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# PSYNOPSIS

CANADA'S PSYCHOLOGY MAGAZINE

## MISSING AND MURDERED INDIGENOUS WOMEN AND GIRLS

### GROUNDING PSYCHOLOGY IN INDIGENOUS WORLDVIEWS:

The Need to Address  
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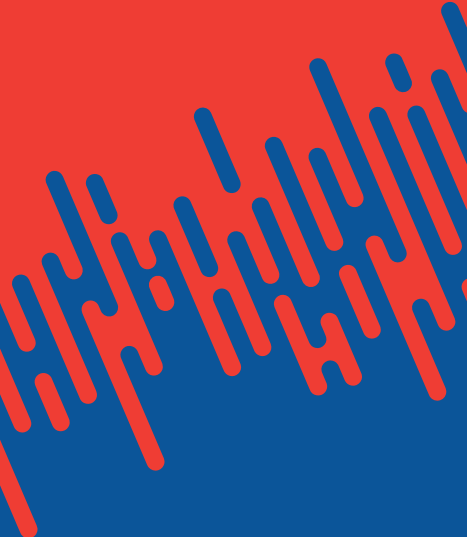

The Final Report of the National Inquiry  
into Missing and Murdered Indigenous  
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### DAVID DANTO, PH.D. & JENNIFER CHALMERS, PSY.D.

Guest Editors





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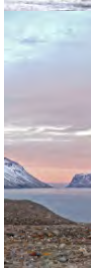
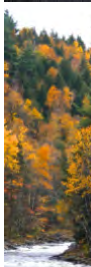
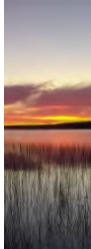
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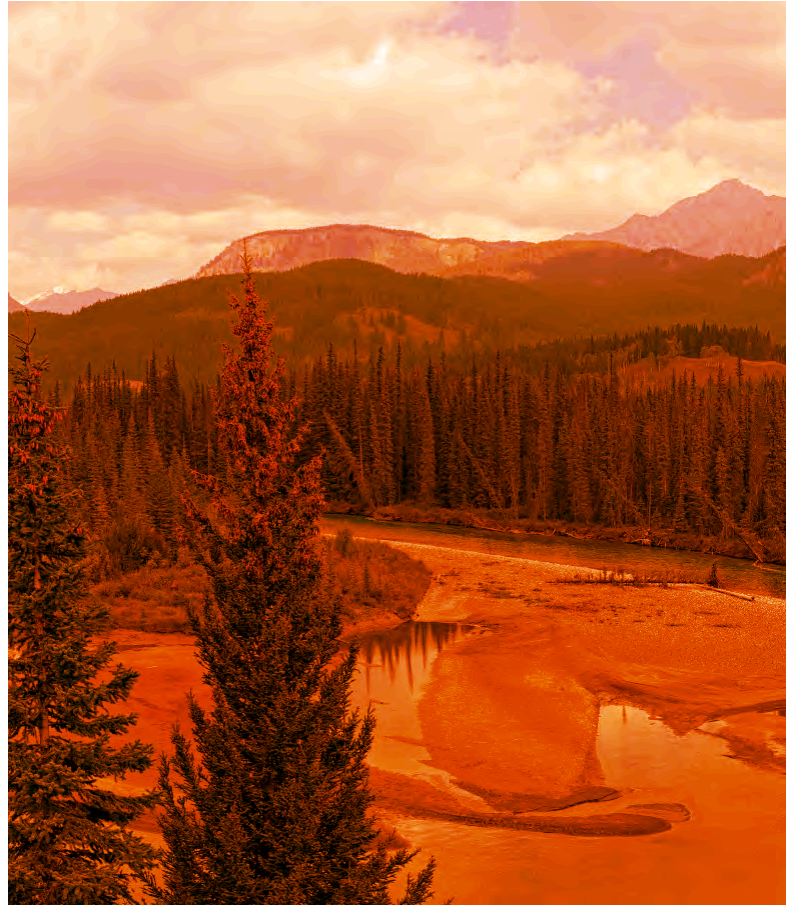
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**MESSAGE FROM THE GUEST EDITORS**



# ACTING ON THE 231 CALLS TO JUSTICE - THE FINAL REPORT

## National Inquiry into Missing and Murdered Indigenous Women and Girls, and 2SLGBTQQIA+ People

**T**he National Inquiry of the Missing and Murdered Indigenous Women and Girls (MMIWG) was mandated by the federal government and the 13 provinces and territories in Canada to report on the systemic causes of violence against Indigenous women, girls and 2SLGBTQQIA+ people, and to report on the institutional policies and practices implemented in response to violence experienced by Indigenous women and girls in Canada.

From 2016 to 2019:

2380 people participated in the National Inquiry;

468 family members and survivors shared their experiences with violence and death;

270 family members and survivors shared their stories in 147 private sessions;

750 people shared formal statements, and 819 created artistic works;

84 expert witnesses, Elders and Knowledge Keepers, front-line workers shared their stories;

9 Institutional and Expert Knowledge Keeper Hearings were held;



The inquiry summarized that perpetrators of violence include Indigenous and non-Indigenous family members, partners, casual acquaintances, and serial killers.

Thousands of women's deaths and disappearances are believed to be unrecorded and because of this, the real number of missing and murdered Indigenous women and girls is believed to be much higher than documented in police files. The rates of violence against First Nations, Métis and Inuit women and girls and 2SLGBTQQIA+ people are much higher than non-Indigenous people in Canada.

The guiding principle of the National Inquiry was "Our Women and Girls are Sacred", which supported the National Family Advisory Circle (NFAC), which was made up of family members of missing and murdered Indigenous women, girls and 2SLGBTQQIA+ people, and survivors. The Final Report focuses on the testimony gathered from families, friends, and loved ones of missing and murdered Indigenous women, girls and 2SLGBTQQIA+ people, and survivors of violence. There are several volumes of the report Volume 1a; Volume 1b, which includes the 231 Calls for Justice; Volume 2 is a report specific to Quebec. Additional documents from the National Inquiry include an annex providing the Forensic Document Review Project, and a supplementary report titled "A Legal Analysis of Genocide." In June of 2021, the National Action Plan: Ending Violence Against Indigenous Women, Girls and 2SLGBTQQIA+ People was released.

A concluding finding of the National Inquiry into Missing and Murdered Indigenous Women and Girls was that the violence was consistent with a race-based genocide of Indigenous Peoples, including First Nations, Métis and Inuit, and which targets women, girls and 2SLGBTQQIA people.

Dr. Chalmers notes her experiences, as a mental health worker and psychologist in working with Missing and Murdered Indigenous Women, Girls and 2SLGBTQQIA+ Peoples comes from witnessing first-hand the suffering of families who experienced the violent deaths of their family members. Having tremendous respect for the Indigenous family members who invited her to sit with them following their experiences of the most traumatic event one can imagine, losing a loved one to violence. "The experiences with the families of murdered Indigenous women have provided me with the strength to speak up for the rights of Indigenous Peoples". The inequalities in funding for Indigenous Peoples continues in 2022 for core services in mental health, education and justice. Despite the funding realities, we remain optimistic for the future, based on the courageous submissions by the authors of the articles in this edition. It is the voices and demands for action from these submissions that provide encouragement and hope, as they speak of the strength and power of Canada's First Peoples.

The reports from the National Inquiry into MMIWG are a good start to being current, as the volumes are accessible and written for all audiences. We strongly encourage the Final Report



of the MMIWG be required reading for psychology personnel, who work with the public, and/or who provide education and training to psychology students.

Canada in all its diversity has only recently begun to come to grips with the scope of what has happened and continues to happen here. The history that most of us were taught in high school did not name the systemic oppression inflicted upon the first peoples of this land. There was not even the question of whether a ‘cultural’ or ‘actual’ genocide occurred in our midst. Nevertheless, the experiences of those of us who are not Indigenous are different in many ways from our Indigenous friends and colleagues. We can be differentiated by whether or not we or our siblings were subjected to forced-adoption initiatives; whether or not our parents were coerced or tortured into abandoning their culture in one of the 150 or so Canadian Government funded Residential Schools; whether or not anyone in our extended family has challenges accessing clean drinking water, routine healthcare, or appropriate education.

When we take a broader perspective and review the findings of the National Inquiry of the Missing and Murdered Indigenous Women and Girls and the Truth and Reconciliation Commission of Canada Report, we are forced to acknowledge the vast differences that distinguish the Indigenous population in Canada from all others who live here. As the rest of Canada grapples with recent discoveries of the bodies of thousands of children at the sites of Residential Schools, found only because of the technology

of ground-penetrating radar, our Indigenous neighbours must revisit the pain that they have already known all too well – that their family members were taken from them, never to be returned because of their ethnicity and their identity. There is no doubt, in this horrific and truthful acknowledgement of history, that those who were most vulnerable had the most taken from them.

Do we have a responsibility to address this history and the ongoing systemic marginalization that results from centuries of cultural elitism and colonization? Our Code of Ethics indicates that we do. For example, consider the ethical principle of ‘Integrity in Relationships’, as summarized in the profession’s response to the TRC Report (p.8, 2018):

This ethical principle mandates that, in providing treatment in their particular areas of competence, psychologists in Canada are called upon to evaluate how their “experiences, attitudes, culture, beliefs, values, individual differences, specific training, external pressures, personal needs, and historical economic and political context might influence their activities.” As a discipline, psychology has not done this in relation to Indigenous Peoples in Canada. Psychologists have not, as a profession, engaged in the essential cultural safety and cultural competence training required to reflect on cultural values, implicit biases, and ethnocentrism that dominates the field, in order to engage in these relationships with true integrity.

As we, particularly in the field of Psychology in Canada, learn of this history and the ongoing challenges faced by Indigenous Peoples, including the reality of the incalculable numbers of missing and murdered women and girls, what precisely is our responsibility? What are we to do? Of course, there are no easy answers to these kinds of questions which are fundamentally individual and reflective kinds of queries, but in our view, there are several 'guideposts' on the path toward allyship and reconciliation.

Minimizing harm is a good place to start. A recent CBC article titled: 'First Nations family says culturally sensitive mental health care difficult to find' by Lucie Edwardson, summarizes this issue by illustrating, for example, how a mother seeking mental health care for her children had to explain the concept of intergenerational trauma to doctors. Culturally uninformed practitioners risk retraumatizing already traumatized people. The approaches to assessment and treatment that we learned in school are not universal. As a result, we need to engage with people and materials that will improve our cultural literacy; participate in Indigenous cultural literacy trainings; attend events or presentations where Knowledge Keepers, Residential School Survivors, Indigenous community members bravely and generously share their stories with those outside of their immediate communities. Another place to start is the CPA and PFC (2018) report available here:

[https://cpa.ca/docs/File/Task\\_Forces/TRC%20Task%20Force%20Report\\_FINAL.pdf](https://cpa.ca/docs/File/Task_Forces/TRC%20Task%20Force%20Report_FINAL.pdf)

This report is the result of a three-day meeting between members of the profession of psychology in Canada, Indigenous community members and members working within mental health more broadly. Included in the document are guiding principles that apply to the study and practice of psychology in general. They include: cultural allyship, humility, collaboration, critical reflection, respect and social justice. This report, however, is just one possible starting point for those of us in the field of psychology to start exploring truth and reconciliation.

