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Dear Readers of Families International,

This issue contains, amongst others, an extended text of a presentation entitled:

'Strengthening Couples and Families: The Satir Model' by Dr. Sandra Neil and Dr. Robert Silverberg from Australia, which was part of an International Forum, organised by the Vienna NGO Committee on the Family, at the United Nations Vienna International Centre to observe the International Day of Families ((IDF) 2012.

It further includes the Message of the United Nations Secretary-General on the occasion of IDF 2012, highlighting the need for work-family balance, as well as an information text from the Focal Point on the Family, of the Social Policy and Development Division, of the United Nations, on the observance of the twentieth anniversary of the International Year of the Family in 2014.

With kind regards,

Dr. phil. Peter Crowley

Editor

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News from the Vienna Committee of the Family

**STRENGTHENING COUPLES AND FAMILIES: THE SATIR MODEL
KEYNOTE ADDRESS**

**VIENNA NGO COMMITTEE ON THE FAMILY, 14 MAY, 2012
UNITED NATIONS, VIENNA AUSTRIA**

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INTRODUCTION

THE HUMANISTIC GROWTH MODEL AS ORIGINALLY DEvised BY DR VIRGINIA SATIR: THE FAMILY

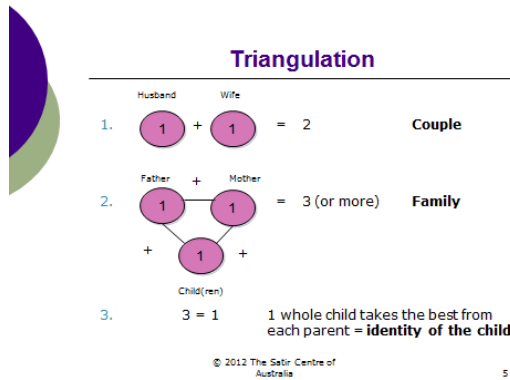
Sandra Neil: I will discuss this from Four Perspectives

1. The first perspective is that of the Humanistic Growth Model as originally devised by Dr Virginia Satir, who is sometimes referred to as the "Columbus of Psychotherapy". Satir maintained that "The form of the family does not determine its functioning".
2. Following that, I will describe how the integrity of parenting, especially fathering, involves four levels of functioning that must be honored in family life.
3. Next I will discuss physical and emotional inclusion or exclusion in families, referring to several systems for understanding this.
4. Finally I will suggest ways in which "The Eye Of Compassion" can lead to more integrated parenting in the lives of families, [rather than the "Eye of the Enemy"]

A Family Psychologist is first and foremost a systems psychologist. In this context, we recognise that people are always part of, and can only be understood within, a specific context. A contextual description also has an ecology, which describes the system of relationships within a particular environment. In thinking about culture, there used to be a naïve assumption that what dominant cultures subjectively thought was good for developing cultures must therefore objectively be good. This is not necessarily valid. Within their own contexts, it is the right, and the responsibility, of cultures and therefore governments, to create national policies which promote well-functioning families as a primary unit of social, economic, and political life. A healthy family relationship must be between people who are equal in value, although not necessarily equal in ability or role. Fathers have often been relegated to remote, non-present roles in the family. This has detriments to women and children, and fathers

need to be re-included in the functioning life of the family. To a large extent, this is a responsibility of both men and women, but no one is to blame. Societies, through their governments, have historically failed to recognize the importance of fathers, beyond the traditional models of father being responsible for the external affairs of the family, and mother being responsible for the internal and emotional life of the family. We also need to develop paradigms of fathering that take into account the fact that the traditional two-parent nuclear family is no longer the sole model in existence. The prototype of a family unit was originally presented as a dyad: Mother plus father are treated as a single entity;

(1)"Two Parents" plus (2) One Child (1) equals A Family (3). More recently, Virginia Satir connoted the basic family unit as a triad: (1) Mother, (2) Father, and (3) Child, as interactive singular equals in value.



The triadic system re-includes the importance of father in the system. Blended forms of the family, single gender families, and parentless families, are becoming more the reality in many parts of the world.

COUPLES RELATIONSHIP

Couples are either: complimentary, opposites, unlike parents of both sexes, like same sex model, or unlike same sex model. Generally speaking equal always meant identical. We know that human beings are unique and there are no exact duplicates. Even identical twins do not have the same exact DNA. Within the family, equality of value has to mean the equality of value and worth in the eyes of one person towards the other. In this model, no one is dominant or submissive to the other, as a matter of course. As family psychologists we must be culturally relative, differentiate role from identity, and develop therapeutic interventions that generate this type of equality.

The Organic Growth Model of Virginal Satir (also called the Seed Model) emphasises the importance of process and feelings over cognition and content. There are several key theoretical concepts that are important in the Satir Model (Satir et al, 1991). Peace in the family starts with creating harmony within the self. Virginia Satir (1916-1988) was a major pioneer in Family Therapy. For close to 50 years she helped people toward becoming more fully human. She believed in the healing of the human spirit through learning to make contact with others and ourselves in a meaningful way. She was a renowned author, lecturer, and teacher who trained many generations of therapists. Satir developed the therapeutic use of sculpturing, survival stances, metaphors, integration of parts, congruence in communication, and family

reconstruction. She was warm and intuitive in her understanding of people. Virginia's goal was to develop a consciousness toward peace inside and outside of ourselves, individual health, and social and personal responsibility. Her methods combined concepts of communication theory with humanistic notions of self-esteem, and a dynamic understanding of how increasing awareness of patterns learned in the family of origin can lead to change.

As an example of one way in which family policies could develop using existing resources, at the Satir Centre of Australia for the Family, we have long used the Satir Model: tools of sculpting family patterns, along with family maps, to discover patterns of belief, rules and values as well as the "Wheel of Influence", and "Family Life Chronology". These provide both assessment, and therapeutic interventions. They are part of the larger process of Family Reconstruction.

The family is the microcosm of the world. "If you heal the family you heal the world" Satir said.

WAYS OF VIEWING THE WORLD –DOMINANT-SUBMISSIVE MODEL vs. ORGANIC GROWTH MODEL:

Satir demonstrated that there were two "Ways of Viewing the World. She called these, respectively, the "Dominant- Submissive Model" and the "Organic Growth Model". Each of these has consequences for how parenting is viewed in the minds of children.

The Dominant-Submissive Model differs from the Organic Growth Model in four ways:

- The Definition of a Person: In the Dominant-Submissive Model, a person is defined by their role. Who you are, is defined by what you do. In the Organic Growth Model, a person is defined by his or her existence, and roles are expected to change from time to time.
- The Definition of a Relationship: The relationship in the Dominant-Submissive Model is based on who has the power. The methods used are based on competition. In the Organic Growth Model, the relationship is between people who are equal in value. So the methods used are based on cooperation.

- **The Definition of an Event:** In the Dominant-Submissive Model, an event is seen as having only one cause. There is only one right way, and the dominant person is the guardian of this one right way. In the Organic Growth Model, an event can have many causes, so many ways are available and a person can use their own abilities to choose which way they will use. This is based on what will work best, not on who has the power.
- **The Definition of Change:** In the Dominant-Submissive Model, change is seen as dangerous and is avoided or highly controlled. So the method for dealing with a problem is to enforce the existing rules. In the Organic Growth Model, change is seen as part of nature and universal, and therefore welcomed. So the existence of a problem indicates the need for change.

Traditionally, parenting has been constricted into the Dominant-Submissive Model. So a movement towards the Organic Growth Model provides space for a more inclusive style of fathering in modern times. Governments and NGOs can promote and generate family policies (Storer, D.,1985) that promote the organic growth model within their cultures. Both mother and father are separate units of identity for the child. When in Nurturing Triads: the family is in balance the couple feel nurtured by one another hence the couple are free to give an identity to child. The result of dyadic interaction which leaves a third triadic member out,

is what Virginia Satir called, "The Psychology of the Enemy."

