Phil Dalley at Travelmakers on 02 62474444

General tour queries: Chris Carter on 0412001586 or email info@ruins.com.au