As the submissions in this volume demonstrate, progress regarding the intersection of Psychology and reconciliation is already well underway. These contributions are edited versions of papers that were presented during the 2021 CPA convention. Some, draw attention to the accountability of the Canadian Psychological Association itself. We acknowledge the need for this accountability but also recognize that responsibility for change and reconciliation cannot rest with any one organization and must include all psychology organizations, provincial and territorial associations as well as governing bodies, and each member of the profession. We hope that the reader finds these papers thought provoking and educational as we continue to work together within the field to be better allies, develop our discipline to be a better home to Indigenous people, and better meet the needs of all members of our communities from coast to coast to coast. ■

FOR A COMPLETE LIST OF REFERENCES,  
PLEASE GO TO CPA.CA/PSYNOPSIS

# PSYNOPSIS

CANADA'S PSYCHOLOGY MAGAZINE

*Psynopsis* is the official magazine of the Canadian Psychological Association. Its purpose is to bring the practice, study and science of psychology to bear upon topics of concern and interest to the Canadian public. Each issue is themed and most often guest edited by a psychologist member of CPA with expertise in the issue's theme. The magazine's goal isn't so much the transfer of knowledge from one psychologist to another, but the mobilization of psychological knowledge to partners, stakeholders, funders, decision-makers and the public at large, all of whom have interest in the topical focus of the issue. Psychology is the study, practice and science of how people think, feel and behave. Be it human rights, health care innovation, climate change, or medical assistance in dying, how people think, feel and behave is directly relevant to almost any issue, policy, funding decision, or regulation facing individuals, families, workplaces and society. Through *Psynopsis*, our hope is to inform discussion, decisions and policies that affect the people of Canada. Each issue is shared openly with the public and specifically with government departments, funders, partners and decision-makers whose work and interests, in a particular issue's focus, might be informed by psychologists' work. CPA's organizational vision is a society where understanding of diverse human needs, behaviours and aspirations drive legislation, policies and programs for individuals, organizations and communities. *Psynopsis* is one important way that the CPA endeavours to realize this vision.

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**"A Mother's Love"**  
Betty Albert

Wabimeguil is a Cree Artist from Northern Ontario. She is inspired by ceremony, dreams, and big sky country.



# FROM THE PRESIDENT'S DESK

ADA L. SINACORE, Ph.D.

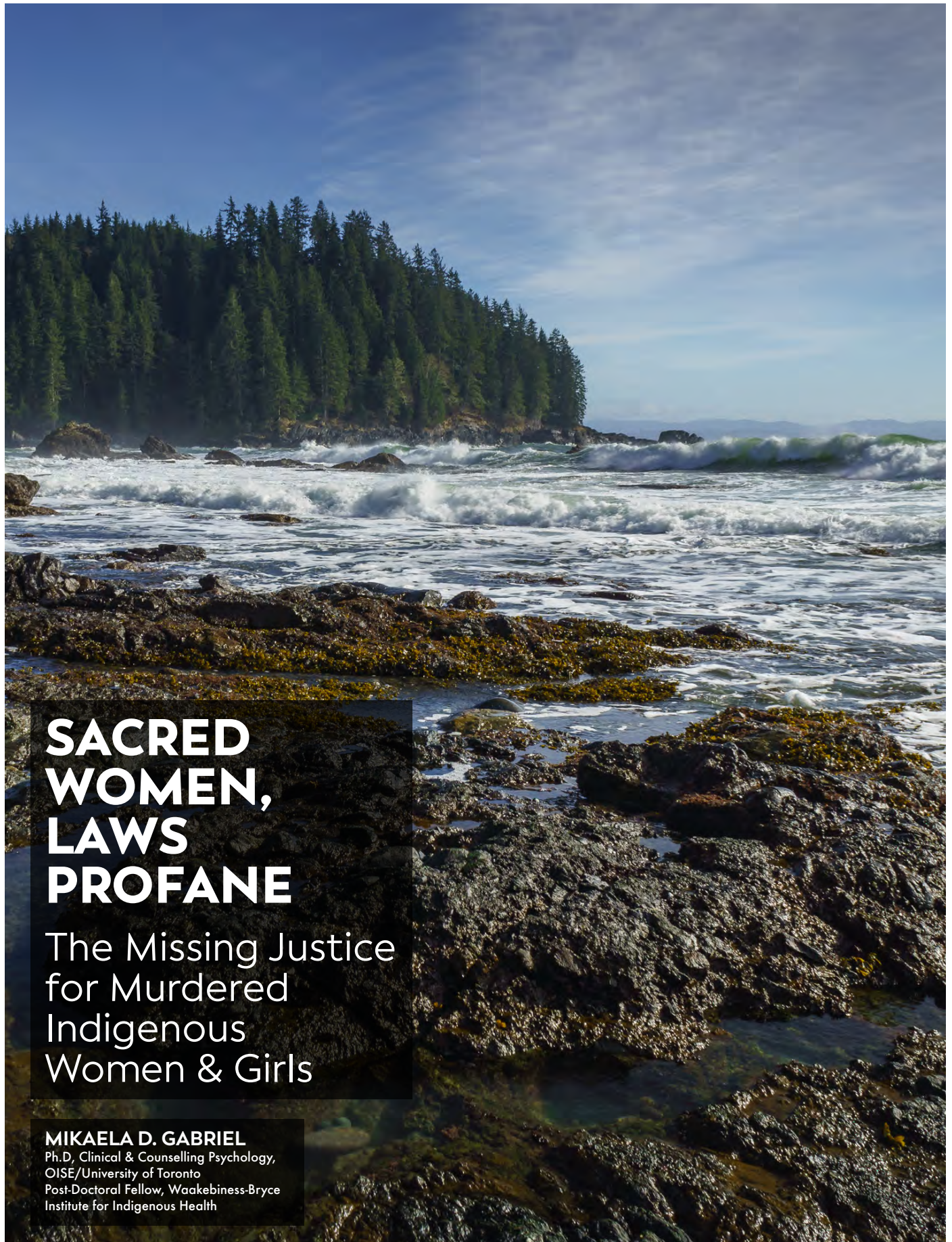
From coast to coast to coast, I acknowledge the ancestral and traditional lands of all the Inuit, Métis, and First Nations people who call this land home. I am writing you this message from Montreal, which is located on land that has long served as a site of meeting and exchange amongst diverse Indigenous Peoples, including the Haudenosaunee and Anishinabeg Nations. I acknowledge and respect that these nations are the traditional stewards of the lands and waters. I have deep admiration for the land that I am on today, and for the Indigenous Peoples who have and do reside here. As well, I acknowledge that the Canadian Psychological Association, located in Ottawa, sits on the traditional territory of the Algonquin Anishnaabeg People.

These acknowledgements are particularly important, as we reflect on the *Final Report into Missing and Murdered Indigenous Women and Girls and the Calls to Justice*. In this issue, you may have noticed that the banner on the cover is orange instead

of the corporate red. We chose to change the banner for this issue in honor of the spirit of Truth and Reconciliation, Indigenous Peoples and the context of atrocities and abuses, both past and ongoing, which led to missing and murdered women and girls.

In my Presidential Message (September 30, 2021), I asked you to “consider how we can each, in our own way, try to move forward in a spirit of truth, reconciliation and allyship. Each of us must reflect on our role in colonization and commit to action that brings about meaningful and lasting change.” One way of doing so, is to read the report being discussed in this issue of “Psynopsis” and familiarize yourself with the Call to Actions that the report outlines. This report and its contents highlights the vulnerabilities, and harms that confront Indigenous women and girls every day. The report implores us to take action and underscores our on-going obligation to bring about change at all levels of society.

I had the privilege of moderating the panel discussion, entitled; *Reclaiming, Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls* (2019) held at the CPA convention in 2021. Throughout the discussion, the panelists recognized the emerging evidence of the systematic annihilation of Indigenous Peoples. For us as allies, this recognition is critical to moving forward together in a positive way. The panel also acknowledged that it is time to look ahead and walk together in solidarity. The message I took from that meeting was one of healing, solidarity and hope. It is also one of responsibility, companionship, and allyship. In our roles as educators, practitioners, and researchers, psychologists have a keen responsibility to assist people and groups to heal, to navigate trauma, and live with compassion. Join me in making a commitment to doing this work, as there is much to be done, we all need to do our part.



# SACRED WOMEN, LAWS PROFANE

The Missing Justice  
for Murdered  
Indigenous  
Women & Girls

**MIKAELA D. GABRIEL**

Ph.D, Clinical & Counselling Psychology,  
OISE/University of Toronto  
Post-Doctoral Fellow, Waakebiness-Bryce  
Institute for Indigenous Health

She is my cousin.

My father spoke of our cousin who went missing when he was young, her remains discarded casually as though she had not been an infant whose mother sang her to sleep. The telling was one of senseless loss, but also of danger, telling my sister and I to be careful. It would be years before I unravelled more of her story for myself, to make sense of our connection to the brightly blazoned Missing and Murdered Indigenous Women and Girls movement that sometimes scrolled in the news.

The news article said that she ran. In the winter of 1979, she ran into the woods of our homeland, *Ktaqmkuk*, famed for its freezing winds, mounting snow, and forests still wild. She ran from the man who chased her, who caught her, who killed her. He walked away. The snow fell, covering his violence. The days turned. Months went by. Spring brought green sprouts back to life around her, but she never rose.

Her body was found months later, when decomposition made rudimentary forensics almost impossible to identify her. Thirty-three years later, the man who chased her stumbled into his confession in a parole hearing for yet another murder, accidentally spilling his culpability, clumsy as a hand knocking over a glass. When taking the life of one young woman was not enough, his brutality spread to two family trees. He was only truly punished for the second.

As for her, her name appears on a list of those missing and murdered Indigenous women on our island, dating back to the 1800s; names unknown, mere tribal markings in a list that scrolls down your screen. It says nothing of her smile, of her dreams. I'll never know them, either.

