

Breaking Boxes Workbook

Created by Sadie Smith

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Key Readings

Books:

1. Living a feminist life by Sara Ahmed
2. Life isn't binary: On being Both, Beyond, and In-Between by Alex Iantaffi and Meg-John Barker
3. All about love: New Visions by bell hooks
4. Sister Outsider: Essays and Speeches by Audre Lorde
5. Me and white supremacy: How to Recognise Your Privilege, Combat Racism and Change the World by Layla Saad

Literature

6. Anti-oppressive music therapy: Updates and future considerations. *The Arts in Psychotherapy*, 75, 101828. doi:10.1016/j.aip.2021.101828 Barker, M.-J., & Iantaffi, A. (2019).
7. Bain, C. L., Grzanka, P. R., & Crowe, B. J. (2016). Toward a queer music therapy: The Implications of Queer Theory for radically inclusive music therapy. *The Arts in Psychotherapy*, 50, 22–33. doi:10.1016/j.aip.2016.03.004
8. Hadley, S. (2013). Dominant narratives: Complicity and the need for vigilance in the Creative Arts Therapies. *The Arts in Psychotherapy*, 40(4), 373–381. doi:10.1016/j.aip.2013.05.007
9. Hetherington, R. (2020). Invisible complicity in LGBTQI art therapy: A Series of case studies in response to Hadley's call for the need for vigilance. *The Arts in Psychotherapy*, 70, 101667. doi:10.1016/j.aip.2020.101667
10. Sexism and CISGENDERISM in music therapy spaces: An exploration of gender microaggressions experienced by music therapists. *The Arts in Psychotherapy*, 71, 101707. doi:10.1016/j.aip.2020.101707

Intersectionality and Privilege

Throughout history, dominant groups have exploited power and privilege to dominate others, colonize lands, steal resources, enslave people, creating systems of oppression to deem others inferior or less human based on skin color, sexual orientation, abilities, or cultural background. The dominant group then uses this to create a belief of who is more deserving and justified (Ghetti, 2020).

Globally, the *dominant group* is characterized as white, thin, male, masculine, young, heterosexual, Christian, and financially secure. Individuals who do not comply with these characteristics are referred to as the *marginalized other* and are more likely to experience the systems of oppression embedded in society (Besse, 2021, p.152). It is unearned privilege that is misrecognized as objective normality, a normality to which everyone else is compared and pathologized (Hetherington, 2020).

Intersectionality refers to the complex, cumulative way multiple forms of discrimination—such as racism, sexism, classism, ableism, heterosexism, cisnormativity, colonialism,

transphobia, homophobia—combine, overlap, or intersect, which simultaneously privilege some while oppressing others. It was originally coined by Kimberlé Crenshaw to describe the simultaneous marginalization of gender and racial identities (Merriam-Webster Dictionary & Baines, 2021).

An intersectional lens— is, a lens that acknowledges an individual's interconnected social and cultural categorizations of race, ethnicity, class, sexual orientation, gender identity, ability, and age that contribute to lived experiences of privilege and oppression (Cho, Crenshaw, & McCall, 2013; Grzanka, 2014 in Boggan, Grzanka, & Bain, 2017, p. 358).

Intersectionality is important, because we are not single-issue humans, we are a sum of all of our many parts and identities.

Power and Privilege

These structures of oppression are replicated within social work and various therapy schools of thought, music, art, occupational. We need to remember that dominant narratives are always operational, and to a greater extent where no minority group is present to call attention to them. It is our on going task to call attention to these structures of oppression as being members of the dominant group. We must question our own values and vision of the world by questioning the dominant narratives that shaped us. It is about recognising difference so that differences can become a tool to dismantle these structures rather than being blinded them.

Examples of Privilege:

- White / Racial
 - Gender
 - Sexual Orientation
 - Age
 - Ability
 - Class
 - Educational
 - Ability
 - Heterosexual
 - Cisgender
 - Language
 - Citizenship
 - Geographic
 - Neurotypical
 - Employment
 - Mental Health
 - Freedom of Movement
 - Beauty Standards
 - Religious
 - Nationality
 - Relationship (Married)
- *this is not an exhaustive list

Demographics and Invisibility

There is an overrepresentation of dominant identities within the music therapy profession. These same trends are true for social work where the profession is primarily straight white and female with the same being true for other forms of therapy. Most of the world's nurses are female. It is also true that across therapy and social work professions that there are fewer cis men who tend to be older, more educated, have higher academic positions, editorial positions, and higher paid on average than cis women therapists and social workers (McSorley, 2020, p.3).

What this means is there is an overrepresentation of dominant identities within the social work, therapy, and health professions at large. This creates an illusion of neutrality and a shield for privileging whiteness, racist, sexist, heterosexist, Colonialist, abled, cisgender, neurotypical, and other dominant perspectives to become the norm (Webb & Swamy, 2020, p1).

Systems of oppression are systemic and they become internalized and invisible until we notice what has been deemed strange, because it stands out against a background of normativity. In our attempt to make sense of “strangeness” that we delegitimize those who don’t align with our fixed categories (Fansler et al., 2019, p.4). This means that we do not see privilege we only see what’s “different”. Privilege can only be seen when we go looking for it. When we become critically self-aware.

If one is neutral in situations of injustice, they have chosen the side of the oppressor. The neutrality of the caring professions has led to harm and our silence will not protect us!

Reflection Questions:

- How does the illusion of neutrality in therapy and social work serve to uphold white, heteronormative, cisgender, able-bodied, and colonialist perspectives?
- How does this conflict with the Ethics?
- How does the overrepresentation of dominant identities in therapy, social work, and healthcare impact the experiences of marginalized clients?
- How does the illusion of neutrality in therapy and social work serve to uphold white, heteronormative, cisgender, able-bodied, and colonialist perspectives?
- What does it mean when we say that privilege is invisible until we look for it? Can you think of examples from your own experiences or observations?
- How has neutrality harmed marginalized communities in therapy and social work?
- How do therapists and social workers unconsciously uphold systems of privilege and oppression in their practice?
- What systemic barriers prevent individuals from marginalized identities from entering and staying in these professions?
- What role does power play in the therapist-client relationship, and how can it reinforce systemic inequalities?
- Why is remaining neutral in situations of injustice a form of choosing the side of the oppressor?

What is Queer?

Queer should be taken to mean “individuals who identify as any non-conforming sexual or gender identity (including lesbian, gay, bisexual, transgender, asexual, pansexual, etc.), and it is also a theoretical perspectives, that rejects heteronormative sexual and gender politics” (Boggan, Grzanka, & Bain, 2017).

