From Power and Control
to
Power and Love

SYMPOSIUM #2: Compassion and Transformation

Shayne Walker & Rachel Smith
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'Power without love is reckless and abusive, and love without power is sentimental and anemic. Power at its best is love implementing the demands of justice, and justice at its best is power correcting everything that stands against love.'

Martin Luther King Jr.
Why did Freire write *Pedagogy of the Oppressed*?

‘From these pages I hope at least the following will endure: my trust in people, and my faith in men and in the creation of a world in which it will be easier to love.’

Freire (1972:19)

WHAT DOES LOVE/AROHA HAVE TO DO WITH PROFESSIONAL FAMILY VIOLENCE WORK IN THE 21ST CENTURY?

Shayne Walker 2018
Walking together

• We cannot walk far collectively, if we cannot walk individually, on our own two feet

• To contribute to co creating new social realities we only have one instrument: ourselves

• We cannot rely on others to effect change for us; nor can we, without violence, get, others to change

• If we want to exercise leadership in changing the world, we must be willing to change our selves

Ko au ko koe, ko koe ko au!
I am you and you are me!

Shared meaning making in social work education and practice

“If you have come to help me, you are wasting your time. If you have come because your liberation is bound up with mine, then let us work together.”

Lilla Watson, Aboriginal elder, activist and educator from Queensland, Australia

Shayne Walker 2018
Getting to the Third Curve

## A Whole New World

<table>
<thead>
<tr>
<th><strong>Principles</strong></th>
<th><strong>COMPLEXITY-FRIENDLY FUNDING</strong></th>
<th><strong>NPM APPROACH</strong></th>
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<tbody>
<tr>
<td></td>
<td>Motivation is intrinsic – the values of people and organisations drive them to work well</td>
<td>Motivation is extrinsic – people and organisations must be incentivised to work well</td>
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<td></td>
<td>Learning and horizontal accountability drives improvement – holding structured conversations</td>
<td>Vertical accountability drives improvement – holding subordinates accountable for the results they produce is the mechanism for improved practice</td>
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<td>between peers is the mechanism for improved practice</td>
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<td></td>
<td>Context matters – even small changes in context significantly affect how practice works. ‘What</td>
<td>‘Best practice’ matters – evidence says that there is a ‘right’ way of doing things (‘what works’), which will produce good results in all roughly similar</td>
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<td>works’ must be determined within each context.</td>
<td>contexts</td>
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<td>Outcomes are emergent properties of complex systems – they cannot be attributed to people,</td>
<td>Outcomes are delivered by organisations/ programmes – they can (and should) be attributed to these interventions.</td>
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<td>organisations or programmes.</td>
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<td>There is interdependence between all elements of the system. If purchasers and providers are</td>
<td>Purchaser-provider split enables healthy competition</td>
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<td>split, they must create relationships which enable effective feedback loops.</td>
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<tr>
<td><strong>Role of service users</strong></td>
<td>Co-creators of outcomes Ongoing dialogue with others in the system about the nature of provision</td>
<td>Involved in the specification of desired outcomes (but may be overruled by paying customers – i.e. funders) Provide feedback on quality of service</td>
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Knight, A. et al., *A Whole New World: Funding and Commissioning in Complexity*, Collaborate and Newcastle University, 2018
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<tr>
<th><strong>Roles of funder/commissioner</strong></th>
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<td>Identify a shared purpose for a system – potentially in terms of high level outcomes</td>
<td>Identify desired outcomes and metrics for what counts as success</td>
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<td>Funder as an agent of change</td>
<td>Funder as money responding to a need</td>
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<td></td>
<td>Build and nurture effective relationships between elements of the system – support network infrastructure and help to create trust</td>
<td>Create a fair marketplace – a ‘level playing field’ for organisations to compete to deliver desired outcomes for the lowest cost</td>
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<td>Distribute resources to the system as a whole, and to trusted elements within it</td>
<td>Distribute resources on a competitive basis</td>
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<td>Create feedback loops which enable learning</td>
<td>Manage the performance of funded/contracted organisations using outcome metrics</td>
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<td>Partners</td>
<td>Service providers</td>
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<td>Flexible delivery – work which responds to changing strengths and needs of those they serve</td>
<td>Contract delivery – work which meets the specifications of their contract</td>
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<td>Horizontal (peer to peer) accountability - Accountable to other actors in the system for the quality of their delivery</td>
<td>Vertical accountability – Accountable to commissioners for meeting service specifications</td>
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Knight, A. et al., *A Whole New World: Funding and Commissioning in Complexity*, Collaborate and Newcastle University, 2018
Old Power and New Power

Transformation involves a repatterning of collective lives rather than expansion of the current pattern.

