



Two-Eyed Seeing:

TRC Task Force Recommendations for the Psychological Association of Manitoba

History and Scope of the Task Force:

In May 2018, the Canadian Psychological Society published a report titled “Psychology’s Response to the Truth and Reconciliation Commission of Canada’s Report” which was prepared by the Task Force on Responding to the Truth and Reconciliation Commission (TRC) of Canada’s Report.

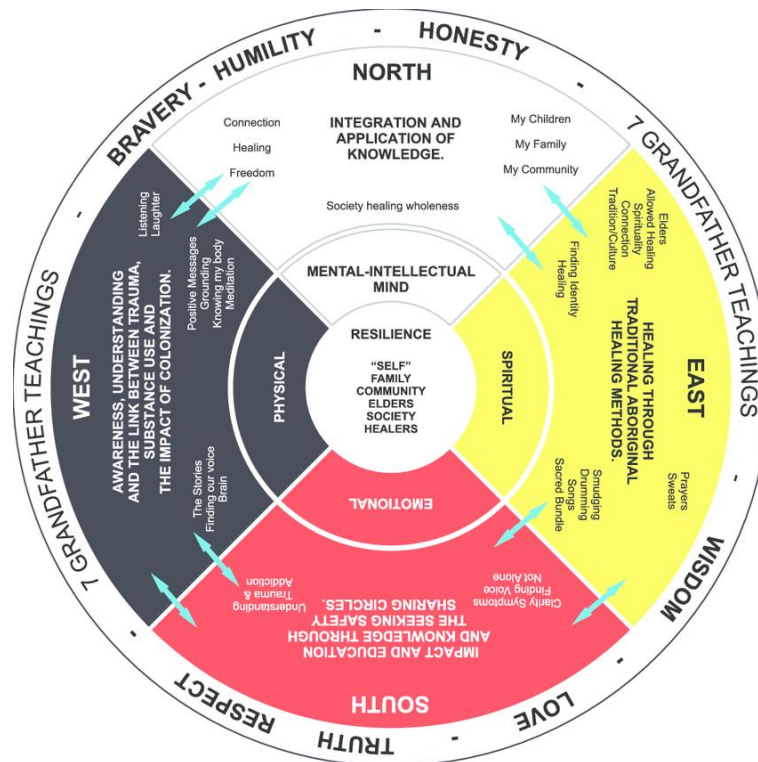
In February 2020, Council for the Psychological Association of Manitoba appointed Dr. Sonia Marrone to chair a Truth and Reconciliation Commission Task Force to develop recommendations for the regulation of psychology based on the CPA report and the Truth and Reconciliation Commission of Canada’s 2015 Final Report. Registered psychologists, candidates, and students were appointed to the task force and the first meeting was held on June 1, 2020. It is noteworthy that the task force is comprised of both Indigenous and non-Indigenous members all of whom are members of PAM or in the process of completing their graduate education in the field of psychology. The following are members of this task force: Dr. Dell Ducharme; Ms. Aleah Fontaine; Dr. Lesley Koven; Dr. Alicia Ordóñez; Dr. Maggie Penfold; Ms. Stephanie Sinclair; and Dr. Lindsay Woods. We have also consulted with members of the Indigenous community including Elder Isobel Day as well as Ms. Rose Roulette, Knowledge Keeper both of whom have provided invaluable insight and perspective on this project. Additionally, Dr. Alicia Ordóñez represented the task force at an Indigenous Focus/Gap Analysis event coordinated by Sara Riel Inc. Further, Dr. Sonia Marrone and Dr. Alicia Ordóñez represented the task force at Gichi-Ashodamaagewinan – an event with the Treaty Relations Commission of Manitoba. Finally, Ms. Aleah Fontaine also sought feedback on our recommendations from the Indigenous Psychology Students’ Association, a newly formed circle of Indigenous students in psychology at the University of Manitoba.