Queer is a way of breaking boxes, boxes of what is deemed normal and a way to think outside of the box of whiteness and the comforts of the familiar, providing an opportunity to release assumptions about what we are and who we might become (Willey, 2016, p.

122). When we think of invisibility queer is what is strange. Queer was a derogatory term, now it is a powerful act of rebellion against such hate speech (Hadley, 2013).

Queer is being brave and courageous to dare to live life as one's authentic self, that encompasses and celebrates diverse sexualities and identities.

References : Barker & Scheele, 2016; Willey, 2016; Boggan, Grzanka, & Bain, 2017; Harris, 2017; Bain, Grzanka, & Crowe, 2016; Hadley, 2013

Identities

Intersex: is an umbrella for people born with sexual anatomy that does not fit within the male/ female binary, inherently challenging the binary

Non-Binary: their gender is both at the same time, between male and female, or neither male nor female. Some people use the terms NB, enby, genderqueer because they would rather not be defined by what they are not

Transgender: that is their assigned at birth sex and gender identity are not congruent.

Transman: a person who was assigned female at birth and transitioned to male.

Transwoman: a person who was assigned male at birth and transitioned to female.

Cisgender: those who are congruent with the sex assigned at birth and their gender identity.
*not an exhaustive list

Sexuality

Sexuality: is engaging in erotic aspects that are generally connect to pleasure including feelings of arousal, getting excited, experiencing desire and lust, orgasms as well as nurturance a feeling of love, closeness and intimacy.

Sexual Fluidity: is the idea that our sexuality can shift and change over time. Our sexual identities, behaviors and attractions can mesh in all kinds of complex ways and change over time and across different situations.

Bisexual: A non-binary sexuality

Pansexual: People who feel sexual attraction towards people of all genders or whose sexual attraction is not dependent on the gender of the other person(s).

Asexuality: an umbrella term for folks who do not generally feel eroticism.
*not an exhaustive list

References : Barker & Iantaffi, 2019; XeniaB, 2017.

Gender

“The gender binary is culturally specific, and directly related to the settler- colonial, imperialist project of categorizing different groups of people and bodies as superior or inferior to others” (Barker & Iantaffi, 2019, P.55).

The Indigenous people of Turtle Island celebrate Two Spirited people who were both masculine and feminine spirited. They were systematically killed by British Colonizers. The Bugis of South Sulawesi Indonesia celebrated five genders, they experienced war crimes and colonization by the Dutch and British.

Sex is not just determined by genitals; it is impacted by chromosomes and the secondary characteristics developed in puberty. Our assigned at birth gender is only an approximation based on what we can see, it is not based on our biological make up (Barker & Iantaffi, 2019, P.57).

Gender is a biopsychosocial construct, as there are biological, psychological, and social components of gender, which are in relationship, and interact with one another in complex ways.

- **Biological** components of gender might refer to how our brain works, what hormones are being produced and how they interact. Yet this can also be tricky as the brain and hormones are responsive to both environment and activities.
- **Psychological** aspects refer to how we might experience our gender or our felt sense of gender: the way we identify our gender, how it feels when we put on certain clothes on, which mannerisms feel most comfortable and how we think about our own gender.
- **Social** aspects of gender focus on how gender is played out in a specific historical, geographical, and cultural moment. What expectations do people around us have on specific genders? What are the gendered norms around clothing, activities, mannerisms, social roles, and so on?

(Barker & Iantaffi, 2019, P.58-59)

When we talk about the Gender biopsychosocial constructs are we talking about someone's:

- **Gender identity**, this is the sense of who they are
- **Gender roles**, that is how they interact with the world around them according to gender norms
- **Gender expression**, that is how they're manifesting their gender through clothes, mannerism, hairstyle and so on
- **Gender experience**, that is how they're navigating the world because of their gender

(Barker & Iantaffi, 2019, P.60)

Gender Reflection Questions

1. What gender roles are expected from you?
2. How does this impact your daily life, such as work, family, and social interactions?
3. How have these expectations harmed you?

4. What are some examples of traditional gender roles and expectations in your society or culture? For example men as breadwinners, women as caregivers.
5. What gender roles are expected from you? How does this impact your daily life, such as work, family, and social interactions?
6. How are men and boys harmed by gender roles?
7. Can you share a personal experience where you felt pressured to conform to a specific gender role? How did that make you feel?
8. How have your views on gender roles been influenced by your upbringing, community, or culture? Reflect on how family, community, or culture has shaped your understanding of gender roles.
9. How have gender roles caused you harm?
10. Have you ever challenged or questioned a traditional gender role in your life? What motivated you to do so?
11. How do gender roles affect opportunities in education, career, and leadership positions?
12. In what ways do gender roles contribute to inequality? How do they intersect with other forms of discrimination (e.g., race, class, sexual orientation)?
13. How do gender roles manifest in different settings, such as the workplace, family, education?
14. How do gender roles manifest in music therapy?
15. How do gender roles manifest in music education?
16. Make a list of all the binaries in your wider culture that is associated to the man/woman binary. For example, rational/ emotional, dominant submissive and independent/ dependent. Come up with as many as you can
17. How have you projected gender roles or expectations on to others? How have you projected them onto yourself?

The Masters Tools of Oppression

Gender essentialism: states that sex is seen as female or male and assigned based on the genitals we are born with. This idea dates to Plato and initialized by Christianity

Cisgenderism: is the systemic devaluation, pathologizing, and delegitimization of people who do not identify with the sex they were assigned at birth. It reinforces the belief that gender is static and unchanging, with no room for legal, medical, or social transitions over time.

Heteronormativity: the attitude or belief that heterosexuality is the only normal and natural expression of sexuality.

Mononormativity: is the cultural, social, and institutional assumption that monogamy is the only valid or acceptable form of relationship.

Pathologization: the process of treating or defining a behaviour, identity, or condition as inherently abnormal, disordered, or diseased.

The DSM is the master's tool of pathologization as it categorizes sexual disorders and dysfunctions and it normalizes "sex" as penis in vagina intercourse (Barker & Iantaffi, 2019, P. 45-46).

Conversion therapy is any intervention that seeks to change, cure, or suppress the sexual orientation and/or gender identity of a person into cis and heterosexual norms often through multiple forms of emotional and physical abuse including corrective rape over a prolonged period of time (Carlisle & Withers Green, 2022). Harms associated with conversion therapy include: a higher risk of depression, post-traumatic stress, suicidal ideation and increased risk of suicide attempts, addiction, identity distress, ongoing negative impacts on self-esteem, and personal relationships (Carlisle & Withers Green, 2022).

