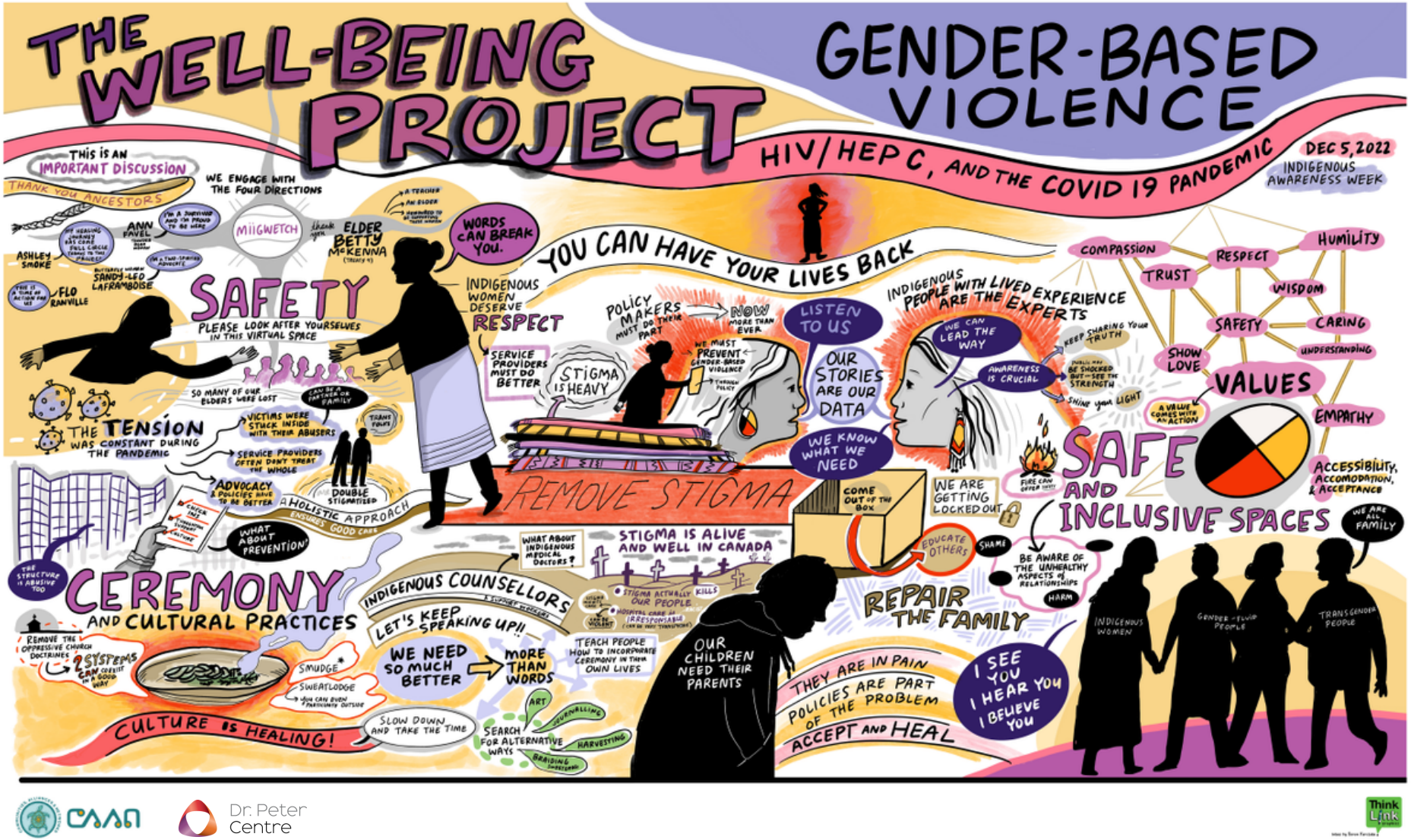
The Well-Being Project

REFLECTION WORKBOOK

THIS WORKBOOK IS INTENDED TO HELP FRONTLINE SERVICE PROVIDERS WORKING WITH INDIGENOUS WOMEN, TWO-SPIRIT, AND GENDERFLUID PEOPLE – WITHIN THE CONTEXT OF GENDER-BASED VIOLENCE SUPPORT.



The Dr. Peter Centre partnered with CAAN to host the webinar: The Well-Being Project Panel Discussion: Gender-Based Violence, HIV/HEP C, and the COVID-19 Pandemic. Members of the Well-Being Project team discussed the importance of culturally safe gender-based violence responses to support Indigenous women, Two-Spirit, and genderqueer people living with HIV/HCV within the context of COVID-19 and other emergencies. From the information shared at the webinar, ThinkLink produced a graphic image containing all the important knowledge.