Transformation needs to bring together personal aspects and wider structural aspects of change.

Transactional & Transformative Relationships?

• Self-interest
  Mutual interest

• What you get
  What you give

• Stay in touch
  Keep informed

• Understand the process
  Understand the person in the process

• Judge the results
  Evaluate the relationship

• Win conflict
  Resolve conflict

• Agreement
  Acceptance

• Evaluate the results
  Evaluate how the other feels about the results (Sanborn 2017)

• Power over
  Power with - Becoming an Ally (Bishop 2002)
Emotional Literacy in young dads

• State mandated Parenting course for part-time dads
• Scenario of sweets at the counter etc.
• We co-constructed a Continuum of ....offedness
• The addition of language to express emotions was a game breaker, we learned new language to express the core of our beings, the result was changed relational behaviour
• I learned far more than I gave
Three horizons: The patterning of hope

bell hooks

Addressing power

"requires a commitment to complex analysis and the letting go of wanting everything to be simple. Segregation simplifies; integration requires that we come to terms with multiple ways of knowing, of interaction."

‘Wicked’ problems

• Tackling **family violence** as a ‘wicked’ problem

• Tackling **racism** as a ‘wicked’ problem

**Violence within whānau:** All forms of violence that occur against and within Māori whānau, including the violence of colonisation, institutional racism and interpersonal violence. The causes of violence occurring within whānau are acknowledged as a complex mix of both historical and contemporary factors.
‘There is no hierarchy of oppressions’

There is no such thing as a single-issue struggle because we do not live single-issue lives.

Audre Lorde
Intersectionality

• Many of our social justice problems like racism and sexism are often overlapping, creating multiple levels of social injustice.

• Without a frame that helps us to see how social problems impact all the members of a targeted group, many will remain invisible and be left to suffer in isolation.

• Intersectionality is a frame which allows us to see how structural inequities (i.e. sexism, racism, classism, heterosexism, transphobia, xenophobia, ableism), forms of power (i.e. historical privilege) and oppression (i.e. colonisation) intersect and interact with each other, in a myriad of ways.

• To be effective preventing violence against women we must challenge racism and other forms of discrimination that also affect women.

Actions of the collaborative

Speaking out against racism?

Lessons from a Recovering Racist | Andrew Judd | TEDxRuakura

https://www.youtube.com/watch?v=dOdsEgPlU_0
A trauma and violence informed care approach brings an explicit focus to the **intersecting effects of systemic and interpersonal violence**, and:

- **broader structural and social conditions**, to avoid seeing trauma as happening only ‘in people’s minds’
- **ongoing violence** including ‘institutional violence’
- the responsibility of organisations and providers to **shift services** at the point of care supported by **policies and systems** that enable these shifts.
A TVIC approach:

- **focuses on acts of violence and their traumatic impact on people individually and collectively** (and distinguishes violence from other sources of trauma, such as natural disasters)

- **focuses on both historical and ongoing structural and interpersonal violence** and helps put the emphasis on a person’s various experiences of past and ongoing violence as the cause of the trauma, and avoids seeing the problem as residing only in their psychological state, but also due to social inequities and circumstances

- **allows for a more expansive understanding of people’s experiences**, particularly in cases of complex trauma, where histories of violence typically include interconnected experiences of interpersonal and systemic violence. For many victims, violence is ongoing; it can be intergenerational and connected to the violence of colonisation
A TVIC approach:

- emphasises making practices and policies safe, and the need for service providers to prevent and limit harm, and work with actions at all levels: in their own practices, within their organisations and more widely in society.

- highlights how systems can perpetuate harm, albeit perhaps more subtly and inadvertently. Discrimination, marginalisation, and stigma remain an ongoing experience for many people within systems such as child protection, health care and the criminal justice system. Anti-oppression work is a key part of a TIVC approach.


To address inequities, one needs to embed and sustain equity in organisational culture, practice, policies, and systems. Came, H., & McCleanor, T., Pathways to transform institutional (and everyday) racism in New Zealand. *Journal of Social Anthropology and Cultural Studies*, vol. 12, no. 2, 2015, pp. 24-48.

