

Strong Spirit Strong Mind



**Ways of working with
Aboriginal people
Part 2**

**Wendy Casey
Cliff Collard**

Overview of days session



- Culturally secure ways of establishing rapport
- Skills rehearsal:
 - Getting started: Culturally secure ways of establishing rapport
- Aboriginal AOD models and concepts that underpin culturally secure assessment
- Assessment group exercise
- Culturally secure approaches to motivational interviewing and making changes



Government of **Western Australia**
Drug and Alcohol Office

VISITOR

Overview of days session



- Brief review of part 1 models and concepts
- Review action plans from part 1
- Aboriginal worldview
 - Developing empathy: A cultural perspective
 - DVD Babakueria
 - Brainstorm exercise, DVD discussion
- Aboriginal ways of counselling

Overview of days session



- Working with the story telling cards
- Skills rehearsal: applying story telling cards
- Summary and evaluation

Brief review of part 1



Strong Spirit Strong Mind



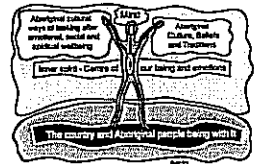
Our inner spirit is the centre of our being and emotions.

When our spirit feels strong our mind feels strong.

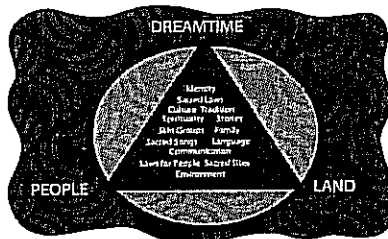
When our spirit feels tangled our mind feels tangled.

Strong inner spirit is what keeps people healthy and keeps them connected together.

Strong inner spirit keeps our family strong, our community strong and our country alive



Dreamtime, people, land

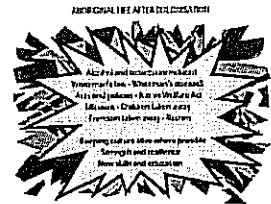


Roe J, 1998

2nd circle - colonisation



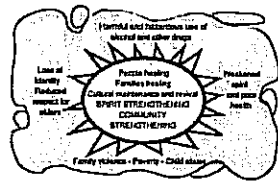
Colonisation had a huge impact on our people. The ways that had kept our culture strong for thousands and thousands of years were not understood by the Whiteman. During colonisation our ways started to break down. Families separated and our children taken away. We weren't allowed to keep our country or practice our law and culture or speak our language. But our people were resilient and we stayed strong where we could, we learned new skills and we survived.



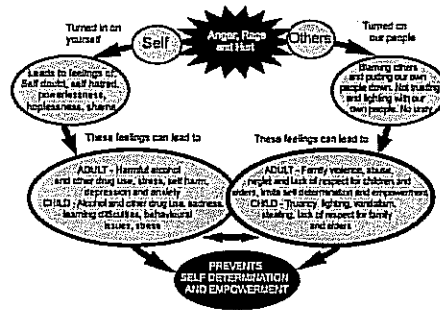
3rd circle - today



There are many problems in our communities today such as poverty, poor health, family violence, housing and unemployment. Hazardous and harmful use of alcohol and other drugs can be part of these problems and can make these problems worse. Even with these problems our people have remained strong. We are healing as a people and our families are strengthening. Our culture is still alive and our spirit is strong.



Internalised oppression model



Oppression model



Empowerment model



Features of the empowerment model



- Change is possible
- There are choices and options
- Attention to harm reduction
- Empowerment + self determination = harm reduction = healthier lifestyles

Review action plans from part 1



Group exercise: Developing an action plan

- How do you see your role in the Empowerment of Aboriginal people and what are some ways you can put this into action in your work?
- What can you implement with existing resources and what additional resources may you need in the future?

Provide everyone with a copy of the collective action plans

Developing a fourth circle: Building strong futures



Review action plans from part 1



Summarise action plans.

Group Brainstorm:

- Have any been implemented to date?
- Are there any barriers to implementation?
- What needs to happen to resolve some of the barriers?

