

The information in this Practice Support checklist is intended to provide general guidance to assist registrants in identifying issues and options that should be considered, and implementing strategies to address issues, resolve problems and improve practice, with respect to a particular aspect of psychology practice. No checklist can anticipate all variables that might be relevant to a specific professional decision or circumstance, but the checklist can provide general guidance to registrants dealing with the identified practice issue. Registrants are also invited to contact the Practice Support Service with any questions.

Readers are advised that documents provided by the Practice Support Service are not legal advice, and do not supplant any applicable legislation, the College's Code of Conduct, its Indigenous Cultural Safety and Humility and Anti-racism Standard, or any other official College communications or professional standards. While an effort has been made to be comprehensive, the information in this checklist is not exhaustive, and the College makes no warranty or representation as to its currency, completeness or accuracy. The College accepts no responsibility for any errors or omissions, and expressly disclaims any such responsibility.

This checklist does not establish standards, limits or conditions for registrants' practice for the purposes of the Health Professions Act, and it is not intended to impose mandatory requirements to the extent that such requirements are not established under the Code of Conduct or the Indigenous Cultural Safety and Humility and Anti-racism Standard. In the case of any inconsistency between this checklist and any Code standard or the Indigenous Cultural Safety and Humility and Anti-racism Standard, the Code standard or Indigenous Cultural Safety and Humility and Anti-racism Standard governs. The final decision on the course of action to be taken in any practice situation is made by the registrant, and checklists are not intended as a substitute for the professional judgment and responsibility of the registrant. Exclusive reliance on checklists is imprudent, as every practice decision depends on its own particular circumstances.

This document may not be copied in part. Registrants wishing to copy it in its entirety must keep this disclaimer attached and must identify it as a College of Psychologists of B.C. Practice Support document. For ease of reference, select Code standards are indicated in brackets following checklist items. Registrants are obligated to consider any other Code standards and legislation that may be relevant to a specific practice situation. All references to the Code of Conduct and other legislation is current to the date indicated at the beginning of each checklist.

## Indigenous Cultural Safety Checklist

This checklist is intended to assist registrants in considering relevant issues when contemplating providing services to Indigenous individuals, to ensure those services are provided consistent with requirements of the College of Psychologists of British Columbia's *Code of Conduct* and Indigenous Cultural Safety and Humility and Anti-racism Standard. This checklist is also intended to be consistent with the Truth and Reconciliation Commission of Canada's Calls to Action and the United Nations Declaration on the Rights of Indigenous Peoples. It has been developed with significant reliance on materials from the *San'yas Indigenous Cultural Safety* Training program delivered by the Provincial Health Services Authority in British Columbia. Use of the term "Indigenous" in this checklist is intended to be inclusive and to encompass all of the First Nations, Metis, and Inuit peoples of Canada. This term is currently being adopted across Canada by groups designated as "aboriginal" and by the federal government. By recognizing First Nations, Metis and Inuit people as Indigenous, the government is acknowledging their internationally legal right to offer or withhold consent to development under the United Nations Declaration of the Rights of Indigenous Peoples. A non-exhaustive list of relevant *Code of Conduct* Standards are included in brackets behind each section of this checklist.

### Knowledge (3.2, 3.3, 3.7, 8.2)

- I have read and am compliant with the College's Indigenous Cultural Safety and Humility and Anti-racism Standard.
- I have read and am familiar with Section 35 of the Canadian Constitution, which recognizes and affirms the existing aboriginal and treaty rights of the Indigenous peoples of Canada.
- I know that there is diversity between Indigenous groups as well as within groups of Indigenous peoples.
- I recognize and respect that there has been a pervasive impact of colonization on Indigenous peoples in Canada.
- I recognize and respect the individual, inter-generational, and general impact of historical trauma inflicted by mechanisms of assimilation, such as residential schools.
- I acknowledge the role of racism in affecting the life experiences and opportunities of all Indigenous peoples, including those who do not identify with their racial, ethnic, or cultural heritage.
- I interpret the current health status of my clients in the context of broader level forces, such as the social determinants of health (e.g., the role of poverty as a contributing factor).
- I understand that beliefs about health, illness, and treatment are culturally anchored.

- I recognize and respect that some Indigenous clients will be interested in using traditional approaches to healing while others may not.
- I have knowledge of different types of trauma and their impact on Indigenous clients, including how my clients might experience me and my services.
- I seek community experiences and resources to enhance my knowledge, awareness, and skills in working with Indigenous clients.
- I undertake education on an annual basis regarding Indigenous peoples to maximize my ability to deliver culturally safe care to Indigenous clients.

