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THE UNIVERSITY OF BRITISH COLUMBIA

FCCPPP

INCREASING DIVERSITY IN PSYCHOLOGY TRAINING: A PATHWAY TO ADDRESSING SYSTEMIC RACISM?

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LAND ACKNOWLEDGEMENT

Anusha

The University of Calgary is located on the traditional, unceded, territories of the people of the Treaty 7 region in Southern Alberta. The City of Calgary is also home to Métis Nation of Alberta, Region III.

Julie

The University of British Columbia is located on the traditional, unceded, territories of the [xʷməθkʷəy̓əm](#) (Musqueam), [Skwxwú7mesh](#) (Squamish), and [Sel̓wítulh](#) (Tsleil-Waututh) Nations.



PART 1

- BRIEF INTRODUCTIONS
- RACISM & PSYCHOLOGY
 - MC & SJ TRAINING
- STUDENT EXPERIENCES

PART 2

- BREAKOUT GROUPS
 - DEBRIEF
- RECOMMENDATIONS
- LESSONS LEARNED

PRESENTATION OVERVIEW



A FEW CAVEATS



- Counselling psychology context
 - Forefront racism
- Predominant conceptual lens
 - Dichotomous thinking

UNDERSTANDING RACISM

- Western societies → histories of racism
- Social movements in US and Canada
- Theories emerged from legal and political fields
- Societal conversations about race and racism are ahead of psychology
- Equity in our society

RACISM IN CANADA

- For a long time, Canada denied it's history of racism.

" In Canada, it is hard even to reach this issue because of a pervasive denial of the very existence of racism in Canadian society. "

(Aylward, 1999; p. 12)

- Making the distinction between white and whiteness.
- Whiteness denotes the multiple systems of power that operate in our society.
- Thus, whiteness is created.

You do not have to be racially white to benefit from and/or perpetuate systems of power.



PSYCHOLOGY'S HISTORY WITH RACISM

- Presence of racism in psychology
 - Historical context in Canada
- Research on racialized groups, particularly Black and Indigenous peoples
 - IQ testing, slavery, torture, etc.

We cannot discount the harm that psychologists have inflicted on racialized peoples. We are not entitled to trust from such communities. It is our responsibility to work toward reconciliation.

PSYCHOLOGY TODAY

- Over 80% of the US psychology workforce is white.
- Such statistics are not available in Canada.
- Some increases in diversity among psychology student body and workforce.
- Reassess our methods and practices to meet the needs of our diverse clients and communities.



RACE & PSYCHOLOGY RESEARCH

- Psychological research in the area of race and ethnicity (and other forms of discrimination, oppression, marginalization):
- Types of racism
- Micro-aggressions
- Intersectionality
- MC and SJ competencies
- ETC.

" Research has asserted that the intersections of racial, ethnic, gender, sexual, socioeconomic, age, religious, spiritual, and disability identities have important influences on mental health outcomes and health disparities. "

(Ratts et al., 2016; p. 29)

- Race and racism are *endemic*
- Challenge dominant ideologies of *meritocracy* and *neutrality*
- Understand *interest convergence*
- Legitimize *experiential knowledge* and *lived experience*
- Work toward *social justice*
- Rethink *intersectionality*

Bell (1995), Delgado (2009), Yosso (2005, 2009)

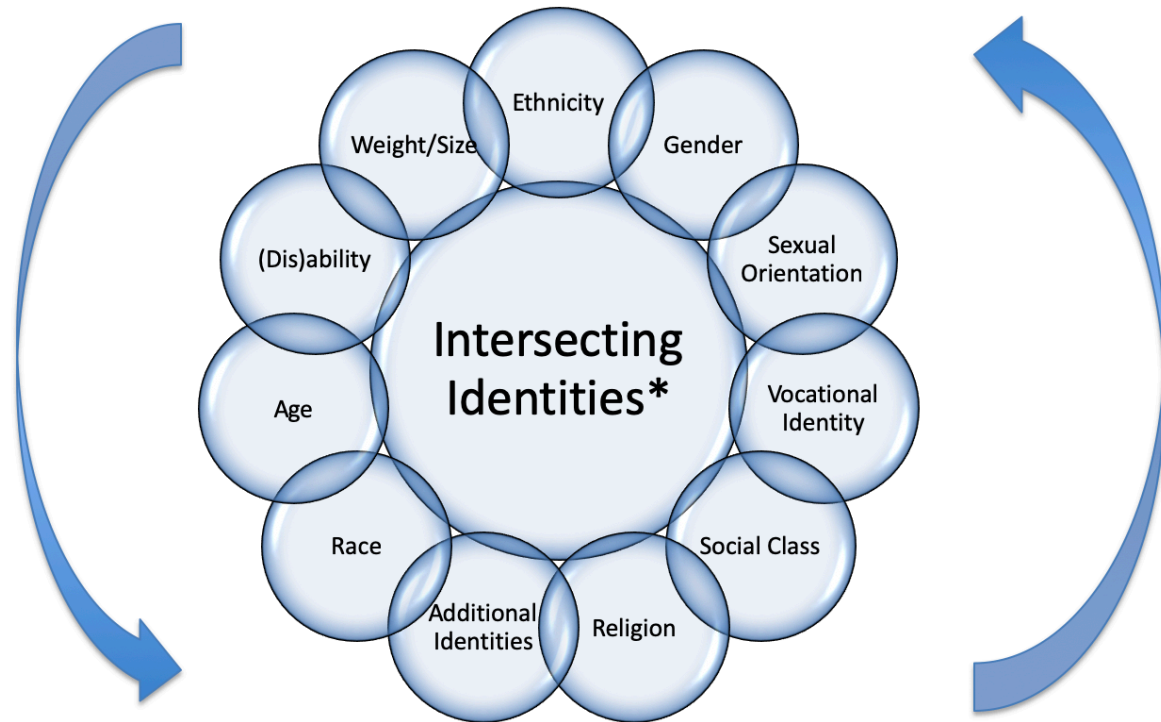
CRITICAL RACE THEORY

INTERSECTIONALITY

- Scholarship of Kimberlé Crenshaw
- Interplay of identities and locations
- Widespread application
 - " *Identity politics* "