Family Systems

HIERARCHICAL CLOSED SYSTEM	COMPASSIONATE OPEN SYSTEM
Rigid rules Dominance by power Neurotic dependency Obedience Deprivation Conformity	Flexible rules Equality of value Independence Acceptance of differences Limitless possibilities Tolerance
RULED BY	
Fear Punishment Guilt	Self-worth Praise and acceptance Confidence Humour

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Family Systems cont'd

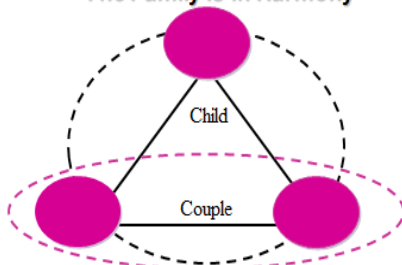
HIERARCHICAL CLOSED SYSTEM	COMPASSIONATE OPEN SYSTEM
PROBLEMS ARE TO BE	
Defeated by	Seen as challenges
RESULT	
Criminal behaviour Drug and alcohol dependency Mental instability Suicide Rejection and humiliation	Ability be to fully human Hopeful Loving Angry Full expression of all feelings

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Triangulation

When the Triangle is in Harmony
The Family is in Harmony



No one takes sides

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Nurturing Triads

When the family is in balance the couple feel nurtured by one another hence the couple are free to give an identity to child

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Balance in Family Systems

In her book "The New Peoplemaking" Virginia Satir used the metaphor of a mobile as a way of explaining the principle of balance in family systems (Satir, 1988). She said, "In a mobile, all the pieces, no matter what shape or size, can be grouped together in balance by shortening or lengthening their strings, rearranging the distance between pieces, or changing their weight. So it is with a family. None of the family members is identical to any other; each is different and at a different level of growth. As in a mobile you cannot arrange one member without thinking of the others."

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TRIANGULATION IN FATHERING: "THE PSYCHOLOGY OF THE ENEMY" VS "THE PSYCHOLOGY OF COMPASSION"

Triangulation occurs when one family member does not communicate congruently and directly with another family member (often the other parent), but instead communicates with a third family member (often the child).

This forces that third family member to be part of what was originally a two-person system, a dyad, and now becomes a triangle, a triad. This triad can be either functional or dysfunctional.

In a dysfunctional triad, the third family member can either be used as a substitute for the direct communication, or can be used as a messenger to carry the communication to the main party. Usually this communication is an expressed dissatisfaction with the main party. If one of the family members and the third family member form a covert alliance against the second family member, that person is de facto excluded from the familial relationship. This is the basis for what I have called (Neil, 2004) the "Psychology of the Enemy." Historically, this is what happened to fathers. In a dominant-submissive family, where father was controlling, mother would often complain to the child about how "bad" father was. This created an impediment to differentiation in the child, and delayed the development of the child's natural self-worth.

For Virginia Satir, triads just ARE. She has defined the triad as a "three-person learning system" (Satir, 1983, p.61). From the moment of conception, each human being is a part of multiple triads which are simply a given in our complex transactional lives.



Imbalance in Giving and Taking

1. Children refuse to take their parents as they are.
2. Parents give and children to take that which is harmful
3. Parents take from children and children give to their parents.

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She did observe that these triads may be used to function in unhelpful and problematic ways for the individuals in them but, additionally, she presents the qualities of a nurturing and supportive triad. As psychologists we can enhance the process of transforming dysfunctional ways of being, into triads that are functional and satisfying. Satir viewed "the experience of the primary triad (father, mother, and child) as the essential source of identity of the 'self'". From this essential source come the seeds of adulthood and the seeds for coping. (Satir and Baldwin, 1983, pp. 169 - 170).

Also, it is in the primary triad (mother, father, and child) where we first learn feeling of inclusion and exclusion. All members of the triad can have fears of being "left out." Within the triad, the emphasis is placed on shifting two-person relationships often with the third member in the role of observer or being an onlooker, or left out. "The Psychology of Compassion" looks to inclusion and harmony with the triad, whereas the "Psychology of the Enemy" looks to exclusion of the third member.

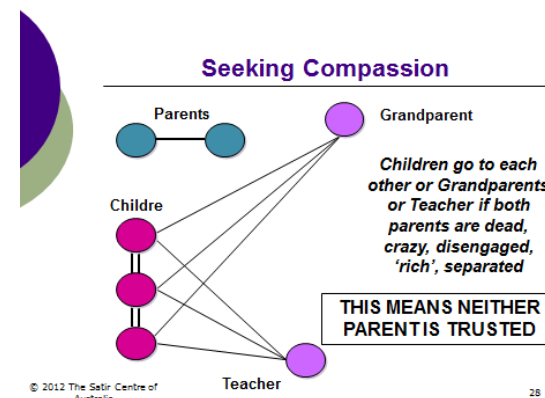
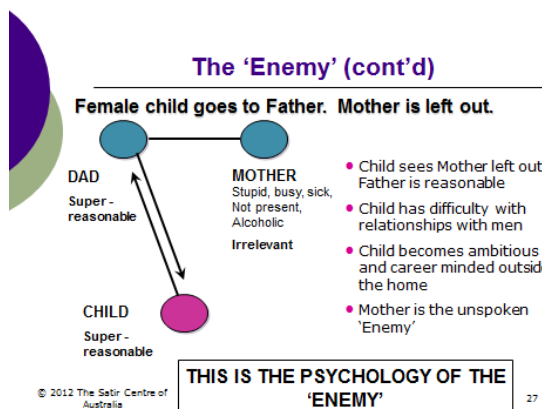
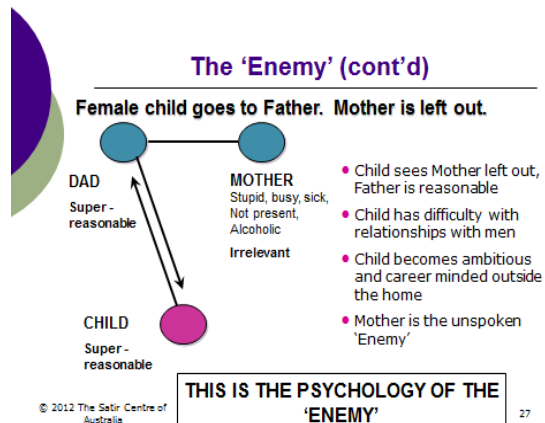
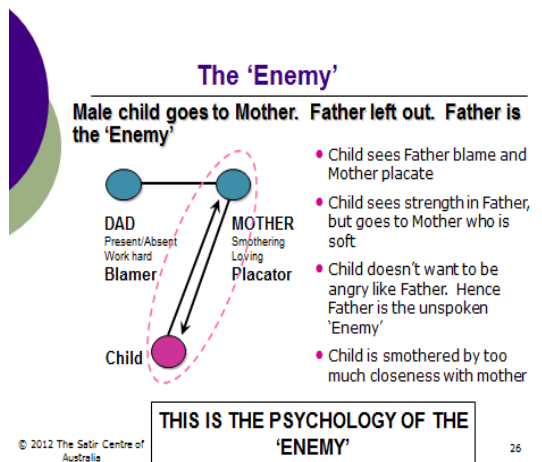
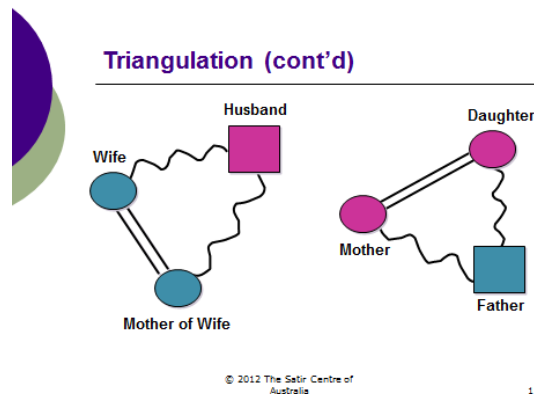
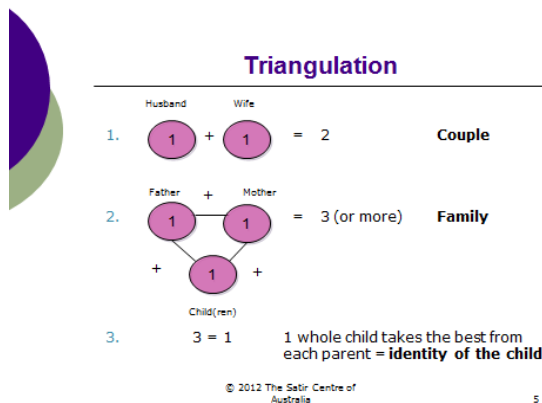
This is where the fathering becomes important. The inclusion-exclusion learning's are those about *greater* and *lesser* power and about loving and rejecting.

