

STRUCTURAL ANALYSIS – ‘GATHERING THE TOOLS’

REPORT OF GATHERING AT WHAIORA MARAE, OTARA 31 AUGUST – 1 SEPTEMBER 2010.

Background

The purpose of this gathering was to provide an opportunity for participants in the original Structural Analysis workshops in Aotearoa thirty years ago to come together to share their learning from using the tools since then so that this could be documented and shared broadly with social justice workers – to enhance social justice awareness and practice. In organising this gathering AWEA was responding to resurgence in interest in resources for social justice both here and overseas.

Structural Analysis was introduced to Aotearoa New Zealand in the early 1980s through a series of workshops facilitated by Father Filip Fanchette, who was brought to Aotearoa by the National Council of Churches. The tools that were shared and developed in these workshops focus on strategising for change, primarily by, but also with, marginalised groups. They have made a significant contribution to social justice work in Aotearoa; however they have never been recorded in a way that they can be readily shared with those who weren't originally involved. Through our involvement in Treaty work, education for social justice, and community development networks, AWEA has become very aware of increasing numbers of people expressing the need for access to these types of tools to strengthen their practice. The gathering therefore was an important opportunity to determine how Structural Analysis has developed and how it might be useful now and in the future. This report provides summary information on the gathering, including who was involved, the workshop focus and outcomes.

Contacts and participants

A valuable part of the process of organising the gathering was establishing contact with people involved in the original Structural Analysis workshops. Prior to the gathering we contacted those we knew had been involved and asked those people to add others to the list. Further names and details were also added to the list at the gathering. While not exhaustive, and still being added to, we now have a list of many of the key players and participants in Structural Analysis in the 1980s (see Appendix One). Twelve people from the original workshops attended the gathering, a further five people who were planning to attend were unable to at the last minute due to illness or work commitments. Despite keen interest, none of the Maori involved in the workshops in the 1980s could attend this gathering. Consequently the Maori facilitator for the gathering has begun planning a gathering for Maori (see Workshop Outcomes below for more information). In addition to the core participants, there were five people from the more recent generation of social justice activists who were there in the role of observer, recorder or facilitator.



Workshop participants:
Back row (from left): Mitzi Nairn, Christine Herzog, Vicki Sykes, Alex Barnes, Jen Margaret, Susan Adams, Mike Smith, Bob Scott, Gerard Burns. Front row: Peter Sykes, Abigael Vogt, Betsan Martin, Kay Robins. Not in photo: David James, Alan Johnson, Dave Tolich.

Gathering focus

Key aspects of the gathering were the development of a timeline; sharing of tools and influences; building intergenerational understanding of Structural Analysis; defining / naming the work; and considering the next steps beyond this gathering. Below is a brief description of these aspects and some key discussion points. It does not capture the richness of conversations over the time of the gathering; however these discussions will inform future work and outcomes for those involved. The workshop programme is included as Appendix Two.

Timeline

An early part of the gathering was to develop a timeline of key events, people and organisations related to Structural Analysis in Aotearoa. This activity was valuable for prompting reflection and allowing participants to learn more about each other's involvement, as well as creating a fuller picture of the work overall. The timeline is included as Appendix Three of this report. It is a living document to which more specific details will be added as confirmed. The information from the timeline will also inform a chapter that is being written about Structural Analysis as part of a book on the influence of Freire on grassroots organising in Aotearoa.

Tools and influences

The focus of the gathering was on participants sharing Structural Analysis tools and the influences of ideas from Structural Analysis on their lives and work. So that we could maximize the time together, participants were asked to prepare in advance by thinking about one or two Structural Analysis tools that have been central to their practice which they could share. If they did not have specific tools to share then they were asked to share how the Structural Analysis ideas they had learnt from the workshops with Fanchette have influenced their work.

Most participants reflected on the influence of ideas from the Structural Analysis workshops on their on-going social justice work rather than on specific tools. The following is a summary of key points from the discussion of influences, tools and approach / methodology.

Influences included:

- Understanding positioning and best place to do work (e.g. middle class – useful to work with other middle class people)
- Understanding of decision making, resources, power. How ideas are put in place and stay in place.
- The importance of 'joining the dots' between issues.
- Understanding history of a country, workings of power and potential allies in change.
- Challenges around colonisation. Land, colonisation, economics, class – interaction.
 - Challenge for those in churches to consider churches role in colonisation.
- Use of diagrams to convey issues – visual depictions useful in range of cross cultural contexts.
- Analytical tools that let people make sense of their own environment. Methodology and intellectual context and framework that was visible and powerful. Challenging dominant ideas.