An Aboriginal worldview



- Living as an Aboriginal person cannot be experienced unless you are Aboriginal and this is regardless of Aboriginal people's diversity

An Aboriginal worldview



Diversity includes:

- The impact of assimilation acts and policies on Individual, families and communities
- Whether you live in poverty or not
- Whether you have an education and meaningful employment or not

An Aboriginal worldview



Diversity includes:

- Whether or not you come from remote, rural or metropolitan area
- Being raised in traditional ways or more contemporary ways or a combination of both
- Whether or not you or a family member form part of the stolen generation

An Aboriginal worldview



Diversity includes:

- Our own cultural and spiritual belief systems - dreamtime, people and land.
- Experiences of oppression and racism, through marginalisation, dispossession, former acts and policies and inequality within Australian society e.g. health, housing, education and employment and so on.
- Experiences of internalised oppression within our families, communities and dominant culture.

An Aboriginal worldview



This impacts on:

- Our communication processes and ability to engage with the dominant culture (mainstream society) due to the fear and mistrust experienced from intergenerational oppression – disempowerment.
- Our ways of coping and well being within our own families and communities

An Aboriginal worldview



In summary

- Regardless of the diversity of our experiences we are all Aboriginal people - our worldview will be based on some or all of the examples provided and will be different to that of a non-Aboriginal person.

An Aboriginal worldview



In summary

- Experiences of accumulated oppression and racism cannot truly be understood unless experienced.
- You cannot underestimate the fear and mistrust Aboriginal people may feel towards the dominant culture even when they appear to be trusting and engaged.

What is empathy?



- Empathy (from the Greek word "to suffer with") is commonly defined as one's ability to recognize, perceive and directly experientially feel the emotion of another. As the states of mind, beliefs, and desires of others are intertwined with their emotions, one with empathy for another may often be able to more effectively define another's modes of thought and mood.

<http://en.wikipedia.org/wiki/Empathy>

What is empathy?



- Empathy is often characterized as the ability to "put oneself into another's shoes", or experiencing the outlook or emotions of another being within oneself.....

<http://en.wikipedia.org/wiki/Empathy>

Brainstorm exercise/discussion



- How did the film make you feel? (feeling words only e.g. sad, angry etc)
- Why did it make you feel like this?

Developing empathy from an Aboriginal worldview:



DVD – Barbaquarea

- This film turns around the colonisation process in a contemporary society
- The difference being that Aboriginal people are the dominant culture
- It is a satire and contains a lot of black humour (of which some people are sometimes offended)
- Although it appears exaggerated, it does express well peoples feelings and behaviour when experiencing oppression.

Brainstorm exercise/discussion



- Did it provide you with a glimpse of how it feels when you put yourself in another's shoes?
- What was it that particularly stood out for you?

Brainstorm exercise/discussion



What did you notice about the cultural communication processes of the oppressed people:

- When engaging with the dominant culture?
- When engaging with their family or community?
- How did the oppressed people respond to the dominant culture?
- Why do you think that was?

In summary



- Genuine empathy is important when working with Aboriginal people
- Understanding an Aboriginal worldview helps us develop genuine empathy – *'Putting oneself in another's shoes'*
- Understanding Aboriginal communication processes is important

Aboriginal communication processes are based on:



- Traditional and cultural styles of communication
- Experiences of oppression and internalised oppression
 - shame
 - disengaging
 - avoidance
 - isolation
 - agreeing but not being in agreement

Culturally secure approaches to counselling



Universal approaches to counselling demonstrate:

- empathy, respect, genuineness, warmth/trust, non-judgemental attitude, good listening skills and so on

All these qualities shows our humanness and respect for belonging together to the human race.

Culturally secure approaches to counselling



Cultural Security:

- Is the commitment that the provision of health services throughout WA does not compromise the legitimate cultural rights, views, values and expectations of Aboriginal people

Guiding Principles to support culturally secure counselling:

- REG – respect, empathy and genuineness
- Holistic approach
- Flexibility
- Patience
- Commitment
- Continuity

Culturally secure approaches to counselling



Aboriginal approaches to counselling need to apply the following principles:

- Acknowledgement of the cultural diversity of Aboriginal people, their issues and situations.
- Work towards strengthening Aboriginal systems of care, control and responsibility.
- Empower individuals, families and communities.