"Crucial to shaping thoughts and feelings about being in a triad is the meaning placed on being included or excluded. Distortions in learning's come when and if inclusion, for example, is thought to mean greater power and being loved and exclusion to mean lesser power and being rejected".

Such equations are part of a recipe for low self-esteem or, at best, a self-esteem which

is dependent upon circumstances, rather than the person's own integrity. It is not physically possible for anyone to go through

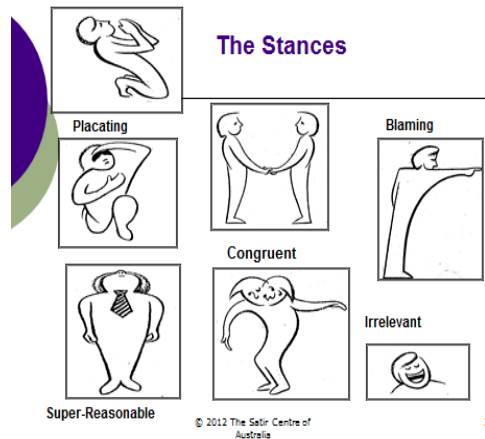
life being included, powerful and loved in every triadic situation experienced.



SCULPTING

Virginia Satir conceived of an externalization of internal processes of defence which she called "Sculpting." Sculpting is a tool for making an external picture (sculpt) of an internal process such as a feeling, experience or perception. For example, someone wanting to represent his/her interpretation of an event becomes the artist

(sculptor). He/she will ask other people to assume a specific body position and expression that reflects the artist's perception. This allows the artist (sculptor) to remove himself/herself from the picture to obtain a more objective view and opens the possibility for new awareness. The stances are listed below:



Connecting Energy

- This connecting energy is present when communication is congruent; in simpler language: **real**.
- Congruent communication is the matching of emotion, thought, words, body, facial expression.

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BELOW ARE EXAMPLES OF PROBLEMS THAT MOTHER CAN CREATE IN THE SON, IN DYSFUNCTIONAL TRIADS WHERE FATHERING IS NOT PROPERLY ADVANCED

Problems the Parent can create in a Dysfunctional Triad:

1. Avoiding the grief of projected loss - the belief that "a daughter's a daughter the rest of her life, but a son's a son till he gets him a wife." If a woman accepts this, she may remain at a distance out of the desire to protect both her son and herself from the pain of the inevitable break to come.
2. Female lack of self-esteem - the feeling of being inadequate to the job of raising a male child, of being incapable of modelling any of the qualities he needs to become a man. Another version of this is the self-obliteration of the "sacrificing" mother, who lives through her sons but never allows them to know her as a person.
3. Fear of exercising control over a male child, out of the belief that for a woman to do so would be inappropriate, and potentially emasculating.
4. Male "ownership" of the boy, the notion that the boy belongs to his father, and that a son is a woman's gift to her husband (and sometimes to her father as well).
5. Elevation of the boy, the raising of the boy to a position superior to his mother's, which can result in a very lonely child, perched up there on the pedestal.
6. Dread of homosexuality, which is thought by many to result from too close a relationship between mother and son.
7. Belief in the unknowability of the male - hence a decision to bow out of a son's life, particularly at adolescence.
8. Fear of being a sexually seductive mother - again, a concern that takes on new urgency at adolescence.
9. Desire to protect the boy from social censure, by making sure he does not become known as a sissy or a mama's boy because of his bond with or similarity to her. This motive plays a part in most or all of the following.
10. Buying into the notion of difference or of attribution error - the belief that certain attributes are male, others female, and that a woman could contaminate her son if she were to pass on her own qualities to him (adapted from Silverstein, O & Rashbaum, B, 1994).

In nurturing triads, however, the meaning placed on two members together and one in an 'outside' or observing role carries explanations which take into account the context within which the triadic transaction occurs as well as the respective positions and roles of the members. (Satir, 1994)

For example, by de-triangulating the mother can look on with approval or do other things while father and daughter (or son) has time together. Father can do the same for the wife. The children can be helped to see that mother and father need their time together as well without it being defined as a rejection of the child. In Virginia's classic example: "People who think they must always be included in what's going on with those other two over there don't understand one thing. You can't go to the bathroom that way" (Satir, 1988).

The nurturing triad becomes nurturing by validating all of its units and relationships: each person as an individual; each dyad: mother+father (A+B); mother+child (A+C); father+child (B+C); and the three of them as a whole (A+B+C). This holds true for sibling triads, multi-generational triads; work-related triads, friendship triads and all other manner of relational triads, including the triad in couples' therapy with one therapist and two members of the couple.

BETTER FATHERING AND MOTHERING DE-TRIANGULATION RESULTS IN BETTER FUNCTIONING FAMILIES IN SOCIETY

In this discussion I refer to the child as the product of parenting. As we are talking about fathering, I will use as an example, a traditional family, and assume the child to be a male. But the needs are the same regardless of the genders involved. Parenting includes fathering, not only mothering. All adults were once children (Satir, 1976, 1983), so the development of healthy adult relationships in a family is based on the child developing self-esteem. All children come into the world helpless, and require physical safety and comfort. They need to learn how to influence and predict the responses of others, and how to differentiate and classify their world beyond the triad of self, father, and mother. When father is included in this system, the child also will learn father-influencing responses.

SELF ESTEEM IS THE VALUE A PERSON GIVES TO THEMSELVES.

Satir believed that a child needs to esteem himself in two areas: (1) as a masterful

person, and (2) as a sexual person. I differentiate these for two reasons. Firstly, there are certain abilities and activities which exist independently of a person's gender. These include the abilities to learn, work, read, think, problem-solve, and experiment. Secondly, some people have esteem in one area of identity and not in the other. Adults may be able to relate sexually to the other gender, but be unable to master themselves or their environment, or vice-versa. (Satir, 1983 p67-68)

A child develops esteem about himself as a masterful person when at least one parent or both validates his developmental growth. As the child grows and learns, he becomes increasingly able to do more things for himself. To validate the child's mastery, the parent must recognize when a developmental stage has been reached and so appropriately time the validation, which must fit the child's needs, abilities, and readiness (Satir, 1983 p67-68).

If a parent does not validate the child's ability, or inappropriately times the validation, the child will continue to grow, but will have difficulty integrating the mastery of that ability. It will be manifested in a distorted, inadequate, unimportant, or secret way. Thus it will fail to contribute toward the child's esteem. If one parent validates the child's ability, and the other parent contradicts that validation, the child's learning will be more difficult and he will manifest what he has learned in a more inconsistent way. This is the process of triangulation.

