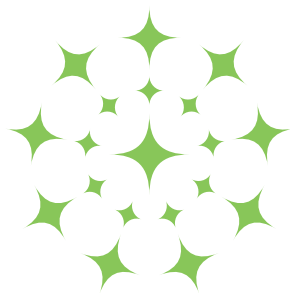




Ten Years of Repair and Growth

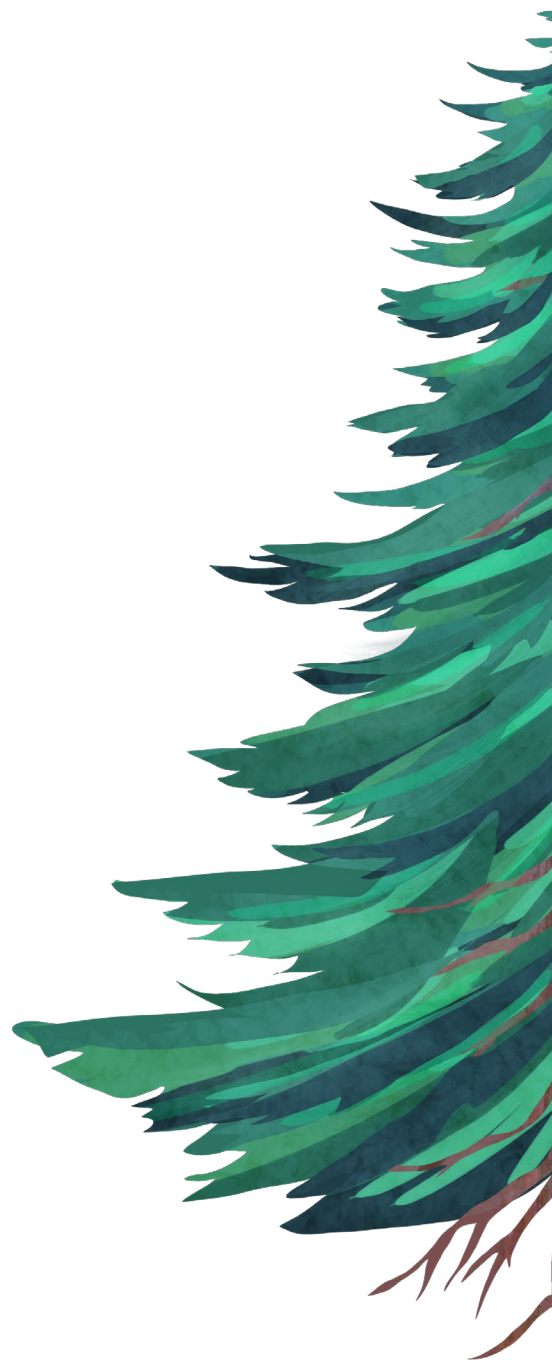
OUR JOURNEY TOWARDS
TRUTH AND RECONCILIATION

2025



College of

**HEALTH AND CARE
PROFESSIONALS OF BC**



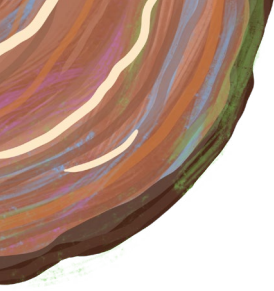
Cover Artwork and all illustrations unless otherwise stated are by [artist Pia Bond](#).

In my artwork, I chose to represent Truth and Reconciliation through the symbolism of trees. Trees embody resilience, interconnectedness, and regrowth. Reflecting the effort we make to plant new life when it's been cut down. Their roots connect us and each ring marks a moment in time, a story of hardship and healing, much like the ongoing steps toward reconciliation. From a First Nations perspective, health and wellness hold layers of intergenerational knowledge and wisdom passed down through storykeepers and Elders. Like trees, this wisdom is deeply rooted and ever-growing. Through my artwork, I seek to honour this journey by acknowledging the past, embracing the present, and nurturing the future we are growing together.

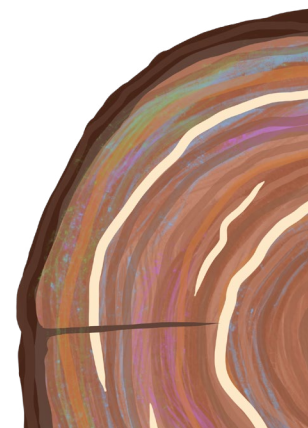
Table of Contents

Caring for yourself while reading	1
Mental health and wellness supports.....	2
National Indian Residential School Crisis Line.....	2
Healing in Colour	2
Canadian Centre for Mental Health and Sport.....	2
Hope for Wellness Helpline	2
Talk4Healing.....	2
Territorial acknowledgements	3
Who we are	5
The ground we stand on	6
What we do	6
Our influence	6
Truth and Reconciliation Commission Calls to Action	7
Why this matters for us.....	7
Honouring Survivors and families	8
Introduction	9
Recognition of First Nations title rights, Indigenous rights and governance relationships.....	9
With gratitude to Elders, Knowledge Keepers, youth, and community	10
The artist who helped tell our story	10
2015–2025: Our journey.....	11
Damaged soil: History and harm.....	11
Repairing the soil: Preparing the ground.....	12
Planting the seeds: Commitments and foundations.....	13





Commitments.....	14
Foundations	17
Learning & relationship.....	19
Signs of growth: Visible change and impact	20
From words to action	20
What has taken root	21
Art as teaching: Indigenous artwork	22
Heartwood: Teachings and guidance.....	23
CHCPBC logo as a living teaching	23
Teachings that ground our work.....	23
Why these teachings matter	23
Exposed roots: Ongoing barriers	24
Colonial defaults embedded in law.....	24
Legislative and structural constraints	24
Uneven internal growth.....	24
Fragmented accountability.....	25
Risk to system health	25
Future forest: Looking ahead.....	26
Our vision for the next decade	26
Preparing for the HPOA	26
Our North Star: Visionary themes for 2036	27
HPOA Guiding Principles: Our compass.....	27
What the Guiding Principles mean	27
Why this matters.....	28
Roots beneath the page:	
A decade of quiet transformation	29



Caring for yourself while reading



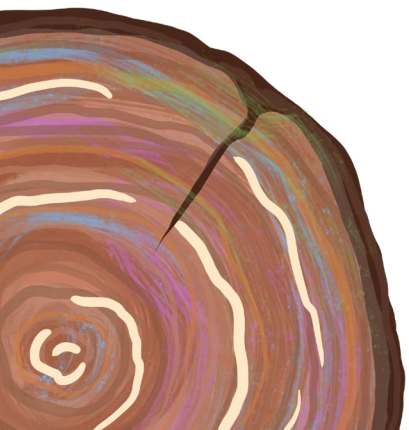
Some of what follows may stir strong feelings or memories. Please move through these pages with care for yourself.

Before you begin, take a moment to consider what you need to feel grounded. As you read, you are welcome to:

- pause and take breaks whenever you need to
- step away from the material if it feels overwhelming
- return only when you feel ready—or not at all, if that is what care looks like for you

If at any point you feel unsafe or unsettled, please reach out to the supports that feel right for you—whether that is family, friends, Elders, community members, health-care professionals, or traditional healers.

Culturally relevant mental health and wellness support services are provided on the next page, should you wish to connect with them.





Mental health and wellness supports

Seeking support is a personal choice. The following are examples of services that may be helpful. Please choose what feels right for you.