Culturally secure approaches to counselling



- The central core component of working with Aboriginal people is to ensure that you work within Aboriginal frameworks and in addition to these include generic or mainstream approaches that complement Aboriginal cultural ways.

Aboriginal Ways of Counselling



Cultural factors and communication processes:

- Eye contact – it can be considered rude to make direct eye contact.
- Gender issues.
- Information is part of an exchange (it goes both ways).
- Information is part of a relationship between two people.

(Eades, 1993)

Culturally secure approaches to counselling



- Finding out about family, community, country, language group etc is essential to building a relationship and not just small talk.
- Cultural and social obligations are usually more important than keeping to schedules.
- Lots of responsibilities and decisions are shared by the family & sometimes involves consensus which may take time and lots of meetings.

Aboriginal cultural styles of communication



- It's rude to rush people or put people on the spot.
- People need time to think about things especially important things. Some times this means silence. Sometimes this means waiting for a later time to find out something.

Adapted from Eades (1993)

Aboriginal cultural styles of communication



- Remember to explain to your client the importance of asking questions so you can understand their story and help them.
- With more traditional Aboriginal people seeking their permission to ask questions is important.
- Being indirect is often the best way of approaching important issues and asking questions in round about ways may be a part of your approach.

Aboriginal cultural styles of communication



In summary:

- It is important that the counsellor acknowledges the diversity of Aboriginal people
- One rule does not necessarily apply to all Aboriginal people
- Awareness of cultural factors ensures culturally safe ways of working.

Getting started: Aboriginal ways of establishing rapport



- Watch the DVD on developing a relationship and trust with the client

Aboriginal Ways: Introduction



- Information is part of an exchange (it goes both ways) and is part of a relationship between two people
- Finding out about family, community, country, language group etc. is an important part of establishing rapport (it's not just small talk)

Class brainstorm/discussion



Consider the following questions:

- What worked well?
- What did not work so well?
- What were some of the key cultural differences demonstrated?

Aboriginal Ways: Introduction



- This process sometimes conflicts with non-indigenous professional boundaries on self-disclosure, however, can be quite informal and doesn't need to include inappropriate personal information about the worker

Remember the 3 F's –

Family, fishing, footy

Skills rehearsal exercise



Getting started: Culturally secure ways to establish rapport

- In pairs, take it in turns to role play the client and/or counsellor in establishing rapport using culturally secure approaches. Each role play to be 5 minutes and then swap.
- Class feedback
 - What worked well/ not so well?
 - What were some of the key cultural differences?

Why the social learning model is culturally secure



- SLM acknowledges that people learn to use drugs in the environment they live
- Approach complements traditional Aboriginal ways of learning
- Process has been practised by our people for thousands of years

Aboriginal AOD models and concepts



- The following models underpin culturally secure approaches to:
 - Assessment
 - Intervention strategies
 - Relapse prevention

Our people have always learned from each other



- Aboriginal people have always learnt from elders, their family and other community members on a day-to-day basis through observing, listening and trying it out
- This practice was applied to all aspects of life and remains so today.

Our people have always learned from each other



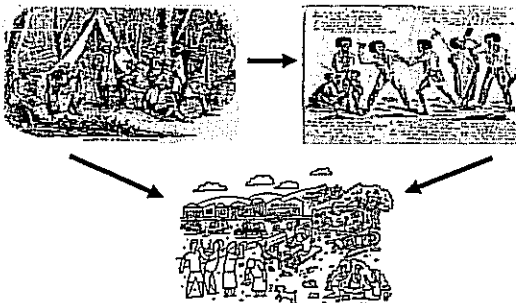
- Since colonisation Aboriginal people have been predisposed to hazardous and harmful patterns of alcohol and other drug use by the broader Australian community and still are
- Given that social learning was a central core component of Aboriginal way of life, it was easy for our people to adopt and learn hazardous and harmful patterns through observation of alcohol and other drug use as practiced by some of the incoming culture