Self Esteem

Children need:

- Parents who are masterful
- Parents who are loving to each other and also intimate

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Self Esteem

LOW SELF-ESTEEM	HIGH SELF-ESTEEM
I want to be loved	I am loved by self and others
Coping stances – incongruent:	Coping stances – congruence:
I'll do anything (placating)	I do what fits
I'll make you feel guilty (blaming)	I respect our differences
I'll detach from reality (be super-reasonable)	I include you and me
I'll deny reality (be irrelevant)	I accept the context
Rigid Judgmental	Validated Empowered Confident

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Self Esteem (cont'd)

LOW SELF-ESTEEM	HIGH SELF-ESTEEM
Reactive	Responsive
Motivated by family rules and "shoulds"	Aware of choices and responsibility
Externally defined	Accepting of self and others
Defensive	Trusting Honest
Suppress feelings	Accepting of feelings, wholeness, and humanness
Stay with the familiar	Willing to risk the unfamiliar
Past-focused; wants to maintain the status quo	Present-focused Willing to change

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FOUR IMAGES, OR CONSTRUCTS, OF FATHERING – within each person that must be carefully attended to by the parents of children.

There are four images, or constructs, of fathering that are important in family functioning:

1. First is the "Biological Father", that is the person whose sperm biologically fertilized with the ovum of the mother.
2. The next is the "Real Father" the person, or persons who in the child's mind acts as the father, a combination sometimes of father images, sports coach, uncles, grandparents, role models, and the biological father, and sometimes mothers in single parent families.
3. Thirdly, the "Imaginative Father" portrayed from the mother to the offspring. This depends very much on the mothers own fathering models. If the mother has a good support system

she will be positive about her husband regardless of how present he actually is, including the ubiquitous "present but absent". Consider a sailor's wife whose husband is at sea. What she says, or doesn't say about her absent husband will affect how his family perceives him. A woman who was herself well-fathered, may say to her children "we can't wait until Dad gets home from sea, think of what we will do!" said with pleasure and anticipation in her voice; A single woman may say little about her ex-husband. A married woman who uses the image to make the absent father malevolent will say "Just wait till your father gets here... he will give you the back of his hand for what you have done!" in a primitive angry tone.

4. And finally the "Cultural Father" acknowledges the context and social mores of the culture in which the fathering takes place. This acknowledges that traditional and multi-generational patterns of fathering exist. Different cultures, places and geographical areas have different fathering patterns. Some fathering patterns are patriarchal in family functioning, some are matriarchal, some culturally equal; others depend on relative poverty, or affluence, or material resources and their availability. Some patterns of cultural fathering are subject to the inequalities of race, religious affiliations, and dominant-submissive societies.

To understand the process of fathering, externalizing the internal image for the family is a process that is multi-level, spir-

itual and very powerful. Firstly, all fathers are also sons, and are just sons grown big and they inevitably do the best they can – within their own context. Sometimes “fathering” is not good enough, objectively. But when they can do better, they will. Sometimes abuse or dysfunction is a multi-generational process.

I do not question whether there are love feelings between fathers and their children in families. Love is communicated through congruence balanced and direct communication cannot be conveyed unconditionally through disconnected coping styles, which involve “blaming”, “placating”, or by being “super-reasonable” or “irrelevance” (Satir, 1983).

A child will develop esteem about himself as a sexual person only if both parents validate his sexuality. He must identify with his own gender, yet that identification must include an acceptance of the other gender also. This sexual identification is a result of a three-part triadic system. This is composed of Father (big-male), Mother (big-female) and Child (little male).

The parents validate the child’s sexuality by serving as models for a gratifying male-female dyadic relationship. Both parents are necessary because all people in the world are either male or female. The exclusion of father results in an inadvertent message that maleness is not valuable. But a child will develop normally if he is able to (or assisted to) seek out other males, or male figures, to use as models for effective masculinity. Any available older male will do. Even the masculine aspects of a female are available for use. A child will make up an image of what Father is like from bits and pieces of data they glean from mother, or from others. But if the child receives message from mother that maleness is not valued, then he may develop his maleness covertly or in distorted ways.

If the parents cannot validate each other as sexual people, they cannot validate the child as a sexual person either. Overt or covert disparagement of one or the other will prevent them from serving as the necessary models of a gratifying male-female dyadic relationship. Moreover, if they are in conflict with each other, they will be in conflict with the child also. He will then

receive contradictory messages and discrepant experiences.

To illustrate, let us break down family interaction into a series of questions which a male child might ask himself. The answers to those questions will form the basis for his sexual identification.

1. How does Father (big-male) treat Mother (big-female)? And how does Mother (big-female) treat Father (big-male)? This forms the image of the dyadic relationship.
2. How does Father (big-male) treat me (little male)? How does Mother (big-female) treat me (little male)? This forms the basis for the child’s sexual identity.
3. How does Father (big-male) tell me (little male) to treat Mother (big-female)? And how does Mother (big-female) tell me (little male) to treat Father (big-male)? This creates the image of Father (and Mother) in the child’s identity (Satir, 1983, p63-65).

When a child is left with unexplained contradictions, the validation process fails and the integration of the image and reality of Father is incomplete or incorrect.

The outcome if the images of father are consistent in the family will be a masterful child. If the parents consistently show that they consider their child to be a masterful, sexually competent person, and if they also demonstrate a gratifying, functional male-female relationship, the child acquires self-esteem and become increasingly independent of his parents.

In the functional family triangle (Neil, S.E.S., & Neil, S.E., 2001), the mates are confident about their own marital relationship and so are able, in an unthreatened way, to handle the child’s fears of being left out.

In the dysfunctional family triangle, the mates are not confident about their own marital relationship.

I should add that although a son may appear closer to and allied with his mother (as a daughter may appear closer to and allied with her father) such an alliance is illusory. Because both mates in a dysfunctional family are particularly sensitive about being left out, the child does, in effect, end up by losing one parent unless he

is able to reassure both parents by walking the precarious tightrope between them. (Satir, 1983, p.73). For men, the more intense the cut-off with his own parents the more he is vulnerable to repeating the same pattern in future relationships.

FOR HEALTHY FAMILIES, THE IMAGE OF FATHER IS PROMOTED AS POSITIVE ON EVERY LEVEL.

For Healthy Families, the Image of the Mother and Father is Promoted on Every Level.

- The couple knows effective ways of handling their differences;
- Each family member values and feels valued by the other members;
- Cooperation, not competition, is the nature of the interactions between members of the family;
- Both Mother and Father take responsibility for her or his own actions;
- Both Mother and Father can be counted on to be emotionally honest;
- Both Mother and Father are able to communicate congruently (words and affect match) ; and
- Both Mother and Father can comment on what is going on between and among them.
- The Ability to see systems that foster a more emotionally neutral attitude about human behaviour, rather than fostered by cause-and-effect thinking.

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1. Healing: A Clinical Example

- The ability to see systems or process seems to foster a more emotionally neutral attitude about human behaviour

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In the family then, to summarize: longitudinal influences, meanings placed on inclusion and exclusion, equality of personal value, the you-me-us balancing, awareness of dysfunctional and functional behaviours, the images of father, including the biological, real, imaginative, and cultural; are acknowledged. This offers important tools for change and the development of effective family policies (Neil, S.E.S. & Neil, S.E., 2001). And further:

2. Healing: A Clinical Example

- If a person can achieve more neutrality, or detachment, while in contact with the triangles that he is most connected to emotionally and then act on the basis of that neutrality, the tensions between the other two members in each of the triangles will be reduced

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The latest research which was written only recently, further looks at the systemic research on triangulation. The paper, in its fullest, is called "Systems theory, family attachments and processes of triangulation: Does the concept of triangulation offer useful bridge?" (Dallos & Vetere, 2012)

The systematic research on triangulation has shown that there had been three forms of strategies on the part of children on how inter-parental conflict impacts on children. One is to try and avoid the conflicts between their parents by escaping, retreating to their rooms, staying out the home as much as possible and disconnecting emotionally. Another is an attempt to intervene, for example, to keep the peace, reasons to their parents to stop, and try to be particularly nice and pleasant.