National Indian Residential School Crisis Line

24-hour crisis support for Survivors and their families

Call: 1-866-925-4419

Website: <https://www.sac-isc.gc.ca/eng/1581971225188/1581971250953>

Healing in Colour

A network of therapists who identify as Black, Indigenous, or People of Colour (BIPOC), working to create safer spaces for racialized communities

Website: <https://www.healingincolour.com/about>

Canadian Centre for Mental Health and Sport

A collection of links to mental health services, including phone, text, chat, apps, and professional organizations

Website: <https://www.ccmhs-ccsms.ca/education/mh-resources-en>

Hope for Wellness Helpline

Immediate, 24/7 counselling and crisis intervention for Indigenous peoples across these lands

Call: 1-855-242-3310

Online chat: <https://www.hopeforwellness.ca>

Talk4Healing

A free, culturally grounded helpline for Indigenous women, accessible across what is now commonly called Canada

Call: 1-855-554-HEAL (4325)

*These resources are provided as examples of what is available.
Each person knows best what kind of support feels right for them.*

Territorial acknowledgements

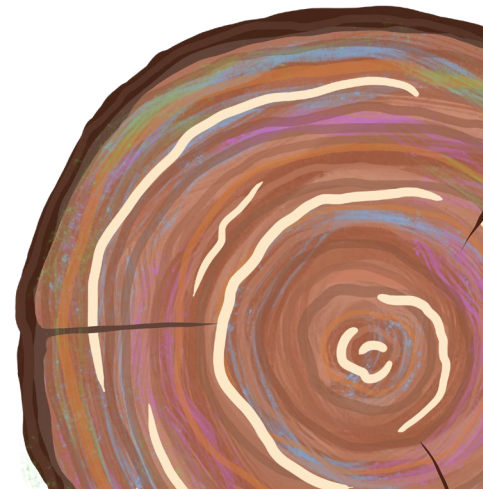


Team members of the College of Health and Care Professionals of BC (CHCPBC), including members of committees and the Board, operate from different traditional territories that collectively make up the lands now commonly called British Columbia. Some of these territories are unceded or un-surrendered, some have treaties, and others are under treaty negotiations or in the process of having existing treaties recognized and upheld.

One of the CHCPBC offices stands on the traditional, ancestral and unceded territories of the xʷməθkʷəy̓əm (Musqueam), Sk̓wxwú7mesh (Squamish) and səlilwətał (Tsleil-Waututh) Nations. A second office is located on the ancestral and unceded territories guarded and in relationship with the ləkʷəŋən (Lekwungen) peoples—the Songhees and xʷsepsəm (Esquimalt) Nations — and the WSÁNEĆ peoples—including the BOKKÉĆEN (Pauquachin), SṪÁ,UTW (Tsawout), WJOŁEŁP (Tsartlip), and WSÍKEM (Tseycum) Nations.

The First Peoples in these territories have had special relationships with these parts of the earth since time immemorial, and these relationships continue today. A strong connection and reciprocal guardianship with the territories and their many gifts—through harvesting, hunting, and fishing—sustain good health and wellness for First Peoples and their communities.

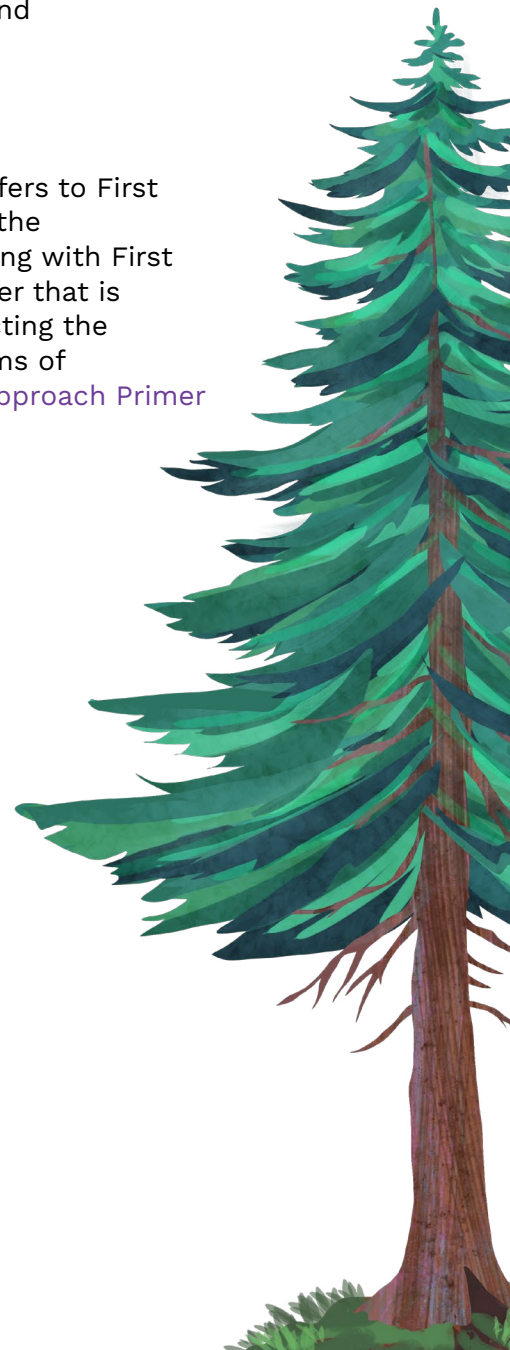
The first methods of governance, justice, education, agriculture, and health care on these territories—along with numerous other Indigenous ways of knowing, doing and being—continue to be valuable, valid and current today. It is recognized that the First Peoples’ special connection to these territories and their gifts, as well as health care rooted in the first methods of disease prevention and healing, contribute to positive health outcomes including emotional, spiritual and mental wellbeing.



Inherent lands and treaty rights of the First Peoples are recognized without qualification as articulated in Section 35 of The Constitution Act of Canada (1982), as well as the United Nations Declaration on the Rights of Indigenous Peoples (2007), enshrined in the BC Declaration on the Rights of Indigenous Peoples Act.

It is encouraged that all readers of this document reflect upon the ancestral, treaty and/or unceded territories where they live, work, learn, and play among the coastlines, beaches, lakes, rivers, marshes, mountains, fjords, and inlets, across the vast territories surrounded by oceans and seas that collectively make up the lands now commonly called British Columbia. These lands have other names that pre-date the jurisdiction of British Columbia by thousands of years; they not only carry long-standing stories, laws and medicines but also hold and protect the remains and dust of countless generations of ancestors. Learning more about the lands and territories where one lives is one small way to pay respect to the First Peoples and recognize inherent lands and territory rights.

The use of Indigenous throughout this report collectively refers to First Nations, Inuit and Métis peoples. We recognize and uphold the commitment for a distinctions-based approach when working with First Nations, Inuit and Métis which will be conducted in a manner that is appropriate for the specific context, recognizing and respecting the distinct and different rights, laws, legal systems, and systems of governance of each as outlined in the [Distinctions-Based Approach Primer](#) released by the Province of BC.



Who we are



Our story begins with a gathering of roots. In June 2024, seven separate regulatory colleges came together, intertwining to form something stronger: the **College of Health and Care Professionals of British Columbia (CHCPBC)**.

We exist for one purpose: **to protect the public**. That purpose is our riverbed, guiding every decision we make. It means ensuring care is safe, ethical and grounded in respect. It means listening deeply, acting transparently and holding ourselves accountable to the people we serve.

Today, nine professions flow through this shared channel:

- audiologists
- dietitians
- hearing instrument practitioners
- occupational therapists
- opticians
- optometrists
- physical therapists
- psychologists
- speech-language pathologists

Each health-care professional brings their own knowledge and gifts. Together, they form a network of care that touches lives in every community.