She was sixteen, an age that girls are supposed to look forward to. For Indigenous women and girls, there is no certainty in sweetness; there are great and graver risks, and labels such as *missing* and *murdered* may be closer to the truth. Missing and Murdered Indigenous Women and Girls are recognized across the provinces and territories of what is now known as Canada, and what is now seen as the United States. Turtle Island holds countless lives, the red blood of our red women torn from their families, communities, and futures. Tradi-

tionally, many Indigenous cultures hold sacred the roles and abilities of women, girls, and Two-Spirit members; however, the governing Western laws continue to see inaction and systemic racism that continues to plague us with ongoing violence unmet with reprimand, deficits in mandatory cultural safety training and protocols, and policies crafted and enacted without Indigenous communities present. Among broader society, persistent stereotypes exist that numb the populace to our truths and our realities, further evidenced by thriving Eurocentrism in schools. The beauty of Indigenous knowledges, perspectives, and approaches are erased from schoolbooks; so too is the truth of Canada's genocide of Indigenous Peoples, so severe and scoping that great research efforts are invested to map out its abyssal impact. The healing and treatment of these impacts are similarly, woefully, lacking; interventions are deficient in integrating cultural approaches, with no standardized safety training nor interventions mandated across most frontline care proceedings. Cultural approaches, ceremony, or practices are steeply missing, leaving Indigenous Peoples phenomenally vulnerable to Western methods, Western ignorance, and violence of Western structures. If lateral and systemic violence is insufficient, personal and communal violence will lay waiting, growing thick without reprimand or reproach.

In this case, the lack of pursued justice and the murderer's clumsy admission show just how poorly Indigenous women are considered in the realm of law in Canada. Thirty-three years slipped by with no pursuit of closure or leads, responsibility, or accountability; in court transcripts, the family states there were no victim service calls, no supports offered, not even a courtesy notification that the man was released from prison. When it comes to Indigenous Peoples in Canada, we know that our justice has been robbed blind at every turn. But did the law, too, have to close its eyes?

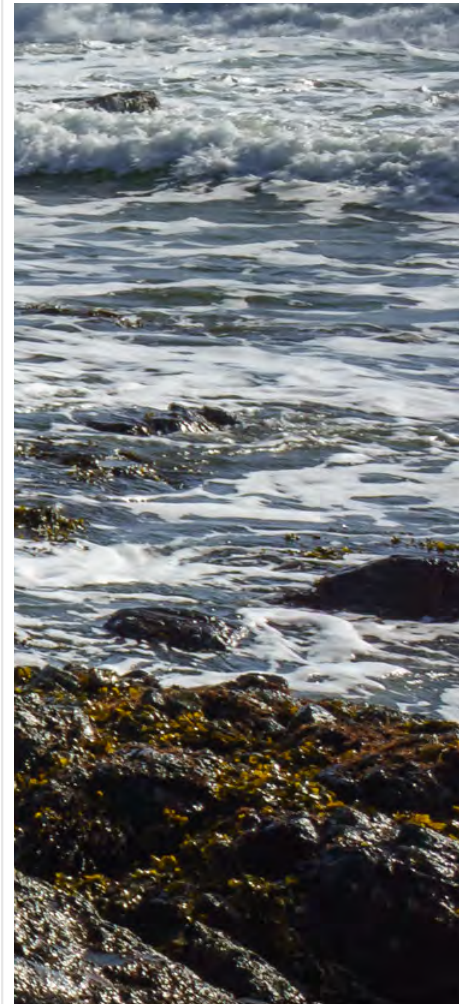
Those who loved her and survived her described turning to culture to seek healing. In the horrors that exist within the realm of great and growing violence against Indigenous women and girls, it falls entirely upon the community and culture to find healing. As noted, supports and services across Canada are predominately Western-based; countless community voices, burgeoning research, and clinical efforts have

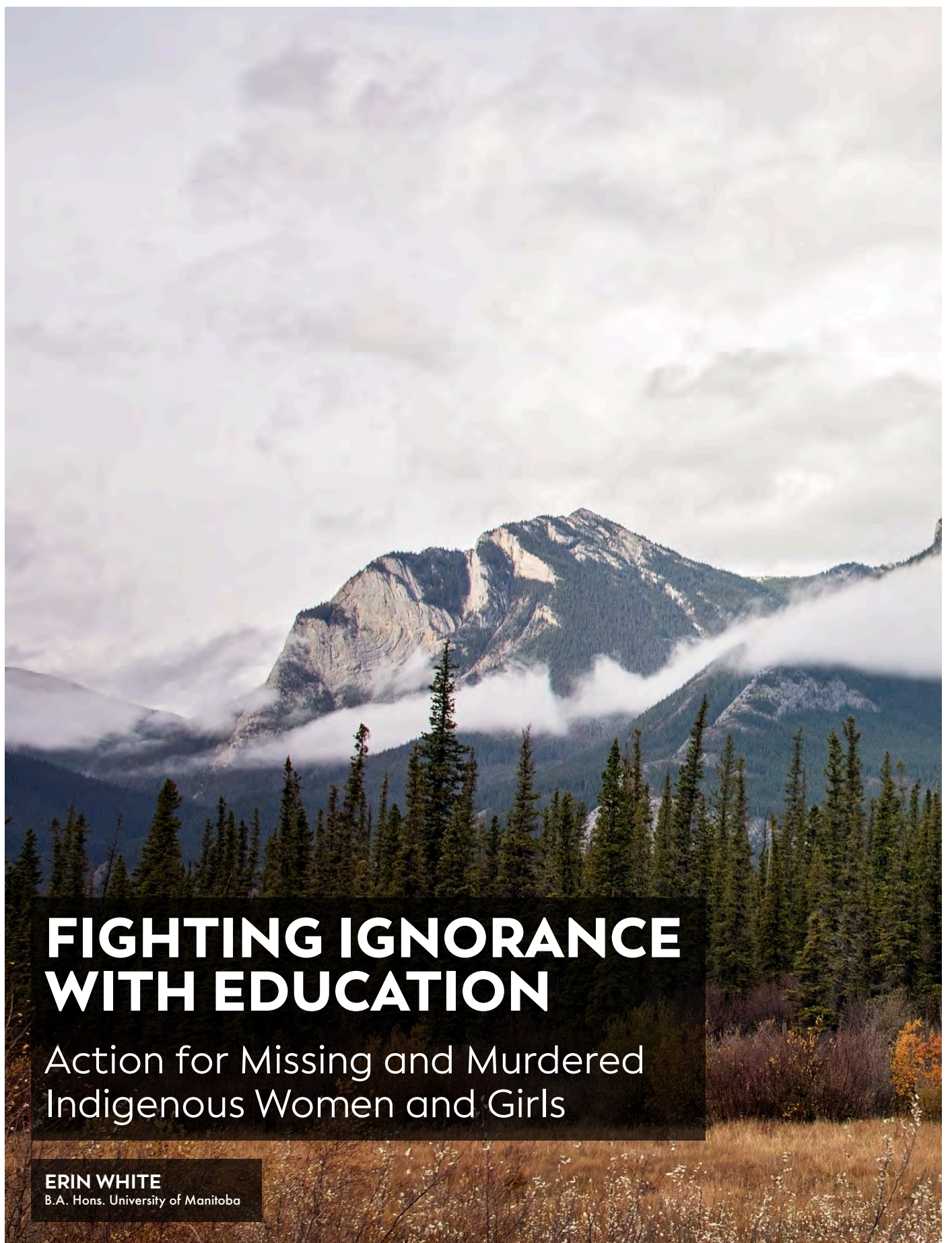
shown that culturally-integrated practices and community support offer the depth of healing needed in continuing with life when such senseless violence occurs, yet still limited, actual changes have been made in service delivery or training. Governmental parties, of whatever colours, fail to deliver meaningful, systemic laws to protect, inform, and support Indigenous Peoples to ensure even our survival.

This is but one story among many. Still the list grows, still the risks persist, still our communities must hold grief in one hand and grasp healing in the other. It is nearly incomprehensible for one human being to truly appreciate the pain, loss, and egregious injustice that lives in every single story, every statistic.

But it is not just a story. It is not just a statistic. These women, these girls, this woman, this girl, is not just missing or murdered.

She is my cousin.





# FIGHTING IGNORANCE WITH EDUCATION

Action for Missing and Murdered  
Indigenous Women and Girls

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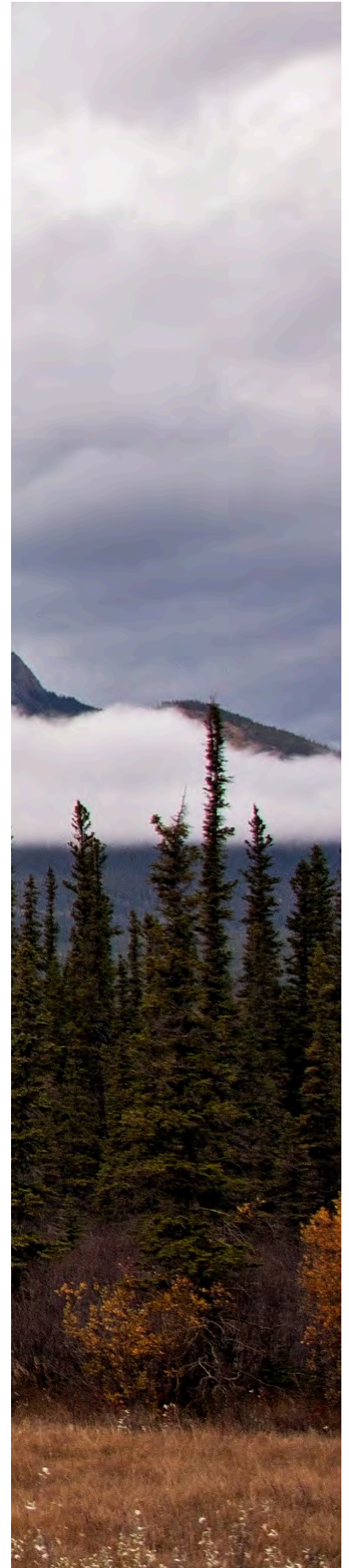
**A**s a Métis woman living with white privilege, I have lived a large portion of my life unaware of the horrific reality for Indigenous women, girls and 2SLGBTQQIA peoples because of the dangers it would have put my ancestors in to speak about in the past. My mother a proud Métis woman has introduced me to the reality that is Canadian history. As I continue to learn about the traumas and realities for Indigenous Peoples, I am amazed by how little it is spoken about in schools, the media, and personal conversations. Every child in Canada goes through the education system and should be introduced to all aspects of Canada's history for this nation to begin to understand the violence that Indigenous Peoples continue to be exposed to.

