

mission: empowerment!

WORKSHOPS AND EVENTS THAT EDUCATE, INSPIRE AND EMPOWER

presents

Cultural Self-Awareness & Relational Humility: Identity, History & Healing

**With Shayla Dube, MSW, RSW &
Adele Lafrance, PhD**

April 30, 2026

Instructor Biographies

Shayla S. Dube, MSW, RCSW

Shayla S. Dube, MSW, RCSW, is a Zimbabwean-born Canadian social worker, psychotherapist, educator, and ACSW board-approved clinical supervisor with over 15 years of post-graduate experience across micro, mezzo, and macro practice. She teaches Africentric Social Work at the University of Calgary and works as an intercultural safety consultant. Her clinical and educational work integrates Africentric healing frameworks, EMDR, somatic practices, and Ubuntu/Sankofa wisdom to support collective wellness.

As an uninvited guest on Indigenous lands, Shayla honours Indigenous sovereignty and works in relational and communal solidarity with Indigenous peoples.

Shayla is grateful to co-facilitate this workshop with Adele Lafrance, her Ubuntu-centred sistar who embodies cultural humility with so much grace.

For more information about Shayla and her work, visit:

www.wellnessempowered.com

Dr. Adele Lafrance

Dr. Adele Lafrance is a clinical psychologist, research scientist, author and co-developer of emotion-focused treatment modalities, including Emotion-Focused Family Therapy. She has published extensively in the field of emotion and health, including the [***EFFT Clinician's Manual***](#) published by the American Psychological Association. She has also written a popular parenting book titled: [***What to Say to Kids When Nothing Seems to Work***](#).

A frequent keynote speaker at professional conferences, Adele is known for her engaging, energetic and authentic presentation style. She provides consultation and training for clinicians, school boards and mental health agencies worldwide.

Adele is perhaps best known for promoting family-focused care for children, adolescents and adults struggling with mental health issues.

For more information about Adele and her work, visit:

www.dradelelafrance.com

Cultural Self-Awareness & Relational Humility: Identity, History & Healing.

SAWUBONA-Welcome!
Feel free to introduce yourself in the chat with your name, pronouns (if any) and where you are joining from.


with Shayla S. Dube and Adele Lafrance
 hosted by Mission: Empowerment!
 April 30, 2026

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Restoring the Roots of Care: From Awareness to Adaptation

April 30, 2026

Co-Facilitators



Adele Lafrance



Shayla S. Dube

Visual and audio descriptions... Social location to come...

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Land Acknowledgements (people and labour)

We acknowledge that we are settlers and uninvited guests on the Metis, Inuit, First Nations and all indigenous peoples' lands that are now called Canada. In the spirit of Truth & Reconciliation, we encourage you to learn about the 94 T&R Calls to Action.

We are committed to:

- Questioning the neutrality of dominant, Western clinical frameworks that privilege individualistic ways of wellness and healing.
- Honoring indigenous knowledge systems as E.B.P, lived experience as legitimate and sovereign
- Honoring Lived experience as expertise.
- Practicing reconciliation as accountability, not performance.

This workshop welcomes people from intersecting identities based on race, gender, sexual orientation, ability, neurodiversity, age, and unnamed identities, including students & trainees and care-givers.
<https://www.whose.land/en/>

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The Workshop

Our commitment

Our intention with this workshop is to co-create a space to support clinicians from "the inside out"... To develop deeper self-awareness of our own social locations, values, and unconscious assumptions in an experiential way, so that we can then show up with greater attunement and care with the people we support. We will engage together in reflective and experiential activities that support learning together and meaningful application.

The frameworks and reflective practices we explore are part of cultivating cultural competence and they will be directly applicable when supporting people from different lived experiences, including people facing collective trauma, fear, grief, and historical and ongoing threat. Much more needs to be done of course, and we hope this is a meaningful contribution.

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Materials...

To have at the ready

Paper, coloring pencils or markers

Printed handout of the Social Location wheel

Printed or electronic handout of Hurt and Harms document

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Let's begin...

with a poll...


Does the term cultural competence suggest that we can become fully competent in other people's cultures?

- a) Yes
- b) No
- c) Not sure

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The Single Story

About Cultural Competence



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The Impact of a Single Story: A TOOL OF COLONIALITY

How it shapes how we identify, what we know, and how we relate to power.