Susan Adams and Mike Smith sharing tools. Jen Margaret in foreground.

Tools:

- Introductory tool of getting people to think / share who they are (this is one of 12 tools included in resource produced by Michael Elliot). Tools to locate ourselves socially and historically – where did your grandparents live, what did they do, where were they from. Ways to understand privilege as a starting point.
- The Wave, SAM-PIE, Squashed Kiwi, 3 ring circus, Spaghetti Junction.
 - Two different uses: facilitator working with own people, facilitator working with marginalized groups. Different tools / application of tools for each.
 - Modification of the tools over time e.g. removing the reef (empirical knowledge) from The Wave because of feedback from groups.
- Wedge of social change.
- Set of questions – Who benefits? Whose voice? Whose story? Whose agenda?
- Tools for contextualizing – e.g. community mapping, walk the boundaries – know the local.
- Use of tools directly from Training from Transformation manuals.
- IPA (Ideological Political Apparatus) – used in context of specific issues to gain understandings of what was at play and interactions between aspects. Community / groups knowledge of the issue is drawn out. Naming organizations and people.
 - In Maori contexts it has been good to use the IPA with triangles and circles rather than lists.
- Analysis of media. Who pays for media, who is writing the stories, who decides? What is the impact? etc. Critiquing sources of information.
- Related / complementary tools: Strategic questioning (Fran Peavey), Peaceful relationships - graph of knowledge and power (Adam Kerr), tool for analysing an issue / problem (Vicky Sykes), longitudinal tools – 7 generations analysis.

Discussion of tools and influences also brought to the fore issues to do with the approach / methodology. These included:

- The role of community workers who were auxiliary class or allies was to support marginalised groups to achieve their own objectives.
- Workshop process – Analysis: What's the problem? What needs to change? Then: Use of appropriate tools for strategising.
- Linking of use of Structural Analysis tools with Freirean questioning to bring out group's reality.
- The group determines the issue/s, the facilitator provides tools for exploring / analysing / strategising. 'As a facilitator it's not my process, issue or solution. I bring resources to share, the group determines outcomes.'



Alex Barnes, Betsan Martin and Mitzi Nairn



Jen Margaret and David James

Intergenerational understanding

An aim of the gathering was to consider how Structural Analysis might be applied by a new generation of social change workers. Facilitators and recorders were of this generation and played the role of observers. After the sessions in which people reflected on influences and shared tools this group responded to what they had heard by asking questions of the original participants. The questions asked included:

- What did the workshops teach you about working across movements (women's movements, unions, anti-racism, church)?
- What is the relationship between Structural Analysis and Freire?
- What inspired/engaged the groups post training with Philip?
- When you were taught the tools, how was care (for participants and yourselves) incorporated into the work?

This intergenerational approach was valuable as the questions deepened reflection and understanding for all present.

Describing structural analysis

There was useful discussion within the workshop about what Structural Analysis is and how it might be named. Responses to the question of 'What is Structural Analysis?' included:

- A way of seeing the depth of power and privilege in society
- A way of understanding how the power dynamics in society, and how groups with greater control over resources exercise power. A means to activate change in favour of social justice.
- Looking at community and change, by whose journey, benefits and story.
- Keeping up with how community/society operates
- Being disciplined in where to look and to listen and to learn about what our history and present context shows, so that we can understand it and take action.
- How our country and society operates and how to move towards justice
- A set of tools, the fundamental purpose of which is to narrow the power disparity gap – where power = control of choices

Current language: Participants discussed the need for a new name for Structural Analysis and related work. It was suggested that a new name needs to clearly explain what it is, have recognition (e.g. for finding on the web) e.g. Tools / resources for transformation or Tools for change / justice. It should also reflect the context of Aotearoa.



Participants: Peter Sykes and Alan Johnson



Facilitators: Kay Robin and Jen Margaret

What next?

The final session before closing focused on participants' individual commitments to taking this work forward as well as suggestions of what might be done collectively. This included:

- Communicating with the people who could not attend so that they can input
 - AWEA to circulate gathering report and invite feedback.
- Suggestion of a working group to review / develop tools and plan in response to the need for the tools.
- Update resources and make available on line
 - AWEA to lead on this
- Share with each other the work we are doing in this area and provide opportunities to respond / reflect / network.

Workshop outcomes:

This report has described a number of valuable outcomes from the gathering:

- Contact / key players list
- Timeline of Structural Analysis which included further information to inform book chapter
- Intergenerational learning and connections.
- Ideas for appropriate naming of the work for 2010 and beyond.