The work of this task force has been a challenge on many fronts – politically, personally, and practically. The task force was formed and then months later, a global pandemic was declared which delayed the commencement of the work ahead of us. The pandemic also shaped the format for meetings by providing the convenience of virtual meetings, but also the constraints of having sensitive and difficult conversations through a computer screen. Regardless, the first phase of the task force was to review both the TRC of Canada 2015 Final Report as well as the CPA Task Force TRC report. The group decided to review the 535-page TRC summary of the final report in sections over several meetings using prompting questions to guide discussion and reflection. These discussions were imbued with a range of emotional responses and elicited profound discussion of the impact and legacy of residential schools and how these impacts are being seen by the field currently. We also discussed how the legacy of colonization, genocide, and oppression has also shaped the field of psychology and how we conceptualize mental illness.

The next phase of the task force was to develop a framework of recommendations based on these discussions and our collective experiences as professionals as well as individuals – all of whom come from religious, racial, or cultural backgrounds that have faced historical violence

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or oppression. The slogan “the personal is political” made famous by second-wave feminism resonated deeply in these discussions, wherein the collective values and experiences of the task force members forged a foundation of trust, openness, and innovation in the construction and elucidation of the recommendations in this report. One of the task force members recommended using the framework of the medicine wheel and the four directions, commonly used by Indigenous Nations in Manitoba, to guide our recommendations which are based on the framework by Marsh et al. (2016):



The task force adapted this framework specifically to the field of psychology and developed recommendations which are as follows:

- **North - Integration and Application of Knowledge** - these recommendations are centered around research, education, and training of psychologists, larger systemic changes, and knowledge translation from psychology research.
- **East - Traditional Healing and the Practice of Psychology** - these recommendations involve honoring traditional methods of healing, as well as assessing the appropriateness of Western models of treatment and diagnosis (e.g., issues around assessments, lack of norms in testing, etc.).
- **South – Building Relationships and Allyship** - these recommendations include advancing cultural competence, allyship, anti-racism initiatives, seeking feedback from Indigenous communities around their experiences with psychology, and making reparations.

- **West - Understanding the Impact of Colonization and Reform** - these recommendations involve continuing education for psychologists as well as changes to education and training programs.

The framework for these recommendations were the result of many meetings and discussions of how to refine, amend, and include as many recommendations as the task force felt were relevant to Indigenous People. It is also worth noting that while we recognize that this task force has been entrusted to develop these recommendations for the regulation of psychology based on the reports and calls to action related to Indigenous People, these recommendations listed below also potentially have applicability to all marginalized and diverse cultural groups in Manitoba.

The third phase of this task force was to collaborate and consult with members of the Indigenous community in Manitoba. To contextualize the scope of this level of consultation with such a diverse number of nations, there are 7 First Nations treaties in Manitoba which includes 63 First Nations including 6 of the largest 20 bands in Canada (Indigenous peoples in Manitoba (sac-isc.gc.ca). Additionally, Manitoba is the homeland of the Métis Nation which includes almost 90,000 people who identify as Métis (rcaanc-cirnac.gc.ca). Although the intention and wishes of the task force was to complete an inclusive and representative consultation with the Indigenous communities of Manitoba, after consultation with Elder Isobel Day, we felt that the extent and significance of such an endeavor was beyond the scope of this task force. Nevertheless, broader consultation remains a fundamental initiative that should be given significant consideration by the Psychological Association of Manitoba, as well as other professional stakeholders such as the Manitoba Psychological Society and graduate education programs. After much discussion and reflection, the task force was able to collaborate with Knowledge Keeper Rose Roulette and Sara Riel Inc., a non-profit organization that provides mental health and addictions services to Manitobans. Task force members attended two events that aimed to bring together a range of stakeholders in the mental health field to engage in a gap analysis and discuss and reflect on mental health services for the Indigenous community. It is noteworthy that a formidable barrier for Sara Riel was recruiting and engaging a representative group of Indigenous People to participate in the gap analysis session. This highlights the need to invest time, build trust, consider multiple consultation opportunities, and further collaborate with Indigenous People in Manitoba to meaningfully develop recommendations that are informed by the needs of these communities. Knowledge Keeper Rose Roulette also provided invaluable consultation and insight at the final stage of the preparation of this report to ensure that the content and the format of this report was illustrated respectfully and reflected the needs of Indigenous People.