Social learning



- Today our people are still social learners, however now they learn and observe alcohol and other drug use behaviour from within their own families, communities and social environment
- This may be in keeping with traditional ways of learning, nevertheless has tragic consequences on the health and well being of our people

Social learning

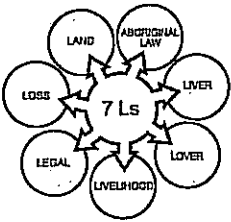


AOD use is complex



- SLT model highlights the complexities of why Aboriginal people use AOD
- Acknowledges that there are multiple interplaying factors -oppression and internalised oppression
- Incorporates, historical, health, socio-economic and political issues.

Assessment: 7Ls

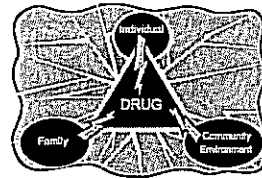


- Loss**
 - Grief and loss
- Land**
 - Country
- Law**
 - Aboriginal Law and culture
- Liver**
 - Health
- Lover**
 - Family and community relationship
- Livelihood**
 - Money and work
- Legal**
 - Problems with the Whiteman's law

Assessment: Pattern of use

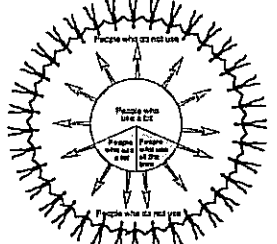
- Binge use is a common pattern of use by Aboriginal young people and results in problems of intoxication

Assessment: Aboriginal interaction model



- Drug**
 - Type, amount, how, potency, poly use
- Individual**
 - Physical – age, sex, experience, health
 - Psychological - ESNB, mood, personality, beliefs & expectations, cultural & spiritual beliefs
- Family**
 - Cultural & social obligations & peer group, cultural rules that apply to kinship, family experience of oppression includes AOD use
- Community/Environment**
 - Where, when, whom, access, cost

Assessment: Impact of use on others



In an Aboriginal context any use can impact on others who do not use, especially the unborn baby

This is an important point to consider as an Individual may not be aware of how this maybe affecting their baby, family relationships and cultural and social obligations.

Assessment group exercise

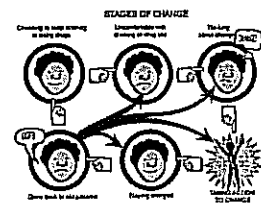


- Divide into 4 groups
- Each group will be provided a scenario and assessment instructions.
- Group feedback

Assessment: Stage of change



Outcome of MI will support you assess their stage of change and match an appropriate intervention



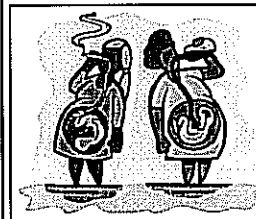
Motivational interview



Tracking the good things and the not so good things about your alcohol and/or other drug use helps you to decide whether you want to make some changes

List the good things about your use for you, your family and community	List the not so good things about your use for you, your family and your community
You	You
Your Family	Your family
Your community	Your community

Harm reduction




Strategies and information:

- Short term effects
- Long term effects
- Reducing harm
- Reducing your use

Resources:

- SSSM brochure's
- Making Sense and Support Change – yellow booklet
- Aboriginal Withdrawal Unit – brochure
- ADIS/PDIS brochure

Matching Intervention to stage of change




Pre-contemplator (choosing to keep using)


- Harm reduction information
- Support systems and services

Contemplator (uncomfortable with use)

- Harm reduction information
- Support systems and services
- Making changes action plan
- Family sensitive practice
- Offer another appointment




individual
Choosing to keep thinking about or using other drugs




individual
Discomfortable with drinking or using any

Family sensitive practice is culturally secure





Matching intervention to stage of change




Preparation (thinking about change)


- Making changes action plan
- Treatment – detox and/or residential?
- Harm reduction information
- Support systems
- Offer another appointment

Action (taking action to change)