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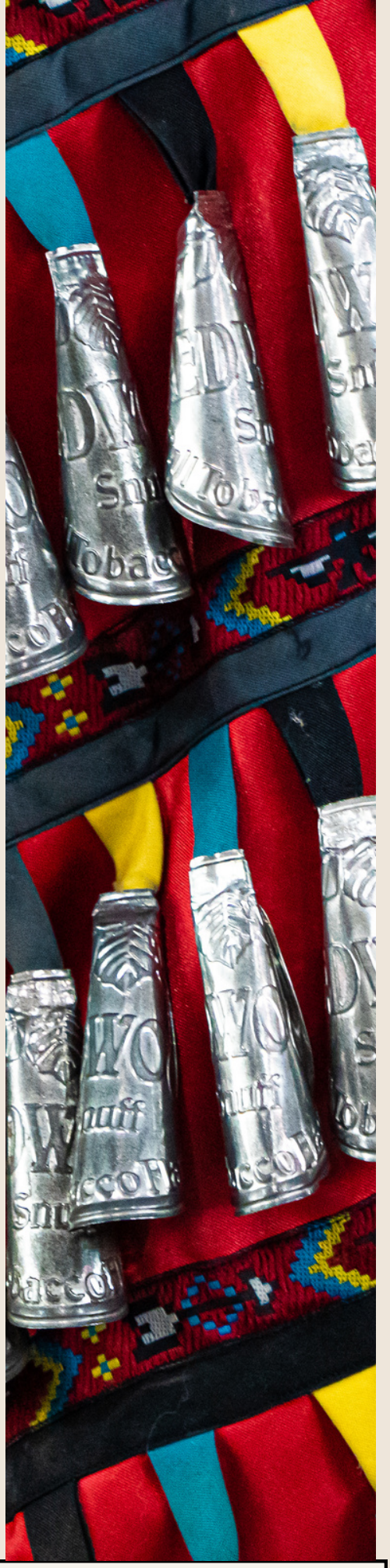


01

INTENTION OF THE WORKBOOK

- Reflection is in keeping with the Seven Sacred Teachings of Respect, Mnaadendiwin. This teaching asks us to look at things twice, and, as a social worker, it serves as a reminder that careful consideration of the many aspects of practice requires a reflective continuum. For example, workers must reflect on their own cultural context and ask themselves if they are making assumptions within their practice based on their own cultural assumptions. Such assumptions could be damaging without self-checking. Therefore, workers must be guided by the Seven Sacred Teachings of Honesty, Gwekwaadziwin. By doing so, they take an inward journey as they gain Wisdom, Nbwaakaawin, about their own strengths and weaknesses (Rice, 2005). This requires Bravery, Aakde'win, in order to do so with Truth, Debwewin.

- Workers may focus on the Seven Sacred Teachings of Humility, Dbaadendiziwin, to ensure that their relationship with a client comes from an equal place. This also emphasizes the Seven Sacred Teachings of Respect, Mnaadendiwin, recognizing that the helper and client must be able to discuss where each of them is coming from.

02

THOUGHT PROVOKING GLOSSARY

Language, communication, non-verbal cues, and tone of voice all affect others' ability to trust a helper and are important when working with women who have experienced violence. We must be conscious of how communication lands for those we work with. We must also be able to adjust our approach as needed to ensure maximum comfort and demonstrate the ability to acknowledge, correct, and prevent future harm. Before we begin, we should go over some terms to provoke thought and foster initial reflections about working with women who have experienced violence. We must confront the power dynamics at play, the layers of stigma involved, and the impact of these working relationships on our mental health and well-being.