<p>Coloniality of Being IMPACTS HOW WE SEE & EXPERIENCE OURSELVES</p> <p>WHAT HAPPENS:</p> <ul style="list-style-type: none"> ❖ We internalize limiting narratives about who we are. ❖ Stereotypes shape our identity and reduce our humanity. ❖ We become disconnected from our culture, ancestors, and wholeness. ❖ We may feel, "I am only what they say I am." <p>KEY IMPACT: A single story defines and confines who we believe we are.</p>	<p>Coloniality of Knowledge IMPACTS WHAT WE KNOW & WHAT COUNTS AS TRUTH</p> <p>WHAT HAPPENS:</p> <ul style="list-style-type: none"> ❖ One dominant story is treated as "the truth." ❖ Lived experience, ancestral wisdom, and community knowledge are dismissed. ❖ Languages are devalued and lost (linguicide). ❖ Cultures are erased or weakened (culturalcide). ❖ Entire ways of knowing are destroyed (epistemicide). ❖ We are left without the language to name our own realities, phenomenological injustices. <p>KEY IMPACT: Many ways of knowing are erased and silenced. The single story becomes the only story.</p>	<p>Coloniality of Power IMPACTS WHO GETS TO DECIDE, DEFINE, AND DOMINATE</p> <p>WHAT HAPPENS:</p> <ul style="list-style-type: none"> ❖ "Experts" are given authority over people's lives and decisions. ❖ Systems prioritize some voices and silence others. ❖ Decisions are made about people, not with them. ❖ Inequities are maintained and justified under the guise of "helping." <p>KEY IMPACT: The single story is enforced through control, keeping systems unequal.</p>
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A single story is not just incomplete – it is a tool of coloniality. It shapes how we see, what we know, and how we relate to power.

WWW.WELLESSEMPowered.COM

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What messages about race and culture did you learn from your primary caregivers (autobiographical)?



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What messages about race and culture did you learn from the dominant culture (societal narrative)?



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How do the problematic messages or lessons we've internalized shape how we show up for others?



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Part 1

Drawing our "roots"

Roots are what ground us, what we draw nourishment from, and what we carry even when we move.

Some roots are deep and old; others are newer. Some are visible; some are not.

Some are known, some are "remembered" in the body.

Some include people, some include "systems" or other sources of nourishment or strength.

UBUNTU: I am because _____ are...

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Part 1

Drawing our roots

The invitation is to take some time to "draw" your roots, the ones that strengthen you, bring you nourishment, that support your foundation. Simply notice complexities if they arise.

We will also play an audio clip and some music. You can choose to listen or mute us for this activity:

<https://emergencemagazine.org/feature/breathing-with-the-forest/>

After about 15 minutes, the invitation will be to share in small groups or imaginally - content and/or process.

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Part 1b

Other points for consideration to bring in the complexity

Origins and ancestry Where did you and your "family" come from? Consider various definitions. What do you know about your ancestors' journeys - and what has been forgotten, silenced, or lost across generations, even if only via a felt sense? What languages, stories, or traditions were passed down, even in fragments? How did nature / our ecosystem fit in, if at all?

Family, community, and belonging What values and beliefs shaped the home you grew up in? What were the spoken and unspoken rules about emotions, help-seeking, conflict, and difference? Who did you belong to, and who belonged to you?

Migration, movement, and place Has your life or your family's life been shaped by a move, forced movement, displacement, or the loss of land and home? What did those journeys carry, and what did they cost?

Worldview and meaning-making How do you understand people, suffering, and healing? What role did spirituality, religion, or other frameworks for meaning play in how you were raised? What do you believe - even when you haven't said it out loud?

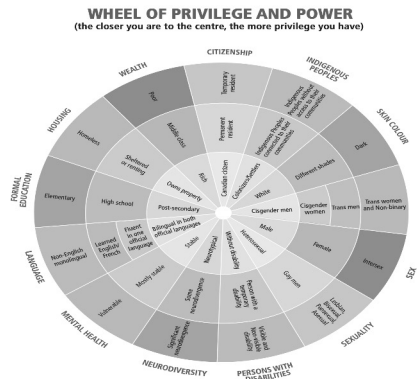
Identity formation and encounters with difference What moments shaped your sense of who you are? When did you first become aware of how others saw you - or how you were categorized? Were there moments of deep belonging, or of being on the outside looking in?

What shaped you as a helper What drew you to this work? What in your roots connects to why you are a helper?