As well as: Queerphobia, Transphobia, Biphobia, Heterosexism, Homophobia, Misogyny, Patriarchy, white supremacy, and many more.

References : Barker & Iantaffi, 2019; Schilt & Westbrook, 2009 in Bain, Grzanka, & Crowe, 2016; XeniaB, 2017; Merriam Webster Dictionary; Smith C (S), 2018; Lorde, 2007.

Microaggression

They are cumulative and pervasive in nature, causing harm to a person's physical, intellectual, emotional, and social health and limit their access to resources. Recipients often experience chronic stress which contributes to a range of physical health complications, including heart disease, hypertension, diabetes, allergies, poor immune response, and asthma. Recipients feel isolated and an invalidation of their own experiences.

Microaggressions often result in greater overall harm than more overt forms of oppression (McSorley, 2020, p2). Common microaggressions that caring/helping professionals enact towards clients include stereotyping them, misgendering them, or denying their experiences of oppression.

Microaggressions are enacted through gestures, mannerisms, vocal tone, figures of speech, and inaction/silence (Biedka, 2022, P.153). Microaggressions violate human dignity and worth.

Examples of gender microaggressions enacted by caring professionals towards trans and nonbinary participants included using incorrect pronouns, lack of all-gender restrooms at conferences, literature which centers around a binary understanding of gender, and the erasure of trans and non-binary people in literature. Which results in the following impacts: gender dysphoria, hurt, indignation, internalization, invalidated, lingering, questioning, regret, shame, shock, stereotyped threat, tired, tokenized, and visceral reactions (McSorley, 2020).

Additional Microaggression Examples

1. "Where are you really from?" – Assuming someone isn't truly from a place based on their race or ethnicity.

2. "You speak such good English!" – Implying that English fluency is unexpected based on appearance.
3. Clutching a purse or crossing the street when a person of a certain race approaches.
4. "You're so articulate." – Suggesting that intelligence or eloquence is surprising for someone's race.
5. Using "exotic" to describe someone's appearance or features.
6. Interrupting or talking over women in meetings.
7. "You should smile more." – Placing expectations on women's emotions or appearance.
8. Assuming a woman in a leadership role is an assistant.
9. "You throw like a girl." – Associating femininity with weakness.
10. Asking a woman if she plans to have children in professional settings.
11. "Who's the man and who's the woman in your relationship?" – Reinforcing heteronormativity.
12. Referring to something negative as "so gay."
13. "You don't look nonbinary/gay/trans." – Imposing rigid stereotypes on identity
14. Using incorrect pronouns after being corrected.
15. Assuming a person's sexual orientation based on appearance.
16. "You don't seem poor." – Reinforcing stereotypes about poverty.
17. Judging someone's food choices based on affordability.
18. Mocking certain accents or ways of speaking as "uneducated."
19. Assuming someone is financially irresponsible because they struggle with money.
20. "Your parents didn't go to college? Wow." – Making someone feel like an outsider in academic spaces.

Additional Reflection Questions: I am also a We, Nomi Marks

1. What is happening in the dynamic between Nomi and the health care system?
2. What microaggressions did Nomi experience?
3. Can you put yourself in Nomi shoes, how it would feel to wake up in the hospital, to be deadnamed, and denied your family of choice? How would you feel?
4. What feelings and thoughts did this clip bring up for you?
5. How do you see love exemplified?
6. How do you see joy exemplified?
7. How do you see care exemplified?

The Fever

Queer communities have always built our own families. We build our families from choosing to love one another. Love is a verb, it is an action, it is the action of building and feeding our soul and the souls of others. It is a Love that defies rigid boxes and structures that have been forced upon it.

When queer youth were and are kicked out of their families of origins, queer elders took and take them in. When gay men began to die of a mysterious disease it was lesbian's and queer communities who took care of them, who nursed them.

Pride started as a riot, a protest to police brutality, and became a funeral march.

Between 1981- 1999, 362,004 predominately gay, queer, Black men, Black and Latina women, Black and marginalized humans and substance users died of AIDS in the USA. While sub-Saharan Africa remained the epicenter of the global epidemic.

The attitudes, actions, and beliefs around the “gay plague” are reminiscent of the white supremacist British colonist tactics in the 1760’s of biological warfare and genocide, through intentionally giving blankets infected with smallpox to First Nation Tribes throughout the Great Lakes region. As well as the white supremacist Dutch colonist tactics in 1600’s of genocide and slavery in Indonesia to control nutmeg and spice trades. Colonization continues today with the genocide in Gaza.

It seems the greatest most infectious and deadly disease to ever inflict humankind, is the disease of white supremacy.

Additional Reflection Questions: The Fever

1. How have you been overtly harmed by white supremacy?
2. What structures of oppression are the characters experiencing?
3. How is chosen family depicted?
4. What is happening in the dynamic between Dameon and Ricky?
5. What does Pray Tell mean when he says, “the world wants us dead?”
6. What feelings arise for you listening to Pray Tell and Blanca’s conversation
7. How have you stayed silent when it comes to race and racism?
8. What knowledge do you have or need regarding queer safer sex practices?
9. What knowledge do you have or need regarding gender-affirming mental health and medical care?
10. What knowledge do you have about the AIDS pandemic and its ongoing impacts?
11. Why would Black queer people be mistrustful of the healthcare and medical system?
12. How do you see love exemplified?
13. How do you see joy exemplified?
14. How do you see care exemplified?

Queer Joy and Love as The Antidote

Social work, therapy, and the caring helping professions have the disease of white supremacy, but it can be healed. We are its healers, and the healing starts with us when we break free from the oppressive constraints of what and who we can be. Healing these professions will require all of us to work together to dismantle structures of oppression and to be kind, caring, loving, brave, and centered on the inherent worth and dignity of everyone.

We must begin with ourselves to “Love is the will to extend one’s self for the purpose of nurturing one’s own or another’s growth. Love is an act of will as an action and intention” M.Scott Peck in *All About Love*, bell hooks. We must love our self and communities and tend to the wounds that structures of oppression have left on us all, even those who appear to

benefit the most. Only then can we truly meet others with human dignity, respect, and worth.