Two-Eyed Seeing: A framework for ongoing collaboration and integration

Two-eyed seeing is a framework developed by two Mi'Kmaq Elders – Albert and Murdena Marshall (Bartlett, C., Marshall, M., & Marshall, A., 2012; Martin, 2012). This framework bridges Western scientific approaches with Indigenous ways of knowing. The purpose of two-eyed seeing is to foster transdisciplinary and transcultural collaboration. The two-eyed seeing approach as articulated by Elder Albert entails seeing from one eye an Indigenous worldview, and from the other eye a Western scientific/academic worldview. When both eyes see together, this creates a more holistic and balanced vision for the greater good. The intention of this approach is not to simply incorporate relevant aspects of Indigenous ways of

knowing to adopt them in a Western paradigm, but rather to co-learn by viewing each perspective as equal and unique in its own right. Two-eyed seeing discourages a hurried time frame which often leads to the aforementioned tendency to attach disparate information to the Western scientific hegemony.

The initial intent of this task force was to meaningfully collaborate with a representative group of First Nations and Indigenous People to inform the recommendations formulated by the task force in a manner consistent with the Western academic paradigm. Western approaches to such work tends to be methodical, time sensitive, and structured. However, as we dove into the scope of the work ahead, we became more aware of the intricacies of representative consultation, and the time needed to co-learn. The trappings of considering only the Western paradigm as the point of reference became more apparent to the members of the task force and it became clearer that the work we aimed to do required a level of time, thoughtfulness and resources that can only be achieved through two-eyed seeing. Therefore, it is imperative that this report should serve as a roadmap for the next phase of this important work, which as Elders Albert and Murdena so eloquently articulated, cannot be rushed, should not be limited within a pre-set timeframe, and requires trust building and co-learning rather than a hurried consultation.

As a result, the task force wishes to recommend that two-eyed seeing serve as a framework for ongoing collaboration and integration of both worldviews into the psychological work with Indigenous People by informing the delivery of these services at all levels – psychology training programs, regulatory body of registered psychologists and associates, and the professional association that seeks to advocate for psychology and provide continuing education to the field.

The following recommendations are organized into sections based on the four directions; these include a purpose, rationale and identification of potential participants or targeted audience to which each recommendation would apply. These recommendations have far reaching implications for the regulation of psychology, the training programs, and the practice of the profession; therefore the recommendations included in the framework are broad and include recommendations across the profession as a whole. Some recommendations are fairly straight forward to implement requiring few resources while others are formidable goals of historical significance requiring collaboration between many stakeholders and substantial resources to achieve. Nonetheless, all goals are worthy of our consideration, effort, and time in order to align the field of psychology with an inclusive, mindful, just and compassionate world. While there is much hurt in confronting the truth of harms done to Indigenous People, there is also much hope which we wish, as a committee, provides inspiration and courage amongst our colleagues to take action both individually and as a collective profession to make meaningful actions toward reconciliation.

North – Integration and Application of Knowledge

Recommendations: Clinical Training

Rationale/Purpose: To build relationships, capacity, and enhance training, we recommend:

- The University of Manitoba’s Clinical Psychology Program develop partnerships with Indigenous communities and organizations such as the Aboriginal Health and Wellness Centre (AHWC), Eagle Urban Transition Centre, and the Ma Mawi Wi Chi Itata Centre for consultation and training opportunities.
 - From these partnerships, develop specialized practicum placements for master’s and Ph.D. students in the areas of assessment, consultation, and/or treatment.
- Training should focus on strength-based and culture-informed assessment and treatment and should enhance trainees’ orientation to understanding the individuals’ view on diagnosis (helpful or “bad medicine”).

Rationale/Purpose: In order to have practicum placements available in Indigenous communities we must be flexible and draw on local expertise and collaborate with other professionals. Therefore, we further recommend:

- Placements use “co-supervisory” models, where student clinicians can be supervised by allied mental health professionals (e.g., social workers, psychiatric nurses) who work in Indigenous communities or organizations alongside an external registered psychologist. Within these placements, we recommend hiring Indigenous Knowledge Keepers, Elders, and Healers as co-supervisors with fair compensation.