Awareness (3.12, 3.13, 3.14, 3.18, 3.23, 5.1, 5.7, 5.26, 5.31, 5.33, 11.9, 11.11, 11.27, 11.33)

- I am aware of the cultural basis of my own values and beliefs.
- I am aware of my stereotypes of Indigenous peoples.
- I am aware of how my position of power may affect my relationships with my Indigenous clients.
- I am aware that my Indigenous clients have stereotypes of me that may or may not be accurate.
- I am aware of how my stereotypes inform my attitudes (including possible prejudices) and behaviour (including possible discrimination) toward Indigenous peoples.
- I am aware that the values, beliefs, and norms of my profession are rooted in a western perspective, and recognize there are incompatibilities between the culture of my profession and the culture(s) of my clientele.
- I am aware of the link between my discipline and colonial institutions (e.g., educational institutions, government structures, the justice system, hospitals, etc.).
- I recognize and respect that some of my clients may not trust my profession or me.
- I am aware that the way I conceptualize a problem determines (and limits) the options I see for intervention.
- I seek out and remain open to feedback regarding my conduct with Indigenous peoples.

Skills (3.2, 3.3, 3.5, 3.18, 3.21, 3.24, 5.1, 5.26, 5.33, 8.2, 11.3, 15.5)

- I am able to establish collaborative, respectful, and affirming working relationships with my clients.
- I am able explicitly to acknowledge diversity/differences between my clients and myself and also to identify commonality/common ground.
- I am able to recognize and respect the difference between my client's view of their problems and my view of the issues.
- I inquire about how my clients view their health concerns.
- I am open to learning from and collaborating with my Indigenous clients, knowledge holders and colleagues, whose knowledge of traditional understandings of health and illness and Indigenous approaches to healing may be greater than my own.
- I am respectful if my clients want to utilize traditional approaches to healing as part of or in addition to their work with me.

- I practice from a place of humility when trying to explore the unique experiences of my clients.
- I understand that my clients may not tell me about the nature of their experiences with me and that I must proactively use my knowledge, awareness, and skills to provide my services in a culturally safe manner to promote the health of all of my Indigenous clients.
- I attend to my Indigenous client's resilience and strengths in my service delivery.
- I encourage my colleagues to adopt cultural safety standards for service delivery.

### Resource List

The College's Indigenous Cultural Competency Task Force has provided the following suggested resources for those wishing to further their understanding of various issues. The Task Force has attempted to group these resources into suggested topic areas to facilitate searches, but recognizes that some items may well fit into more than one category, and category headings are intended as general guides only to the items they contain. The suggested foundational readings are viewed as an important starting place for gaining an understanding of Indigenous issues. Through the full resource list, the Task Force has attempted to offer suggestions that provide some historical context, that address particular issues that may be a focus for registrants' practices, and that include Indigenous perspectives. The Task Force recognizes that there are many Indigenous perspectives, not a single Indigenous perspective, and reminds readers that reviewing any or all of the suggested resources does not in itself make someone an expert in Indigenous issues or in providing services to Indigenous clients. The resource list is not exhaustive, and is only intended to provide an introduction to issues. Additionally, new resources continue to be developed, and resources such as fact sheets may be updated over time; registrants are reminded to consider searching for updated information whenever relevant. Internet addresses have been included where available, but searching for article titles may be required if those become obsolete.

#### **Foundational Readings**

Truth and Reconciliation Commission of Canada. (2015). Truth and Reconciliation Commission of Canada: Calls to Action. [https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/indigenous-people/aboriginal-peoples-documents/calls\\_to\\_action\\_english2.pdf](https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/indigenous-people/aboriginal-peoples-documents/calls_to_action_english2.pdf).

Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls. <https://www.mmiwg-ffada.ca/final-report/>

United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). <https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>.

Canadian Psychological Association. (2018). Psychology's Response to the Truth and Reconciliation Commission of Canada's Report.

*This report provides guiding principles for psychological practice with Indigenous Peoples in Canada that acknowledges and respects Indigenous concepts of the person, health, family, and ways of knowing.*

In Plain Sight: Addressing Indigenous-specific Racism and Discrimination in BC Health Care. Turpel-Lafond, M.E. (2020). <https://engage.gov.bc.ca/app/uploads/sites/613/2020/11/In-Plain-Sight-Summary-Report.pdf>

Ansloos, J., Day, S., Peltier, S., Graham, H., Ferguson, A., Gabriel, M., Stewart, S., Fellner, K., & Dupre, L. (2022). Indigenization in Clinical and Counselling Psychology Curriculum in Canada: Commentary on Enhancing Indigenous Education. *Canadian Psychology*, 63(4), 2022. DOI: 10.1037/cap0000335