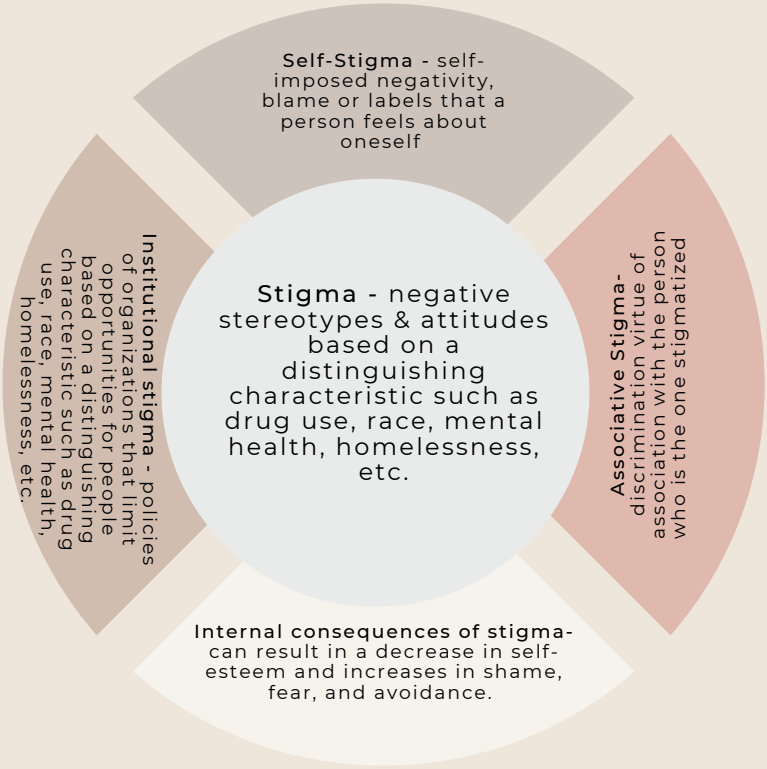
LET'S DO IT!

LOVE
YOURSELF
FIRST

TERMS OF REFLECTION

03

Gender-based violence refers to harmful acts directed at an individual based on their gender. It can take physical and emotional forms, such as name-calling, hitting, pushing, blocking, stalking/criminal harassment, rape, sexual assault, control, and manipulation. It often occurs in private places between people who know each other.



Lateral violence occurs when, instead of standing up to the oppressor, they take their fear, anger, and frustration against their own community members.

Internalized oppression occurs when people who are oppressed long-term tend to believe the stereotypes and myths associated with their identity.

Intergenerational trauma occurs when the effects of trauma are passed down between generations, e.g. the cycle of trauma and abuse can impact someone's parenting and social skills.

Women with experiences of violence deal with stigma and isolation on a daily basis, and so it is our role to create a safe, inclusive and welcoming space for those we work with- a space that fosters open and honest conversation where people don't feel judged.

TERMS OF REFLECTION

03

Cultural Humility involves an ongoing process of self-exploration and self-critique combined with a willingness to learn from others. It means entering a relationship with another person with the intention of honouring their beliefs, customs, and values. It means acknowledging differences and accepting people for who they are.

Discrimination: behaviour that results from prejudiced attitudes, which includes, but is not restricted to, the denial of equal treatment and opportunities

Anti-racism is an action-oriented strategy that mobilizes racialized people in order to work for a redistribution of power in organizations and society.

Bias is the tendency to favour (or not) something/someone/group/ idea, usually in an unfair way.

Implicit biases: prejudices, beliefs, or attitudes that you may not be aware of. It can be difficult to acknowledge and control and can undermine our real-life intentions

TERMS OF REFLECTION

03

Explicit bias: deliberate and intentional beliefs or attitudes one has

Stereotypes: simplistic and uncritical judgements with disregard for truth

Prejudice: to pre-judge; includes positive or negative attitudes formed without sufficient knowledge

Agency/Autonomy: the ability to make effective choices and to transform those choices into desired outcomes. Your behaviour reflects your choice.

Collective trauma: the psychological distress that a group (I.e. a culture or community) experiences

Ally: a person who works to end a form of oppression that gives them privilege(s).

Advocates: people who raise public awareness and empower and help individuals navigate the world.

Anti-Oppression: Actions that seek to provide equitable approaches and practices to mitigate the effects of oppression

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TERMS OF REFLECTION 03

Collective violence is the use of violence by people who identify themselves as members of a group against another group or set of individuals, usually to achieve political, economic, or social goals.

Dissociation is a mental process where a person disconnects from their thoughts, feelings, memories or sense of identity.

Compassion fatigue: the emotional strain of exposure to working with those suffering from traumatic events or long-term trauma.

Decolonization is the dismantling of the processes by which one nation establishes(ed) its domination and control over another nation's land, people and culture.

Victim blaming can look like someone saying or implying the survivor of harm or abuse is to blame

White supremacy is a term used to characterize an ideology, various belief systems and ideas that claim whites should have dominance over people of other backgrounds.

Vicarious trauma is a negative mental health outcome that happens to human service professionals. This includes compassion fatigue, which includes burnout and second-hand trauma.

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TERMS OF REFLECTION

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Two-Eyed Seeing is a term coined by Albert Marshall, a Mi'kmaq Elder, to conceptualize the recognition of the strength of Indigenous ways of knowing and doing (Indigenous Wisdom), together with the strength of western knowledge and using them together to maximize benefits of each. In Marshall's words, "Two-Eyed Seeing refers to learning to see from one eye with the strengths of Indigenous ways of knowing and from the other eye with the strengths of Western ways of knowing and to using both of these eyes together" (Bartlett, Marshall, & Marshall, 2012, p. 335).

