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VIOLENCE in HELP

Problems

People who we try to help are generally poor, socially passive, usually unemployed, without an education, professional qualifications and many life skills. Live in rundown-flats, do not work, do not pay rent, live on welfare, black market dealings, petty theft. They live hour by hour, running away from creditors, debt, they are evicted, addicted, sick. They live at odds with each other, often divorced, in conflict with their neighbours, with the local administration (council), services. They do not know their rights, they can not defend themselves, feel bad, do not believe in their own arguments. They have bad experiences with people, do not trust others, they are often treated with contempt and scorn. They feel helpless with many problems, don't see any prospects for themselves so don't engage in the upbringing of their children.

These children are left to fend for themselves, grow up on the streets, among others similar to themselves and cope as best as they can. They have deep emotional problems, considerable developmental deficits, extremely poor cultural, civilization and intellectual heritage. Without a stable situation nor support of adults they live in constant stress fighting for survival. Lack of parental care and acceptance results in that they do not believe in themselves and feel worse than others. Conflicts, violence, manipulation and adult games teach children the game of mistrust. They do not go to the nursery where they could make up for educational, social and emotional deficits. When they do go to school they have a very poor vocabulary, can not read, write or count. They do not understand many words used by teachers and their peers, many devices are unknown to them, they know little about the world. The schools they are in contact with children from better-functioning families, which emphasizes their material, social and cultural poverty. Often children from the margin of society are discriminated against and neglected at school. They quickly notice that they have no chance at school and begin to avoid it. Lack of understanding, help and support at this time causes a sense of injustice in the child and a rapid subsidence in disruptive behavior. Many of them aged 10-15 end up in care and resocialization facilities, where after a few years they return as criminals and alcoholics, continuing the family tradition. The main reason for their degradation is the lack of self-esteem and self-efficacy, mistrust of others, the lack of any real prospects in life, lack of meaningful patterns of effective action, with a lot of destructive patterns (passiveness, lying, addiction, violence, crime, etc.).

Help

I help someone in something. I help someone only if I do what he wants. I'm not ready to help with everything. Only in what I consider to be authentic, real, to be effective and which does not affect my core values. I help in something only if I support something which someone is already doing. Even if clumsily. If I do what he wants, but he does not do that himself, then it does not help. This doing things for him corrupts. My help is to follow someone and selectively support his aspirations. What seems to me to be disingenuous and destructive I skip. I can evaluate so far as I can understand that someone I am helping from his point of view, as far as I can see the world through his eyes. This is the most difficult and not always successful. When I selectively support the effort of someone's actions attempting to understand his perspective then I do so without prejudice to his autonomy. He decides himself about his life and I will serve him only in matters which he can not handle himself. When helping someone I feel that I understand them, and I'm on his side, then that person is usually willing to make use of my help. If not then he only resists and usually nothing emerges from this aid. Helping I try to not only follow them but also to help as little as is needed so that person may get on by themselves. Only then can I avoid doing things for him, thus weakening him and help him rebuild his confidence. Maybe sometimes you have to limit someone's sovereignty (for example, in defense of someone else) but then this is not help.

Contempt

Help like most medication has its dark side. Help humiliates, is addictive, weakens, demoralizes. Simply put good, strong, wise helps the worse, weaker, foolisher. The person making use of the aid is often helpless in the face of their overwhelming problems. Sees no way out of their situation. That is why they are looking for help, and despite their concerns can not reject it. On the one hand they are looking for relief and hope for the future, on the other they feel humiliated that they had to make use of someone else's pity. By accepting help they have to admit that they can not cope. This is particularly acute when, in general they do not feel worth much, do not believe in themselves, do not believe in disinterested benevolence, do not trust others. They do not see a possibility of a rematch, the chance of settling of accounts. Feel worse and also dependent on the helper whom they can easily assign pride and arrogance. **It builds in them resistance and rebellion.** It provokes a confrontation. Even if the recipient is not simply able to refuse help, he feels humiliated and sabotages and fakes "cooperation". He saves face and the remains of a sense of dignity by reversing the situation and treating such assistance with the consideration it deserves. Then they do not feel obliged to be grateful, to submissiveness, to submit to subordination. Then they may turn up their noses, demand more, bargain, acting like a picky customer who for money due to him expects the appropriate services. Helpers are not doing him any favours. They are obliged to do so. After all, this is what they are paid for. This is actually what "claims" are for.

When helping I humiliate, when, even unconsciously, I show contempt? **When I feel better than the person I am helping.** When I forget that I owe a lot to selfless help. Even when I was a child. When I do not respect his autonomy, values and sovereign choices. Choices to which he has the absolute right, for which he is responsible and for which he bears the consequences of. When you judge it from the position of your own values and standards, forgetting that this is just my personal preference. When I give myself the right to manage his life. When you treat him objectively diagnosing, affecting, shaping and strengthening. When using my dominance I impose my will and dictate conditions. When his weakness and confusion justify my domination, indoctrination, addiction. Then of course I feel better, strong, important, necessary and noble. Then I will certainly fulfill my ambitions and I feed my vanity. But are you sure I help? Who and in what?