Goodwill, A. & Giannone, Z. (2017). From research to practice: Bridging gaps for psychologists working in Indigenous communities affected by gangs. *Canadian Psychology*, 58(4), 345-353. DOI: <http://dx.doi.org/10.1037/cap0000091>

Graham, S., Stelkia, K., Wieman C., & Adams E. (2021). Mental Health Interventions for First Nations, Inuit, Metis Peoples in Canada: A Systematic Review. *International Indigenous Policy Journal*, 12(2) 1-31. DOI: <https://doi.org/10.18584/iipj.2021.12.210820>

Reilly, J. (2019). *Bad Judgment - Revised & Updated: The Myths of First Nations Equality and Judicial Independence in Canada*. Rocky Mountain Books.

Wesley-Esquimaux, C.C., & Smolewski, M. (2004). *Historic trauma and Aboriginal healing*. The Aboriginal Healing Foundation Research Series. Aboriginal Healing Foundation.

Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Fernwood.

### Assessment Topics

Cozolino, L.S. (2006). *The neuroscience of human relationships: Attachment and the developing social brain*. W.W. Norton.

Overmars, D. (2010). Diagnosis as a naming ceremony: Caution warranted in use of the DSM-IV with Canadian Aboriginal peoples. *First Peoples Child & Family Review*, 5(1), 78–85.

Söchting, I., Corrado, R., Cohen, I.M., Ley, R.G., & Brasfield, C. (2007). Traumatic pasts in Canadian Aboriginal people: Further support for a complex trauma conceptualization? *BC Medical Journal*, 49(6), 320-326.

Wilson, J., & Tang, C. (2007). *Cross-cultural assessment of psychological trauma and PTSD: International & cultural psychology series*. Springer Science + Business Media.

### Forensic Topics

Brzozowski, J., Taylor-Butts, A, & Johnson, S. (2006). Victimization and offending among the Aboriginal population in Canada. *Juristat*, 26(3). Canadian Centre for Justice Statistics, Statistics Canada.

Ellerby, L., & Bedard, J. (2000). *Paths to Wellness: A Gathering of Communities Addressing Sexual Offending Behaviour*. A gathering organized by Native Clan Organization, Hollow Water's Community Healing program, and sponsored by the Department of the Solicitor General Canada.

Gladue Awareness Project: Final Report. Ralston, B. (2020).  
<https://indigenouslaw.usask.ca/publications/gladue-awareness-project.php>

Goodwill, A. & Giannone, Z. (2018). Self-determination among Indigenous men who left gangs: An examination of critical incident outcomes. *Journal of Gang Research*, 25(3), 1-18.

Goodwill, A. & Ishiyama, F.I. (2015). Finding the door: Critical incidents facilitating gang exit among Indigenous men. *Journal of Cultural Diversity and Ethnic Minority Psychology*, 4(21), 333-340. DOI: <http://dx.doi.org/10.1037/cdp0000061>

Gutierrez, L., Maaik Helmus, L. & Hanson, R.K. (2017). *What We know and Don't Know About Risk Assessment with Offenders of Indigenous Heritage*. Research Report, Public Safety Canada.

Hart, S. (2016). Culture and Violence Risk Assessment: The Case of Ewert v. Canada. *Journal of Threat Assessment and Management*, 3(2), 76-96.  
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Hylton, J.H. (2004). *Aboriginal Sexual Offending in Canada: A Review of the Evidence*. Aboriginal Policy Research Consortium International (APRCi), 135.

Latimer, J., & Foss, C.L. (2004). *A one-day snapshot of aboriginal youth in custody across Canada: Phase II*. Research and Statistics Division, Department of Justice Canada.

Reilly, J. (2019). *Bad Medicine - Revised & Updated: A Judge's Struggle for Justice in a First Nations Community - Revised & Updated*. Rocky Mountain Books.

Robinson, P., Small, T., Chen, A., & Irving, M. (2023). *Over-representation of Indigenous persons in adult provincial custody, 2019/2020 and 2020/2021*. Statistics Canada.  
<https://www150.statcan.gc.ca/n1/pub/85-002-x/2023001/article/00004-eng.htm>

## Government Information and Fact Sheets

Aboriginal Affairs and Northern Development Canada. (2010). Fact sheet – Urban Aboriginal population in Canada. <https://www150.statcan.gc.ca/n1/pub/89-656-x/89-656-x2015001-eng.htm>

Aboriginal Affairs and Northern Development Canada. (2012). Aboriginal women in Canada: A statistical profile from the 2006 census. <https://publications.gc.ca/site/eng/9.695664/publication.html>