The ground we stand on

Our work is rooted in law. For now, that law is the Health Professions Act (HPA). Beginning April 1, 2026, the Health Professions and Occupations Act (HPOA) will be in force. This new legal framework calls us to deeper accountability and Indigenous cultural safety and humility.

It asks us to:

- engage meaningfully with Indigenous peoples
- make our processes more transparent and equitable
- strengthen governance and relationships so trust can grow

These changes are pathways forward to a regulatory system built on equity, safety and respect for all.

What we do

Our role is often quiet, like roots beneath the surface, but our strength supports the system. We:

- **set standards** so care is safe and ethical
- **register professionals** who meet those standards
- **investigate concerns** when risk arises or harm occurs
- **support learning and growth**, so care evolves with the needs of people and communities

Our influence

When regulation is done well, it is almost invisible, yet its presence is everywhere. It builds public trust, supports team-based care, and advances cultural safety and humility by addressing Indigenous-specific racism and discrimination. We support health-care professionals to deliver health care that is more than competent: health care that is compassionate.

Truth and Reconciliation Commission Calls to Action



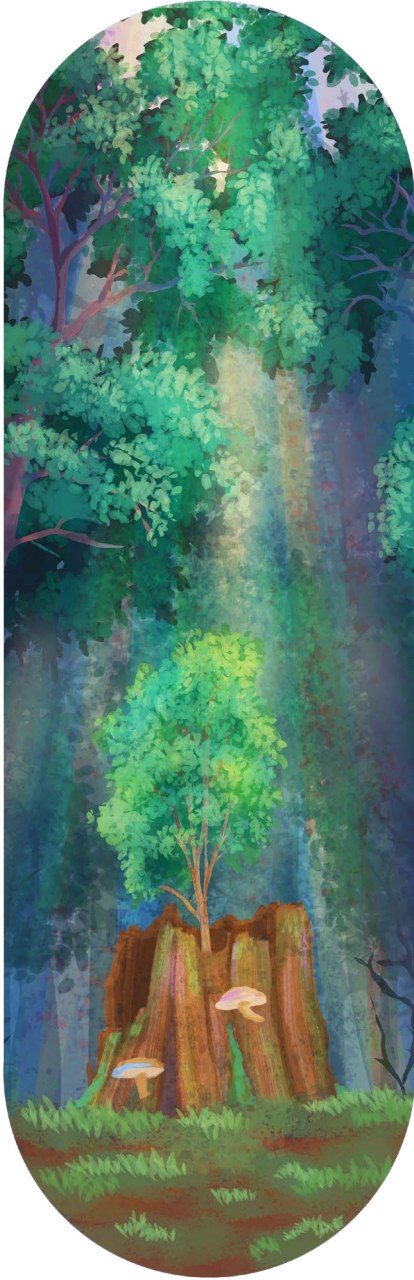
It has been ten years since the **Truth and Reconciliation Commission of Canada (TRC)** released its **94 Calls to Action**. These Calls were born from the voices of more than **6,000 Survivors of residential schools**, gathered over **seven years of testimony, hearings, and dialogue**. The TRC's work was to document the truth of Canada's Indian residential school system and to chart a path towards reconciliation, rooted in justice, healing and respect.

The Calls to Action are practical steps for governments, institutions and all sectors of society to repair harm and rebuild relationships with Indigenous peoples. Among them are specific actions for health care (CTA #18-24): to close the gaps in health outcomes, recognize the value of Indigenous healing practices, and ensure cultural safety in every health-care interaction.

Why this matters for us

As a health profession regulatory college, we have a responsibility to act. Regulation shapes the quality and safety of care across British Columbia. It influences how professionals are educated, how they practise, and how they are held accountable. This means we have both the authority and the obligation to respond to the TRC Calls to Action in meaningful ways.

This ten-year anniversary marks an opportunity for us to demonstrate our accountability to the Calls and report on our progress. It highlights change over the past decade and the steps we are taking to weave reconciliation into the fabric of our work. Our goal is not only to meet legal or policy requirements but to contribute to a health-care system in which Indigenous peoples experience care that is culturally safe, respectful and free of racism and discrimination.



Honouring Survivors and families

We begin by honouring the Survivors of the Indian Residential School system, their families, and the generations who continue to carry the weight of this truth. Their courage to speak, to remember and to teach has made this work possible. We acknowledge the deep pain and resilience that live side by side in their stories, and we commit to holding them with care and responsibility.

This report is rooted in the truths shared through the **TRC**, which exposed the systemic harms of colonial policies and called on all of us to act. It is also shaped by the voices and findings of the **In Plain Sight** report, which revealed the persistence of Indigenous-specific racism in health care in BC; the **Missing and Murdered Indigenous Women and Girls (MMIWG) Calls for Justice**, which name the crisis of violence against Indigenous women, girls and 2SLGBTQIA+ people as genocide; and **Remembering Keegan: a BC First Nations Case Study Reflection**, which documented the preventable death of a man from Skwah First Nation and the systemic failures that cost him his life.

These truths are not history—they are present. They live in the experiences of Indigenous peoples who continue to face racism, neglect and harm in systems meant to care for them. They also live in the strength of communities who continue to lead, to heal and to demand justice.

To the Survivors and families who have shared your Truths: we lift our hands to you. Your voices are the foundation of this work. We recognize that every teaching, every testimony and every act of truth-telling comes at a cost. We honour that gift by committing to action—action that is relational, accountable and grounded in the rights affirmed in the **United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)** and the **BC Declaration on the Rights of Indigenous Peoples Act (DRIPA)**.

May this report reflect not only the progress made but the responsibilities that remain. May it serve as a reminder that reconciliation is not a destination but a living practice—one that requires courage, humility and the willingness to be changed by what we hear.

Introduction



Recognition of First Nations title rights, Indigenous rights and governance relationships

The lands that collectively make up what is now commonly called British Columbia exist in a jurisdiction that is “legally plural.” This means that, in addition to the common law legal system observed by the Government of British Columbia, there also exist many different systems of laws and justice that have been observed by various First Nations governments for thousands of years—since time immemorial. Nothing has ever invalidated these original legal systems, which are current and valuable in this jurisdiction today.

In this jurisdiction also exist Indigenous peoples—other First Nations, Inuit and Métis peoples—who have migrated from other ancestral territories on different lands that form part of what is now commonly called Canada. While not all Indigenous peoples living in British Columbia have inherent lands rights here, all Indigenous peoples here have distinct Indigenous human rights, which apply in sectors such as education, health and justice. These rights are detailed in **UNDRIP** (2007), which has been enshrined in law in British Columbia since 2019 under DRIPA. The Government of Canada enshrined these distinct Indigenous human rights in the federal **United Nations Declaration on the Rights of Indigenous Peoples Act** in 2021.

It is essential that Indigenous human rights be recognized, upheld and defended while Indigenous governance relationships are strengthened in Indigenous self-determination.

With gratitude to Elders, Knowledge Keepers, youth, and community

We begin this report by lifting our hands in deep gratitude to the Elders, Knowledge Keepers, and Indigenous youth and communities who have guided this work. Your teachings are the roots that ground us, the rivers that sustain us, and the light that shows us the way forward.

Every conversation, every ceremony, every story shared has been a gift—one that carries the weight of generations and the strength of survival. These teachings have shaped not only the words in this report but the spirit of the work itself. They remind us that reconciliation is not a policy or a checklist; it is a living relationship built on respect, reciprocity and care.