There are a disproportionately high number of missing and murdered Indigenous women and girls in Canada, Indigenous women and girls are more likely to experience violence than any other population in Canada.<sup>1</sup> In the final report of the National Inquiry into Missing and Murdered Indigenous Women and Girls, 231 calls to justice were identified. The call to justice 11.1 outlines the importance of implementing lessons to provide awareness about missing and murdered Indigenous women and girls as well as 2SLGBTQQIA people into the education system. This call is critical for the public to gain an understanding of the violence that Indigenous women, girls and the 2SLGBTQQIA people endure. The pervasive violence that they experience is rooted in colonization and the attempt of the Canadian government to assimilate Indigenous Peoples.<sup>2</sup> Educators are now being asked to bring light to these issues in partnership with Indigenous Peoples. *Their Voices Will Guide Us* is a resource that was created to help guide all educators in introducing the value of Indigenous women's and girls' lives into the classroom.<sup>3</sup> The intention of this resource is to promote critical thinking, reflection as well as create a dialogue around the lived realities of Indigenous

women and girls including members of the 2SLGBTQQIA. *Their Voices Will Guide Us* provides teachers who are less familiar with teaching Indigenous issues with brief pedagogical context. The activities within this resource are fully developed and ready for teachers to integrate into their classrooms and explore with students. This resource facilitates inquiring minds as well as helps students find their voice. These skills can then be brought with them throughout adulthood. Since learning about this resource, it angers me that so many resources have been available to the public but because of the systemic racism and white privilege rooted in our society people are oblivious to such powerful and useful tools.

I believe that one of the first steps in creating Indigenous allies is to educate those around us. Too often people use ignorance as a way to defend their thinking and actions. During the virtual panel at the 2021 CPA conference, I was deeply saddened by the truth Elder Beverly Keeshig-Soonias spoke when speaking about the reality of Canada's dark history "this is not about ideas and cool concepts, this is about people who are dead and dying because of these practices, values, and assumptions that are made about us." Ignorance can no longer be an excuse as resources such as the TRC's calls to action, the United Nations Declaration on the Rights of Indigenous Peoples, and the 231 calls to justice identified in the National Inquiry into Missing and Murdered Indigenous Women and Girls have been established for many years. We as a nation need to get to a place where no one can use the ignorance defense anymore. In light of the horrific discovery of thousands of Indigenous children across Turtle Island, we need to understand that what the Indigenous Peoples went through is our country's collective history, it's not a separate history nor is it just history.

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# DECOLONIZING PSYCHOLOGICAL TRAINING

Creating Psychologically  
and Culturally safe  
Spaces for Future  
Indigenous Mental  
Health Professionals

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## Public Significance Statement.

Outlined herein are proactive initiatives to increase engagement and ameliorate the experiences of Indigenous peoples within the mental health sector and academic institutions. In addition to decolonizing Psychology and increasing representation, these recommendations highlight the benefits to such implements and emphasize not placing the burden of such work upon Indigenous students and faculty; consequently, this facilitates environments which entail cultural competence. To eradicate these ubiquitous systemic barriers and work towards reconciliation, it is imperative for there to be true equity between Indigenous and non-Indigenous peoples.

## The Call.

While not explicitly naming mental health professions, Call for Justice 7.8 of *The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls* highlights the need for culturally competent professionals to support Indigenous communities' healing post colonization. As the Call suggests, this culturally competent force would ideally be made up of primarily Indigenous practitioners, who already have a deep appreciation for Indigenous epistemologies and ontologies, as well as existing relationships and connections within said communities. Yet, in reality, despite accounting for nearly 5% of Canada's population, Indigenous representation in recognized mental health services is disparagingly low. For instance, Ansloos and team (2019) estimated that as of 2018, there were less than 12 Indigenous psychologists practicing and/or teaching in all of Canada.

## Barriers.

To understand why Indigenous representation is so low, one must consider the historical, past and present barriers imposed on Indigenous peoples that prevent them from entering, and thriving, within the field of psychology. First, acknowledge Canada's colonial legacy and the resultant mistrust Indigenous peoples have in Western originating systems and ideologies. From broken promises and exploitation in the early treaties made, to the forced removal of Indigenous children into Residential Schools (which should more appropriately be

referred to as "death camps"), to unethical nutritional experiments undertaken on the children in some of these schools, to the forced/coerced sterilization of Indigenous women that continues today, it is no wonder that Indigenous peoples do not wish to align themselves with the system of their oppressors. Up until the 1970s, even for those that did see some benefit in formally educating themselves within a Western paradigm, pursuing post-secondary education meant disenfranchisement or losing one's Indian Status and access to treaty rights.

Now, Indigenous peoples interested in enrolling in undergraduate or graduate studies within helping fields must contend with admission criteria that is inherently biased against Indigenous peoples. More specifically, such programs almost entirely prioritize marks, publications in academic journals, academic conference presentations, and academic letters of reference. They also generally require hundreds of dollars in application fees. Should an Indigenous applicant's admission prove successful, they often find themselves in unsafe, microaggressive or racist learning environments, with little financial aid, or culturally appropriate mental health support. Moreover, such programs usually fail to appreciate or competently incorporate Indigenous knowledge or cultures. Instead, they tend to pathologize the Indigenous experience and perpetuate White Savior behaviors. Such environments lead to poor retention among Indigenous students.

## Required Solutions.

What must be done to eliminate these barriers and draw Indigenous peoples to mental health programs? First, post-secondary institutions and psychology departments must create meaningful relationships with local Indigenous groups. Listen to them and their needs, and be willing to engage in whatever said groups feel is necessary for reparation. Accountability and follow-through are key throughout the life of these relationships. Once relationships are rooted and trust built, institutions and departments must support collaborative efforts to engage in "decolonial indigenization" and the creation of culturally safe/competent/relevant learning environments. As Gaudry and Lorenz (2018) explain, decolonial indigenization requires the complete overhaul of the academy, replacing it with a new system built on balanced power

relations between Indigenous and non-Indigenous peoples.

Such a structure would see the appreciation and incorporation of Indigenous and non-Indigenous ways of knowing, being, learning and healing. Further, Indigenous representation in mentors, professors, knowledge keepers, traditional healers, and Elders would be present and valued. This structure would also promote Indigenous and non-Indigenous community engagement and outreach. It would also require staff, and students solemnly acknowledge and explore the role settlers have played/continue to play in oppressing Indigenous groups, and actively work towards reconciliation. Necessary and proactive Indigenous-lead support services would be accessible - for mental health, financial aid, academic success, peer mentorship, etc. Such a system would also see an overhaul of student admission processes. This could include placing higher value on Indigenous knowledge over grades exclusively, lowering mark expectations, placing value on volunteer work or lived experience, creating Indigenous-only admission pathways, and allowing non-academic references, among others.

## Responsibility.

Finally, it is important to clarify whose job it is to see this work through. While some departments and institutions are taking initiative to re-evaluate and restructure their programs, universities should not be left to hold themselves accountable. Governing bodies with the power to hold these institutions accountable, such as the *Canadian Psychological Association* (CPA), have a part to play in driving change. For example, the CPA could require that accredited institutions reserve a representative proportion of admission offers and faculty positions for Indigenous peoples and that they present a strategic plan for decolonial indigenization to which they are held accountable. External oversight and guidance are needed to catalyze these changes, and the CPA is well-positioned for this role. The CPA is also ideally positioned to model reciprocal relationships with Indigenous peoples by transparently engaging in decolonial indigenization within their own organization.

FOR A COMPLETE LIST OF REFERENCES,  
PLEASE GO TO [CPA.CA/PSYNOPSIS](http://CPA.CA/PSYNOPSIS)



# GROUNDING PSYCHOLOGY IN INDIGENOUS WORLDVIEWS

The Need to Address  
Epistemological Racism

**ILORADANON H. EFIMOFF**  
M.A. Applied Social Psychology,  
University of Saskatchewan



**H**áw'aa, Iloradanon Efimoff hínuu díi kya'áang. Hello, my name is Iloradanon Efimoff. I am writing from Treaty 1 territory and the homeland of the Métis Nation. I am Xaat'áa (Haida) and European settler. In this brief paper, I will share how the profession of Psychology in Canada can respond to the following Call for Justice from the Missing and Murdered Indigenous Women and Girls National Inquiry Report: "develop and implement research frameworks, epistemologies, and research terminology grounded in Indigenous worldviews." Practitioners can take steps to ground psychological research in Indigenous worldviews and can help to change psychology in Canada.

I will focus on epistemology, as epistemology underlies all research frameworks and terminology. Epistemology is the study of knowledge and often defines what counts as valid knowledge (Ryan, 2006). Epistemological racism is how epistemologies themselves are racist (Scheurich & Young, 1997). Current psychological epistemologies are largely shaped by White scholars and associated social and historical experiences, at the exclusion of non-White experiences (Scheurich & Young, 1997). This is further compounded by gender, as many researchers



who defined psychology (and thus the epistemologies and acceptable methods) are not only White, but also men. This is not to say that being a White man is bad, only that epistemologies underlying psychology come from this perspective at the exclusion of many other diverse perspectives. The predominant epistemology in psychology is positivism. Positivism uses objective scientific methods to discover objective truths (Ryan, 2006). Such an approach can leave little room for other knowledges, such as Indigenous knowledges, to yield other truths. Positivism also erases the role of race on knowledge production as it posits knowledge is objective (Adams & Salter, 2011). As psychology is a predominantly White field, this epistemological racism and sexism ensure most knowledge is created without other perspectives; in many cases, without the perspectives of those who psychologists seek to help, such as Indigenous women and girls.

In fact, psychology actively resists Indigenous epistemologies through systemic disciplinary practices. For example, publishing pressure directly conflicts with the long-term relationships required for doing research *with* Indigenous people. A publish or perish culture means research isn't about relationship; research is about publishing. This may prevent people from doing research *with* Indigenous people because it takes longer than conducting experimental research with undergraduate participant pools or panel providers like MTurk. Psychology also resists qualitative research, a type of research that aligns well with storytelling, an important part of Haida and many other Indigenous cultures. This is illustrated by the low number of peer-reviewed psychology journals that accept qualitative work.

Despite these challenges, grounding psychological epistemologies in Indigenous worldviews is well worth the effort. It may result in training, graduates, and research that respect and support Indigenous Peoples, including Indigenous women and girls. So what can psychologists and related bodies in Canada do to ground psychological epistemologies in Indigenous worldviews? Below, I provide four recommendations.

**1. Support Indigenous people in Psychology.** Indigenous people should be key in directing any such initiatives,

but need not do all the work alone. Psychology organizations can build Indigenous capacity by compensating Indigenous people for this work and building infrastructure for Indigenous community connection. One way to begin could be to survey Indigenous people involved in Psychology nationally to see what supports are desired.

**2. Accept more qualitative research in psychology journals.** Qualitative research often works well with Indigenous methods (though Indigenous research can be quantitative and qualitative research is not automatically Indigenous research). Accepting qualitative research may provide an outlet for more Indigenous scholars' research and provide space to ground psychological research within Indigenous worldviews.

**3. Reward researchers doing work with Indigenous Peoples.** Funding agencies can encourage and publish research that is grounded in Indigenous epistemologies and worldviews, such as community-grounded Participatory Action Research done *with* Indigenous communities. Funders might create tangible benefits for this work, such as grants for Indigenous researchers conducting community-grounded research related to MMIWG with long and flexible timelines. Accept the costs associated with community work, such as the time to build good relationships and associated monetary costs.