Additional Reflection Questions: Isolates Above, Connected Below (Pride)

1. Why is pride as a celebration important?
2. What feelings arise for you when watching a gay kiss? Did it feel erotic?
3. What feelings come up for you while listening to Leto's speech?
4. What is the importance of Leto announcing he is a gay man for himself? How does this apply to your hidden parts?
5. How is love exemplified?
6. Where do you see love?
7. Can you imagine love as a choice not confined to rigid boxes of normativity?
8. How is queer joy exemplified?
9. Why is queer joy important?
10. How can accepting parts of ourselves lead to queer joy?
11. Do you know the origins of Pride? How it started as a protest against police violence targeting trans people and drag queens?
12. What is meant by Daniela being Lito's beard?

Ethical Social Work, Therapy, Health Care and Education

When Social Work, Therapy, Health Care, and Caring Professionals do not actively work to dismantle intersecting structures of oppression and recognize their impact on themselves, they limit their ability to be with clients who have experienced oppression and marginalization.

If students and professionals do not begin to dismantle intersecting structures of oppression within themselves:

- They will cause harm.
- They will violate a person's dignity and worth.
- They will violate the Social Work, Therapy, and Health Care codes of ethics.

They will be an unethical social worker, health care worker, therapist, supervisor, and educator.

On Going Critical Self Reflection

1. Over the next few days observe how gender is everywhere. Consider books, songs, tv, fictional characters, adverts, magazines, and social media for example. Take time to notice gender interactions or when gendered languages is used. For example, if someone uses madam or sir, boyfriend, or girlfriend, who the server gives the bill to, notice if things in shops are categorized by gender, notice how colour is used to gender things. Once you have made some observations take time to think whether they are about gender in terms of someone's identity, expression, role, experiences, or if they are about social and cultural expectations or a mix of several factors. Then take some time to notice other factors at play

such as age, class, disability, race, sexuality and so on. Undertake this from a place of curiosity and kindness (Barker & Iantaffi, 2019, P. 61)

2. Where are you at in relation to non-binary gender? Are there any aspects of your gender identity, expression, or experience which seem to be closer to a gender other than the one people tend to see you as? If so how would you describe this? How do you feel about it? (Barker & Iantaffi, 2019, P. 62)

3. Repeat these questions in relation to your sexuality.

4. Are there parts of your identity you are hiding for fear of discrimination or oppression?

5. Take time to reflect on how the various structures of oppression impact your daily life and those you love.



Breaking Boxes

Sadie Smith

En: They, Them/ De: En, Em

MA. Social Work as a Human Rights Profession

Alice Salomon Hochschule Berlin

Level 2 Trainee of Guided Imagery and Music Therapy

Workshop Flow

1. Pronouns
2. Personal Context
3. Blue Bolero: a musical activity
4. Intersectionality and Privilege
5. Ethics, Demographics, and Invisibility
6. Queer, Gender, and The Masters Tools
7. Human Rights and Violations
8. Microaggressions and Harm
9. I am also a We; a video activity
10. The Fever; a video activity
11. Queer Joy and Love
12. Ethical Social Work, Therapy, and Health Care
13. Triumphance; a musical activity



Great Lakes Map of Native Land
From Native Land Digital

Pronouns

Please share your name, pronouns, and one word a loved one would describe you as.



Verein für geschlechtsneutrales Deutsch e. V.

	inklusivisch	maskulin	feminin
Nominativform	<i>en</i>	er	sie
Possessivform	<i>ens</i>	sein	ihr
Dativform	<i>em</i>	ihm	ihr
Akkusativform	<i>en</i>	ihn	sie

Personal Context



Lake Huron on a cold winter day



The St. Clair River just as the ice started to form

On Not Belonging: A Musical Activity



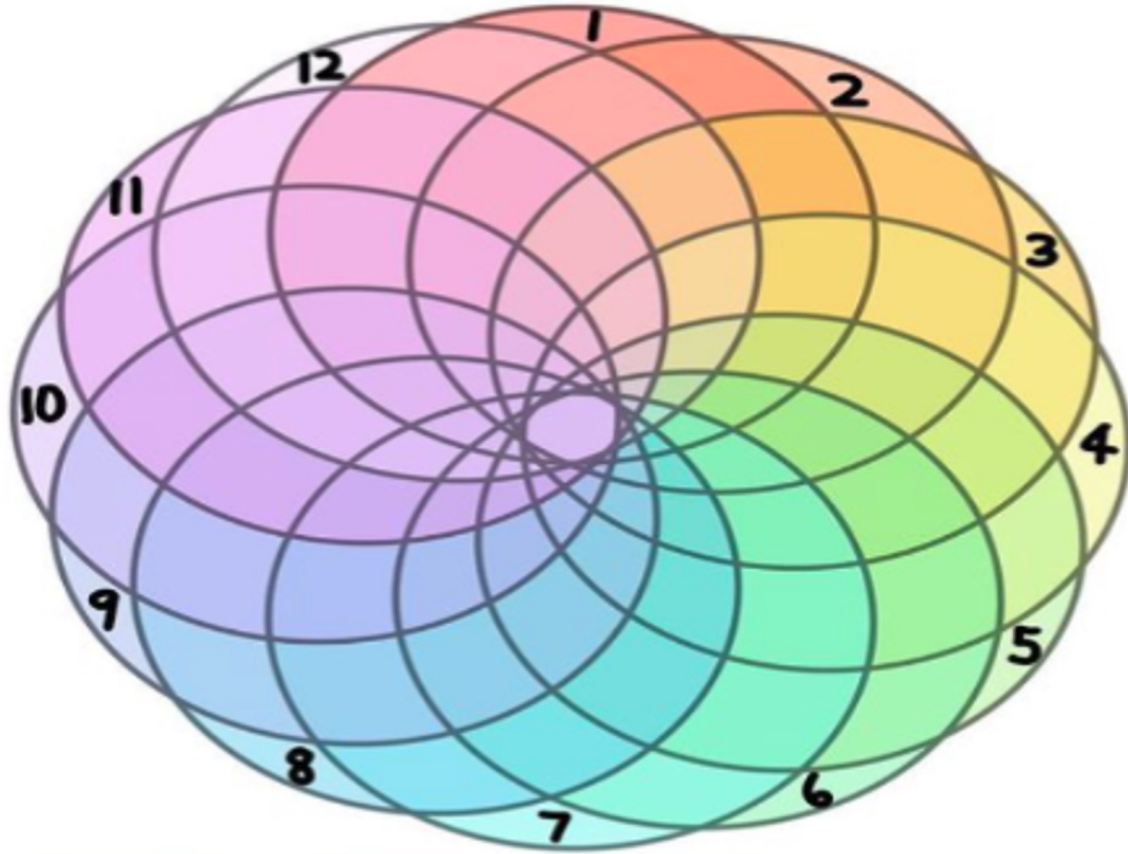
Photo from: Haus der Kulturen der Welt

Abdullah Ibrahim (he, him)

Is a South African pianist and composer.