We honour the time, wisdom and emotional labour you have offered. We recognize that these contributions come from a place of love for your people and a vision for a future where Indigenous rights, laws and ways of knowing are upheld. We commit to carrying these teachings forward with humility and accountability, knowing that our responsibility does not end with this report—it continues in every decision we make.

To the communities who welcomed us into your spaces, to the Elders who opened and closed our gatherings, to the Knowledge Keepers who shared protocols and stories, and to the Survivors whose truths anchor this journey: **thank you**. Your voices are the heartwood of this work. May this report honour your guidance and reflect our shared commitment to a future rooted in justice, healing and hope.

The artist who helped tell our story

I'm Pia Bond, a proud member of the Nlaka'pamux Nation and an Illustrator and Graphic designer. My background in digital and graphic design from Vancouver Film School and the British Columbia Institute of Technology.

In my artwork, I chose to represent Truth and Reconciliation through the symbolism of trees. Trees embody resilience, interconnectedness, and regrowth. Reflecting the effort we make to plant new life when it's been cut down. Their roots connect us and each ring marks a moment in time, a story of hardship and healing, much like the ongoing steps toward reconciliation. From a First Nations perspective, health and wellness hold layers of intergenerational knowledge and wisdom passed down through storykeepers and Elders. Like trees, this wisdom is deeply rooted and ever-growing. Through my artwork, I seek to honour this journey by acknowledging the past, embracing the present, and nurturing the future we are growing together.

2015–2025: Our journey



Damaged soil: History and harm

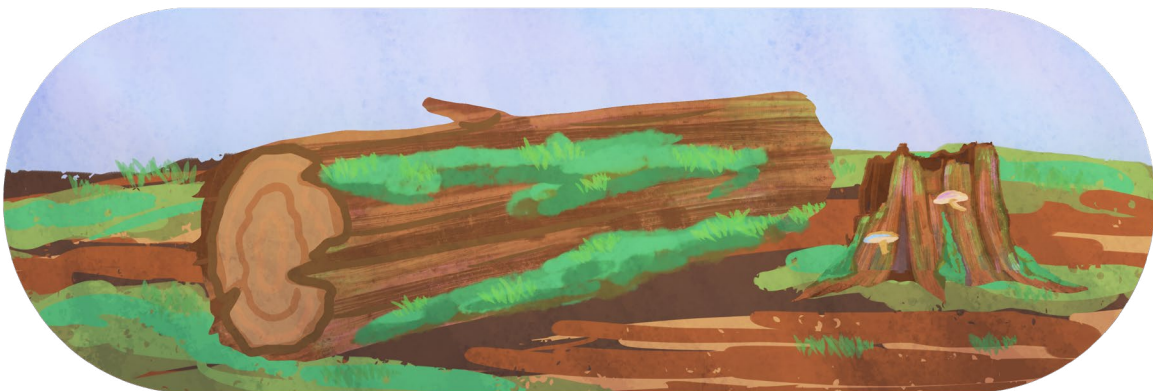
Before new growth can take root, we need to look honestly at the soil beneath us—and name how it was damaged. The harm we speak of is not abstract; it lives in laws, institutions and daily encounters that continue to shape regulatory processes, health-care regulation and Indigenous health today.

The Indian Residential School system, the Indian Act, and Indian Hospitals were tools of dispossession and assimilation that severed rights, culture, languages, land-based practices, families and Indigenous systems of wellness and governance.

Indigenous-specific racism remains embedded in policies, practices and experiences across BC’s health system. The **In Plain Sight** report proves that there is widespread systemic racism, stereotyping and discrimination against Indigenous peoples that result in a range of negative impacts, harm and even death. It documents the scale and impact of this harm, provides 24 recommendations, and calls for “hardwiring” cultural safety, Indigenous leadership and anti-racism into laws, policies and operations.

The systems we operate within were built on settler norms, pushing aside relationships, ceremony and Indigenous law. This eroded trust and created inequities that persist today. Naming this truth is part of our responsibility. It reveals the damaged soil beneath us and reminds us that repair must be intentional—resourced, sustained and rooted in accountability.

**The soil was damaged by design.
Repair is our shared responsibility.**



Repairing the soil: Preparing the ground



Repairing depleted soil requires patience and care. Since 2015, we have been loosening the hardened ground—listening deeply, following guidance, and planting the first seeds of change so roots can take hold.

We created more space for **Elders, Knowledge Keepers, Indigenous consultants and communities** to guide our work—in ceremony, in circle, and in everyday decisions—so that change grows from relationships, not just from policies.

We learned from the **In Plain Sight** recommendations to embed anti-racism, Indigenous leadership, and culturally safe pathways into every part of our work. The **Remembering Keegan: A BC First Nations Case Study Reflection** deepened our commitment to trauma-informed, culturally safe, rights-based care—and to preventing repeat harms through regulatory processes. It also revealed the intersection of Indigenous-specific racism and ableism, reminding us that true safety includes respecting patient autonomy and ensuring care that honours dignity and choice. This Case Study Reflection is an ongoing gift from Keegan to the BC health system to help health professionals learn from and reflect on personal and systemic biases that shape their practice.



Regulators were able to receive this truth and understand their call to action to actively commit themselves and their institutions to dismantle and eradicate systemic Indigenous-specific racism so that systems of oppressions that are embedded within our health care system are not an obstacle to anyone receiving care.

We sought opportunities to **learn and unlearn**. We listened when Elders and Knowledge Keepers shared teachings—wisdom carried through generations. We joined in ceremony to mark significant moments and to honour Coast Salish law, grounding our work in respect for the lands and peoples where we live and serve.

We learned about colonial systems and Indigenous worldviews, about the enduring impacts of trauma and the resilience of Indigenous peoples. We sat together in reflection, sharing insights and acknowledging truths. We heard the harms caused—not only in health care, but within regulatory processes and governance structures. We faced histories we were never taught and the responsibilities that come with knowing.

This is not quick work. It is slow, deliberate, and sometimes uncomfortable. But like soil that has been compacted over time, the ground needed loosening before anything new could grow. Each conversation, each ceremony, each moment of truth-telling restored something essential: **relational trust and shared understanding**.

These efforts began to return nutrients in the soil: humility, accountability and connection. We were preparing the ground, creating conditions where new life can take hold. Learning continues. And with each step, the soil grows richer for the seeds yet to come.

Preparing the ground means listening, tending, and restoring what was lost—so new roots can take hold.

Planting the seeds: Commitments and foundations



Planting seeds signals a commitment to nurture growth for generations. These seeds are the structures, relationships, accountability, and shared responsibilities to eradicate Indigenous-specific racism and hardwire cultural safety and humility into health-care regulation.

Like caring for plant relatives, this work calls for reciprocity: we tend the soil, and the soil, in turn, sustains us. Nature teaches patience, respect and balance—reminding us that relationship, not extraction, is what enables us all to thrive.

We have begun rebuilding bylaws and core functions to align with the HPOA Guiding Principles and the objectives of the anti-discrimination measures—hardcoding reconciliation and safety into daily regulation.



These efforts restore further nutrients in the soil: relational trust, policy shifts, culturally safe pathways, and shared learning. Complaints and investigations have begun to incorporate trauma-informed options, supports, and culturally grounded approaches. Standards and organizational protocols have created common language and measures for cultural safety, cultural humility, and anti-racism.

Our next steps deepen this work: centring Indigenous laws and protocols in governance; strengthening supports for complainants and families; building consistent, culturally safe processes across professions; and measuring progress transparently so we learn and adjust over time—always in relationship and always guided by the teachings entrusted to us. While this is ongoing and future work, we are planting seeds now to ensure it becomes a core part of our accountability framework.