- Positive reinforcement
- Making changes action plan
- Treatment – detox and/or residential?
- Harm reduction information
- Relapse prevention
- Support systems
- Offer another appointment




individual
Thinking about change

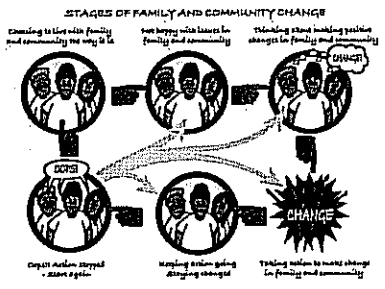


individual
Taking action to change

Family & community stage of change



STAGES OF FAMILY AND COMMUNITY CHANGE



Choosing to live with family and community the way it is

One begins to take issues in family and community

Thinking about making positive changes in family and community

Coping when things aren't going

Making action going strong changed

Taking action to make change in family and community

CHANGE

Matching intervention to family stage of change



- Do not judge or put down user within family
- Give family info about risks
- Give family harm reduction strategies
- Do practical things to reduce harm
- Offer support to user within the family
- Get support to cope if family members AOD use is worrying them

Family or Community



Living in the community the way it is

Matching intervention to family stage of change



- Remind them of the reasons they want to make change
- Talk about ways to change
- Talk about the benefits of change for them and the family
- Help them set goals and provide support to achieve these

Family or Community



Thinking about making positive changes in the community

Matching intervention to family stage of change



- Talk to them about the good and not so good things
- Talk about how use may be affecting inner spirit
- Offer support to help them make changes
- Find them professional assistance and support networks

Family or Community



Not happy with the issues in the community

Matching intervention to family stage of change



- Support their decision
- Give them lots of praise
- Provide support to make change
- Explore with them alternatives to AOD use
- Help them ID high risk times and coping with pressure
- Provide family support systems that can be their at high risk times e.g. funerals
- Get information to help user understand what they are going through



Matching intervention to family stage of change



- Continue to support them keep safe
- Talk about the positive changes they have made
- Give lots of praise and encouragement

Family or Community



Keeping action going – staying changed

Making Changes



Relapse prevention and management

- Common reasons for relapse by Aboriginal clients is pressure from their family or a death in the family
- Lifestyle/community factors e.g. housing, unemployment and so on

Therefore supporting the client to develop skills to improve their self efficacy & establishing strong support systems is essential

Matching intervention to family stage of change



- Family needs to understand that relapse is normal
- Talk about what led to relapse/ learning experience
- Remind them of reasons they made changes
- Remind them of successes
- Encourage them to get help
- Maintain support

Family or Community



Oops! Action stopped – start again

Making changes




- **Strengthening family systems of care control and responsibility**

– Rather than seeing family as a cause for re(lapse) alternatively clients can identify and use safe family support systems to their advantage so they can achieve and sustain behavioural change. Family involvement is important

– Maintenance of cultural and social obligations is important and a sense of belonging to their people is essential

– Probability of relapse is greatly increased if individuals are advised to permanently remove themselves from family and community to sustain behavioural change

Making changes action plan



Making Changes Action Plan

The things I would like to change are:

These changes are important to me because:

How will these changes benefit me, my family and community?

How will these changes benefit my inner spirit?

My short term goal is

The steps I plan to take to reach my goal are:

1. _____

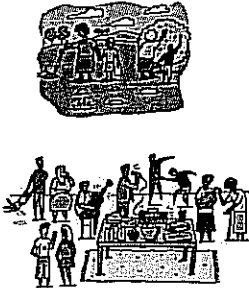
2. _____

People in my family and community who can help me reach my goal are:


Some of the pressure that I need to be aware of that might get in the way for me to reach my goal are:

I will know my plan is working when:


If I need more help I can always contact:




Working with the story telling cards




Support systems




- Family
- GP
- Health care providers
- AOD services
- Community/parent support groups
- Other relevant agencies

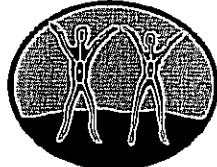




Strong Spirit Strong Mind Story Telling Cards



- Reflect Aboriginal ways of understanding, intervening and responding to the issues of hazardous and harmful alcohol and drug use
- These are 'two way' resources that draw on Indigenous knowledge, strengths and ways of working, and evidence-based practice for working with alcohol and other drug use



Strong Spirit Strong Mind Story Telling Cards



- Reflect cultural traditions including music, art, dance and story telling to teach and transmit cultural knowledge and practices.
- Use graphic images which compliment the visual literacy and observational learning style of many Indigenous people.