Music: Blue Bolero

INTERSECTIONALITY



- 1 Race
 - 2 Ethnicity
 - 3 Gender identity
 - 4 Class
 - 5 Language
 - 6 Religion
 - 7 Ability
 - 8 Sexuality
 - 9 Mental health
 - 10 Age
 - 11 Education
 - 12 Attractiveness
- (...and many more...)

Intersectionality is a lens through which you can see where power comes and collides, where it locks and intersects. It is the acknowledgement that everyone has their own unique experiences of discrimination and privilege.

- Kimberlé Crenshaw -

@sylvia_duckworth



Kimberlé Crenshaw
(she. her)

Civil rights advocate and critical
race theory scholar.

Photo from: Columbia Law School

References: Ghetti (2020); Merriam-
Webster Dictionary; Baines (2021);
Grzanka, & Bain (2017).

Image by: Sylvia Duckworth (she.her) educator
and author, image from her instagram

WHEEL OF POWER/PRIVILEGE



Adapted from ccrweb.ca

@sylvriaduckworth

References: Besse (2021); Hetherington, (2020)

image by: Sylvia Duckworth (she.her) educator and author, image from her instagram

Critical Self Reflection: Recognizing Your Privileges

- What are my privileges?
- How have my privileges shaped my access to opportunities?
- How do I benefit from systems of power, even if I don't actively contribute to them?

The Ethics

Social Work:

- Recognition of the Inherent Dignity of Humanity
- Promoting Human Rights
- Promoting Social Justice
- Challenging Discrimination and Institutional Oppression
- On going education and professional development

(International Federation of Social Workers, 2018).

Psychotherapy

- Respect the dignity and worth of the individual and strive for the preservation and protection of fundamental human rights.

(European Association for Psychotherapy, 2019)

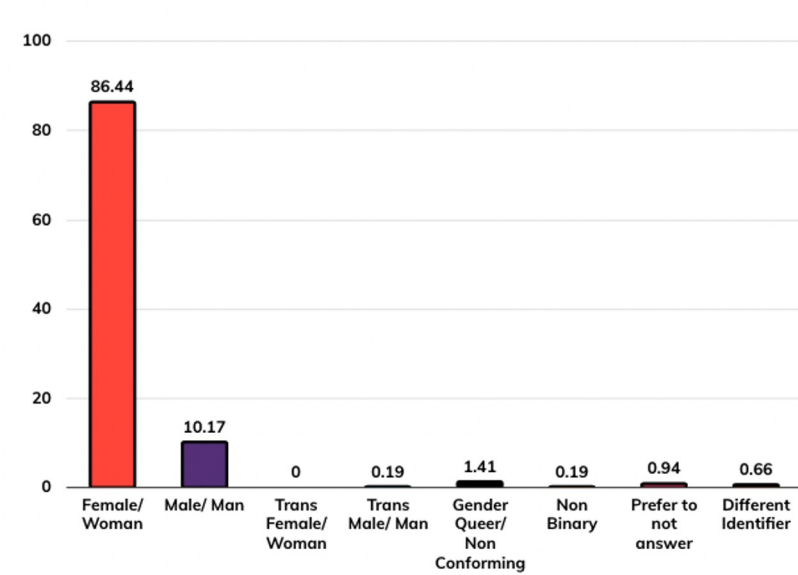
Nursing

- Promote an environment in which the human rights, values, customs, religious and spiritual beliefs of the individual, families and communities are acknowledged and respected by everyone.

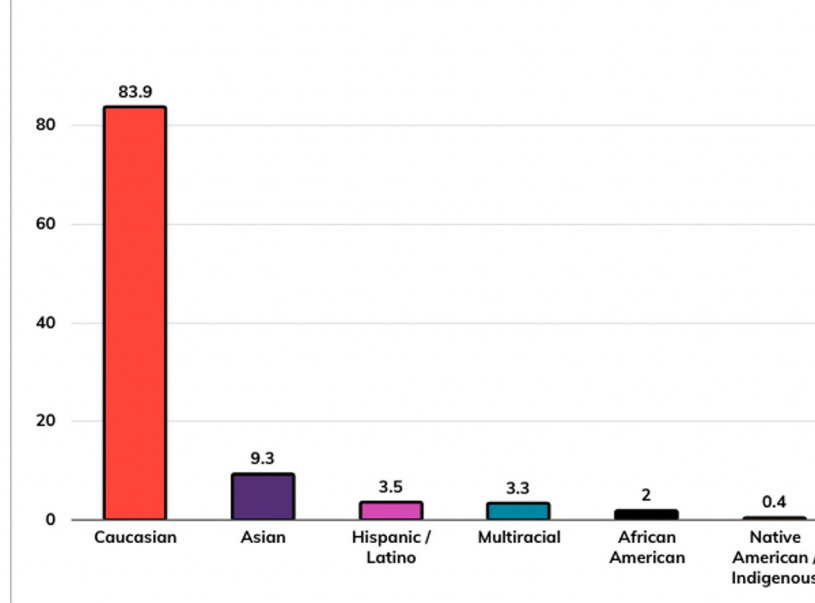
(International Council of Nurses, 2021, p.7)