Mainstream TIC approaches on the whole fail to provide for Indigenous experiences of collective trauma (historical and intergenerational trauma) and have limited applicability to Māori communities. L. Pihama et al., Investigating Māori approaches to trauma informed care, *Journal of Indigenous Wellbeing*, vol. 2, no. 3, 2017.
Adapt your language

Organizations can model non-stigmatizing language everywhere: from signage to EMR systems to how clients’ situations are discussed by staff.

Instead of
“Battered woman”, “abuser”, “IDU”, “at-risk”
use
“woman”, “man”, “people”

Instead of
“Non-compliant patient”
use
“unsuitable care”

Instead of
“she doesn’t want our help”
use
“our help isn’t meeting her needs”
How is the gathering?

• We can learn something from any human being we interact with. It is about our lenses and our attitude

• It is the same with those we work with!

• Some of my best learning here has been accidental

• Our destinies and that of our countries are inextricably joined because we are humans who want to treat others as ‘fully human’
“What I am noticing here and now is…”

PRESENCING
Creativity in dialogue
Fluid Boundaries

FUTURE
Letting go

In my experience….

“Enacting emerging realities”

DIALOGUING
Self reflectivity
Empathy

“Whole”

DOWNLOADING
Politeness/fear
Single point perspective

Suspending

PAST

“Parts”

DEBATING
Meeting of fixed ideas
Judging

“The truth is…”

Re-enacting existing realities

“In my opinion…”

https://thesystemsthinker.com/cynics-and-believers/
Taking Steps Toward Choctaw Healing: turning the Trail of Tears into a healing tool

Stepping into our roles as leaders...

The guiding questions are:

What kind:
• of ancestor would my own ancestors want me to be?
• do I want to be?
• of ancestors will future generations be?

‘A characteristic of Western thinking is its analytical capacity. By contrast, Māori thinking could be described as holistic. Understanding occurs less by division into smaller and smaller parts, than by synthesis into a wider, contextual system. An individual whose thinking embraces several systems and who is able to join these together with integrative ideas demonstrates a level of wellness much admired within Māoridom’

Dr Micheal Hart (2015) Stunning!

Indigenist practices

- Indigenous ways of coming to know
- Indigenous Theories
- Indigenous values and beliefs
- Indigenous ways of being in the world

Shayne Walker 2018
Āta focuses on our relationships, negotiating boundaries, working to create and hold safe space with corresponding behaviours.

Āta gently reminds people of how to behave when engaging in relationships with people, kaupapa and environments.

Āta intensifies people’s perception in the following areas:
— it accords quality space of time (wā) and place (wāhi)
— it demands effort and energy of participants
— it conveys the notion of respectfulness
— it conveys the notion of reciprocity
— it conveys the requirement of reflection, the prerequisite to critical analysis
— it conveys the requirement of discipline
— it ensures that the transformation process is an integral part of relationships

Āta incorporates the notion of planning

Āta incorporates the notion of strategising.
Safety Ally

• A practitioner working in a safety partnership manner with victims, where they also take supportive actions to maximise victims’/survivors’ safety (children and adults).

• Good intentions do not matter if there is no action against the victim’s oppression and having power with rather than power over.
Thinking differently... to do things differently

Demands a willingness to be reflective and acknowledge how we are ‘immersed in the conceptual logics’ of our own organisational response.

To be transformative we need to examine our assumptions about our organisation’s role in preventing and responding to family violence, sexual violence, and violence with whānau and anti-oppression work and reflect on its origins, purposes, and effects.

• What is my organisation’s current role in responding to multiple forms of violence how did this role come about, how could it change, what would it take to change?
• Who does my organisation mainly engage with - child victims, adult victims, people using violence, families and whānau? Why is this? Where are the silences? Could this change? How?
• What are the main theoretical and cultural frameworks which inform how my organisation responds?
• What are the effects of my organisation’s current responses? Are there unintended negative/potentially harmful effects? How could these be addressed?

Transformation allies

What can you do?

HUMANITY IS OUR ULTIMATE COMPETITIVE ADVANTAGE.
Kia Puāwai

• Our aim is not to prevent violence, but to prevent violence so people, families, whānau and communities can blossom - Kia Puāwai

• We are wanting to create lasting and sustainable change in people's lives and contexts

• Collective action underpins everything

Prevention – Restoration – Transformation