Individual cards



Strong Spirit Strong Mind Story Telling Cards



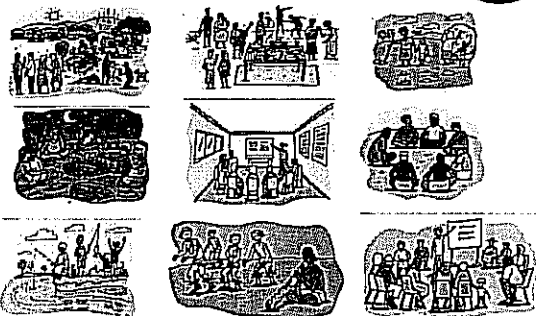
The cards contain 123 colour coded images that depict:

- alcohol and other drugs
- hazardous and harmful AOD use that impacts upon individuals, families and communities, emotional and mental health
- help and assistance
- healthier lifestyles and stages of change.

Help and Support Cards 9



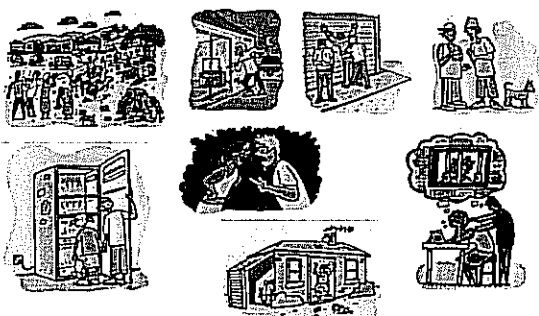
Healthy Options: 26



Emotions and Effects: 24



Negative Outcomes: 25



Alcohol, Drugs and Standard Drinks: 28



Stages of Change: 6

The diagram illustrates the Stages of Change model with six stages, each represented by a circular icon:

- Not thinking about change:** Icon shows two people looking forward.
- Not happy about use:** Icon shows two people with sad expressions.
- Thinking about change:** Icon shows two people with a speech bubble saying "CHANGE".
- Taking action:** Icon shows a person with a speech bubble saying "CHANGE".
- Staying changed:** Icon shows two people with happy expressions.
- Going back to old ways:** Icon shows two people with a speech bubble saying "OLD".

Strong Spirit Strong Mind Story Telling Cards

- Many schools of thought in how these cards can be used
- Remember diversity of Aboriginal people and clinicians need to adapt their practise to different client groups

Your own cards: 4

Strong Spirit Strong Mind Story Telling Cards

- Use the cards in conjunction with other Strong Spirit Strong Mind Resources
- In keeping with the intention of all Strong Spirit Strong Mind resources these cards should be used in empowering ways to educate about drug and alcohol impacts, and to strengthen and promote healthy, resilient living.

Strong Spirit Strong Mind Story Telling Cards



- As a cautionary note some visual images can evoke strong emotional responses.
- Always ensure the physical, emotional and psychological safety of your clients when using this resource.
- This may require you assist them to debrief and defuse their distress, identify coping strategies and support networks.

Skills rehearsal: Applying the story telling cards



In pairs, take it in turns to role play the client and/or counsellor – 10 minutes in role and then swap over.

Assume you have just completed a MI and the client has considered the good and not so good things about their use. Now explore with the client using the cards to assist them identify their:

- Stage of change
- How their life is and how they are currently feeling about their use – include cards 'emotion and effects' and 'negative images'
- How they would like their life to be – include 'healthy option' and 'help and support' cards

Strong Spirit Strong Mind Story Telling Cards



Evaluation

- We are currently evaluating these cards
- We have supplied a pack of ten evaluation forms
- Can you please complete and send in the supplied envelope

Group feedback



- What worked well/not so well?
- How may you use the cards into the future?