**4. Create tenure and promotion guidelines that support Indigenous approaches.** To sustain Indigenous people's roles in shaping psychology's epistemology, Indigenous people need to be providing care and producing research. It may be more difficult for Indigenous people to obtain tenure given the lengthy timeline for community-grounded research. Universities can assist with this challenge.

To be clear, these are small steps that can be taken to help change the discipline of psychology in Canada. They will not "solve" epistemological racism, but are steps toward needed systemic changes.

FOR A COMPLETE LIST OF REFERENCES,  
PLEASE GO TO [CPA.CA/PSYNOPSIS](http://CPA.CA/PSYNOPSIS)



# COLONIALISM AND INDIGENOUS WOMEN AND GIRLS

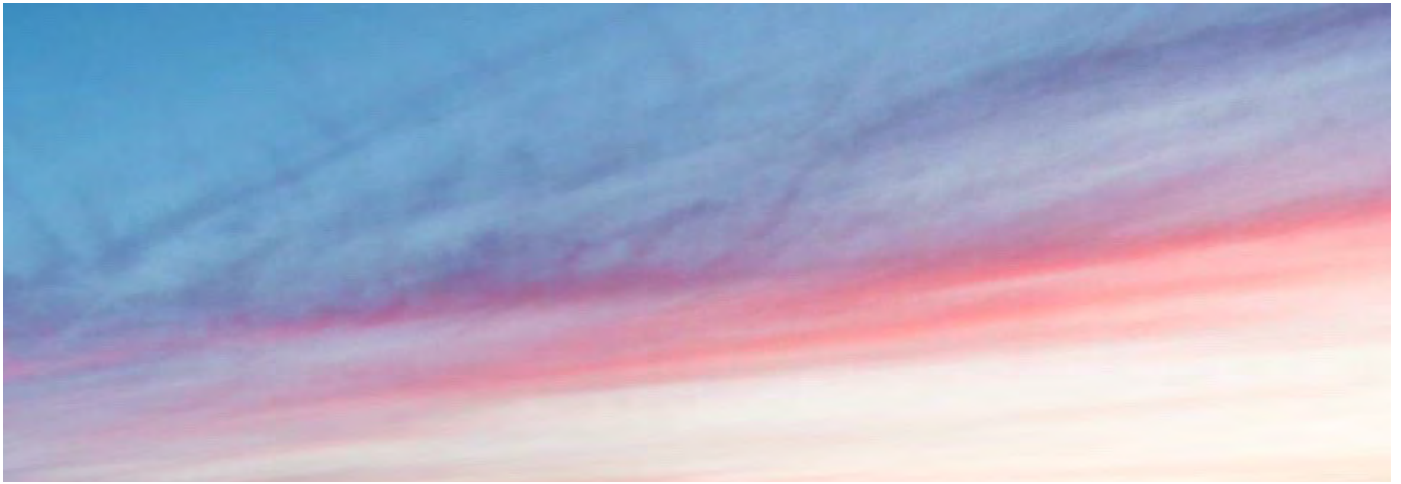
Psychology's Responsibility to Respect and Integrate Indigenous Worldviews into the Canadian Criminal Justice System

**CHRISTINA JEON**

MS., Child and Youth Mental Health,  
University of Edinburgh

**AIDEN MEHAK**

BA., Ryerson University



**P** sychology and the criminal justice system are colonial instruments that uphold white supremacy and resist efforts to demarginalize Indigenous people. The white settler state criminalizes and pathologizes Indigenous ways of life. Judicial policies and actions suppress traditional culture, impeding interdependence within many Indigenous communities. This then increases behaviours punished as deviant and pathological by Euro-Canadian institutions. As a result, Indigenous women are overrepresented in Canadian prisons. Indigenous women account for 40% of the federal prison population but only 4% of the general population (Correctional Service Canada [CSC], 2020).

Call to Justice 14.6 states: “We call upon CSC [...] to provide intensive and comprehensive mental health, addictions, and trauma services for incarcerated Indigenous women [...]”

CSC’s punitive approach revictimizes Indigenous women and two-spirited individuals and disregards the increased justice system contact and distress in this group of people due to colonialism and associated patriarchy. We must ultimately reduce structural factors underlying overrepresentation and trauma; with interim efforts directing Indigenous people towards restorative justice programs and promote healing.

A small number of healing lodges offer an alternative to CSC prisons, aiming to promote emotional, physical, spiritual, and mental healing. Despite valid criticisms of these lodges, they are generally considered

more conducive to healing than federal prisons (Hyatt, 2013).

Healing lodge residents require minimum or medium security classifications (CSC, 2021). Indigenous women are more likely than non-Indigenous women to receive maximum-security classifications, reducing the number of Indigenous women eligible for placement in a healing lodge (Combs, 2018).

Security assessments are made by parole officers who consider recommendations of minimum, medium, or maximum security generated by the Custody Rating Scale. By sponsoring an improved, psychometrically validated measure sensitive to systemic racism and intergenerational trauma, correctional psychologists can assist in reducing overclassification and increasing healing lodge accessibility.

Incorporating Indigenous input when developing this measure is imperative. Psychologists must be open to ways of knowing beyond a psychobiological frame.

In addition to improved mental health services for incarcerated Indigenous women, girls and 2SLGBTQQIA individuals, Call to Justice 5.11 states: We call upon all governments to increase accessibility to meaningful and culturally appropriate justice practices by expanding restorative justice programs and Indigenous Peoples’ courts.

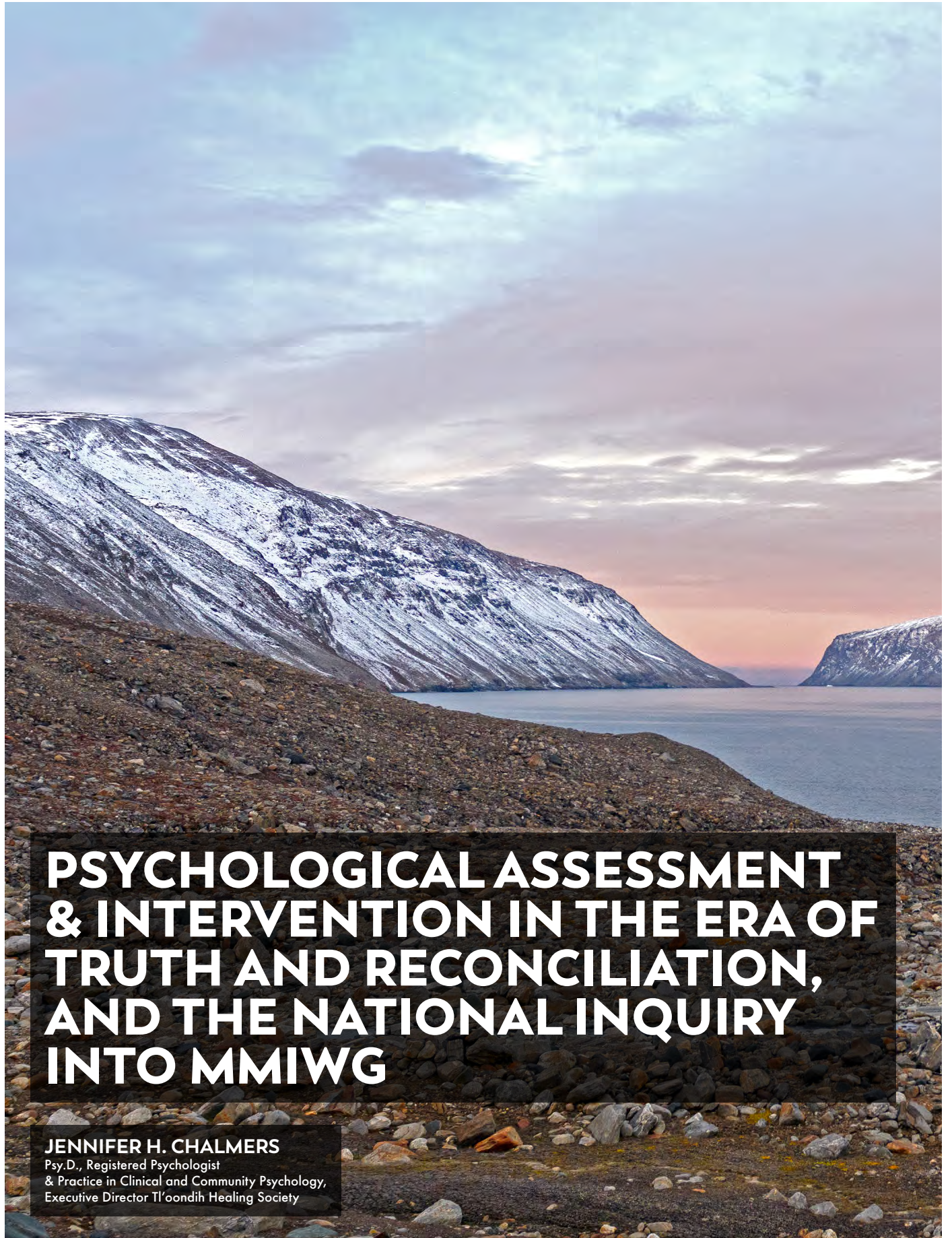
Psychologists can advocate for increased accessibility to meaningful and culturally appropriate justice practices for Indigenous women, girls and 2SLGBTQQIA individuals, both as victims and offenders, through

the development of culturally safe restorative justice programs. Members of the profession can also advocate for the expansion of initiatives such as the Indigenous Justice Program, which funds community based Indigenous justice initiatives with the goal of reducing rates of crime, victimization and recidivism amongst Indigenous peoples. These programs, rooted in Indigenous legal traditions, have shown to be effective alternatives to the mainstream criminal justice system and work to address the deep underlying harm caused by ongoing colonization (Government of Canada, 2021).

In doing so, the profession of psychology can help to empower Indigenous communities through the revitalization of Indigenous law and Indigenous models of justice while also supporting culturally safe care for Indigenous women, girls and 2SLGBTQQIA individuals based on the needs and unique traditions of individual communities.

While it is evident that the criminal justice system continues to marginalize Indigenous peoples through its focus on the retribution of criminal acts, the profession of psychology in Canada has an opportunity to take action against this and engage in meaningful dialogue and partnerships with Indigenous communities. It is imperative for psychologists to bear in mind the mistrust which exists between Indigenous peoples and the field of psychology and adopt a Two-Eyed Seeing framework to facilitate trans-cultural collaborations moving forward, where both Indigenous and Western ways of knowing are equally valued and considered (Iwama et al., 2009).