Commitments

Our earliest seeds were public commitments that signalled a shift in how health-care regulation must operate on these lands:

- **2017** – Signing of the **Declaration of Commitment to Cultural Safety and Humility**, pledging to integrate cultural safety and humility into our practice as a health-care regulator, in partnership with the First Nations Health Authority and formalized in ceremony



DECLARATION of COMMITMENT

MARCH 1, 2017

Our Declaration of Commitment is an important step towards advancing cultural safety and humility among regulated health professionals who are involved in the delivery of health services to First Nations and Aboriginal people in British Columbia. This commitment reflects the high priority we, as the designated BC health professional regulatory leaders, place on cultural safety and humility as quality and safety dimensions that are integral components of our public protection mandate.

This Declaration of Commitment is based on the following guiding principles of cultural safety and humility:

- Cultural humility is a life-long process of reflection to understand individual and systemic biases and to develop and maintain respectful practices and relationships based on mutual trust.
- Cultural safety is an outcome based on respectful engagement that recognizes and strives to address power imbalances inherent in the health care system. Cultural safety is the outcome of people feeling safe when receiving health care services.
- Cultural safety must be understood, valued and practised at all levels of the health system including governance within health professional regulatory bodies and within individual professional practice.
- All stakeholders, including First Nations and Aboriginal individuals, families, communities, and nations must be involved in co-development of action strategies and in the decision-making process with a commitment to reciprocal accountability.
- Strong leadership on concrete actions is essential to achieving our vision of a culturally safe health system for First Nations and Aboriginal people in our province. We, the undersigned representatives of BC's health professional regulators, commit to:

CREATE A CLIMATE FOR CHANGE BY:

- Articulating the pressing need to establish cultural safety as a framework to improve First Nations and Aboriginal health services in BC.
- Opening an honest, informed and consistent dialogue with all stakeholders to show that change is necessary.
- Fostering a coalition of influential leaders and champions who are committed to the priority of embedding cultural humility and safety into the regulation of BC health professionals.
- Contributing to the practical vision of a culturally safe health system as a leading strategy to enhance professional regulation in BC.
- Encouraging, supporting and enhancing cultural safety and cultural competency amongst health professionals in BC.

ENGAGE AND ENABLE STAKEHOLDERS BY:

- Communicating the vision of culturally safe health professional regulation for First Nations and Aboriginal people in BC and the critical need for commitment and understanding on behalf of all stakeholders, health professionals and clients.
- Openly and honestly addressing concerns and seeking by example, identifying and removing barriers to progress.
- Monitoring and visibly celebrating accomplishments.

IMPLEMENT AND SUSTAIN CHANGE BY:

- Recognizing and empowering our representatives: staff, governors and volunteers to develop cultural humility and foster a culture of cultural safety.
- Identifying processes where organizations and individuals can rise and address problems without fear of reprisal.
- Leading and enabling successive waves of actions until cultural humility and safety are embedded within all levels of health professional regulation.

CULTURAL SAFETY AND HUMILITY IN THE REGULATION OF HEALTH PROFESSIONALS

SERVING FIRST NATIONS AND ABORIGINAL PEOPLE IN BRITISH COLUMBIA

REPORTING ON PROGRESS BY:

Working with the Ministry of Health and the First Nations Health Authority to prepare a public annual report on strategic activities, outlining and demonstrating how the commitment is being met.

Our signatures demonstrate our long-term commitment to the regulation of health professionals to promote and advance cultural safety and humility for First Nations and Aboriginal people in British Columbia and to championing the process required to achieve this vision.

This Declaration is endorsed by the Ministry of Health and the First Nations Health Authority and signed by their representatives and the members of the BC Health Regulators.

SIGNED ON THIS DATE: March 1, 2017

 First Nations Health Authority - Joe Gallagher, CEO, FNHA	 Ministry of Health - Stephen Brown, Deputy Minister
BC Health Regulators:	
 College of Physicians and Surgeons of BC - Adam Squire, Registrar	 College of Dental Hygienists of BC - Peter Singer, Registrar
 College of Health Assistants of BC - Bob Nagler, Registrar	 College of Health Assistants of BC - Bob Nagler, Registrar
 College of Health Assistants of BC - Gordon 2, Registrar	 College of Health Assistants of BC - Gordon 2, Registrar
 College of Dental Technicians of BC - Michael Bell, Registrar	 College of Dental Technicians of BC - Michael Bell, Registrar
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BCHR Declaration of Commitment, March 2017.

- **2021** – A **Joint Apology and Commitment to Action**, acknowledging harm, apologizing to Indigenous communities and registrants who experienced racism while engaging with our organization or with the health-care professionals we regulate, and setting out what can be expected from us



Registrars from 11 health profession regulators gathered with a First Nations leader, a Knowledge Carrier and Witnesses to sign a Joint Statement of Apology and Commitment to Action.



CHCPBC Registrar Dianne Millette, who was at the time Registrar of the College of Physical Therapists of BC (CPTBC), receives a lapis stone from Cynthia Johansen, then Registrar of the BC College of Nurses and Midwives. The stone serves as a token of the apology and commitment made on behalf of CPTBC in 2021.

- **2024** – A **Coast Salish blanketing ceremony**, where Board members gathered with a First Nations leader, a Knowledge Keeper, witnesses, and guests to mark the formation of our new College, to honour and recognize Coast Salish law and protocols, and to acknowledge our commitments to reconciliation and decolonization



Coast Salish blanketing ceremony for Board Members.



Left: Joe Gallagher, Qoqoq Consulting, Tla'amin Nation sings and drums during the blanketing ceremony.



Right: Joanie Bouchard, Chief Transition Officer for the CHCPBC amalgamation is given payment in quarters for serving at as a witness at the ceremony and is warmly embraced by Rhianna Millman, Cultural Safety and Humility Consultant for the College of Nurses and Midwives of BC.

Foundations

Dreamcatcher as our guide

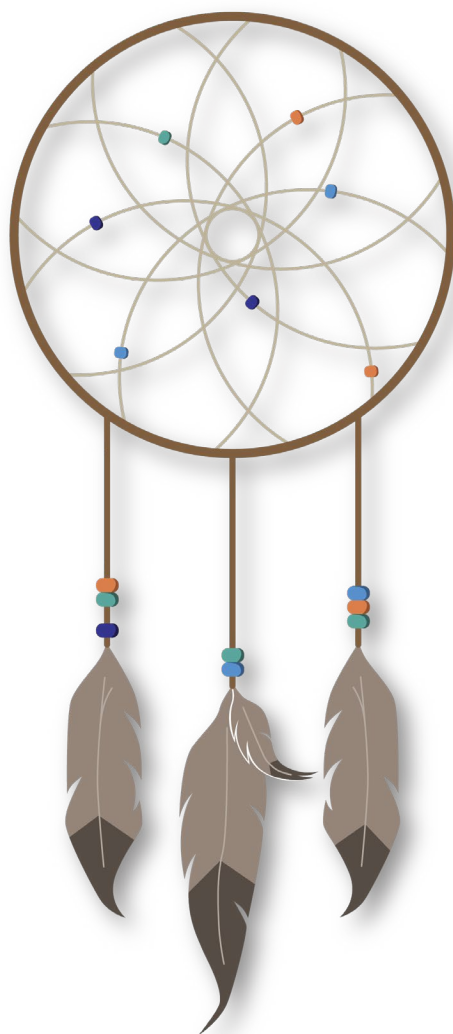


Illustration by Dusty Yurkin.