Demographic and Invisibility

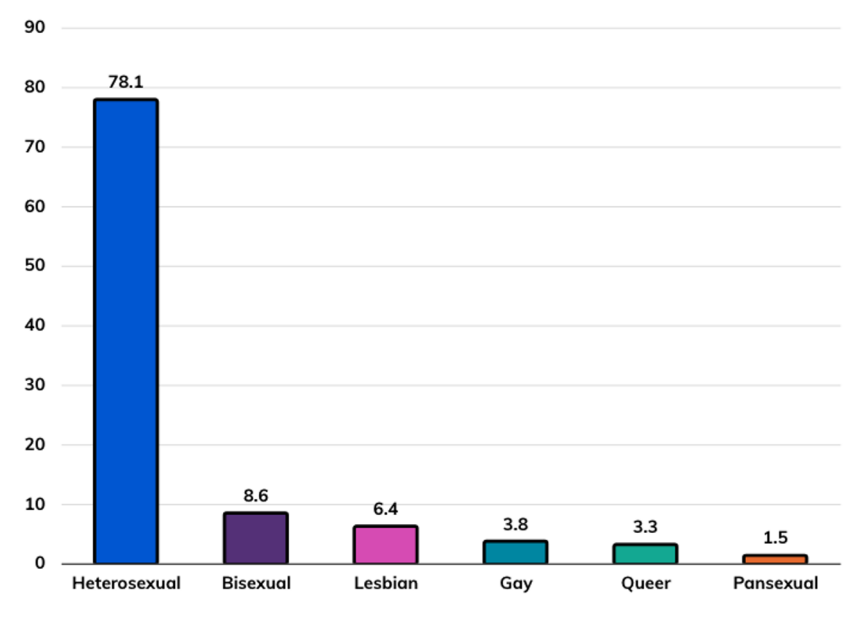
Music Therapist Gender



Music Therapist Ethnicity



Music Therapist Self-Identification



American Music Therapy Associations 2021 Workforce Analysis

What is Queer?

- Anyone who identifies as being any non-conforming sexual or gender identity
- A theoretical perspective that rejects heteronormative sexual and gender politics
- **A way of breaking boxes!**
 - Boxes of what is deemed normal and a way to think outside of the box of whiteness and the comforts of the familiar, providing an opportunity to release assumptions about what we are and who we might become!



Marsha P. Johnson (She, Her) 1945-1992
described herself as a gay person, a transvestite, and a drag queen. She was at the forefront of the Stonewall Uprising.

photo from: Netflix

Gender

“The gender binary is culturally specific, and directly related to the settler- colonial, imperialist project of categorizing different groups of people and bodies as superior or inferior to others”

(Barker & Iantaffi, 2019, P.55).

Enby or Non-Binary: those who do not conform to the gender binary.

Two – Spirit, 2S: describes different traditional genders and social roles among First Nation peoples.

Bisexual: An Enby sexuality

References : Barker & Iantaffi, 2019; 6 cultures that recognize more than two genders.



Nenookaasi Ogichidaa (she, they)

a Two-Spirit Afro-Anishinaabe
powwow dancer and Educator based in Toronto.

Photo by: [@bangishimo](#) (Instagram)

Photo from: [@nenookaasi](#) (Instagram)

Reflection Questions



1. What gender roles are expected from you?
2. How does this impact your daily life, such as work, family, and social interactions?
3. How have these expectations harmed you?

The Master's Tools of Oppression

“The master's tools will never dismantle the master's house, they will only allow us to temporarily beat him at his own game, but they will never enable us to bring about genuine change”

Audre Lord *in Sister Outsider*

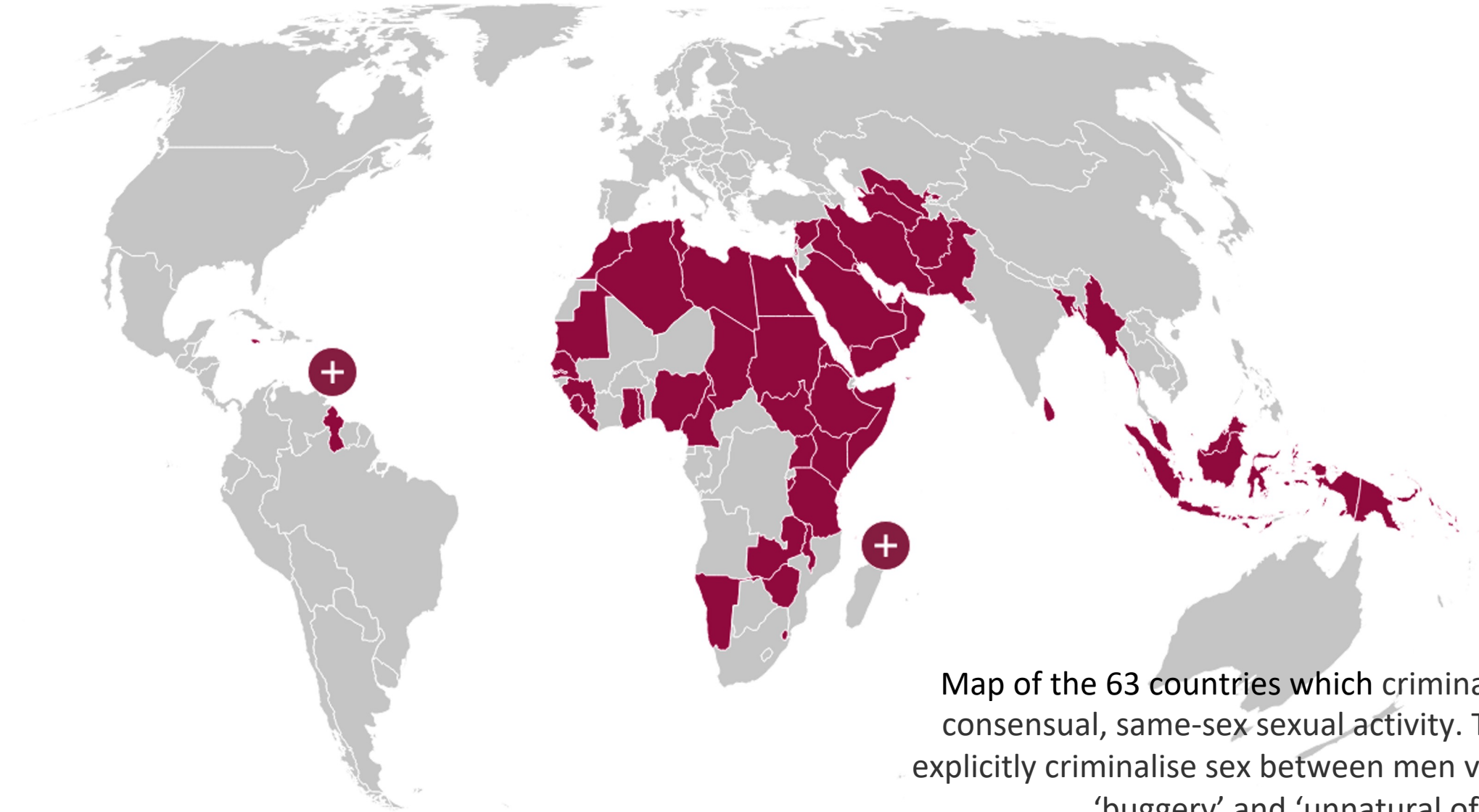


Audre Lorde (she, her)

Black, Lesbian, Mother, Warrior, Poet, Writer.
In einem Café am Winterfeldtmarkt, 1992 / Freie Universität
Berlin, Universitätsarchiv, NL Lorde, Sig. 176
Image Credit: Dagmar Schulz

“All human beings are born free and equal in dignity and rights.”