Social exclusion is a process that occurs when an individual or group is shut out and denied the same rights, opportunities or resources that are available to other members of society.

An individual's **social location** is a combination of categories, factors, or attributes such as gender, race, age, ability, immigration status, language, sexual orientation, employment, and religion. All of these elements are constantly interacting which makes social location unique to each individual (Ontario Association of Interval and Transition Houses, 2018).

Reproductive violence: a violation of reproductive autonomy or is directed at people due to their reproductive ability or issues. E.g. forced pregnancy, forced sterilization, forced abortion and forced contraception.

Microaggressions are brief, everyday communications that send deprecating messages based on identity.

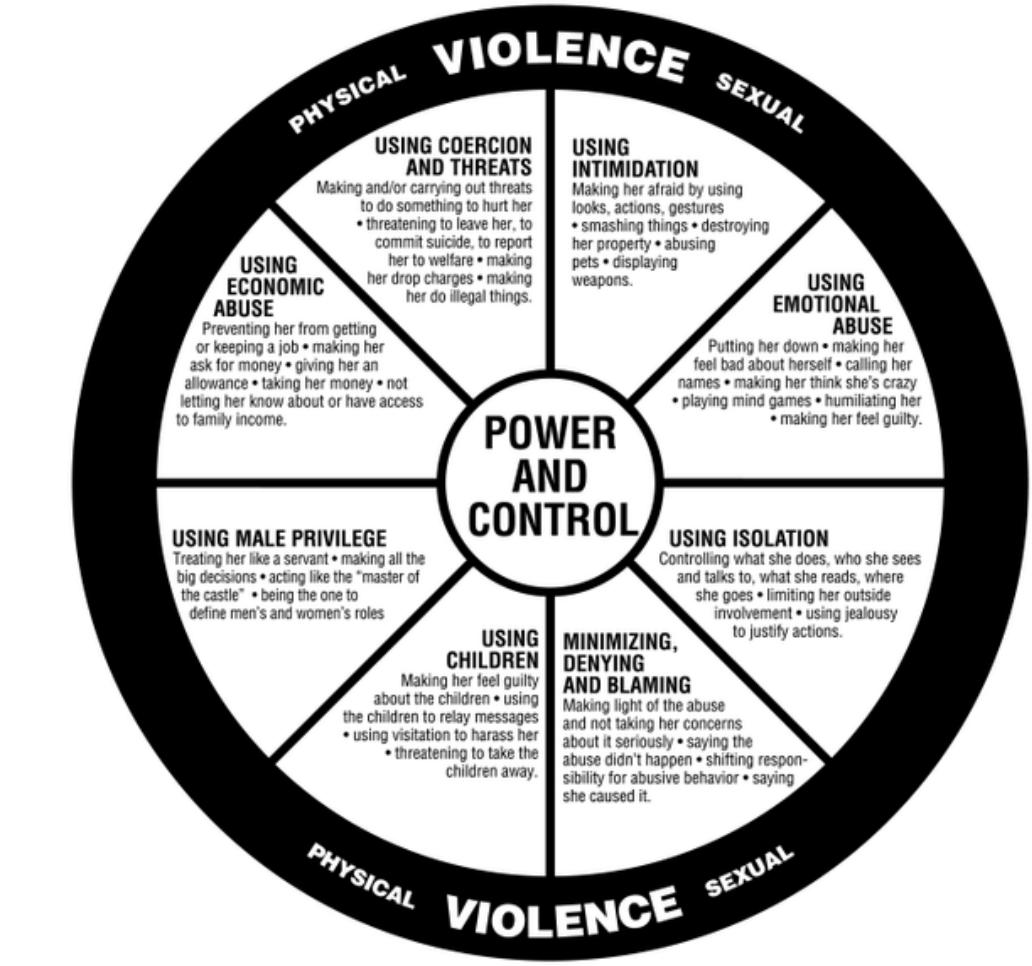
Relational aggression: nonphysical aggression that is aimed at harming the status or reputation of someone else while trying to heighten their own status.

TERMS OF REFLECTION

03

The Power & Control Wheel is a tool used when working with women who have experienced violence.

- Understanding the Power and Control Wheel- Resources & Downloadable Worksheets/Templates: https://www.theduluthmodel.org/wheels/



CULTURAL AND PROFESSIONAL DEVELOPMENT: A HOLISTIC PERSPECTIVE

04

A holistic framework for helping must begin with ourselves as helpers. Since we are a part of and involved in many of the most important and intimate aspects of community life, we are presented with professional and personal challenges. Those challenges are often reflected in the kind of thoughtful and critical questioning we are able to apply concerning our personal and professional needs.