Rationale/Purpose: Many Indigenous students return to school later in life and often have unique responsibilities (e.g., caregiving). To reduce educational barriers, we recommend:

- The University of Manitoba’s Clinical Psychology Program offer more flexible options for students to complete their degree on a part-time basis.

Rationale/Purpose: To increase Indigenous students’ feelings of belonging in school settings, we recommend:

- Campus buildings and other training sites create spaces where students may engage in traditional practices, such as smudging. Faculty and others should be educated on smudging practices so that these practices are understood and not negatively judged (e.g., as smoking, an air quality hazard, etc.),

Potential Collaborators, Contributors, and Participants

University of Manitoba Clinical Psychology Program, Clinical Health Psychology Program, Indigenous communities, Indigenous wellness centers, Manitoba Psychological Society, Assembly of Manitoba Chiefs, Psychological Association of Manitoba.

Recommendations: Research

Rationale/Purpose: To enhance research training in a way that honours Indigenous knowledges, we recommend:

- Adopting more inclusive and respectful research practices that acknowledge and value Indigenous research methods, are mindful of the autonomy and values of Indigenous communities, and give back to communities that participate in research studies. By adopting more inclusive research practices, research may elucidate a deeper understanding of the experiences of Indigenous people as illustrated by Shawn Wilson: "...knowledge in itself is not seen as the ultimate goal, rather the goal is the change that this knowledge may help to bring about." (Research is Ceremony: Indigenous Research Methods, 2008, pg. 37).
 - Opportunities for alternative research methods might include qualitative, narrative, or story-telling approaches that are community-based. Similar to other specialty interdisciplinary training, Psychology programs consider participating in a similar process by recognizing courses from other faculties as well as offering courses to other faculties in cross-departmental/disciplinary education.
 - Currently, graduate students at the University of Manitoba are required to take Quantitative Statistics 1 & 2. Training programs consider permitting students to choose between Quantitative Statistics 2 *or* a qualitative/Indigenous research methods course to encourage more inclusive research practices.
- People conducting research on Indigenous issues receive training on OCAP® (ownership, control, access, and possession) principles.
- Having funding available to students who wish to engage with Elders and Knowledge Holders to pay for honorariums.
- Developing a directory that includes a list of Elders and Knowledge Holders who are willing to provide research guidance, that includes their biography and areas of expertise.

Purpose/Rationale: To promote awareness and sharing of information among disciplines, we recommend:

- Arranging a cross-discipline research day that includes presenters from psychology, Indigenous studies, education, social work, and other health disciplines. This may also provide an opportunity to host an open house for Indigenous communities and organizations to attend.
- Encouraging graduate students to volunteer or present their work at conferences such as Ongomiizwin's annual Indigenous Health Research Symposium.

Purpose/Rationale: To ensure that research findings are accessible and useful for Indigenous Peoples, we recommend:

- Researchers share their findings in open-access journals and through other forms of knowledge translation, such as webinars, podcasts, brochures, community presentations, etc.

Potential Collaborators, Contributors, and Participants

University of Manitoba (Departments of Psychology, Indigenous Studies, Social Work, etc.), Ongomiizwin Health Services, National Centre for Truth and Reconciliation, First Nations Health and Social Secretariat of Manitoba (FNHSSM) Health Information Research Governance Committee (HIRGC).