Article 1, Universal Declaration of Human Rights.

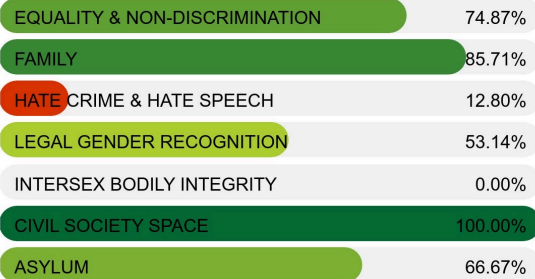


Map of the 63 countries which criminalise private, consensual, same-sex sexual activity. The majority explicitly criminalise sex between men via ‘sodomy’, ‘buggery’ and ‘unnatural offences’ laws

“Human dignity is inviolable. It must be respected and protected.”

Article 1, Charter of Fundamental Rights of the European Union.

2024 Categories Global Scores
Netherlands



(Download date: 2025-02-02)

Map of Equality and Non-Discrimination

Image from: Ilga Europe Rainbow Map

A 2023 Study by the EU Agency for Fundamental Rights

63% have been victims of physical or sexual attacks experience negative psychological consequences including fear of leaving their house. With men being the primary perpetrators of the attacks.

Over a third of queer people have considered suicide in the year before the survey – this proportion is much higher for pansexual people (59%), trans women (59%), trans men (60%) or non-binary and gender diverse respondents (55%).

Microaggression is a brief and commonplace daily verbal, behavioural, and environmental indignities, whether intentional or unintentional, that are hostile and derogatory in nature that often express a prejudice.

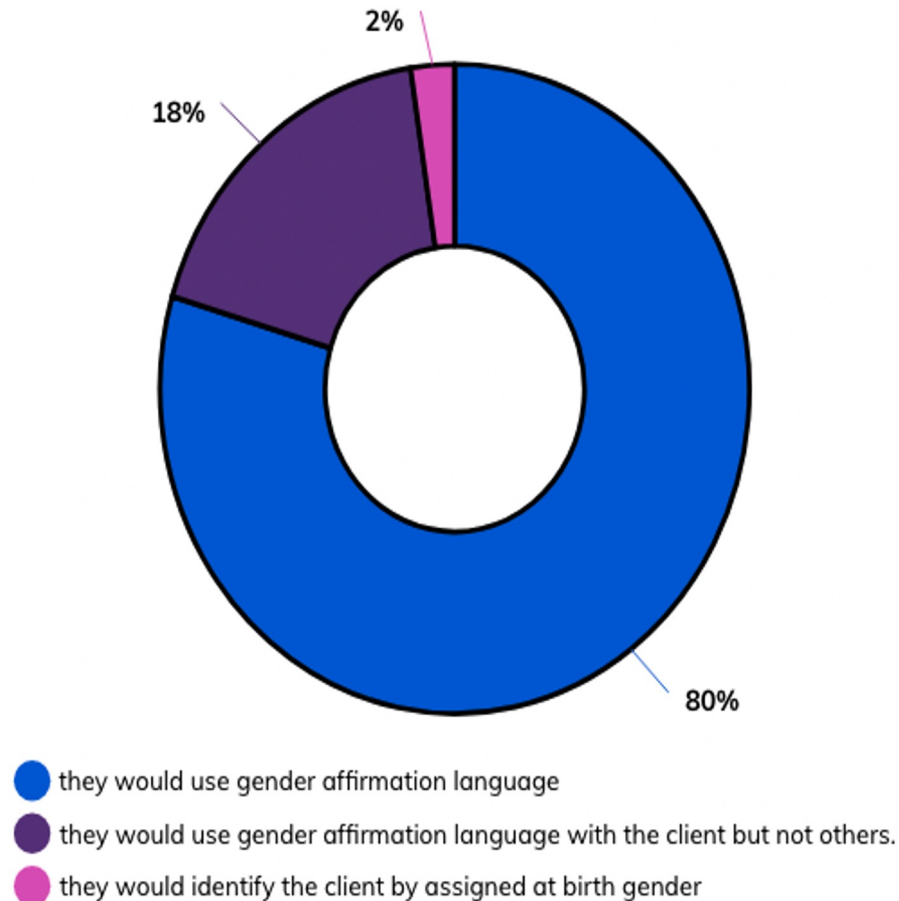
(McSorley, 2020; Merriam Webster)

It is known that **most, if not all**, clients experience at least one microaggression within any given counselling or therapeutic relationship. An interesting finding was that as therapists, men are no more or less likely to commit a gender microaggression than women , demonstrating that even persons with marginalized gender identities are socialized to perpetuate dominant patriarchal narratives.

(McSorley, 2020, p3).

If Music Therapy is Causing Harm, so are the others...

Music Therapist use of Gender Affirming Language



“Despite feeling not prepared, stating they were undereducated, and not seeking supervision, a majority of music therapists felt they understood the needs/challenges/strengths of the population and were comfortable working with them”
(Whitehead-Pleaux et al., 2013, P. 413).



**9 of 409 of music
therapists reported using
reparative and or
conversion therapies in
their practices!”**

(Whitehead-Pleaux et al., 2013, P. 413)

Video: I am also a We; Nomi Marks

Sense8 is a science fiction drama thriller revolving around eight strangers from different parts of the world who suddenly become mentally and emotionally linked due to an unknown evolutionary leap. The series explores concepts of family, sexuality, gender identity, and queer joy. Created by the Wachowski sisters, the creators of the Matrix.





descript

I am also a We; Reflection Questions

1. Describe the dynamics and structures of oppression occurring between Nomi and :
 - her mother
 - her sister
 - the nurse
 - The health care system.
2. What microaggressions did Nomi experience?
3. How could you as a hospital social worker or therapist intervene with these structures of oppression?