Why we chose the Dreamcatcher

This choice was not ours alone. The teachings shared by Len Pierre, piliqʷələq, of ḡičəy̓ (Katzie First Nation) guided our understanding: a Dreamcatcher is traditionally crafted by Matriarchs to protect the sleeper, allowing good dreams to flow through the web and feathers, while harmful dreams are caught and dissolved with the morning light. It symbolizes **oneness (Nut Sah Mat)** and Indigenous identity. It represents the systemic impact we seek—where Indigenous peoples experience substantive equity in health-care experiences, services and outcomes.

The Dreamcatcher is a framework that has informed strategic planning, regulatory transformation and governance education, and that laid the foundation for the Dreamcatcher Action Plan. It illustrates that this work is not linear, but relational and cyclical.

- **The Hoop:** Our legal and ethical obligations under TRC, UNDRIP, DRIPA, and HPOA
- **The Web:** Six interconnected goals—from embedding cultural safety in governance to supporting licensees in delivering anti-racist care; the Beads capture the barriers to our work and are trapped
- **The Feathers:** Lead the way to the desired outcome of providing culturally safe and anti-racist care; the Beads illustrate the helpers in our work

Indigenous Cultural Safety, Cultural Humility and Anti-Racism practice standard



Launched on September 30, 2022, by CHCPBC's seven legacy colleges and four other health profession regulatory colleges—regulating a total of 13 professions—the practice standard ensures that we have consistent expectations of registrants to provide culturally safe and appropriate care to First Nations, Métis and Inuit Peoples. This teaching was shared by Tawx'sin Yexwulla (Aaron Nelson-Moody, known as Splash) during the development of the Indigenous Cultural Safety, Cultural Humility and Anti-Racism practice standard:

Eagle flies up so high it looks down and sees all of humanity as one, cannot see our various nations or small differences, Eagle just sees us as one people. When we hold a feather, we remind ourselves of that perspective and can speak with respect and honesty to each other like the family that we all are.

Safe Spaces Dialogue Series

The Safe Spaces Initiative and Dialogue Series gifted us the Safe Spaces Playbook to Eliminate Indigenous-Specific Racism and White Supremacy in Governance alongside college-specific policy audit reports. It has furthered the commitment of all health regulators to advance cultural safety and humility in health regulation and the eradication of Indigenous-specific racism. The Initiative was launched after it was determined that Indigenous members on regulatory boards and committees regularly experienced Indigenous-specific racism harm. The Dialogue Series was a process guided by Coast Salish Protocol and Laws provided by Coast Salish Knowledge Keeper Siem Te' ta-in, which required an approach to provide safety to those who had experienced harm while overall working to improve relationships between all involved through sharing thee eat (the truth) and confirming a way forward together based on mutual respect, dignity, and care.

Learning & relationship

Unlearning together: Legal pluralism in practice

In a staff session where we reflected on a Moosehide Campaign keynote speech by Elaine Alec (teṭkənɪtkʷ), an Indigenous author from the syilx and secwepemc nations, we asked **What would it mean to write policy from a place of trust, not control?** Holding Crown and Indigenous laws together changes how we design licensure processes, complaints systems, human resources processes and governance structures—moving from consultation to shared authority.

Knowledge sharing at Canadian Network of Agencies for Regulation (CNAR)

- 2023 – Presented the Dreamcatcher Action Plan with Len Pierre Consulting, sharing a culturally grounded Theory of Change for regulatory transformation
- 2024 – Presented with Fancy Poitras, Something Else Consulting, about the results of a registrant survey to capture experiences with the Indigenous Cultural Safety, Cultural Humility and Anti-Racism practice standard, Indigenous-specific racism, and stereotypes of Indigenous patients
- 2025 – Presented with the College of Pharmacists of BC about Indigenous-led recruitment and interviewing practices, highlighting a relational approach to hiring

Culturally Committed learning circles

Staff, Board members and committee chairs gathered regularly over the course of a full year in a Siyéyə (Good Friend) learning circle with facilitators and Indigenous mentors to co-create a safe place to learn and ask questions about Indigenous ways of knowing, doing and being.

Learning by doing

We have shared learning experiences, such as a Coast Salish weaving workshop led by Anjeanette Dawson, Spelexílh, of Sk̓wx̓wú7mesh Úxwumixw (Squamish First Nation) and Len Pierre, piliqʷələq, of ḡícəy (Katzie First Nation), and a cultural tour offered by Takaya Tours, owned by Tsleil-Waututh Nation, at Whey-ah-wichen, paddling in ocean-going canoes and hearing legends and the history of the Burrard inlet (Səlilwət). We have walked through the trees in Stanley Park with a guide from Talaysay tours and learned how the Shíshálh (Sechelt) & Sk̓wx̓wú7mesh (Squamish) people utilized the land for food, medicine and technology. We have gathered at Musqueam to experience the Circle in a Box training facilitated by Len Pierre Consulting.

Signs of growth: Visible change and impact



When seeds begin to sprout, the first signs are often small—tender shoots breaking through the soil. These shoots are becoming visible in the structures, relationships and practices that now shape health profession regulation on these lands. They are not the full forest yet, but they signal that change is alive and growing.

From words to action

Our commitments have matured into actions that strengthen cultural safety, cultural humility and Indigenous-specific anti-racism across regulation and health care:

Governance in Circle: Protocols we practice

We are learning to hold meetings in Circle protocol beginning with a territorial acknowledgement by a non-Indigenous participant, and a welcoming by a Knowledge Keeper or Elder of the territory we are in. We centre listening, connection, equity of voice, and relational accountability—a governance architecture aligned with Coast Salish protocol and legal pluralism.

Initiatives signalling change

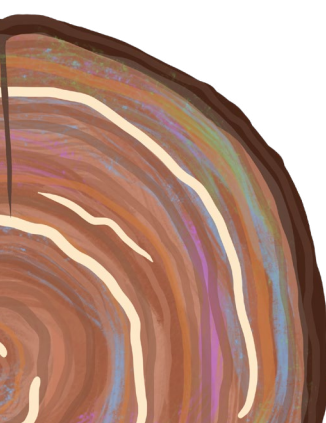
Central to our transformation are:

- **blanketing ceremonies** to honour and recognize Coast Salish law and protocols
- **relational hiring practices** for Indigenous-specific roles, co-designed with Indigenous consultants Carrie Lamb (Sacred Workspaces) and Len Pierre (Len Pierre Consulting), shifting recruitment from a rigid format to conversations grounded in trust
- **learning circles and cultural safety training** for staff, Board, and committees, acknowledging that growth is uneven and requires ongoing reflection
- **All Aboard Our Canoe**, a learning and unlearning plan grounded in Indigenous teachings and integrating Indigenous concepts towards True Reconciliation
- **culturally safe verification of Indigeneity**, an Indigenous-led, trauma-informed process to protect the integrity of Indigenous representation and prevent harm caused by false claims



What has taken root

- **Shared practice standard:** The Indigenous Cultural Safety, Cultural Humility and Anti-Racism practice standard sets clear expectations for registrants to provide culturally safe, anti-racist care. It also establishes a pathway for addressing complaints related to Indigenous-specific racism and will be a foundational component of the new Professional and Quality Practice Program.
- **Governance shifts:** Indigenous representation has increased on our Board and committees. Organizational policies now require territorial acknowledgements, outline Elder protocols, and define culturally safe compensation for Indigenous services.
- **Policy shifts:** We implemented key policies that embed cultural safety and humility into governance and decision-making, such as the Territorial Acknowledgement Policy and the Board and Committee Code of Conduct, which outlines our commitments and obligations to legal pluralism and cultural safety and humility. We also implemented a Gender Diversity Policy, developed from the understanding that cultural safety is incomplete without gender safety and launched with artwork by Margaret August, a Two-Spirit artist from the shíshálh Nation.
- **Process transformation:** Work is underway to decolonize the complaints and investigations processes, integrate Indigenous perspectives, legally plural approaches and trauma-informed pathways, including culturally safe support programs.
- **Data and accountability:** We have begun to offer registrants the opportunity for voluntary self-identification of Indigeneity. Our records, information, and privacy policies hold us accountable to Indigenous data sovereignty and the principles of OCAP®.