Recommendations: Coursework and Other Training

Purpose/Rationale: To provide services to Indigenous peoples in a competent and culturally safe way, students must understand the impact of historical and present structural racism and be familiar with traditional Indigenous healing approaches. Therefore, we recommend:

- Establishing an Indigenous knowledge stream across psychology programs in Manitoba, similar to what other disciplines (i.e., Social Work) have done.
 - Developing a course that covers topics such as the Truth and Reconciliation Commission's Calls to Action, the Missing and Murdered Indigenous Women, Girls, and Two-Spirit Inquiry's Calls to Justice, the Brian Sinclair Inquest, Indian Residential Schools, the Sixties Scoop, the Indian Act, Indian Hospitals, the Supreme Court of Canada's 2018 ruling over the Correctional Service of Canada's use of biased risk assessments, the Canadian Human Rights Tribunal 2015 ruling regarding racial discrimination within child welfare, and the 2019 Act Respecting First Nations, Metis, and Inuit children, youth, and families.
 - Developing a course on traditional healing approaches, taught by Elders and/or Knowledge Keepers, with a focus on how these practices may work alongside Western psychological approaches.

Rationale/Purpose: To build relationships, familiarize trainees with Indigenous organizations, and give back to community, we recommend:

- Promoting opportunities for students and faculty to participate in and support Indigenous events, such as sweat lodges, sharing circles, feasts, full moon ceremonies, and other cultural activities.

Rationale/Purpose: Many mental health challenges Indigenous Peoples experience are rooted in structural inequalities and injustice. Therefore, we further recommend:

- Programs incorporate the topics named above into ethics and professional issues coursework.
- Programs consider incorporating anti-racism training into mandatory curriculum.
- Programs explore the feasibility of adopting a *scientist-practitioner-advocate* model of training, as other training programs (e.g., University of Tennessee) have done.

Potential Collaborators, Contributors, and Participants

University of Manitoba (Departments of Psychology and Social Work), University of Winnipeg, Brandon University, Clinical Health Psychology, Ongomiizwin Indigenous Institute of Health and Healing, Manitoba Psychological Society, University of Tennessee

Recommendations: Mentorship

Purpose/Rationale: To increase the number of Indigenous peoples entering the field of psychology and provide mentorship, we recommend:

- Founding a national organization of Indigenous psychologists to provide mentorship, support, and advocacy on a national level. This may be similar to the US Society of Indian Psychologists (SIP).
 - Developing a Memorandum of Understanding between this organization of Indigenous Psychologists and the Psychological Association of Manitoba to provide mentorship to PAM and registered psychologists
- Integrating evidence-based interventions that improve student outcomes through addressing social psychological barriers to improve Indigenous student outcomes and completion rates in undergraduate and graduate programs.
 - Particular attention should be paid to the barriers students from rural Indigenous communities face, which are unique from barriers urban Indigenous students experience. Programs may consider greater flexibility through increased distance education options.
- Actively reaching out to Indigenous students interested in a career within psychology. These initiatives should start with school-aged children and youth. At the undergraduate level, programs may expand outreach to the national level.
- Programs meet regularly with groups such as the University of Manitoba's Indigenous Psychology Students' Association, which includes undergraduate and graduate students, to hear about their needs as well as provide mentorship and support.
- Provide financial support for students through bursaries, scholarships, and grants.

Potential Collaborators, Contributors, and Participants

Canadian Psychological Association, Psychological Association of Manitoba, Manitoba Psychological Society, University of Manitoba, schools that offer Indigenous language immersion programs (e.g., Children of the Earth, Gonzaga Middle School, Isaac Brock, etc.), Manitoba First Nations Education Resource Centre (MFNERC), University Indigenous Student Centres, Indigenous Psychology Students' Association

East- Traditional Healing and the Practice of Psychology

Recommendations: Therapy

Rationale/Purpose: It is important to recognize that the Western psychological approach is not the only nor a superior healing practice over other indigenous healing practices. As such, we recommend:

- Psychologists familiarize themselves with Indigenous People’s cultural worldviews and healing practices, ideally through experiential participation.
- Psychologists familiarize themselves with organizations that offer traditional healing so they may refer clients as appropriate.
- In providing services, psychologists should explore the client’s personal knowledge and awareness regarding their history, journey, and connection to community, identity, culture, and traditions. This may be incorporated into the intake process.
- In collaboration with Indigenous knowledge holders, practitioners, and academics, establish best practice guidelines for therapeutic services.