1. **Try to honestly answer the questions listed.**
2. **After you have answered them, decide if they have helped you to learn anything about yourself.**

Some questions a worker may consider in their own healing are:

- What are some of my problems, and what am I doing to resolve them?
- How might my own problems get in the way of effectively working as a counsellor?
- What are my values, where did they originate, and how will they affect my counselling style?
- How courageous and willing to take risks am I?
- Am I willing to do what I encourage my clients to do?
- What are some ways in which I avoid using my own strengths, and how can I more fully utilize my potential power?
- What keeps me from being as open, honest and real as I might be?
- How do others experience me?
- What impact do I have on others?
- How sensitive am I to the reactions of others?

"If we are fearful of facing ourselves, how can we help others look at their lives? If we have limited vision, how can we help our clients expand their vision of what they might become?" (Corey, 1991, p. 18).

CULTURAL AND PROFESSIONAL DEVELOPMENT: ADDITIONAL CONSIDERATIONS

Power & Privilege

Privilege affects us in personal, interpersonal, cultural, structural and systemic ways. It provides advantages, favours, and benefits to people with identities that are considered the dominant groups in society at the expense of people or groups with identities from the oppressed groups in society.

What's Your Why?

We are all on our own path. Our experiences and decisions, our losses and victories, all help to shape those paths in ways that can be very obvious or hidden and mysterious. We all know what brings us to this work on the surface level, but what brings us to this work on a subconscious level or a deeper level takes time and energy to uncover.

Finding Comfort in the Discomfort

Women with experiences of violence deal with stigma and isolation on a daily basis, and so it is our role to create a safe, inclusive and welcoming space for those we work with- a space that fosters open and honest conversation where people don't feel judged. To create these spaces, it is important that we sit in our discomfort and learn where we have developed harmful ideas so that we can work to unlearn and rupture these ideas.

Let's Start Feeling

When working with communities at the margins of society, people are isolated, forgotten and dismissed. It is important to approach this work from a place of feeling rather than thinking. We put up barriers and create atmospheres of mistrust when we overthink. It is important to connect with those you help in safe and familiar ways.

NOTES:

Supporting Indigenous Women Living with HIV, Experiencing GBV in Rural or Remote Areas

05

Rural & Remote Considerations

- Barriers due to proximity create an increased risk of experiencing violence.
- Lack of police services, social services and healthcare.
- Confidentiality is often compromised in Rural or remote areas.
- Child Apprehension Systems are triggered, impacting the entire family and community..

On top of the need for services in HIV care and support, this population is more likely to experience violence and racism and added barriers due to their proximity to urban centres and overall geographical factors, which create barriers and impact their ability to seek out help.

Working with this very specific and unique population

- Make real, meaningful, and lasting relationships with the people you help.
- Don't rush into any decisions.
- Be authentic, non-judgmental, supportive and patient.

When Indigenous Families are Impacted by Gender-Based Violence

Entire families are torn apart due to the ripple effects of colonization and the new residential school system, aka the Child Welfare System. Indigenous Women who have experienced violence have to fight with these oppressive systems and show such strength.

Their voices need to be amplified because their stories are important, and it is our role to empower them and give them a space where they can share their stories with others.

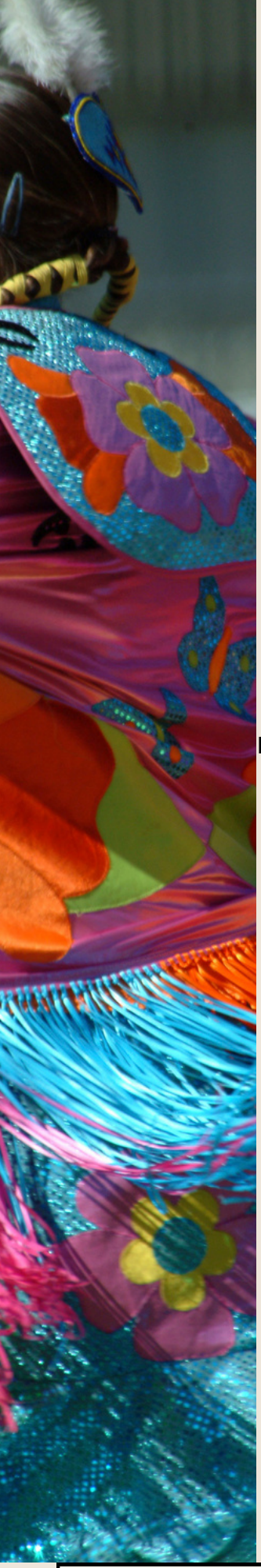
Reflect on the following considerations that may come up when supporting Indigenous Women with HIV, who experience gender-based violence.