Additional outcomes include:

- Planned gathering for Maori.
- Renewed contact with Filip Fanchette. In preparing for the gathering we made contact with Filip and have had email and Skype conversations with him. Some participants were able to talk to him briefly during the gathering via a Skype link.
- Gathering of resources – a useful collection of books and papers which participants have gifted to AWEA for its resource collection.
- Increased understanding for taking this work forward – e.g. important considerations when reviewing tools / resources and sharing them more broadly e.g. the need for a new name and being clear about methodology and approach to using these social change resources.

Acknowledgements

We are grateful to the Christian World Service, Caritas Justice and Peace Fund, The Religious Society of Friends Aotearoa New Zealand, ASB Trust, the Anglican Social Justice Council, and koha from participants for the funding to support this gathering and follow up actions. Thanks too to all the participants for their presence and contributions to making this a very worthwhile gathering.

APPENDIX ONE: PARTICIPANTS AND CONTACTS

Person	Contact info	Gathering
Alan Johnson	√	attend Tues
Bernard Dennehy	√	
Betsan Martin	√	attend
Betty Sio	need better	
Bishop Ashby	passed on	
Bob Scott	√	attend
Brian Turner	√	
Charles Waldegrave	√	
Christine Herzog	√	attend
Claire Doole	√	
Dave Tolich	√	attend Tues pm
David Hanna	√	
David James	√	attend Tues
Ewen Derrick	passed on	
Gavin Rennie	√	
George Armstrong	√	apology
Gerard Burns	√	attend from Tues pm
Godfrey Wilson	passed on	
Hone Kaa	Manu	
Jeanette Fitzsimons	√	overseas
Jillian Wychel	√	apology
Jim & Pam Greenaway	√	
Jim Stuart	√	
Jo Pelly	√	
John Benseman	√	
John Curnow	passed on	
John Hopkins	Bob Scott	
Kataraina Pipi	√	apology
Katherine Peet	√	apology
Kirimatao Paipa	√	apology

Kiwi Tamasese	√	
Manuka Henare	√	didn't arrive
Margaret Crozier	√	overseas
Margaret Nolan	passed on	
Marion Wood	√	apology
Mary Busch	√	apology
Maurice Cervin	none	
Michael Elliott	UK	
Mike Smith	√	attend
Mike Smith	√	
Mitzi Nairn	√	attend
Paul Tolich	√	
Peter Glensor	√	
Peter Sykes	√	attend
Phil Heeney	√	
Raymond Pelly	none	
Ripeka Evans	√	apology
Ron Mltchinson	England	
Rosemary Neave	√	
Rua Rakena	?	
Sam Sefuiva	√	
Sharon Hawke	√	
Sister Makareta	√	
Sjimmy Fransen	√	
Susan Adams	√	attend
Tanya Cumberland	√	
Te Miringa Hohaia	passed on	
Terry Dibble	√	
Tim Howard	√	apology
Vicki Sykes	√	attend
Viv Hutchinson	√	
Willie Pua	need better	

FACILITATORS / OBSERVERS / RECORDERS

Abigael Vogt	√	Observer
Alex Barnes	√	Observer
Deborah Radford	√	Recorder
Helen Te Hira	√	Observer – apology
Jen Margaret	√	Facilitator
Kay Robins	√	Facilitator
Tanya Newman	√	Observer - apology

Filip Fanchette	√	Participation via Yahoo
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APPENDIX TWO: GATHERING PROGRAMME

STRUCTURAL ANALYSIS GATHERING

31 August – 1 September 2010

Whaiora Marae, Otara

PROGRAMME

DAY ONE: TUESDAY 31 AUGUST

10.00 – 10.30am	Powhiri
10.30 – 11am	Morning tea
11 - 11.15am	Welcome and housekeeping.
11.15am – 12.45pm	Whakawhanaungatanga - who we are, where we're from Timeline – where, when and why you got involved in Structural Analysis, use since then, use now
12.45 – 1.30pm	Lunch
1.30 – 3.00pm	Sharing tools and influences
3.00 - 3.30pm	Afternoon tea and contact with Filip
3.30 – 5pm	Sharing tools and influences (continued)
5.00 – 6.00pm	Dinner
6.00 – 7.30pm	Questions and feedback from observers
7.30pm – 7.45pm	Reflections on day Karakia

DAY TWO: WEDNESDAY 1 SEPTEMBER

8.30 – 8.45am	Karakia and outline for day
8.45am – 12.30pm	Sharing tools and influences (with 15 minute tea break when required) Questions and feedback from observers
12.30 – 1.30 pm	Lunch
1.30 – 3.30pm	What next ?
3.30pm – 4.00pm	Poroporoaki