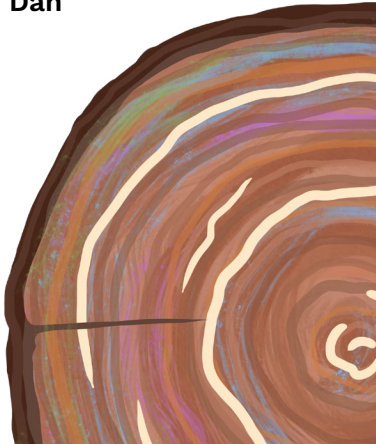
Art as teaching: Indigenous artwork

Our offices are more than a physical space; they are a living expression of our shared commitment to Indigenous cultural safety, humility, and reconciliation. The Indigenous artworks displayed throughout were commissioned and donated by legacy colleges and serve as visual teachings that ground our work in respect, reciprocity and relational accountability.

Each piece carries deep cultural meaning and reflects values that guide our transformation:

- **Spawning Salmon** (Aubrey Johnston, Kwakwaka'wakw) Symbolizes abundance, renewal and the circle of life—reminding us that sustainability and reciprocity are essential in governance and care
- **The Hummingbird** (Trevor Hunt, Kwakwaka'wakw) Represents joy, resilience and adaptability—qualities we need as we navigate systemic change
- **The Ambassador** (Sage Paul, Tsartlip First Nation) Speaks to community, creativity and innovation—mirroring the collaborative spirit of occupational therapy and regulatory modernization
- **The Eagle** (Yul Baker, Kwakwaka'wakw, Nuuchah-nulth, Coast Salish) Offers perspective and unity—guiding us to see beyond differences and act with honesty and integrity
- **Illumination** (Margaret August, Two Spirit Shishalh) Depicts the owl as a protector and a symbol of transformation—signifying the death of colonialism and our commitment to systemic change
- **Bringing the Salmon Home** (PJ Gilhuly, Ktunaxa Nation) Reflects Indigenous-led restoration and food sovereignty—aligning with principles of self-determination and restorative justice
- **Siwash Rock** (Roy Henry Vickers, Tsimshian, Haida, Heiltsuk) Embodies storytelling and cultural continuity—reminding us that truth-telling and cultural resurgence are central to reconciliation

These artworks are not decorative—they are teachings also mentioned in the **In Plain Sight** report recommendations. They invite us to pause, reflect and act in ways that honour Indigenous knowledge systems and uphold the commitments we have made. In addition to physical pieces of art, we collaborate with Indigenous artists to create commemorative artwork that honours and grounds significant publications and milestones. This includes the artwork in this report by Pia Bond. Our practice of embedding art as teaching continues in our 2026–2030 Strategic Plan artwork by **Dan Elliott** of Stz'uminus First Nation, and the [2024–2025 Annual Report](#) artwork by **Wayne Garth Buhler** of Simpcw First Nation, so that our commitments are carried visually as well as in policy.





Heartwood: Teachings and guidance

Every tree draws its strength from the heartwood—the dense core that anchors it through storms and seasons. For us, the heartwood is the teachings entrusted to us by Elders, Knowledge Keepers and Indigenous people. These teachings are not decorative; they are structural. They shape how we govern, how we relate, and how we hold responsibility.

CHCPBC logo as a living teaching

The visual identity of CHCPBC is more than a design—it is a teaching. Our logo was created under the guidance of Siem Te'ta-in (Sound of Thunder), HDOL, Coast Salish Knowledge Keeper, Honorary Doctorate of Original Laws from Native Education College. His vision shaped its meaning and form. The North Star at its centre reflects the moral compass he spoke of, guiding us toward integrity and relational accountability. The green evokes cedar—medicine for cleansing and healing—reminding us that regulation must be rooted in care, humility and respect for life. This logo is not a brand; it is a commitment. It carries the teachings of Siem Te'ta-in into every decision, every policy and every interaction, calling us to walk this path with courage and reciprocity.

Teachings that ground our work

- **Tee ma thit – Do your best**
Shared by **Siem Te'ta-in (Sound of Thunder)**, reminding us that reconciliation is not about perfection—it is about showing up with integrity, humility and care in every decision
- **Nutsamaht – We are one**
Shared by **Siem Te'ta-in (Sound of Thunder)** during the amalgamation process, affirming that coming together as CHCPBC is not just structural—it is relational

Why these teachings matter

They remind us that cultural safety is not a checklist. It is a way of being—rooted in respect, reciprocity and relationship. They call us to:

- **Move from inclusion to authority:** Honour Indigenous laws and protocols in governance and complaints processes
- **Hold space for ceremony:** Embed cultural practices in Board meetings, hearings and staff gatherings
- **Lead with humility:** Recognize that learning is lifelong and uneven, and that mistakes are opportunities for accountability

Exposed roots: Ongoing barriers

Even as new growth appears, some roots remain tangled in old soil. These exposed roots show us where the ground is still compacted—and where the health of the system is at risk unless we tend it with care.

Colonial defaults embedded in law

Our regulatory frameworks were not built with Indigenous rights and laws at the centre. Even as we braid Indigenous and Crown laws (legal pluralism), colonial defaults continue to shape bylaws, complaints processes and decision-making. This creates tension between relational accountability and procedural rigidity.

Legislative and structural constraints

- **HPOA implementation** requires rebuilding core functions (complaints, support programs, licensure bylaws, quality assurance) from the ground up.
- **Board appointments** made by the Ministry of Health as recommended by the Office of the Superintendent under HPOA mean we will need to advocate to ensure Indigenous Board member representation and continuity of relationships.
- **Privacy and data governance** constrain identity data collection: we must have clear purpose, communicate it, keep it optional, and seek permission for any new use—while respecting Indigenous data sovereignty.

Uneven internal growth

- Cultural safety is **not yet embedded consistently** across all professions or regulatory functions.
- **Learning journeys vary** internally—some are deep into practice; others are just beginning.
- We are still building **stamina for difficult conversations** about Indigenous-specific racism, white supremacy, white privilege and colonial harm.



Fragmented accountability

Ongoing, meaningful learning has often been episodic rather than systemic. Culturally safe mechanisms for addressing Indigenous-specific harms are still in development. Indigenous participation in governance, decision-making and complaints processes remains limited, creating risks of tokenism and unsafety.

Prioritizing ongoing learning, reflection and training in Indigenous cultural safety, humility and anti-racism for the Board, committees and staff at all levels is instrumental in this work. It is the job of everyone to work on actively dismantling and eliminating Indigenous-specific racism.