- Rural/Remote questions
- Isolation
- Harms
- Safety
- Culture
- Relationship with abuser
- Familial Relationships
- Social Services and adequate access to social services
- Poverty
- Connection to culture
- Education/ Employment
- Proximity to services or urban areas
- HCV, HIV, STBBI's
- Socio Economic Status
- Health and access to adequate healthcare
- Medication adherence
- Access to HIV care and support

THOUGHTS, IDEAS, & FEELINGS

06

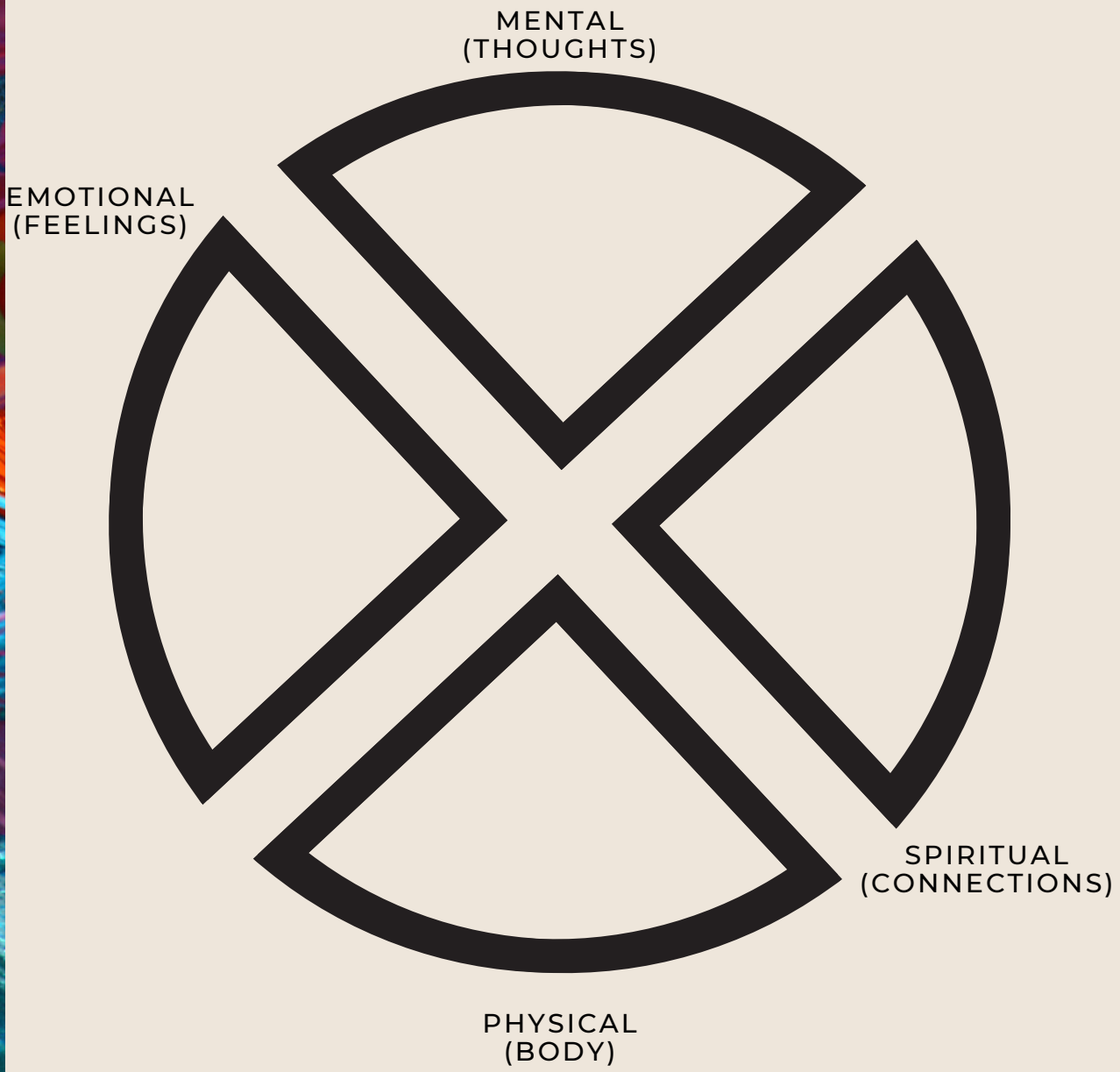
NOTES:

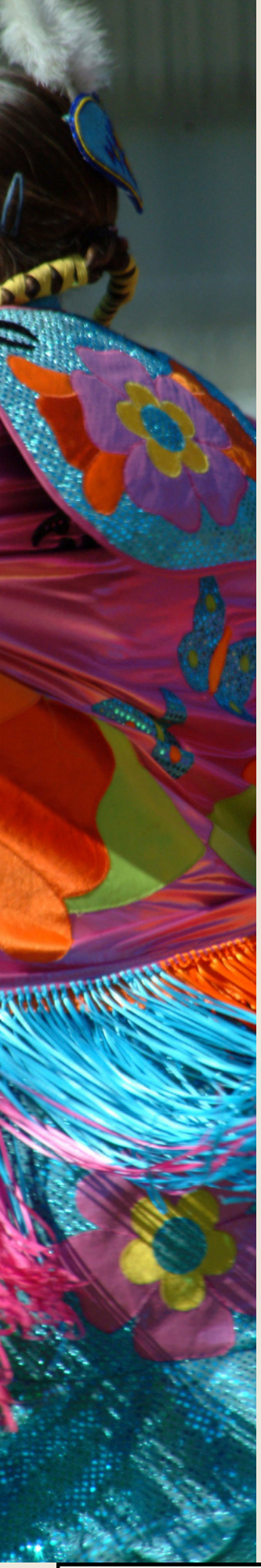


HOW DO YOU KEEP GOING? USE THE MEDICINE WHEEL TO THINK OF WAYS

How can you cultivate a culture of hope in your life?

Think of ways to nurture your emotional, spiritual, mental, and physical self and fill in each quadrant.





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Use the medicine wheel to think of ways

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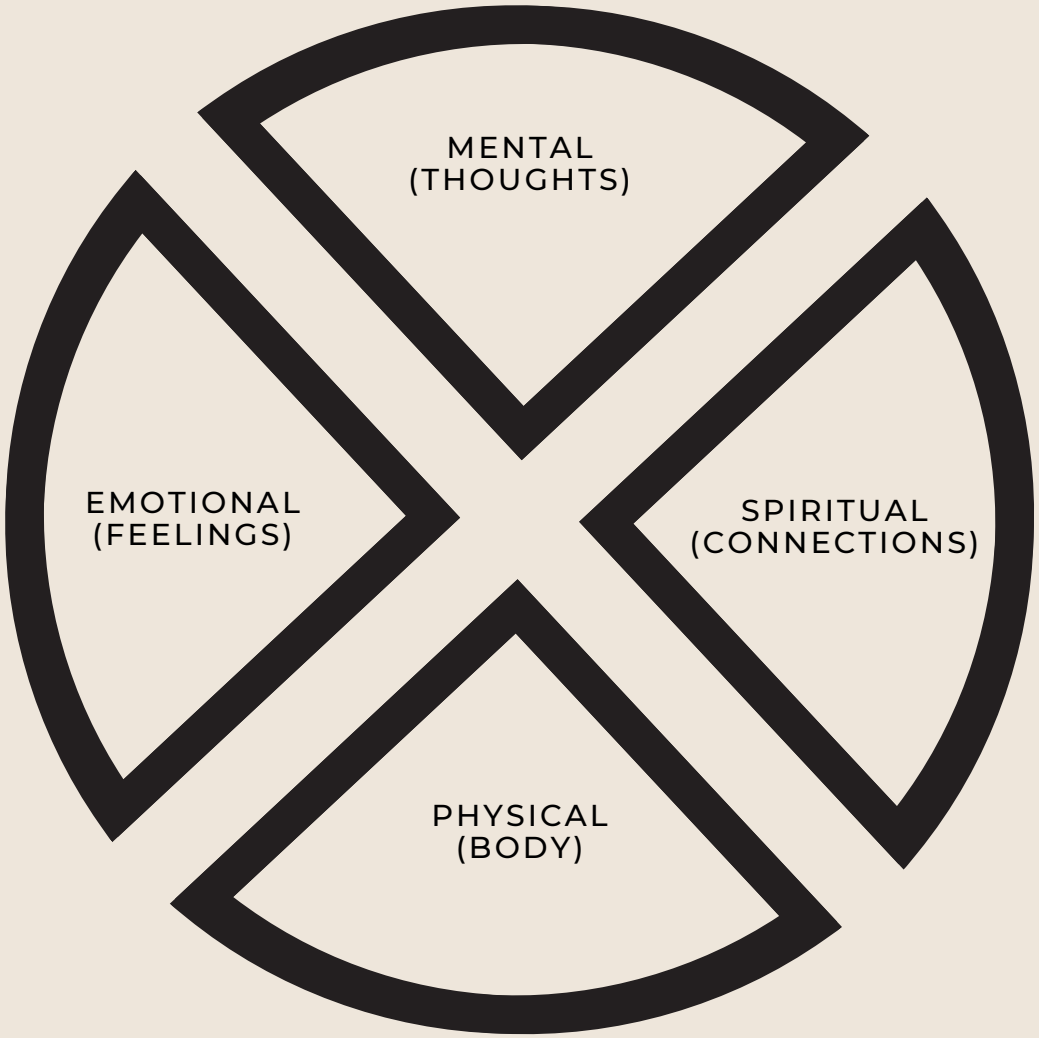