It seems that some children may intervene with their arousal regulation problems by externalising symptoms such as shouting at their parents, becoming hostile and getting into trouble. These can be even more successful ways of distracting their parents so the child, not their parents' relationship, comes to be seen as the problem, as negative interaction cycle escalate. And finally, the emergence of very severe symptoms can be a very powerful way of distracting the parents from their relationship issues, and mutually re-enforcing cycle of interaction. We can see here some of the parallel ideas that come from the Bateson Group. What Bateson had to say regarding the double-bind was that the process of triangulation or the invitation from parents to

take sides, make the strategy of withdrawing very hard so that in effect, it's impossible to relational field. The nub of the double bind – “Damned if you do and damned if you don't” – lies in not being able to step outside the interaction and comment on each at a reflective level of understanding. Thus the third choice, or a way out, of the double bind cannot be seen and the child needs the relationship with the parents for survival.

Weakland (1976) had extended the double bind theory to see as the three-person phenomenon, and pointed out how confusing communications could arise due to each parent knowing when they were communicating to the child and what they said might be undermined by the other. Hence children sometimes describe that they feel filled by the bad stuff about the other parent, rather than feeling that they were attended to themselves.

This is a very common experience for children in the context of hostile divorce proceedings. There have been some general conclusions that what children experience in these situations of parental conflict is best described as attachment insecurity and they imitate or learn their parents' aggressive behaviour or conflicted styles of relating and some children are more likely to show indications of anxiety and depression.

And so once again I want to look at attachment theories has been a dyadic theory central premises is that the child forms an internal working model of how relationships work, a view of how safe the world is, how valued they feel as a person, and how much they can trust others from the dyadic relationship with each parent, and particularly with their mother, or the person with whom they spend the most time with. But the truth been known, there is an additional to this deictic relationship, which is a child has a relationship with their parents or carers relationship, actual and remembered, this is relational context that contributes greatly to how secure or insecure they come to feel and it is this higher triadic context that serves as a key marker for the dyadic two way relationship.

I was given example of a young mother with her new baby with the supportive relationship with her partner or with her moth-

er, or for example the opposite where a parent lives in a relational context of couple conflict and is likely to be emotionally distracted, distressed, unavailable, communicating confusingly with a child such that trying to put a brave face on things and pretending that everything is fine when it's not and when they feel sad and desperate. Virginia always talked about the words go one way and the feelings go another. And so far I can see few attachment studies that look at how one parent and the child interact in the presence of the other. There has been some very critical research work done by Pat Crittenden (1997)(2006)(2008). Crittenden has done some seminal work in describing how each parent may draw a child in, such that their relationship is continually influenced by reference to the other parent, including possible accusations from each parent that the child is too close to one or the other of the parent and should instead side with them against the other.

Crittenden's description (1997, 2006, 2008) may mean that the parents try to protect the child from conflict but somehow one of children misattributes this as being their fault and clearly children learn social competence, and develop their capacity for compassion and learn how to care for themselves and others in family relationships. “The two central issues for the children in triangulated relationships are, a. forming accurate understanding of self-relevant causation, that is knowing what they illicit from their parents versus when their behaviour is irrelevant to outcomes; and b. developing a sense of themselves as important in their own right, that is developing self-esteem” (Crittenden 2008). The two insecure patterns they experience are generally a strategy of excessive reliance on rational thought, to the exclusion of feelings, usually negative ones and self-responsibility and self-blame. For these children the expression of negative feelings, especially anger is often forbidden and they feel shame of negative feelings and in contrasts, a second insecure pattern in situations of attachment is there is an excessive reliance on feelings to guides their action including a tendency to be overwhelmed by strong feelings and difficulty in managing unhelpful arousal at the

expense of calm considered thought with low self-responsibility and high-levels of blaming others. The truth known that children who display secure strategies appear typically to have parents who shows secure patterns.

substance abuse as an affect-regulation strategy to help them numb out, or to avoid feelings such as shame and fear and to manage anxiety in social settings. Entering to therapy with significant family members can be felt as deeply threatening so that the psychologist acts as a stable third in the triangle, bridging and supporting their transition into more challenging areas. So the three points of the triangle, the psychologist, the client family, and both the parents can ensure a smoother transition. Similarly for example, other work like family violence, anxiety is openly or learnt to be expressed. So the three points of the triangle consists of family, ourselves and a stable third, who may even be a referrer or someone who's trusted by the family, such as a grandparent, and the stable third is someone who knows the children and has access to the house. So the three person systems are very important in family therapy, and as is the triadic relationship within family therapy.



How Inter-Parental Conflict Impacts on Children

1. to try and avoid the conflicts between their parents by escaping, disconnecting emotionally
2. attempt to intervene, to keep the peace, reasons to their parents to stop, and try to be particularly nice and pleasant.
3. Intervene by externalising symptoms such as shouting at their parents, becoming hostile and getting into trouble
4. emergence of very severe symptoms can be a very powerful way of distracting the parents from their relationship issues

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CLINICAL IMPLICATIONS

The clinical implications are the autonomy and dependence are seen as two sides of the attachment relationship. That triangle and relationships within families can have multiple effects on insecure attachment, so the unhelpful attachment would then be things like, e.g. the individual who uses



1. De-triangulation

- The ability to see systems or processes seems to foster a more emotionally neutral attitude about human behaviour.

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2. De-triangulation

- If a person can achieve more neutrality, or detachment, while in contact with the triangles that he is most connected to emotionally and then act on the basis of that neutrality. Thus the tensions between the other two members in each of the triangles will be reduced.

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3. De-triangulation

- An important aspect of understanding triangles and detriangling is being able to recognise a communication as reflecting the activity of a triangle rather than being a straightforward comment by one person to another.
- In an effort to work on some problems she had encountered in her nuclear family, E began to renew her contacts with her family of origin.

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The Psychology Of The Enemy Vs The Psychology Of Compassion.

- Triangulation occurs when one family member does not communicate congruently and directly with another family member (often the other parent), but instead communicates with a third family member (often the child).

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DR VIRGINIA SATIR'S TERMS FOR DE-TRIANGULATION: "THE PSYCHOLOGY OF COMPASSION" NOT "THE PSYCHOLOGY OF THE ENEMY"

Healing families heals the world. We are beginning to sense that a healthy relationship must be between equals. This has very important implications for therapists and psychologists. We are only beginning to develop models of what relationships of equality between men and women look like in the western world.

We also understand that the traditional two parent nuclear family is no longer the only role model in existence and

that blended forms of the family, single gender families, families with two blended families are becoming more the reality.

Generally speaking equality meant the same, when actually now we know that human beings are unique and there are no exact duplicates. Within the family, equality has to mean equality of value and worth in the eyes of one person towards the other. Neither one nor the other being is dominate nor submissive to the other.

PARENTING AND DE-TRIANGULATION



The Psychology Of The Enemy Vs The Psychology Of Compassion.

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Then we must, as psychologists, promote the development of family policies which are culturally relative and promote the inclusive image of father as an active, present part of the full life of the family. Do as I say not as I do, gets few followers.