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Part 2

Mapping your Social Location (considering the Soil)



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Social Location

1. Mark your wheel - Locate yourself on each spoke. Notice what feels unclear or shifting.

2. Notice your map - Where are you closest to the centre? Furthest out? What surprises you?

3. Roots + Wheel - Place your roots drawing beside your wheel. What connections do you see? Which positions did you inherit? Where did your roots meet fertile soil — and where did they hit rock?

4. The clinical lens - Think of someone you support. Where might their wheel differ from yours? What might you assume, miss, or project from your own position?

Horizontal lines for writing.

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Part 3

Connect the dots...

In dyads, we invite each of you to engage in a Process of Self-Inquiry of your choice. Person A states the question, Person B responds briefly (including I don't know, blank, pass), Person A says: Thank you, and repeat the cycle for 5 continuous minutes). For psychological safety, please stick to this structure.

Process of self-inquiry option A:

How have I used my power / privilege to deflect from vulnerability in clinical work?

Process of self-inquiry option B:

What is a value or lens you bring from your roots that you may impose without realizing it?

Process of self-inquiry option C:

What is a story your roots tell you about suffering/healing that might not be universal?

Horizontal lines for writing.

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It didn't start with you...

Reckoning...

Introduce legacy of hurt/harms and exclusion from psychiatry / psychology / social work, etc: (see document and let's take some time to review).

Can you think of others?

And ideas regarding what to do now to help to carve a new path towards an evolved perspective?

Resmaa Menakem's HIPP theory (historical, intergenerational, institutional, personal and persistent traumas) and quote

Horizontal lines for writing.

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Trauma decontextualized
in a person looks like
personality. Trauma
decontextualized in a
family looks like family
traits. Trauma in a
people looks like culture.
-Resmaa Menakem

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Part 4

Putting it together

The invitation is to reflect and perhaps share with the group:

1. One or more elements from your roots and/or wheel that shapes how you show up in your work (and perhaps with respect to assessment, attunement, and decision-making).
2. How our collective social location and education shape what we call "normal," "pathological," or "resistant" in the people we serve?
3. What the process of self-inquiry illuminated for you that you would feel comfortable sharing (not a confessional, from a place of discovery, wonder, awe or excitement); (and perhaps with respect to assessment, attunement, and decision-making).

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What can you integrate from today...

With the title you hold and with the work you do to support people in that context...

Now...

In the short-term future...

Before you retire...

Beyond...

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Join us for Part 2 - May 28, 2026

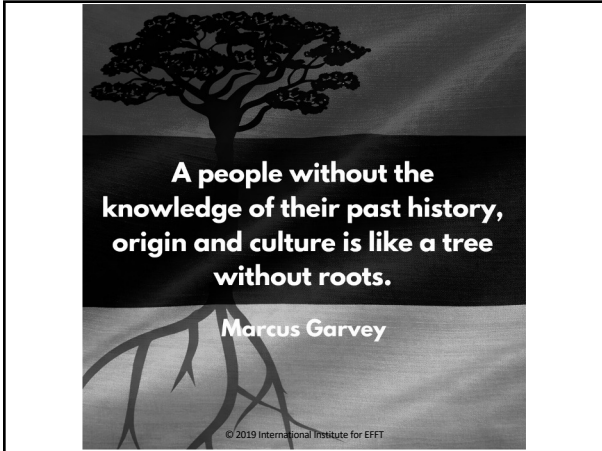
Cultural Competence in Practice: From Awareness to Adaptation
Thursday May 28th. 12pm MT start time (3.25 hours)

How do we translate cultural awareness into concrete, culturally responsive action in our daily work?

Drawing on the foundations of the **Cultural Competence Continuum**, this workshop offers a clear, practical framework for working towards cultural competence at both individual and systems levels. Cultural competence is framed not as a destination or checklist, but as a lifelong, relational journey grounded in humility, responsiveness, and ongoing learning. Participants will explore the stages of the continuum alongside the five core elements of cultural competence, examining how valuing diversity, engaging in ongoing cultural self-assessment, and attending to cultural dynamics can be thoughtfully applied in real-world settings.

The workshop includes attention to Institutionalized Cultural Knowledge and how systems, policies, and "standard" practices may unintentionally privilege some cultural norms while marginalizing others. Emphasis is placed on ethical, context-sensitive adaptations to service delivery that support safety, dignity, and relational attunement across cultural differences.

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Thank you...

- To Angela and colleagues at M:E! for the invitation...
- To you for taking a chance on this workshop
- To those who support for supporting our healing and growth.

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

- Lila Watson and colleagues

"I help others to heal myself and I heal myself to help others" - author unknown"

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