Health Canada. (2003). Acting on what we know: Preventing youth suicide in First Nations. Health Canada, First Nations and Inuit Health Branch. <https://publications.gc.ca/site/eng/239048/publication.html>

Indian and Northern Affairs Canada. (2013). Aboriginal peoples and communities. See <https://www.aadnc-aandc.gc.ca/eng/1100100013785/1304467449155>

Katenies Research and Management Services. (2006). Injury prevention for First Nations Press Kit. <https://www.kateniesresearch.com/papers/AFN%20DRAFT%20Press%20Kit%20Injury%20Prevention%20final%20version%20OCTOBER%2025,%202006.pdf>

Native Women's Association of Canada. (n.d.). Fact sheet: Violence against Aboriginal women. Native Women's Association of Canada. [https://www.nwac.ca/assets-knowledge-centre/Fact\\_Sheet\\_Violence\\_Against\\_Aboriginal\\_Women\\_2022-05-06-192019\\_swwwk.pdf](https://www.nwac.ca/assets-knowledge-centre/Fact_Sheet_Violence_Against_Aboriginal_Women_2022-05-06-192019_swwwk.pdf)

Statistics Canada. (2012a). Aboriginal languages in Canada: Language, 2011 census of population. Statistics Canada, Catalogue no. 98-314-X-2011003. [https://www12.statcan.gc.ca/census-recensement/2011/as-sa/98-314-x/98-314-x2011003\\_3-eng.cfm](https://www12.statcan.gc.ca/census-recensement/2011/as-sa/98-314-x/98-314-x2011003_3-eng.cfm)

Statistics Canada. (2013). Aboriginal peoples in Canada: First Nations people Métis and Inuit. National household survey, 2011. Statistics Canada. <https://www12.statcan.gc.ca/nhs-enm/2011/as-sa/99-011-x/99-011-x2011001-eng.cfm>

Health Canada. (2011). A statistical profile on the health of First Nations in Canada: Vital statistics for Atlantic and Western Canada, 2001/2002. <https://publications.gc.ca/site/eng/331110/publication.html>

## Health and Wellness Outcomes

The National Collaborating Centre for Indigenous Health has published a series of papers on mental health and Aboriginal People. Published in 2015, the papers provide an overview of current knowledge, prevalence, health impacts, and treatment options within an Aboriginal context. Topics include post-traumatic stress disorder, anxiety disorders and depression.

First Nation Health Authority. (2013). A Path Forward: BC First Nations and Aboriginal People's Mental Wellness and Substance Use. A 10-year plan developed in 2013 by the First Nations Health Authority, Province of BC, federal government, BC Association of Aboriginal Friendship Centres, and the Metis Nation BC. [https://www.fnha.ca/Documents/FNHA\\_MWSU.pdf](https://www.fnha.ca/Documents/FNHA_MWSU.pdf)

Andersson, N., Shea, B., Amaratunga, C., McGuire, P., & Sioui, G. (2010). Rebuilding from resilience: Research framework for a randomized controlled trial of community-led interventions to prevent domestic violence in Aboriginal communities. *Pimatisiwin: Journal of Aboriginal and Indigenous Community Health*, 8(2): 61-88.

Ansloos, J.P., (2017). *The Medicine of Peace*. Fernwood Publishing.

Banerji, A. (2012). Preventing unintentional injuries in Indigenous children and youth in Canada. *Paediatric & Child Health*, 17(7), 394-401.

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Beals, J., Manson, S.M., Whitesell, N.R., Spicer, P., Novins, D.K., & Mitchell, C.M. (2005). Prevalence of DSM-IV disorders and attendant help-seeking in 2 American Indian reservation populations. *Archives of General Psychiatry*, 62, 99-108.

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- Canadian Collaborative Mental Health Initiative. (2006). Pathways to healing: A mental health toolkit for First Nations people. Canadian Collaborative Mental Health Initiative. [http://www.shared-care.ca/files/EN\\_PathwaystoHealing.pdf](http://www.shared-care.ca/files/EN_PathwaystoHealing.pdf)
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- Dudgeon, P., Kelly, K., & Walker, R. (2010). Closing the gaps in and through Indigenous health research: Guidelines, processes and practices. *Australian Aboriginal Studies*, 2, 81-91. [https://www.researchgate.net/publication/232084666\\_Closing\\_the\\_gaps\\_in\\_and\\_through\\_Indigenous\\_health\\_research\\_Guidelines\\_processes\\_and\\_practices](https://www.researchgate.net/publication/232084666_Closing_the_gaps_in_and_through_Indigenous_health_research_Guidelines_processes_and_practices)
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## Indigenous Healing Perspectives

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## Therapeutic Topics

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