FOR THE FUTURE

1. For the future, we need to create family policies in which the images of fathering and mothering to include the biological, real, imaginative, and cultural father to be integrated in the lives of families. This involves an imperative on the part of both men and women to include fathering in the emotional life of the family.
2. As a corollary of this, we have to create change towards improvement of fathering and the role of women in fathering, and the role of mothering including fathering in mothering.



Parenting and De-triangulation

- Better Parenting in Triadic Relationships and Detriangulation Results in Better Functioning Families in Society

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3. Work toward an equal, direct, person-to-person relationship with each person in the extended family.
4. Work towards avoiding cut-offs based on the "Psychology of the Enemy".
5. Recognise that the primary relationship in the family is mother and father, the "us" of the relationship, as well as both units of identity.
6. Children are encouraged to develop a one-to-one relationship with each parent separately.
7. There are times when a child is emotionally "locked into" the parental triangle; focus instead should be on the triadic relationship, where both parents are important to the child.
8. Avoid confrontation and "Enemy" triangles; confrontation says more about the confronter trying to square the ledger; the expression of negative feelings to counter togetherness usually only leads to short-term gains for both parents.

9. When the parents are dead, go to the existing emotional field; you can obtain valuable information from cousins and other more distant family members; at times, contact with cousin can be more fruitful than contact with the nuclear family ("societies of cousins" can provide magical connections); if the whole family is dead, go back to friends of deceased family members.
10. Use approaches specific to reactive and peaceful families. In a reactive family, one has to spend considerable time calming everyone's reactivity including one's own. With peaceful families, one has to create a higher level of energy.
11. Differentiation of self and good parenting is the ultimate goal.

CONCLUSION EYE OF COMPASSION

In conclusion, I believe that inadequate parenting, especially when intensified by prejudicial representation of the image of father by the mother, creates competition in the family. This sets the scene for projections, stereotyping, prejudices, taking sides, and family hatreds to develop. Each family member defensively moves from the natural, growth model, to the defensive "Psychology of the Enemy": creating cut-offs, distancing, exclusions, pain and suffering. Then moralistic and hyper-critical one-eyed rightness sets into the value systems of both sides.

My belief is that the active inclusion of fathers (Hartley, R., 1995) in the practical and emotional life of the family, and the active promotion of father by the mother, results in highly functional family systems. Women have a very active role in fathering because what mother says, or does not say, about the males in her life, past and present, makes a huge impression on the identity of her children. Therefore the images of the father (including the biological, real, imaginative, and cultural) are vitally important to the promotion of healthy families. It is not hard to imagine what this would do for world peace if countries adopted family policies that sup-

port fathering, including the education of women to recognize their own roles in promoting and recognising an equality-based family system.

Family Policies (Fletcher, R., 2008) that promote inclusive parenting and de-triangulation, work towards a "Psychology of Compassion." In healing the family, we psychologists can help to heal the nation and the world.

Conclusion

The "Psychology of Compassion not the Psychology of the Enemy"

Healing Families Heals the World

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The Eye of Compassion



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News from the United Nations

United Nations

Nation Unies



THE SECRETARY-GENERAL

**MESSAGE ON THE INTERNATIONAL DAY OF FAMILIES
15 May 2012**

This year's International Day of Families highlights the need for work-family balance. The aim is to help workers everywhere provide for their families financially and emotionally, while also contributing to the socio-economic development of their societies.

Current trends underscore the growing importance of work-family policies. These include greater participation by women in the labour market, and growing urbanization and mobility in search for jobs. As families become smaller and generations live apart, extended kin are less available to offer care, and employed parents face rising challenges.

Millions of people around the world lack decent working conditions and the social support to care for their families. Affordable quality childcare is rarely available in developing countries, where many parents are forced to leave their preschool children home alone. Many young children are also left in the care of older siblings who, in turn, are pulled from school.

A number of countries offer generous leave provisions for mothers and fathers. Many more, however, extend few comprehensive benefits in line with international standards. Paternity leave provisions are still rare in the majority of developing countries.

Flexible working arrangements, including staggered working hours, compressed work schedules or telecommuting, are becoming more widely available – but there is much room for improvement everywhere. I am committed to this in our own organization, where we are currently looking at our own arrangements, and seeing what we can do better.

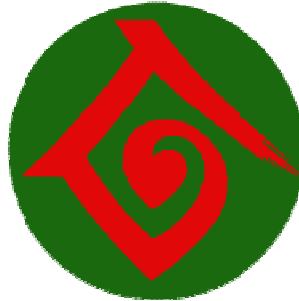
We need to respond to the ever-changing complexities of work and family life. I welcome the establishment of family-friendly workplaces through parental leave provisions, flexible working arrangements and better childcare.

Such policies and programmes are critical to enhancing the work-family balance. These actions can also lead to better working conditions, greater employee health and productivity, and a more concerted focus on gender equality.

Work-family balance policies demonstrate both a government's commitment to the well-being of families and the private sector's commitment to social responsibility.

On this International Day of Families, let us renew our pledge to promote work family balance for the benefit of families and society at large.

TWENTIETH ANNIVERSARY OF IYF 2014



Twentieth Anniversary of the International Year of the Family, 2014

The twentieth anniversary of the International Year of the Family (IYF) offers an opportunity to refocus on the role of families in development; take stock of recent trends in family policy development; share good practices in family policy making; review challenges faced by families worldwide and recommend solutions.

Owing to rapid socio-economic and demographic transformations, families find it more and more difficult to fulfil their numerous responsibilities. Many struggle to overcome poverty and adequately provide for the younger and older family members. It is also more and more difficult for them to reconcile work and family responsibilities and maintain the intergenerational bonds that sustained them in the past.

In response to these trends, the preparations for the twentieth anniversary of the IYF will focus on exploring family-oriented policies and strategies aiming mainly at confronting family poverty; ensuring work-family balance and advancing social integration and intergenerational solidarity. The preparatory process is to accelerate progress in family policy development; demonstrate its relevance for overall development efforts and draw attention to the role of different stakeholders in achieving these goals.

The preparations for the twentieth anniversary will include:

- International and regional expert group meetings gathering family experts and practitioners to explore recent family trends; analyse family-oriented policies and programmes and review good practices in family policy making.
- Research activities, including background papers on family poverty, work family balance and intergenerational solidarity.
- Exchange of good practices in family policy.
- Observances of the International Days of Families focusing on the themes for the twentieth anniversary.
- Side events at the Commission for Social Development.
- Government, civil society, academic and private sector initiatives at the national level.
- Findings and recommendations from these activities are to guide future action in effective family policy design, monitoring and implementation.

Governments, United Nations agencies and bodies, intergovernmental and non-governmental organizations, research and academic institutions and the private sector are encouraged to play a supportive role in promoting the objectives of the twentieth anniversary for the benefit of families worldwide.

FOR MORE INFORMATION contact Focal Point on the Family at kaczmarska@un.org.

News from Member Organisations



Statut Consultatif Général à l'ONU

SELECTED HIGHLIGHTS OF MMM INTERNATIONAL ACTIVITIES (JANUARY TO JUNE 2012)

The “[Mouvement Mondial des Mères](http://www.mouvement-mondial-des-meres.org/)” (MMMI) or “**Make Mothers Matter**” was created in 1947 and raises awareness of society, policy makers and public opinion on the vital role of mothers for promoting peace and on their contribution to social and economic progress. MMMI is an international, apolitical and non-denominational NGO. In general consultative status with the Economic and Social Council, MMMI gives mothers a voice at the United Nations and contributes to achieve many of the UN Millennium Development Goals with its activities in the field. The European delegation of MMMI or Make Mothers Matter represents the MMMI to European institutions. It has the mission of voicing European mothers’ concerns to European policy makers. **MMMI federates associations in more than 30 countries and represents more than 6 million women.**

As to **MMMI's activities with the United Nations in New York**, we organized **two major events**:

1. MMMI and one of its members (AFAMMER, Association of Families and Rural Women) held a panel at the **56th Commission on the Status of Women** (CSW) in front of delegations and the UN Inter-Parliamentary Union (IPU) on 29 March 2012. It was a great success and was attended by 175 people. Our participation was even televised by the Spanish television.