"Addressing stigma: Towards a more inclusive health system." Public Health Agency of Canada pg. 56

07

EXERCISE

As **INDIVIDUALS,** we bring our worldviews and personal histories to our work.

We have biases and we are vulnerable to the use of stigmatizing language.

WHAT CAN YOU DO ABOUT YOURS?

1. **Work on your thought processes and challenge your filters.** Stop using dehumanizing language. Biases can be unlearned. Identify and challenge negative stereotypes or myths in the media, and self-monitor your own thoughts.

Can you think of an example of how you might address stigma?

Can you think of an example of stigma?

"When we begin to talk about these things I think we begin to learn," she says. "I think education is a critical way to address stigma."

-Dr. Margo Greenwood, academic leader of National Collaborating Centre for Indigenous Health,

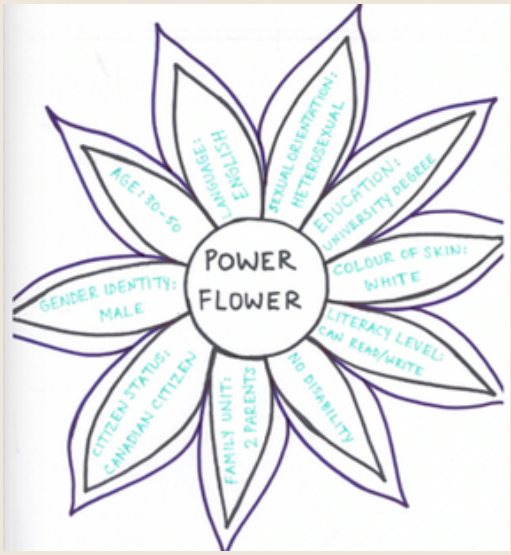
POWER FLOWER ACTIVITY

Draw a flower with petals and label each petal using the following headings:

- Language
- Sexual Orientation
- Gender
- Education
- Colour of Skin
- Employment
- Literacy Level- ability to read and write
- Communication
- Family Unit
- Citizen status
- Age

1. Add your social identity to each petal under the corresponding heading.
2. Choose the petals where you hold the most privilege and colour them red.
3. Choose the petals where you lack power or privilege and colour them blue.

EXAMPLE:



POWER FLOWER ACTIVITY

DRAWING:

09 WRITING PROMPTS EXERCISE

Writing prompts meant to analyze your privilege can help you to understand your feelings, thoughts and interactions.

- List ways you've unwillingly made someone feel excluded

"ADDRESSING STIGMA: TOWARDS A MORE INCLUSIVE HEALTH SYSTEM." PUBLIC HEALTH AGENCY OF CANADA PG. 56

09 WRITING PROMPTS EXERCISE

- Think about a time when you received constructive criticism or feedback.
  - How did you react?
  - Did you take the feedback and use it to grow?

- List some of the most influential people in your life—how did their views impact your life?
  - Think of the people you will influence—how do you want them to be impacted?

09 WRITING PROMPTS EXERCISE

- Name a time when you had a problem that took months, maybe years, to solve. What was that problem (for example, work, property, health, or legal problems)?
  - How did you feel about the delay?
  - What did you do to raise attention about what you were unhappy about?
  - Who listened to your grievance? Did you feel heard or acknowledged?
  - How can you use those feelings of being wronged to improve your interactions with the people you help?

09 WRITING PROMPTS EXERCISE

- As a child, how was your anger or sadness handled by your parents, caregivers, or siblings?
  - Were you encouraged to express it, or were you shamed, ridiculed, or humiliated in showing those emotions?
  - How did you witness other family members handling negative emotions?
  - Was it encouraged? How did that person react? What were the words they used?
  - Do you feel comfortable expressing anger, sadness, or pain in your family today? Why or why not?
  - How can you use this experience to find patience with those you help?
  - How can you use this experience to respond to situations that may be seemingly aggressive and angry?

I AM
Strong

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BROUGHT TO YOU BY

Dr. Peter Centre

COMMUNITIES, ALLIANCES & NETWORKS

CAAN