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TGEU TRANS MURDER MONITORING | OCTOBER 2022 - SEPTEMBER 2023

trans & gender diverse people reported murdered



80% Black, brown,
or racialised*



48% sex
workers*



94% trans women
or femmes



45% migrants or
refugees in Europe*



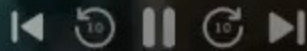
28% murdered on the street
26% murdered in their residence

*where demographic data was reported

Video: The Fever; Ricky, Damon, Pray Tell, & Blanca



Pose is a story of ball culture and the Black gay and trans community in the late '80s and early '90s New York in the midst of the raging AIDS crisis.



descript



29:41

The Fever; Reflection Questions

1. How have you been harmed by internalized white supremacy?

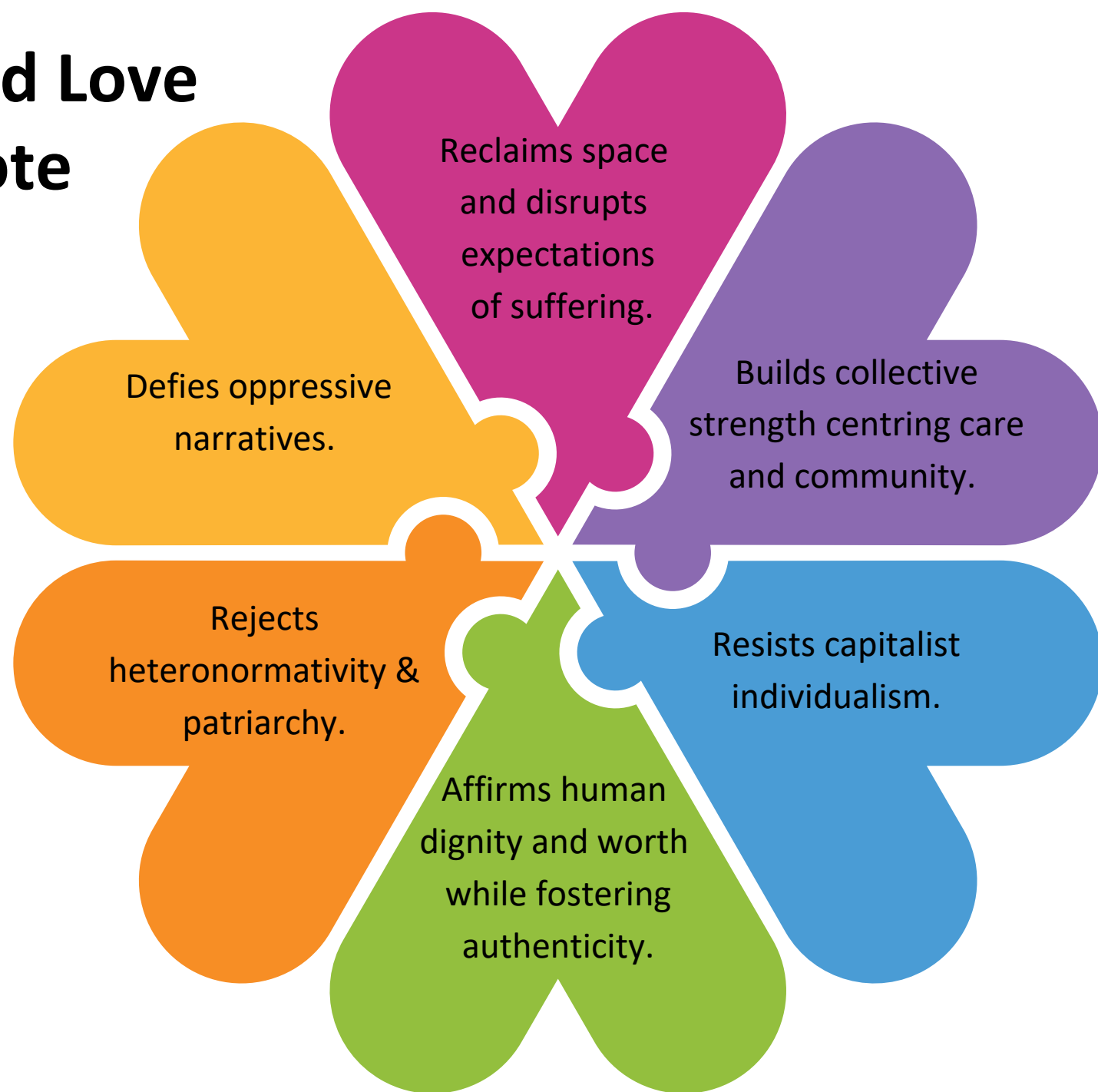
The Fever; Reflection Questions

2.a. Describe the intersecting identities of Blanca, Pray Tell, Ricky and Damon.

2.b. What structures of oppression are operating?

3. As a Caring professional how would you honour their human dignity and worth?

Queer Joy and Love as the Antidote



Video: Isolated Above, Connected Below; Lito and Pride

Lito (he/him) He is a gay actor living with his boyfriend, Hernando, in Mexico City, along with his beard Daniela, forming a chosen family. His secret relationship with Hernando was recently made public when sexual images were shared with the press.





Isolated Above, Connected Below; Reflection Questions

1. How is queer joy and love exemplified?
2. Where do you see community and care?
3. How is Leto's human dignity and worth affirmed?

Ethical Social Work, Therapy, Health Care and Education

- Centers the human dignity and worth of all individuals above all else.
- Practitioners must actively engage in dismantling intersecting structures of oppression, beginning with themselves.
- Embraces the uniqueness and strengths of every person.
- Reject the pathologization of queer and marginalized identities, placing the focus on the illness within structures of oppression and white supremacy.
- Must recognize microaggressions in the moment and apologize, taking ownership and corrective action for their behaviour.
- Must challenge organizational policies that violate human dignity and worth.

Closing: Musical Activity On Belonging



Nubya Garcia (she, her) is a jazz saxophonist and composer known for blending Afro-Caribbean influences with contemporary jazz.

Together we will listen to: Triumphance

Your journey is yours
Full of many twists and turns
You'll meet those along the way
Who will come to know you, the different parts of your soul
Many energies in the same body
As you grow, dream, love, live

We experience so many things in this odyssey we call life

Your difference is your power
Our differences can be our collective power

No one's journey looks the same
Be open to uncovering it
Release expectations from other people
And maybe we can just allow ourselves to be

Your journey is yours
See yourself
Realise and respect your worth
Your difference is your power
Our differences are our collective power
Your journey is yours

Raise up your hands, uplift your soul
And in triumphance together
All as one



Crescendo Counselling



Scan for Slides and Workbook

A space for Queer, Polyamorous, Kinky, Creative folk and Allies!

Sadie Smith

Psychological Counsellor & GIM Level 2 Trainee

M.A. Social Work as Human Rights Profession

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