APPENDIX THREE: TIMELINE - STRUCTURAL ANALYSIS IN AOTEAROA

Note: This is a working document with details to be added as they are confirmed – please forward any additions to coordinator@awea.org.nz

<p>1960s - 70s (context)</p>	<ul style="list-style-type: none"> • 1960 Hunn Report • 1967 VietNam War protests in Aotearoa • 1968 Maori leaders Conference (Pat Hohepa & Ranginui Walker); predecessor of Nga Tamatoa (1970) • 1972 ACORD (Auckland Committee on Racism and Discrimination) established; protests at Waitangi • 1973 GATT-FLY set up by Canadian ecumenical church group (later Ecumenical Coalition for Economic Justice) - John Benseman had involvement. • 1975 first anti-racism workshop in Aotearoa; Land March • 1977-78 Takaparawha occupation • 1970s statistics for Maori worse than in 1960s
<p>1980s (Initial visits and workshops for churches and community development workers. Subsequent visits Filip worked more with Maori.)</p>	<ul style="list-style-type: none"> • 1980? first SA workshop with Filip at Pastoral Centre in Palmerston North – organised by Margaret Nolan (Urban Training Centre) and Michael Elliot (Methodist Centre). • 1981 Filip in Aotearoa. Workshops included 1-2 week workshop in Auckland. • 1981 Springbok tour • 1981-82 SA workshops? with John Curnow in Palmerston North • 1982 Michael Elliot organised SA workshop with Filip at Auckland Hospital Nurses Home - 100 people (ESOD-funded); Sept 20-25 • 1982/84 Filip at seminary in Mosgiel; women’s workshop at Auckland Girls Grammar • 1983 SA at St Johns College; Mar 4-6 & Sept 20-25 Stella Maris • 1983/4? 7 Maori, 7 Pasifika & 7 Pakeha women with Filip in Wellington • 1984 <i>Tools for Transformation Books 1-3</i> first published • 1986 Project Waitangi established • 198? Waitangi Consultancy established
<p>1990s</p>	<ul style="list-style-type: none"> • <i>Training for Transformation</i> republished, inc <i>Book 4</i> • AWEA providing SA workshops for: Maori & Pasifika students in bicultural social work at MIT, community workers, tauwi Treaty educators • 1999 Structural Analysis included in Kotare tutor training
<p>2000s</p>	<ul style="list-style-type: none"> • 2002?-2007 interviews for book about Freire in Aotearoa • AWEA using SA tools with: tauwi Treaty educators, community groups • SA in Kotare tutor training
<p>2010</p>	<ul style="list-style-type: none"> • AWEA providing SA workshops re: community development, strengthening community sector, Treaty for community groups • 2010 gathering at Whaiora Marae to reflect on past 30 years’ learning in Aotearoa

SOME OF THE KEY EARLY PLAYERS: (see also Appendix One: Participants and contacts)

- Urban Training Centre – Margaret Nolan was first director, later Marion Wood, George Armstrong?
- Anglican Methodist Social Services (became Methodist Community Development) - Jim Greenaway, Susan Adams
- Ecumenical Secretariat on Development (ESOD) became Institute for Social Research and Development (funding for visits)
- Catholic communities of Sisters involved more strongly than bishops or dioceses
- Family Centre Anglican Social Services (Lower Hutt) – Kiwi Tamasese
- Friendship House – Gavin Rennie
- Ripeka Evans, Te Miringa Hohaia, Manuka Henare, Paul Reeves

APPENDIX FOUR: FINANCIAL REPORT¹

INCOME TO DATE	\$
ASB grant	1,200
Christian World Service grant	2,000
Religious Society of Friends Aotearoa New Zealand grant	2,000
Caritas Justice and Peace Fund	978
Anglican Social Justice Council	100
Koha from participants	712
TOTAL	\$6,990
EXPENSES	
<u>Gathering</u> - 2 days, Auckland	
Travel for people outside Auckland	475
Marae	460
Catering	1200
Resources (video tapes at \$12/hr recording; also photocopying, etc)	50
Facilitators (2 people)	1,600
Planning – contacting participants, programme design	900
Organising – booking venue & flights; registrations, etc	300
Gathering sub-total	\$4,985
<u>Documenting</u>	
Video recording of event (photographs, support, etc)	600
Write up of report, inc tools, for website/use by others	1,500
Documenting sub-total	\$2,100
Total workshop + documenting expenses	\$7,085

¹ all figures ex GST