Potential Collaborators, Contributors, and Participants

Indigenous organizations that offer traditional healing, Manitoba Psychological Society, Psychological Association of Manitoba

Recommendations: Assessments

Purpose/Rationale: More research is needed to develop standards on appropriate tools and methods to guide assessment with Indigenous peoples to proactively identify and prevent bias. As such, we recommend:

- Using psychological tests that have been normed on Indigenous populations.
 - Psychological associations may host on their webpage a list of tools that have been developed for use with Indigenous communities.
- Psychological associations advocate for test developers to develop norms for Indigenous populations.
- Establishing best practice guidelines for conducting assessments with Indigenous peoples. For example, collaborating with communities and/or organizations such as the First Nations Family Advocate Office of the Assembly of Manitoba Chiefs to develop a list of “best practices” for parenting capacity assessments.
- Encouraging students to conduct theses or dissertations on assessment and diagnostic biases to inform best practices and alternative assessment options.
- Developing education and information for trainees and psychologists in consultation with Indigenous communities regarding self-determination and what this means in delivering psychological assessment and treatment to Indigenous people. This is especially important for those with a history of trauma, self-harm and suicidality, criminal involvement, child welfare involvement, and substance use.
- Strengthening relations with Indigenous health programming/services (e.g., WRHA Indigenous Health) in order to facilitate inclusion and collaboration for offering more culturally appropriate assessment and treatment services.

Potential Collaborators, Contributors, and Participants

Manitoba Psychological Society, Psychological Association of Manitoba, Indigenous communities, Assembly of Manitoba Chiefs, Clinical Psychology Program, Clinical Health Psychology, Shared Health, WRHA

Recommendations: Consultation

Purpose/Rationale: To provide services that are culturally informed and appropriate, we recommend:

- Psychologists seek consultation and guidance from Indigenous knowledge holders.
- Developing a directory of Traditional Healers, Elders, Knowledge Keepers, and Medicine people.
- Developing a document to outline how psychologists and organizations may engage in these consultations to ensure knowledge holders are approached in a culturally appropriate manner and are fairly compensated.
- Psychologists familiarize themselves with and utilize existing resources within public health, such as the WRHA Indigenous Health Service.
- The Department of Clinical Health Psychology obtain a permanent position for an Elder or Knowledge Keeper from Indigenous Health Services to provide consultation on mental health services, similar to spiritual care that is provided at each hospital site.
- In collaboration with Indigenous knowledge holders and community stakeholders, develop criteria to identify critical cultural literacy topics.
- The Manitoba Psychological Society establish a part of the directory that recognizes “Indigenous” as a category or area of practice, similar to LGBTQ+.

Potential Collaborators, Contributors, and Participants

Manitoba Psychological Society, MKO Traditional Healers Program, WRHA Indigenous Health Service, Clinical Health Psychology, Indigenous communities

Recommendations: Language and Culture

Purpose/Rationale: Initiatives to preserve Indigenous languages are underfunded and there is an underutilized method of truth and reconciliation. Research suggests that knowing an Indigenous language and having cultural connection are related to better psychological well-being among Indigenous peoples. Nevertheless, initiatives to preserve Indigenous languages are underfunded and colonization established barriers for community expression and connection. As a field, psychology should acknowledge and recognize this. As such, we recommend:

- Recruiting people who speak Indigenous languages to enter into the field of psychology.
- Developing mental health interventions that incorporate learning Indigenous languages and promote cultural revitalization and connection.
- Developing information about psychological services that is translated into the main Indigenous languages in Manitoba.

Potential Collaborators, Contributors, and Participants

Indigenous Languages of Manitoba Inc., Universities of Manitoba and Winnipeg Indigenous Studies Departments

South- Building Relationships and Allyship

Recommendations: Reparations

Rationale/Purpose: To build trusting relationships, the field must take accountability for past harms. Therefore, we recommend:

- The Psychological Association of Manitoba release a statement of commitment to reconciliation that includes acknowledgement of harm, an apology, and a clear plan of action. This statement may be modelled from similar documents the CPA or APA have released.
 - This statement would include commitments to truth-seeking and implementing the TRC’s Calls to Action. This will involve consultation, self-reflection, and protection to Indigenous communities who stand to benefit from access to mental health treatment that are delivered in a respectful, culturally competent way by regulated professionals.
 - Although the concept of an apology may elicit strong emotional reactions from many psychologists and members of the public, this task force believes that even this reaction can be an opportunity for self-reflection on the psychologist’s personal values as an individual and as a professional.