For further information please see: <http://www.mouvement-mondial-des-meres.org/index.php?lang=en>.

2. For the **International Day of Families on 15 May 2012**, MMMI was invited to participate in the 3-day expert panel on families and family policies.

The President of MMM France, an MMMI affiliate, gave a presentation on “Work/Family Balance, Best Practices, the Case of France”.

The presentation illustrated how French government policies and corporate initiatives have helped implement laws and guidelines that benefit and support mothers and family life in general. The outcome of these policies has been a healthy birth rate – among the highest in the EU – thus demonstrating the close link between family-friendly measures and family wellbeing.

For more details please refer to the website of MMM France at:

http://mmmfrance.org/index.php?option=com_content&view=article&id=37:le-15-mai-2012-la-presidente-du-mmm-france-a-l-onu&catid=8&Itemid=121 (in French)

3. Furthermore, MMM prepared a questionnaire on “Mothers and the Environment” in the context of Rio+20.

by Irina Pálffy-Daun-Seiler, MMMI Representative to the United Nations in Vienna, on behalf of MMMI

Make mothers matter

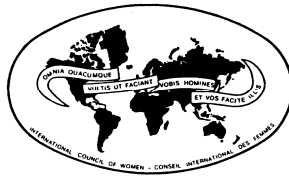
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Site : www.mouvement-mondial-des-meres.org

June 2012



**INTERNATIONAL COUNCIL OF WOMEN
CONSEIL INTERNATIONAL DES FEMMES
(Founded 1888)**

ICW REPORT ON FAMILY – MAY2012

AUSTRALIA

CHOGM – October 28-30, 2011.

Prof Lesley Cala and I took part in the CHOGM meeting held in Perth, WA. and I provided a Learning Journey to participants on the PNG Project. An eminent persons group issued a Commonwealth Civil Society statement calling for a range of human rights measures including protection of traditional cultures, increasing women's rights and decriminalization of same-sex sexual conduct. No agreement was reached on these measures. Here in Australia, pressure continues to be exerted on the Government to permit same-sex marriage. The current Prime Minister opposes it but is prepared to allow members of her party a conscience vote, while the Opposition Party has a policy of opposition to same sex marriage.

Fly-in/ Fly-out workers

NCWA put in a submission on this topic to a senate enquiry into this common phenomenon. It was a well-balanced paper pointing out the advantages to families (Mainly in terms of employment, wages and training) but also the stresses and strains placed on families, especially to families with very young or teenage children, and also to small, remote communities who often became denuded of population and services, as members left to work on the mine sites.

KOWANI-Indonesia

- Training was held in gender empowerment against poverty and anti-domestic violence in all districts and provinces.
- The theme for Mother's Day, 2012 is 'The Role of Women and Men in Economics: Towards building the resilience of the welfare of the Na-

tion'. Indonesian women from different cultural backgrounds, religions and social status are asked to reflect on the contributions and struggles they have made to improve the quality of life for women, children, families, communities and the Indonesian culture.

- On Mother's Day, Kowani attended the launch by Sido Muncul, which is one of the largest herbal companies in Indonesia, of an advertisement featuring the sincere affection of mothers in caring for their children from childhood: often overlooked by the children in their rush to get to the top.

NCW India from Ms RakhiShetty (Hon. Secretary, NCWI).

22 affiliated State Councils have successfully carried out projects focused on the welfare of the girl child throughout India. They include in terms of Child Welfare:

- Banglador – Nursery and LKG classes in low income areas for children aged between 2.5 and 6 years.
- Poona Women's Council – Runs a school for mentally challenged children.
- Maharashtra State Council, Mumbai also has a school for mentally challenged children.
- Poona Women's Council has a school for approx 700 children from low income families.
- Foster care is provided to children in different states and in Mumbai, 220 children are provided with sponsorship for further education.

- In Nagpur, visits were made to schools for the deaf and orphanages and hospitals and donations made of food and clothing etc.
- The Uttar Pradesh Branch has 85 creches and 2 nursery schools in Lucknow.
- The Bihar Council provides free education for slum children.

In terms of Medical help, Family planning and Counselling:

- The Uttar Pradesh Branch organized 11 eye relief camps.
- The West Bengal Council conducted a family planning program
- The Bihar Council runs a free medical clinic.
- The Nagpur Council organized a healthy baby contest on Children's Day.
- In Mumbai, multiple health services are provided at a clinic.
- In Pune, clinics have been established within the cities to provide medical treatment and physiotherapy to over 1,000 patients.

In terms of Women's Welfare:

Many State Councils provide vocational training to women to boost their family income and make them independent.

In terms of village development:

- The Andhra Pradesh Branch is working with women in a backward, hilly area to teach them stitching and embroidery so they can become self sufficient.
- West Bengal Council is running a pre-primary school at Chelua, which is a remote and impoverished village.
- The Poona Women's Council has 2 village projects for children.

In terms of seminars:

- NCWI held a seminar on the topic of RAPE: Crying for Justice. Topics covered were what constitutes rape; the law pertaining to rape; and reporting procedures.
- NCWI also conducted a seminar attended by 500 on 'Shifting Societal Trends' and covering the topics of 'The effects of cinema and media on children'; 'The changing role of Women and the Girl Child'; and Critical insights on media content and impact on audience.'

CHILD & FAMILY REPORT

Natural Disasters

In recent months, many natural disasters have occurred across the world from the earthquake in New Zealand, to the bushfires and floods in Australia, to the tornados in the United States of America, and now the earthquake, tsunami and nuclear fall-out in Japan. The results of these disasters are devastating on children and families, resulting in loss of life, homes, businesses, schools and possessions. Certainly, the response of the victims and communities has been magnificent, demonstrating the resilience of the human spirit. However, the psychological scars are likely to be borne for many years to come.

Those families displaced by the nuclear fall-out in Japan and unable to return home and salvage what is left of their usual life routines are most at risk. This is particularly the case in light of research from the Australian Institute of Family Studies (2010) which found that "psychological support for those who have suffered major losses in catastrophic events should help to focus recovery action, not on replacing what has been lost, but on preserving what cannot be replaced, such as families, career and a sense of belonging."

Civil Wars

The fight for democracy in Egypt, Libya and Syria has resulted in considerable loss of life and has brought very limited success (mainly in Egypt) at great cost. Very worrying is the practice of involving children and youth in armed combat, violating their human rights, implying that violence is the only way to solve conflict, and robbing them of a normal childhood.

Violence against Girls

It has been reported that schools built for the education of girls in Afghanistan have to be constantly patrolled by Australian troops to ensure that girls can attend them in safety. Similarly, in some areas of Papua New Guinea, girls are reluctant to attend school for fear of being raped along the way. Given that education is the only pathway out of poverty, it is vital that girls have access to education in safety.

Domestic Violence

Not only does domestic violence have a devastating effect on the women involved, but it also results in psychological scaring of the children who witness the abuse. The UN Population Fund reports that more than one third of all women in the world have been beaten, abused or forced into sex by a partner or family member. The incidence of

global domestic violence, despite measures taken to combat it, continues to increase, indicating that anti-violence campaigns, like those against smoking, alcohol consumption and drugs, need to continue indefinitely.

Child Trafficking

In China, an online campaign to gather photographs of children begging on China's streets is pressuring authorities to crack down on gangs that kidnap children. The number of children estimated to be sold or traded in China each year ranges from 10,000 to 20,000. Boys are grabbed to be sold to childless couples and girls to be sold as brides. With the cooperation of police, 813 stolen children have been located and returned to their families thus far.