Arbitrariness

Many of us have the enticing belief that we know how the world should look like and how other people should act. Unfortunately, somehow other people do not understand and apparently do not appreciate this. Most of us prefer to pursue their own visions than to submit to someone else. The same is true with help. I envy people who imagine that assistance consists in telling others what to do. I do not conceal that I would like that, but no one listens to me. So I have to look for other ways to help.

It seems to me that the primary deficit of people not coping with life's problems is their lack of faith in themselves and their abilities. If it is so, the essence of the help should be to rebuild their self-esteem and of self-efficacy. It only allows them more active involvement and responsibility. If they are convinced that it may have a significant impact on their lives. That they may gradually arrange them according to their needs and aspirations. That they can live in their own way by adjusting their behaviour based on lived experiences and failures.

If I do not try to get to know and understand someone, only judge and instruct them. If it seems to me I that **I know better what is good for them**, what he should do, then I in fact, underestimate him. If I force my solution and ignore what someone wants, I treat them objectively. If I easily judge who, in effect, in a conflict and domestic dispute is at fault, who is the perpetrator and who the victim, I am usually guided by my prejudices and stereotypes. It is not help, it is imposing your own arguments. Then the person helping does not help to understand the problem and find a solution. It is hard for them to believe in your abilities. We deepen their conviction that they are capable of nothing and have no impact on anything. **This raises resistance and passivity in them.** They have a disincentive to engage in finding solutions, and to take the responsibility for implementing them. If you know better what to do then you can do it alone. Of course, commitment to assisting in the implementation of their ideas is often for the needy assistance temporarily convenient. It allows use of aid, without incurring the risk and own cost but does not teach anything. Arbitrary assessment, imposing my own will, doing things for him leads to resignation, passivity, and it demoralizes.

If you do not respect the autonomy of those whom we help, if I give myself the right to decide about his life, if I arbitrarily impose my solution to quench my needs at his expense. Thanks to this I feel competent, smarter, stronger, better, irreplaceable. This allows me to think that I am fixing and improving the world, saving other people who need and should appreciate this and be grateful to me. If it does not work it is just because that for some unknown reason they do not wish to follow my salutary advice. Satisfaction with myself blinds me from the real effects of imposing my own will, even in good faith. I do not see that the client not being able to achieve what he wants in his own way resigns, retires, loses faith in your abilities and is satisfied with the acute benefits of what I offer him. Resigning from your way of life makes you dependent on outside help.

Manipulation

We manipulate when we take steps regarding someone implicitly. When we mislead him or hide our true intentions. Especially when at the same time we offer help or support for his aspirations. When we try to gain their trust and declare loyalty and discretion. When we manage to weaken his vigilance and mistrust. When it might be expected that we understand him and are on his side. Manipulate, by not clearly informing him of his rights and our obligations to him. Behind his back we "conspire" agreeing with employees of other departments implicit strategies of persuading him to do something for which he is not ready. When imposing a social contract, which is one-sided and, indeed, has arbitrarily put conditions to give him help. Which puts him up against the wall and forces him to meet the requirements, which he often does not understand nor accept. Manipulate, when presenting one-sided benefits of the proposed solutions while not revealing their actual cost. When I try to buy him by flattery or appealing to his ambition or press, shaming him and instilling a sense of guilt. Manipulate when I enter into a coalition with one family member against another. When we reveal information obtained in confidence from others. We always manipulate when we act indirectly, when we conceal our true intentions, do not retain discretion when providing false information or make biased judgment.

I often justify this as for the good of our client, that he does not understand or misinterprets the situation. I want to take "shortcuts" to push through a solution that I think is good, making no effort to convince them. Often the result of my manipulations are based on biased or stereotypical judgments. When I make absolutely no due diligence to understand the arguments of each family member. I succumb to the temptation to force happiness on people according to my tastes. Usually it ends up with resistance and loss of confidence.

People using my help are usually closed and distrustful people. They have many negative experiences from contacts with other people. They are very sensitive to any manipulation and objective treatment. This raises their suspicion and provokes them to play and to treat the helper in an instrumental way. They do not trust anyone, and are convinced that no one understands them and that everyone is against them. This means that they isolate themselves, maintain a lot of appearances, it is difficult for them to make use of assistance which requires trust and honesty. If they trust you and then are disappointed, it only deepens the mistrust and reinforces the belief that by acting directly and "good" leads to nothing. You can break even only if you are strong, ruthless, cunning, and treat others instrumentally.

Summary

People unable to cope with the basic problems of life are usually those who feel inferior to others who do not believe in their abilities and do not trust others. This belief seems to be the main cause of failure and inaction. **Demonstrating their contempt, arbitrary conduct, and manipulating them** only intensifies their problems, **raises the resistance and rebellion, reinforces passivity and apathy, provokes the game.** I show contempt when treating someone as inferior to himself. Act with someone arbitrarily when I know better what is good for them. Manipulate him when I do something secretly to him against his will. Real help in overcoming problems requires from the helper respect, partnership, respect of the autonomy of subjectivity? and the client and honesty and openness in our contacts with them.