Potential Collaborators, Contributors, and Participants

Psychological Association of Manitoba, Manitoba Psychological Society, Assembly of Manitoba Chiefs

Recommendations: Relationship Building

Rationale/Purpose: To further build trust, the field must foster strong relationships and follow words with action. Therefore, we recommend:

- Psychological organizations consult once a year with Indigenous leaders, including representatives from rural communities, to obtain feedback on what the field may do to support the mental health of Indigenous peoples. In these consultations, consider establishing a rating for psychology from service users.
 - The profession may also consider hosting community consultation events to hear about Indigenous people’s experiences, with a focus on identifying barriers to care in both urban and rural settings.
- Providing education on allyship to all psychologists and encourage all members to seek, through invitation by and participation with Indigenous communities, allyship with Indigenous Peoples.
 - This may include developing a reading list of books, articles, etc., on the concept of allyship.

Potential Collaborators, Contributors, and Participants

Psychological Association of Manitoba, Manitoba Psychological Society, Assembly of Manitoba Chiefs, MKO, Indigenous communities, Indigenous Services Canada

Recommendations: Advocacy

Rationale/Purpose: It is important for Indigenous peoples to have access to mental health services throughout the province. Some Indigenous peoples may access services through governmental programs through Indigenous Services Canada. However, the current model dissuades registered psychologists from accepting clients, does not always match community needs and may be difficult for clients to navigate. Therefore, we recommend:

- Psychologists educate themselves on how they might help their clients access services intended to ensure substantive equality, such as through Jordan's Principle, or through other avenues such as the Non-Insured Health Benefits (NIHB) Program or the Indian Residential School Settlement Agreement. Psychology organizations may develop a fact sheet or practice guidelines for psychologists.
- Psychological organizations lobby the federal government for fees to be on par with the recommended psychology fees to provide more incentive to working within the NIHB program, as the current fees are less than the recommended rate. Additionally, there is no compensation for late or no shows.
- Advocating for NIHB to approve services provided by psychological associates who hold a master's degree and are working under the supervision of a registered psychologist.
- Advocating for funding for traditional healing programs when this is the most appropriate form of treatment. Though there is programming available in Manitoba through the MKO Traditional Healer Program, it is difficult for services users to navigate.
- Advocating for the NIHB program to utilize models that work best for rural Indigenous communities, as the typical in-office 50-minute session model is not always appropriate or effective.
- Advocating to further develop psychological services for northern communities that match the modality and areas identified by community leaders.

Potential Collaborators, Contributors, and Participants

Psychological Association of Manitoba, Manitoba Psychological Society, Assembly of Manitoba Chiefs, MKO, Indigenous communities, Indigenous Services Canada

West- Understanding the Impact of Colonization and Reform

Recommendations: Essential Cultural Literacy

Rationale/Purpose: To provide appropriate care, psychologists must be familiar with Indigenous cultural worldviews and history and recognize the heterogeneity of Indigenous Peoples across Manitoba and Canada. Therefore, we recommend:

- Arranging a series of opportunities and events to get to know different Indigenous communities in Manitoba, through inviting community representatives to share and talk about their history and perspectives on wellness.
- Organizations such as the Manitoba Psychological Society publish a calendar of events that include cultural experiences with Indigenous communities that are open to the public and represent an opportunity for psychologists to respectfully participate in these opportunities.
- All psychologists, to improve cultural literacy, read the TRC's Report, the CPA's Response to the TRC Report, the MMIWG Inquiry Report, as well as learn about Indian Day Schools and Day Scholars, the Sixties Scoop, and the Millennial Scoop.
- Psychologists visit the National Centre for Truth and Reconciliation.