Early Childhood Education in Papua New Guinea.

Following the devastating cyclone and tsunami of late 2007, Olivia Bunari (ICW member and senior Oro women) is establishing early childhood and elementary education in her village of Poro, Popondetta, PNG, with the help of OMEP (WA) and NCW (WA). The local community has built 2 classrooms and Olivia has obtained 8 volunteers to serve as teachers. Last July, I travelled to Poro for the school opening and conducted training workshops with the volunteers. Money has been sent to purchase a water tank to provide clean drinking water for the children and to enable the construction of housing for the teachers.

In the absence of any appropriate teaching/learning/play materials, the small children (3

to 6 years) are naturally reluctant to continue to attend kindergarten. They are eagerly awaiting the delivery this week of 4 cubic metres of equipment, curriculum resources, reading and library books and stationery materials which have been shipped at considerable expense from WA. This is a wonderful example of global networking and cooperation to advance our cause and achieve our aims of empowering children and families.

Immunisation of Children

Around 2-3 million children die every year from diseases such as diphtheria, tetanus and whooping cough which are preventable by vaccination, due to a lack of funding in developing countries to purchase the vaccinations. However, now the International Finance Facility for Immunisation (IFFIm) is generating additional and more predictable funds for those countries most in need of improving their immunization rates and health systems.

HIV-AIDS in Africa

Africa Broadcast Media (an alliance of 64 state and private broadcast companies drawn from 38 African countries) is using their outlets (mainly radio) to encourage pregnant women who are HIV positive to seek antiretroviral treatment to prevent mother-to-child transmission of HIV and AIDS in Africa. This is a wonderful example of the use of media to bring about behavioural change to decrease the transmission of this deadly disease.

Dr Dawn Butterworth Advisor, Child and Family.

Recent and Forthcoming events

7TH TO 12TH OF JULY 2012

STOCKHOLM, SWEDEN

2012 Joint World Conference

The global Social Work and Social Development communities invite you to attend the 2012 Joint World Conference to be held from the 8th to the 12th of July, 2012 in Stockholm, Sweden.

An expected 2,000 social workers, educators and social development practitioners will gather at this conference to share, learn and cooperate to advance our professional objectives. The theme of the Conference is 'Action and Impact' and the focus will be on aligning the local, nationwide, regional and global social practice environments to strengthen and reinforce the impact of our work.

Celebrating social work and social development, respecting our diverse approaches, making links and finding common ground, learning from social workers in all parts of the globe and having fun, will be the backdrop of this event.

FURTHER INFORMATION <http://ifsw.org/events/stockholm/>

16TH TO 21ST JULY 2012

MELBOURNE, AUSTRALIA

XXII. IFHE World Congress "Global Creativity and Innovation: Developing Capacities for Sustainable Futures"

FOR MORE INFORMATION: <http://www.ifhe2012.org/>

1ST TO 3RD AUGUST 2012

NAIROBI, KENYA

International Conference on Gender Based Violence

The global magnitude of GBV is such that nearly 50 percent of all sexual assaults worldwide are against girls 15 years or younger, according to a 2003 United Nations Population Fund (UNFPA) report. A multi-country WHO study (2003) established that between 15 percent and 71 percent of women report physical or sexual violence by a husband or partner; between 4 percent and 12 percent of women reported being physically abused during pregnancy, and up to one in five women and one in 10 men report experiencing sexual abuse as children. According to WHO, an estimated 100 to 140 million girls and women worldwide are currently living with the consequences of female genital mutilation (FGM). Economic and cultural forms of GBV are globally acknowledged and contribute to vulnerabilities experienced especially by women and girls.

FURTHER INFORMATION: <http://www.ku.ac.ke/conferences/genderconference/>

20TH TO 22ND AUGUST 2012

SYDNEY, AUSTRALIA

ACWA Conference - Children's Rights: What's Right for Children

Welcome to the 2012 ACWA Conference – *Children's Rights: What's Right for Children*. We extend a particular welcome to our overseas and interstate participants, your involvement is greatly appreciated and adds to the richness of our conversations. The ACWA Conference is now widely regarded as a seminal event on the calendar for child and family practitioners, policy makers, researchers and academics. We especially welcome those who may be new to the sector or are attending the Conference for the first time.

We hope you find ACWA 2012 influential and thought provoking, a challenging experience which takes ideas about Research and Policy to Practice and Practice to Policy and Research.

The 2012 agenda brings together internationally renowned keynotes from Australia and overseas. All of the speakers are internationally recognised for their expertise in research and practice related to the conference theme.

Our social program is one not to be missed including welcome drinks on the Monday evening and Conference dinner on Tuesday night. This will be a time to relax with colleagues near and far as we collaborate in promoting the wellbeing of children, young people and families.

There are many people involved in putting on an event of this magnitude who deserve the ACWA Board's thanks. A special thanks is due to Associate Professor Elizabeth Fernandez who again ensures the high standard of the program content in her role as Chair of the Scientific Program Committee. Our thanks also to her employer, the University of New South Wales for allowing her the time to contribute in this way.

We do hope that you find your Conference experience a memorable one where you are both challenged and affirmed, and have the opportunity to renew old acquaintances and meet others who share your vision of building a child friendly Australia.

Deirdre Cheers and Claerwen Little

Conference Co-Chairs

FURTHER INFORMATION: <http://www.acwa2012.com.au/>

27TH TO 30TH AUGUST 2012

ADELAIDE, AUSTRALIA

AES 2012 International Conference

The South Australian AES Conference Committee is proud to offer you this opportunity to join us in Adelaide for the 2012 Annual Conference.

Starting with workshops on Monday 27 & Tuesday 28 August 2012, the Conference itself will be held 29 – 31 August. The venue will be the Adelaide Convention Centre, a world-class conference facility set on the banks of the Torrens River in the heart of central Adelaide.

This year's theme, Evaluation in a Changing World, invites all those with an interest in evaluation to think about the ways our world is changing and therefore our work is – or could be – changing. As examples: What are the implications:

- of the changing balance of world power for work in international development, and therefore for its evaluation?
- of climate change for the evaluation of work in natural resource management and disaster management?

- of wicked social problems and their implications for the evaluation of the complex, fuzzy policies and programs that seek to address them?
- of changing social and community relationships within and across cultures, both in Australia and overseas?
- of new technology for the ways that societies work, that programs work, for what policy makers and program staff may need from evaluation; and for the ways in which we might collect, store, report and represent evaluation data and findings?
- for what evaluators need to know and to be able to do, in this complex and fast changing world?

This theme provides an invitation to highlight and examine new developments in evaluation methodology and technologies. It also invites the AES and the conference itself to trial some innovative sessions, approaches, and technologies.

We look forward to seeing you in Adelaide.

Bronte Koop and Gill Westhorp

Conference Co-Chairs

Host

The Australasian Evaluation Society (AES) is the primary Australasian professional organisation for people involved in evaluation including evaluation practitioners, managers, teachers and students of evaluation, and other interested individuals. It has almost 1000 members involved in all aspects of evaluation and performance measurement. Members meet regularly through Regional Groups centred in major cities in Australia and New Zealand. Professional development workshops are conducted throughout Australasia on a regular basis.

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2ND TO 5TH SEPTEMBER 2012

SYDNEY AUSTRALIA

ALARA Australasian Conference

The 2012 Conference is a high-level networking and initiative generation event. It will include opportunities for practitioners, theorists, clients, and funding bodies to meet, pitch ideas and services and explore real action possibilities with enough substance to take the strategies into realisation.

SEE OUR BROCHURE [http://www.alara.net.au/files/ALARA_Conference.pdf] for more information.]

Impressum

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