FOR A COMPLETE LIST OF REFERENCES,  
PLEASE GO TO [CPA.CA/PSYNOPIIS](http://CPA.CA/PSYNOPIIS)



# PSYCHOLOGICAL ASSESSMENT & INTERVENTION IN THE ERA OF TRUTH AND RECONCILIATION, AND THE NATIONAL INQUIRY INTO MMIWG

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Psy.D., Registered Psychologist  
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Executive Director Tl'owondih Healing Society

In June of 2021, the horror of the unmarked graves of residential school children in Kamloops, BC was exposed to the public, and shared as a news story around the world. The National Action Plan for the Missing and Murdered Indigenous Women, Girls, and 2SLGBTQQIA+ People was released that same month (June 3, 2021), with a message that we all have a shared responsibility and accountability for ending violence against all women.

Both events provided me as a practicing psychologist with sadness, frustration and focus to continue the work I do in bringing Indigenous ways of knowing to the practice of psychology, including assessment and intervention. In Canada, academic programs in psychology include psychological assessment training in the diagnosis of mental disorders, strengths/challenges, and including individual and diversity factors. Interventions are designed to address symptom management, and promote health and well-being of clients. What is required by psychologists is to recognize that assessment and intervention services are delivered to Indigenous individuals, groups, and communities, who have inherent rights to self-determination, and unique interests and priorities as First Nations, Métis, and Inuit Peoples.

It is well documented in the Final Report of the National Inquiry into Missing and Murdered Indigenous Women, and Girls (2019) that Indigenous Women and Girls are a vulnerable population. Indigenous Peoples and communities have suffered greatly, and continue to experience inequality in access and service delivery of health, education and the necessities of life. Several questions come to mind for me, as a practicing psychologist trained in non-indigenous ways of knowing, delivering psychology services, but with lived experience in First Nations, Métis and Inuit communities, where inequality continues today.

### Questions for Psychology:

What has psychology done to help or hinder Indigenous Rights to self-determination, dignity of person, and respecting the interconnecting aspects

of a person's identity, including self-identification as Indigenous, sex, gender identity or expression, sexual orientation, ability, and geographical location-urban/rural, remote/isolated, on-reserve/off-reserve, community or settlement?

How informed are we as psychologists about the systemic challenges, living conditions, access to health and education, and impacts of discrimination and socio-economic disadvantages experienced by Indigenous clients?

Do you challenge those who perpetuate systemic racism or microaggressions with Indigenous specific slurs, descriptions or practices, as outlined at length for one province in Canada with the 2020 report: *In Plain Sight; Addressing Indigenous-specific Racism and Discrimination in BC Health Care*.

As psychologists, are we contributing to racist practices in the use of psychological assessment that may or may not address the social determinants of health or trauma?

As a profession of researchers and practitioners of psychology, we are responsible to a code of ethics and the regulatory standards of the respective jurisdiction(s) for reflection of the activities and services we provide. With dissemination of the Truth and Reconciliation Commission of Canada: 93 Calls to Action (2015), Psychology's Response to the Truth and Reconciliation Commission of Canada's Report (2018), it is imperative that Canadian psychologists seek out the required knowledge and skills at this critical point in Canada's history.

Beginning Action Steps for Psychological Assessment and intervention with Indigenous Peoples in 2022:

1. **Read** *Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls (2019)*, and respect the intersectional and diverse perspectives of Indigenous people seeking psychological services, including interconnecting aspects of a person's

cultural identity, sex, gender identity or expression, sexual orientation, ability, and geographical location.

2. **Work with colleagues and peers** who do culturally-relevant psychological assessments, based on a narrative focus, which honour the strength of Indigenous Peoples, and respect the distinction-based approach to their unique Indigenous Rights, interests and life circumstances as First Nations, Métis and Inuit.
3. **Seek resources** from the Cultural Formulation Interview or CFI as published in the *Handbook on the Cultural Formulation Interview* (2016) by the American Psychiatric Association or other sources that guide clinical interviews to assist in seeking information on how culture shapes experiences.
4. **Assess** from a strength-based and affirming lens that supports self-determination in health, and well-being within a holistic frame- physical, mental, emotional, and spiritual. Include in a trauma-supported way, what and how Indigenous Peoples have experienced through historical, multigenerational, cultural, and gender-based trauma.
5. **Support** peers doing work with Indigenous knowledge keepers, leaders, Elders, and Indigenous students and youth; amplify their messages for change.
6. **Advocate** for changes to the practice of psychological assessment and intervention with Indigenous Peoples, given the unique and distinct identities of each, and their values and traditions in supporting health and well-being.

*“When we are kind  
We remember  
We are all related”*

(Monique Gray Smith, 2020)

FOR A COMPLETE LIST OF REFERENCES,  
PLEASE GO TO CPA.CA/PSYNSOPSIS



# COMMENTS ON RECLAIMING POWER AND PLACE:

The Final Report of the  
National Inquiry into  
Missing and Murdered  
Indigenous Women  
and Girls (MMIWG)

**K.R. COHEN**  
Ph.D., CEO, CPA

*The following is based on remarks offered by Dr. Cohen on the SWAP Panel on the MMIWG report, convened at the CPA convention in May 2021.*

**A**t the CPA 2021 convention, I was pleased to join the SWAP Panel on Canada's inquiry into missing and murdered Indigenous Women and Girls. As the CEO of CPA, I spoke to those of the report's messages and calls for justice to which the CPA could best respond.

When I reviewed the 2019 report *Reclaiming Power and Place*, one of the sentences that most resonated with me was among its first – that this inquiry is not the first time that Indigenous people have spoken about missing and murdered women and girls, but it has taken until 2019 for Canada to listen. As someone who has built a career supporting and promoting psychological research, education, and practice in the service of society, it is has been my experience that messages, even critically important messages, need to be repeated again and again before they are heard, and even then, unfortunately, sometimes they are not.

It was critical, that the inquiry, and the Truth Gathering Process it employed, relied on the testimony of a range of voices. Most important were those Indigenous women and girls who have survived violence and the families of those who experienced it. The report itself noted that one of its important successes was just how many people came forward, publicly and in camera, to tell their stories. Communication is key to any change process, and effective communication, is one that listens before it speaks.

The report's recommendations, or calls for justice, revolve around 4 pathways

1. historical, multi and intergenerational trauma,
2. social and economic marginalization,
3. maintaining the status quo and institutional lack of will and
4. ignoring the agency and expertise of Indigenous women, girls and two spir-

ited, lesbian, gay bisexual, transgender, queer, questioning, intersex, and asexual (2SLGBTQQIA) people

Again, wearing my CPA advocacy hat, I am struck by the insight of the third pathway – that institutions do best maintaining the status quo. I believe this happens because messages are not heard, and change is difficult; either because

- what is needed for change is poorly understood,
- because effective change requires a complex series of sustained actions or
- because institutions that must change are made up of people who do not readily recognize what part they can play in it.

For professional psychology, change is a measure of its success. It has been my experience, however, that change comes as hard to the profession and its members, as it does to anyone else. Change requires courage, commitment and starting somewhere – even when problems and their solutions are complex.

In Chapter 6 of the report, when discussing the right to health, it stated: "Several witnesses shared responses to violence by mental health service providers which further contributed to violence through inaction or inappropriate action." The recent death of Joyce Echaquan in 2020 makes painfully clear that health care systems and providers can fall far short of listening and fall far short in the provision of care.

The experience expressed in this statement points to significant opportunity for change articulated in many of the calls for justice in Sections 3 and 7 of the report – the ingredients necessary for accessible, preventative, holistic and culturally centered and responsive health services. This includes contributing to the education of psychologist' allies in the history of colonialism, bias and racism, local language and culture and healing practices.

Since 2019, CPA has made strides in helping to fill these knowledge gaps among its membership by offering several Indigenous Awareness and intercultural

resiliency and healing courses. One, in development with the University of Saskatchewan, and due in large measure to the leadership of Dr. Stryker Calvez, is geared specifically to the needs of psychology practitioners.

Calls 7 and 8 in Section 7 call for support and incentive for Indigenous people to work in the field of health and wellness. In 2020, CPA approved a scholarship for Indigenous students as well as a convention fee waiver for CPA members and affiliates who identify as Indigenous. There is more that CPA can and must do, through its Education Pillar, to reach and engage Indigenous students and support their interest and participation in research and practice in psychological health and wellness.

Finally, Section 18 of the report calls for justice within specific populations. They speak to the educational role, particularly around inter-sectionality, that CPA can play in raising the literacy among its membership about becoming an effective research and practice ally for two spirited, lesbian, gay, bisexual, transgender, queer, questioning, intersex, and asexual persons (2SLGBTQQIA). While CPA has successfully advocated for effective policy in the service of gender equality, there is more we can do to advance awareness and address the impacts of intersectionality among people and the communities of which they are part.

In my remarks, worth repeating here, I shouted out to Dr. David Danto, whose leadership is responsible in large measure for the CPA's response to Canada's Truth and Reconciliation report and, more importantly, for helping ensure that the commitments in CPA's response have a voice in our Strategic Plan and, ultimately, see the light of day in our actions.

It is critical that the messages shared in this issue of *Psynopsis* are heard by the CPA's membership and Board. It is equally important that these messages are heard by departments and organizations of psychology in which scientists, educators and practitioners of psychology participate – change within psychology demands collective responsibility and requires collective action on the part of individuals and the groups of which we are all part.

# CPA HIGH

## A list of our top activities since the last issue of Psynopsis.

Be sure to contact [membership@cpa.ca](mailto:membership@cpa.ca) to sign up for our monthly CPA News e-newsletter to stay abreast of all the things we are doing for you!

### 1. 2022 CAREER FAIR, MARCH 3<sup>RD</sup>

Building on the success of our 2021 Career Fair, CPA staff are working to host a job fair March 3<sup>rd</sup>, 2022. Visit the CPA's Career Hub for regular updates.

### 2. NEW CPA SECTION – BLACK PSYCHOLOGY

The Section on Black Psychology, led by founding Chairs Kafui Sawyer and Anita Shaw, sees its mission as promoting and advancing practitioners, educators, students, and scientists of psychology who identify as Black and who are concerned about psychology-related issues that impact Black people.

### 3. NEW CPA SECTION – PSYCHOLOGY CAREERS AND PROFESSIONALS

The purpose of this new Section, led by founding Chair Dr. Shahnaz Winer, is to create a professional home and area within the CPA for individuals who have pursued careers in the field of psychology that are outside of the academic and healthcare delivery settings, while also providing mentorship to CPA students and members interested in pursuing and learning more about the various career options available to psychology graduates.

### 4. PSYCHOLOGY MONTH 2022

February is Psychology Month, and in 2022 the theme is The Breadth of Psychology. The CPA profiled members from each of our 34 sections to show the vast impact psychology has had on every facet of our societies, both in Canada and around the world. See the CPA website to read more.

### 5. ACCREDITATION STANDARDS PUBLIC COMMENT PERIOD

The public commentary period for the proposed 6th revision of the CPA's Accreditation Standards for Doctoral and Residency Programs in Professional Psychology closed December 31<sup>st</sup>. Thanks to all those who participated and submitted their comments and suggestions. The Standards Review Committee and Accreditation Panel will be reviewing the feedback received during the coming months, with the goal of incorporating the feedback into a final draft to be submitted to the CPA Board of Directors. For more information, please visit the accreditation section of the CPA website.