Potential Collaborators, Contributors, and Participants

All PAM Members, Psychological Association of Manitoba, Manitoba Psychological Society, Assembly of Manitoba Chiefs, Indigenous communities

Recommendations: Continuing Education

Rational/Purpose: To encourage ongoing education, we recommend:

- Psychologists who provide services in areas where Indigenous people are highly over-represented (e.g., child welfare, legal systems) engage in ongoing continuing education on Indigenous peoples and issues.
- Participation in learning opportunities that focus on Indigenous history, cultural worldviews, or experiential events be recognized as Continuing Education (CE) credits.
- Expanding Continuing Education categories to require a minimum amount of CE hours (e.g., at least 2 hours of yearly CE credits) to include either cultural sensitivity/safety/awareness training, anti-racism training, or equality, diversity, and equity (EDI) training.

Potential Collaborators, Contributors, and Participants

All PAM Members, Psychological Association of Manitoba Council

Recommendations: PAM Membership/Regulatory Activities

Rationale/Purpose: Though it is essential to increase awareness and understanding of the impact of colonization, this is only a first step. To facilitate tangible change and genuine self-reflection for the registrant and promote healing between the field and Indigenous Peoples, we recommend:

- The Psychological Association of Manitoba (PAM) establish Board and Committee membership guidelines to promote and to support equal and fair representation of diversity with at least one Council member who is Indigenous.
- PAM undertake a consultation with Elders and Knowledge Keepers to inform the College's Code of Conduct to better serve Indigenous People.
- PAM develop a policy for responding to complaints of racism and how to address these concerns with specific steps for addressing the complaint. Consultation with Indigenous Knowledge Keepers and Elders to inform the process to be consistent with an Indigenous worldview.
- PAM review the Code of Conduct to determine barriers and ways that the Code supports continuity between Western and Traditional healing practices and values. This would be done in consultation with the Indigenous community.
- PAM Council establish a relationship with an Elder and representatives from other Indigenous agencies, governing bodies, and political structures for collaborative problem solving and service reform and development (PAM), and advocacy (MPS) pertaining to the provision of psychological services to Indigenous peoples in the province.

Potential Collaborators, Contributors, and Participants

All PAM Members, Psychological Association of Manitoba Council, Assembly of Manitoba Chiefs, MKO, MMF, Manitoba Psychological Society.

Concluding Recommendations

All too often, recommendations made to address issues that Indigenous Peoples face are not acted upon. For example, according to reports by the CBC, only 13 of the Truth and Reconciliation Commission's 94 Calls to Action have been completed over the last 8 years (see CBC News *Beyond 94*).

As shared in our introduction, this work has been challenging on many fronts. For all members, this work has had deep, personal meaning and we do not wish to see these recommendations simply "sit on a shelf." We believe that the psychology community in Manitoba, in collaboration with other groups, have the ability to enact these changes. When we look at what is possible for the future of psychology in our province, we feel hope.

Our final recommendation regards accountability. We believe it necessary to develop a process to track our progress on the implementation of these recommendations. Such a process would include regular reporting and as well as identifying barriers to change. Most importantly, such a process must be founded on ongoing relationship building, consultation, and collaboration with Indigenous communities.

Chi-miigwetch, thank-you very much,

The TRC Task Force

Glossary of Terms

AMC = Assembly of Manitoba Chiefs

MKO = Manitoba Keewatinowi Okimakanak

MMF = Manitoba Métis Federation

BU = Brandon University

CHP = Clinical Health Psychology

CPA = Canadian Psychological Society

MPS = Manitoba Psychological Society

APA = American Psychological Society

PAM = Psychological Association of Manitoba

U of M = University of Manitoba

U of W = University of Winnipeg

WRHA = Winnipeg Regional Health Authority

ISC = Indigenous Services Canada

CE Credits = Continuing Education Credits. The Psychological Association of Manitoba requires that all registered psychologists in Manitoba complete 20 hours of activities related to education, learning, and service to the profession in each calendar year. Completion of these hours is audited on a regular basis to ensure accountability of all registrants.

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