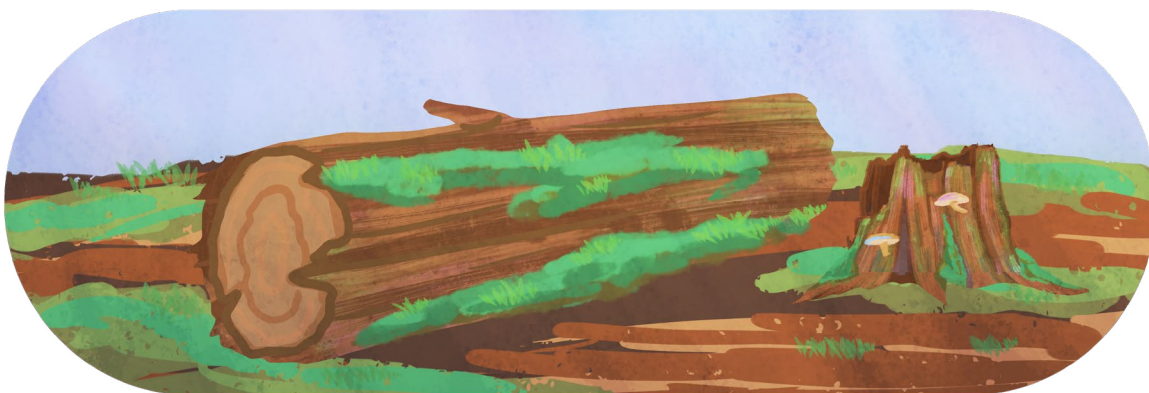
Cultural safety should not depend on someone declaring their identity. Today, too often, safety is conditional—requiring an Indigenous person to say, “*I am Indigenous—please treat me with care.*” This is not acceptable. Cultural safety must be inherent in every pathway, for every person, regardless of whether their identity is named or visible.

Risk to system health

If these exposed roots remain unaddressed, they threaten the integrity of the forest we are trying to grow. We risk:

- **erosion of trust** Indigenous people and communities
- **perpetuation of harm** through colonial defaults in law and policy
- **performative action** that signals change without structural transformation
- **political and resource shifts** that slow or stall implementation

Exposed roots tell us where the soil is still hard. They remind us that tending the forest means loosening what binds, nourishing what struggles, and protecting what is fragile.



Future forest: Looking ahead



A forest does not grow overnight. It takes decades of relationship—watering, pruning and protecting—so that what we plant today will shelter those who come after us. Our next decade is about **hardwiring** our commitments into the living architecture of regulation and thinking about those who will interact with it seven generations from today.

Our vision for the next decade

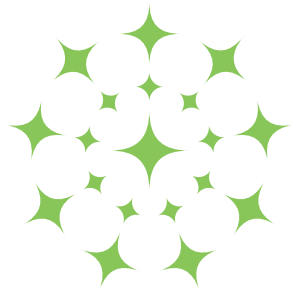
- **From seeds to canopy:** Indigenous rights, laws and worldviews are not peripheral—they are foundational to how we govern and protect the public.
- **Legal pluralism in practice:** Indigenous legal orders and protocols are integrated in governance, complaints, hearings, quality assurance, and public communications—by design, not exception.
- **Relational governance:** Coast Salish protocols and Indigenous wise practices are normalized in board and committee work.

Preparing for the HPOA

As we close this chapter of repair, planting and early signs of growth, we are already looking forward. The HPOA is coming into force on April 1, 2026, and we see this as more than a legislative change—it's an opportunity to prioritize our commitment to eradicate Indigenous-specific racism and embed cultural safety and humility into regulation from the very first point of contact.

The **Calls to Action of the TRC** remain as guideposts. Within these Calls, Indigenous peoples provided clear instructions for action and reconciliation, just as they have at other times: within the UNDRIP, DRIPA, the **In Plain Sight** Report, the Remembering Keegan Case Study. These too will be used as our guideposts for the work we need to do to contribute to health system transformation.

Our work toward HPOA readiness, onboarding with intention, and embedding cultural safety and humility into every regulatory pathway is part of answering these Calls. Creating internal policies that allow leave for ceremony, supporting team members through grief, building Indigenous leadership on boards, increasing Indigenous thought leadership within all levels of decision-making, requiring mandatory cultural safety learning... these are not optional. They are obligations we embrace as part of reconciliation.



Our North Star: Visionary themes for 2036

- **Organizational excellence**
Building a high-performing organization that puts people first and operates with compassion. Excellence is measured not only by outcomes but by how we demonstrate relational accountability, cultural respect, and recognition of First Nations rights and title.
- **Social accountability**
Advancing a regulatory system that promotes equity and responds to community needs. We address systemic barriers through inclusive policies, culturally safe practices, and meaningful engagement with those impacted by regulation.
- **Good governance**
Ensuring effective, transparent and consensus-driven leadership grounded in accountability. We uphold legal pluralism by actively recognizing First Nations legal systems as integral to regulatory decision-making and reconciliation.
- **Regulatory evolution**
Developing innovative harm-prevention approaches that move beyond colonial models and toward frameworks that value Indigenous wise practices, alongside regulatory best practices.

HPOA Guiding Principles: Our compass

The HPOA gives us more than a new structure—it gives us a compass. Section 14 of the Act sets out **Guiding Principles** that must shape every decision, every policy and every interaction. These principles are not optional. They are legal obligations and ethical commitments that align with our values and with the instructions we've been given through **UNDRIP**, the **TRC**, and the **In Plain Sight** report.

What the Guiding Principles mean

Protect the public from harm and discrimination.

Safety is more than physical—it includes cultural, emotional, social, and spiritual safety.

Act fairly, transparently and consistently.

People deserve processes they can trust and understand.

Promote reconciliation and anti-racism, with specific attention to Indigenous peoples.

This means embedding cultural safety and humility into every regulatory pathway.

Respect privacy and dignity.

How we collect, share and store information must honour rights and relationships.

Continuously identify and remove discriminatory practices.

We must look inward and outward—examining policies, structures and habits that cause harm.

Why this matters

These principles are not a checklist—they will join the threads in the web of our Dreamcatcher. They must run through:

Governance: Board and committee decisions and policy approvals that incorporate Indigenous worldviews and legal pluralism

Operations: Organizational policies that allow leave for ceremony; recruitment and retention strategies from onboarding processes and beyond that embed principles of cultural safety and humility.

Regulatory pathways: Complaints, investigations, licensure, and a Professional and Quality Practice Program redesigned for cultural safety and humility and trauma-responsive practice

Data and accountability: Policies and processes that respect and uphold Indigenous data sovereignty and privacy in every system

When we say these principles are our compass, we mean they guide not only what we do, but how we do the work. They keep us aligned with our commitments and accountable to the communities we serve.



Roots beneath the page: A decade of quiet transformation

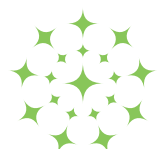


These pages hold a record of commitments and actions, yet the deeper story lives in the spaces between words. Over the past decade, change has taken shape in the way people work together—through listening, through unlearning and through building trust, one conversation at a time. This work has been steady and often unseen, rooted in relationships and guided by teachings shared with care.

The ground has been prepared with patience. Hardened soil has been loosened through dialogue and ceremony, through learning and unlearning. Seeds of Indigenous cultural safety, cultural humility and anti-racism have been planted in governance, policy and daily practice. These seeds are nourished by reciprocity and accountability, creating conditions where new growth can thrive.

Early shoots are visible: shared standards, governance shifts, and pathways that honour Indigenous rights and laws. These signs of life point toward a future where cultural safety is not conditional and where Indigenous knowledge is recognized as foundational. The forest ahead will take time to grow, and tending this growth remains a shared responsibility.

The next decade calls for deeper roots and stronger branches. The **Guiding Principles** in the HPOA, the **TRC Calls to Action**, the recommendations in the **In Plain Sight** report, the obligations to **DRIPA** and **UNDRIP** provide a clear direction. The work continues—woven through every decision, every policy and every relationship—with the intention that what has been planted will grow into a system grounded in truth, justice, care and respect for generations to come.



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