# HIGHLIGHTS

## 6. CONVERSION THERAPY PRESS RELEASE

In early December, the CPA issued a press release welcoming Minister Lametti's proposed amendments to the Criminal Code of Canada which would ban conversion therapy in Canada. We urged all federal MPs and members of the Senate to vote in favour of this important step forward for a more inclusive Canada. Bill C-4 was passed, and as of January 7<sup>th</sup> it is now a crime to cause another person to undergo conversion therapy.

## 7. WELCOME NEW CPA PRESIDENT KERRI RITCHIE

The CPA is pleased to welcome our new President for the year 2022/23, Dr. Kerri Ritchie. Dr. Ritchie is registered with the College of Psychologists of Ontario in Counseling, Clinical and Health Psychology. She has worked at The Ottawa Hospital (ToH) since 2001, where she currently provides frontline clinical services on the inpatient surgical, medical, oncology, and obstetrical services. She has been the Director of Training of the ToH's accredited psychology internship program since 2008. Her research is in the area of staff and physician wellness in health care. She is a bilingual clinical professor in the School of Psychology at the University of Ottawa.

## 8. MIND FULL SEASON 4

The CPA's podcast *Mind Full* has concluded its fourth season. Guests included Zuraida Dada, a psychologist in Alberta who spoke about her experiences living under Apartheid in South Africa, Gina Ko, an Alberta psychologist who has started her own podcast *Against the Tides of Racism*, and Nick Kerman, an Ontario psychologist specializing in housing and homelessness. Find *Mind Full* wherever you get your podcasts.

## 9. HUNDREDS OF NEW PROFESSIONAL DEVELOPMENT COURSES NOW AVAILABLE

Thanks to a partnership with the American Psychological Association (APA), hundreds of new Professional Development workshops have been added to the CPA catalogue. Browse the new offerings at the CPA website, and look for more content arriving in the coming months.

## 10. CAMIMH MENTAL HEALTH PARITY PLEDGE

The CPA is a member of the Canadian Alliance on Mental Illness and Mental Health (CAMIMH). CAMIMH issued a press release calling on all Canadians to sign a Parity Pledge which will be sent to your Member of Parliament – which calls on the federal government to pass legislation (a Mental Health and Substance Use Health Care For All Parity Act) which will provide funding to expand access to accessible and inclusive publicly-funded mental health and substance use health care programs and services that are evidence-based.



## In Memoriam

# DR RHONDA MATTERS

COUNCIL OF  
PROFESSIONAL  
ASSOCIATIONS IN  
PSYCHOLOGY (CPAP)

**L**eadership, advocate, and psychologist well known for being PEI's first Chief Mental Health and Addictions Officer (2013), Dr Rhonda Matters will forever be remembered as a dear colleague and friend.

15 November 2021, at the age of 56, Dr. Rhonda Matters passed away peacefully in Charlottetown, PEI after battling lymphoma.

As a dedicated clinician, Rhonda contributed to the psychological health and wellness of countless children, adolescents, and their parents with her expertise and her welcoming and gentle demeanour. She served in Nova Scotia at the IWK-Grace Community Mental Health (Sackville)/IWK-Grace Assessment Services (Halifax), and in PEI for Community Mental Health at the Richmond Centre and the Eastern School District and later as the Behavioural Support Team Leader.

Serving as PEI's first Chief Mental Health and Addictions Officer, Rhonda was involved in the development of PEI's mental health and addictions strategy. In this role she worked tirelessly to identify and address critical service gaps for vulnerable children and youth, targeting wait times for both mental health services and psychoeducational assessments. She also saw the opening of PEI's first youth recovery centre for addictions (2014).

As an inspiring mental health advocate, Rhonda was relentless in her advocacy for access to psychologists and psychological services in PEI. PAPEI colleagues described her work as 'persistent in the pursuit' of advocacy. She was meticulously organized and known to follow through for results. Rhonda was one of the early champions of the PEI PsyD program, which has now launched, and was awarded PAPEI's Elizabeth Fox Percival Professional Award.

As a longstanding volunteer leader across our profession, Rhonda provided decades of service and leadership on the board of the Psychological Association of PEI (PAPEI), for the PEI Psychologists Registration Board, and is likely the longest standing member of CPAP. Rhonda was a meticulous voice of reason with strong relationships and connections to others. Social networking dinners often ended with dancing, which she would arrange, before being one of the first to start another day of productive meetings in the morning.

Despite her extensive volunteerism, and friendships, Rhonda was equally passionate about her family. Rhonda and Allan were together for 40 years and immensely proud of their children, Jonathan, Caitlin, and Alex. They explored where Alex studied, including Italy, the United Arab Emirates, and New York and Rhonda and Alex travelled twice to Nicaragua, in community service, building a school. In 2019 Rhonda and Allan were thrilled to host

two weddings at their home for Jonathan (Pamela) and Caitlin (Jeff).

Rhonda had a personality to draw people to her with her kindness, exuberance, and playfulness. She approached conflicts with grace and respect and focused on people's strengths. She always welcomed guests in PEI and never made you feel as if you 'came from away.' She had a love of people, music, food, and dancing. She was a regular at the PEI Fall Flavors Food Festival and would be the first one on the dance floor when a good 80s tune started to play, with a favorite band being AC/DC.

Rhonda graduated from the University of Prince Edward Island with a B.A. in Psychology and completed her graduate work at the University of Windsor as well as her internship (Windsor Western Hospital Centre and the Psychological Services Centre, University of Windsor), while raising a young family with her husband, Allan.

The memory of Dr. Rhonda Matters will continue through the Dr. Rhonda Matters Memorial Fund of the Community Foundation of PEI. This will support youth mental health initiatives in her name.

**"We must each lead a way of life with self-awareness and compassion, to do as much as we can. Then, whatever happens we will have no regrets."**

Dalai Lama

## In Memoriam

**JOHN  
GLENN  
ADAIR****PH. D.,  
PROFESSOR  
EMERITUS**

1933-2021

**HEIDI ADAIR FORRESTER**

M.Ed.

**J. ROGER WILSON**

Ph.D. (UM retired)

**LINDA M. WILSON**

Ph. D. (UM retired)

**J**ohn Adair was an educator, an administrator, a social science researcher, a loyal friend and mentor; a devoted husband, father, and grandfather. What he contributed to the lives of family and friends and to the discipline of psychology is immeasurable.

Within psychology, John was an influencer before modern media co-opted that word. He received his B.A. and M.A. from Trinity University (Texas) and Ph.D. (University of Iowa). Then John accepted an

appointment at the University of Manitoba (UM) and with Carolyn, his wife, and their young family moved to Winnipeg. There, he taught, mentored graduate students from all over the world (Bangladesh, Brazil, Canada, India, Mexico), researched and wrote numerous scientific articles and book chapters, authored/edited four books, and served on the editorial boards for three journals. His earliest research clarified our understanding of the controversial Hawthorne effect and the role of social perceptions in research methodology. Later, he studied ethics in human research, cross-cultural influences, and the evolution of psychology in developing countries. His service to his department, university, Canadian, and international psychology mirrored these works. Throughout his career, John served as Head of Psychology (UM, 1973-78), a member of UM's Board of Governors, a fellow and former president of the Canadian Psychological Association, the Social Science Federation of Canada, and the Canadian Association for the Advancement of Science. As member of the Board of Directors of the Social Sciences and Humanities Research Council (1997-2002), he chaired its Standing Committee on Ethics and Integrity. He was also the first chair of the Tri-Council Advisory Group for the new Canadian Research Ethics Policy. His scope of influence broadened as he served on the executive committee of the International Union of Psychological Science and the executive and board of directors of the International Association of Applied Psychology (IAAP) and represented Canada on the executive of the International Federation of Social Science Organizations, and Interscienca, an Association of Scientific Associations in the Americas.

John was the first recipient of the CPA Gold Medal for Lifetime Contributions to Canadian Psychology (2000), the Inter-American Psychologist Award (2001), the Award for Distinguished Professional Contributions to the International Advancement of Applied Psychology from the IAAP (2002), the American Psychological Association Division 52's Distinguished International Psychologist Award (2003), the UM Arts Faculty Award in Internationalization (2006), the Creadores de Psicología Social en México from the Asociación Mexicana de Psicología Social (2006), and the C.J. Robson Distinguished Psychologist in Manitoba (1980).

As John's last hires as Head (JRW and LMW), we reflect on how dedicated he was to welcoming new staff to the department and creating and maintaining an atmosphere of warm collegiality. One of John's most memorable characteristics, outside of his occasional slip into a drawl reminiscent of his native San Antonio, was his infectious laugh echoing throughout the halls of Duff Roblin that offered a sense of therapeutic levity when most needed. A welcome from John radiated throughout wherever he was. He was a good listener and helpful problem-solver. Recently, a former student related how John provided valuable insight on how to revise a rejected grant proposal, which led to success on re-submission. These personal characteristics instilled strong relationships with his students and with Canadian and international psychologists that were sustained throughout his retirement.

Carolyn would accompany John on sabbaticals in Belgium and India, forays into his maternal Basque roots in Biarritz, France, and annual week-long excursions of the theatre scene in London (UK). They would regale colleagues, family, and friends with the unique experiences that these longer-term stays provided. John loved pets, and occasionally, when he was globe-trotting somewhere alone on matters of cross-cultural psychology, Carolyn would sneak a new kitten or puppy into their family. John read widely outside of psychology. He would swap books with friends and delight in discussions (by phone during COVID) about them. He loved live theatre, opera, and the symphony; but he also enjoyed card and board games after family dinners. He took pride in the turkey he barbecued each Labour Day, and family and friends liked to linger long after the turkey was gone to enjoy his company.

Despite his active professional career, John was a dedicated husband, father, grandfather, and great grandfather. His favorite times were those with his family. In her poem (1905) B. A. Stanley describes a successful man, in part, as one "Who has filled his niche and accomplished his task; Who has left the world better than he found it; Who has looked for the best in others, and given the best he had. . ." For his family, colleagues, friends, and psychology, this was John Glenn Adair.

# THE 30TH INTERNATIONAL CONGRESS OF APPLIED PSYCHOLOGY IS RESCHEDULED TO 24-28 JULY 2023!



## JANEL GAUTHIER

Université Laval,  
Member of the International  
Relations Committee

**T**he COVID-19 pandemic has caused many events in Canada and around the world to be cancelled, postponed, or modified in 2020 and 2021. A few days ago, omicron was declared a variant of concern by the World Health Organization. Fears surrounding the spread of the variant saw countries ramping up travel restrictions and health checks in the hope of containing the strain's spread. Meanwhile, stock markets and oil prices plunged on fears surrounding the variant, potentially dealing a heavy blow to the global economic recovery.

It is reasonable to suggest that the pandemic is far from over. Besides, according to Our World in Data (<https://ourworldindata.org/covid-vaccinations>) which updates its COVID-19 vaccination dataset daily, only 6% of people in low-income countries have received at least one dose. As the pandemic has shown us, in our interdependent world, no one is safe until everyone is safe. It is reasonable to suggest that the pandemic will continue to affect international conferences and other large group gatherings in 2022. In fact, it has already started.

Given the concerns around COVID-19, and the International Association of

Applied Psychology's (IAAP) abiding commitment to ensuring that the 30th International Congress of Applied Psychology (ICAP) will occur in a period that is more secure, safe and certain than in the current uncertainty, the Executive Committee of IAAP has decided with the support of the host of the congress to postpone the 30th ICAP, which was due to be held in July 2022 in Beijing, China.

As the most immediate past president of IAAP and one of the members of the congress site visit team, I am pleased to confirm that the 30th ICAP has been rescheduled to 18-23 July 2023. It will be held in Beijing as originally planned.

The ICAP is a quadrennial event and is convened under the auspices of IAAP, which was founded in 1920. With members from over 80 countries, IAAP is the largest international organisation of psychology based on individual memberships. Its mission is to promote the science and practice of applied psychology, and facilitate interaction and communication among applied psychologists around the world. And this is exactly what the 30th ICAP will do.

Under the theme of "Applied Psychology for a Better World", this congress will promote and increase exchange among psychologists from around the globe in their common pursuits of science and science-based solutions to some of society's most challenging "real-world" problems.

As the scientific programme will also feature the latest developments in basic psychological research that can be applied to solving practically-oriented issues, this congress will enhance dialogue between applied and basic psychological science. The 30th ICAP will be an exciting and memorable event that will bring together practitioners and researchers in psychology from all the regions of the world, and bridge Eastern and Western psychological perspectives and worldviews on a variety of topics.

The 30th ICAP is organized by the Chinese Psychological Society (CPS). Established in 1921, the CPS is one of the earliest national academic organizations in China. It is a member of the China Association for Science and Technology. It also is the national representative of China to the International Union of Psychological Science. The CPS has more than 10,000 individual members and 25 divisions. The mission of the CPS includes: (i) fostering communications among its members and with other psychological organizations and institutions in China and abroad; (ii) disseminating psychological knowledge to the public; and (iii) cultivating the development of psychological professionals and students.

Let it be noted that the CPS hosted the 28th International Congress of Psychology in Beijing in 2004. Coined "ICP2004," this congress was a complete success. There

were more than 6400 registrants. They benefitted from some 80 keynote or state-of-the-art lectures as well as 225 invited symposia. There were 5,600 abstracts (including 3465 abstracts from outside the People's Republic of China) covering interactive sessions featuring posters or oral presentations. The scientific program fulfilled its promise of rich diversity across the full breadth of the discipline, encompassing all the regions of the world. This level of achievement augurs very well for the 30th ICAP.

Professor Kan Zhang, who was the Secretary-General of ICP2004, is the President of the 30th ICAP. Prof. Xianghong Sun is the Secretary-General. The Chair of the Scientific Committee is Prof. Shu Li, and the Chair of the Organizing Committee is Prof. Xun Liu. I had the opportunity to meet with all of them during congress site visits in China. All of them are committed with their team to deliver the best ICAP ever.

Given the postponement of the event from 2022 to 2023, ICAP2022 has been renamed "ICAP2023." It also has a new website. Go to <http://www.icap2023.com/> and check it out! If you sign up, you will have updates emailed to you directly. You may also go on Twitter (@icap2023) to get information and updates on ICAP2023. If you have any questions about the congress or need additional information, send your queries to: [icap2023@psych.ac.cn](mailto:icap2023@psych.ac.cn)

The important dates to put on your agenda are as follows: (i) July 2022 – Opening for all abstract submissions; (ii) October 2022 – Closing for all abstract submissions; (iii) December 2022 – Results for all abstract reviews; (iv) January 2023 – Opening of registration; and (v) April 2023 – Deadline for early bird registration.

The 29th ICAP was organized by the Canadian Psychological Association (CPA). The event was held in Montreal in June 2018. China was strongly represented at the Montreal ICAP. There is an opportunity for Canada, and CPA in particular, to reciprocate.

I look forward to seeing many of you at the 30th International Congress of Applied Psychology in Beijing in July 2023!

# WORDS THAT FIRE TOGETHER WIRE TOGETHER

**RANDALL K. JAMIESON,**  
Ph.D., Editor-in-Chief - CJEP

**S**ocial theorists have long pointed to the influence of print media on how people think – a phenomenon referred to as the manufacturing consent. However, one might ask if what we read exerts a subtler and basic influence on our attitudes and knowledge?

Harinder Aujla examined the issue by applying a computational model of Hebbian learning to derive mathematical representations of word meanings from each of several Canadian and American internet websites (i.e., CBC, The Globe and Mail, The National Post, The Toronto Star, Breitbart News, CNN, and Fox News, for a total of 146,757,076 words). After doing so, he inspected the associative structure of the words that appeared on those websites. Unsurprisingly, he found a great deal of associative correspondence over the sites (e.g., BREAD and BUTTER are associated on all sites). However, he also found site-specific associations (e.g., LIBERAL and ELITE are more strongly associated based on a reading of the Fox than CNN websites). Based on that analysis, he argued that Hebbian learning can predict the implicit word associations that people pick up depending on their reading history.

Aujla, then, conducted an experiment to test his mathematical argument. In the experiment, participants were presented with word pairs and given the task of identifying the second word as quickly as possible. Aujla reasoned that if participants harboured a matching association between the words, reading the first word (e.g., BREAD) would help them to identify the second (e.g., BUTTER): a standard phenomenon called associative priming. As expected, predictions based on Hebbian learning matched the experimentally



## Canadian Journal of Experimental Psychology

observed patterns of associative priming. More critically, Hebbian learning also predicted differences in participants' associative priming depending on the websites that they reported reading in their everyday lives.

As an example of cognitive psychology, Aujla's paper advances our understanding of how basic learning processes exert an influence on thinking. In the applied, Aujla's work presents the possibility of applying basic psychological principles like Hebbian learning for conducting a psychologically grounded, big data analysis of the written word.

Read about the work in *Canadian Journal of Experimental Psychology*:

Aujla, H. (2021). Language experience predicts semantic priming of lexical decision. *Canadian Journal of Experimental Psychology/Revue canadienne de psychologie expérimentale*, 75(3), 235–244. <https://doi.org/10.1037/cep0000255>



# PSYCHOLOGY MONTH 2022

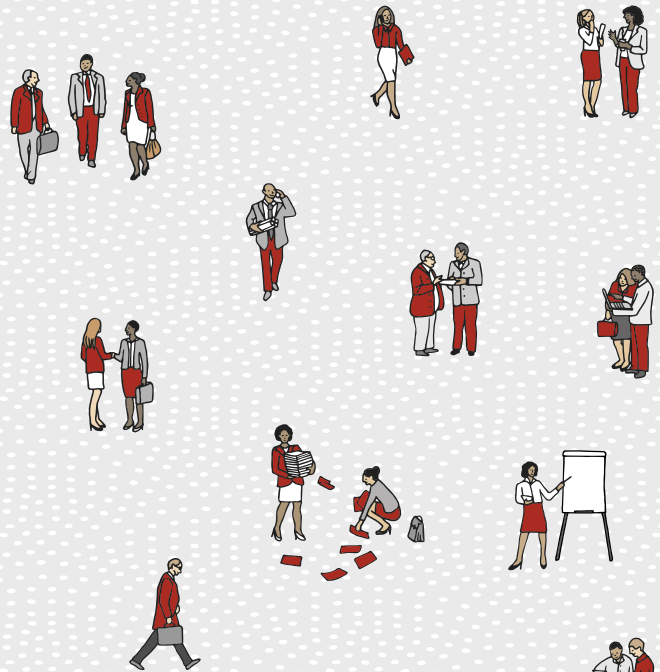
**THIS FEBRUARY, THE CPA HIGHLIGHTED THE MYRIAD WAYS PSYCHOLOGY TOUCHES ALL OUR LIVES. EACH OF OUR 34 SECTIONS, AND THE WORK THEY DO, WILL BE PROFILED.**

PSYCHOLOGY IS ROOTED IN SCIENCE THAT SEEKS TO UNDERSTAND OUR THOUGHTS, FEELINGS AND ACTIONS. IT IS A BROAD FIELD – SOME PSYCHOLOGY PROFESSIONALS DEVELOP AND TEST THEORIES THROUGH RESEARCH WHILE OTHERS WORK TO HELP INDIVIDUALS, ORGANIZATIONS, AND COMMUNITIES FUNCTION BETTER. STILL OTHERS ARE BOTH RESEARCHERS AND PRACTITIONERS.

PSYCHOLOGY MONTH IS CELEBRATED EVERY FEBRUARY TO HIGHLIGHT THE CONTRIBUTIONS OF CANADIAN PSYCHOLOGISTS AND TO SHOW CANADIANS HOW PSYCHOLOGY WORKS TO HELP – PEOPLE LIVE HEALTHY AND HAPPY LIVES, THEIR COMMUNITIES FLOURISH, THEIR EMPLOYERS CREATE BETTER WORKPLACES, AND THEIR GOVERNMENTS DEVELOP EFFECTIVE POLICIES.

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# THE CPA INVITES YOU TO JOIN US FOR OUR 83<sup>RD</sup> ANNUAL NATIONAL CONVENTION June 17<sup>th</sup> to 19<sup>th</sup>, 2022

Presently scheduled to span three days from June 17<sup>th</sup> - 19<sup>th</sup>, the **Canadian Psychological Association's 2022 Annual National Convention** will provide many opportunities for personal and professional growth, and highlight the many ways in which the science, practice, and education of psychology can benefit society, improve lives, and advance the discipline. The Convention will be preceded by pre-convention professional development workshops on June 16<sup>th</sup>, as well as many other pre-convention events.

We're excited to bring the psychology community back together for a great in-person experience, with all safety measures in place. **CPA2022** will feature an amazing line up of in-person speakers, as well as provide some quality virtual and on-demand experiences.

**CPA2022** is scheduled to take place at the Hyatt Regency Calgary in Calgary, AB. The CPA has secured a block of rooms at a guaranteed low price. Find out more about the hotel and book your accommodations here: [convention.cpa.ca/accommodations/](https://convention.cpa.ca/accommodations/)

## EARLY BIRD REGISTRATION IS NOW OPEN:

[CONVENTION.CPA.CA/REGISTRATION/](https://convention.cpa.ca/registration/)

For more information and regular updates, visit [convention.cpa.ca](https://convention.cpa.ca).

Direct any questions to  
[convention@cpa.ca](mailto:convention@cpa.ca).