Privilege

Oppression



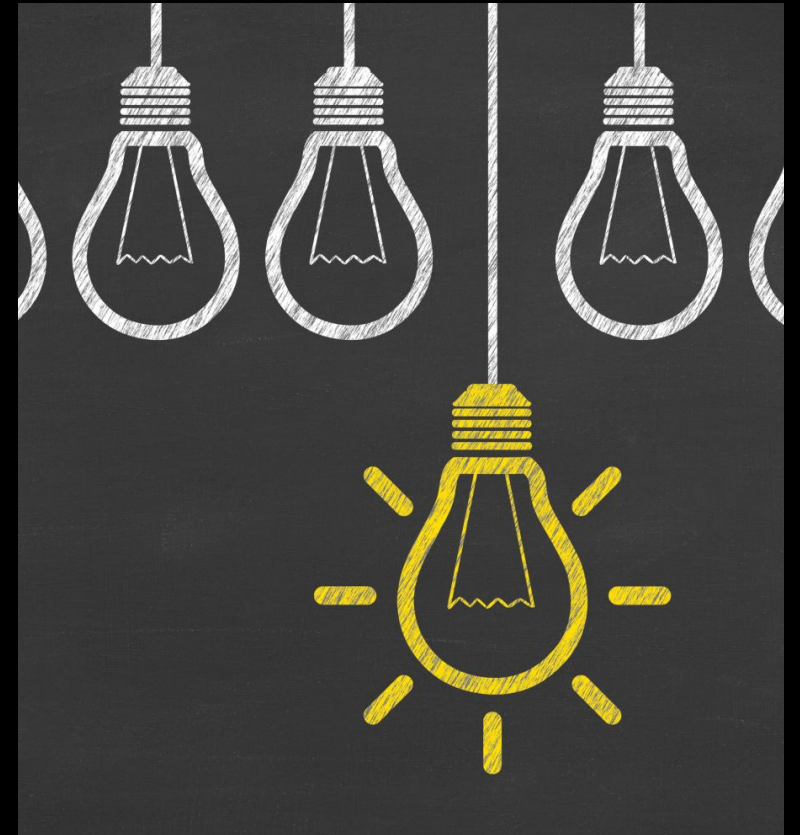
Adapted from
Sinacore (2015)

RE-THINKING INTERSECTIONALITY

1) Lack of defined intersectional methodology:

- Complex methodologies to capture the experiences of multiple points of intersections.
- Cannot assume that identities & locations are monolithic.

(Jennifer Nash, 2008, 2019)



Intersectionality often connotes marginalization; we need to consider points of privilege and resilience.

RE-THINKING INTERSECTIONALITY

- 2) Black women as the subjects of intersectionality
 - Using Black women as examples
 - Perpetuating false, homogeneous ideologies
 - Not adding new ideas to intersectionality

In the same way that we do not want to solely focus on the marginalized experiences of Black women, we do not want to romanticize their lives either – promoting the stereotype of the strong Black woman.

RE-THINKING INTERSECTIONALITY

3) Vague definitions of intersectionality

- Who is intersectionality for today?
- Risk of diluting the significance of race?
- Theory of identity?

When it comes to identity, we need to go beyond mainstream theories of identity available to us in psychology; this mean moving beyond intersectionality in order to continue to move forward.



RE-THINKING INTERSECTIONALITY

- 4) Empirical validity of intersectionality
- Coherence between intersectionality and the lived experiences of multiple (multiplicative) cultural identities and social locations.

We need to find ways to attend to multiple subjective truth, which can often be messy and contradictory.

CCPPP STATEMENT AGAINST RACISM AND DISCRIMINATION

The CCPPP will take steps to remove practices and policies that harm Indigenous Peoples, Black Canadians, and other People of Colour and will also promote practices that address inequities and reduce racial disparities. These steps include yet are not limited to the following:

- (a) increasing the number of Indigenous Peoples, Black Canadians, and other People of Colour among psychology students, faculty, staff, and leaders;
- (b) making training communities accessible and safe for Indigenous Peoples, Black Canadians, and other People of Colour;
- (c) amplifying the voices and perspectives of Indigenous Peoples, Black Canadians, and other People of Colour; and
- (d) promoting learning cultures that teach anti-racist and intersectional values, analysis, and actions, clinical and academic cultural humility, and the use of power and privilege to advocate for human rights and social justice.

PSYCHOLOGICAL CONCEPTUALIZATIONS

It is essential to rethink the ways in which we conceptualize psychological distress in our discipline.



- Deficit-based perspective / assessing for pathology
- Feminist-multicultural perspective
 - Strength-based / resilience
 - Collective systemic change

MULTICULTURAL & SOCIAL JUSTICE TRAINING

- **Multiculturalism** has been called a **fourth force** and **social justice** a **fifth force** in the field of counselling psychology.
- **Inclusive definition of culture:**
One's cultural background includes a number of self-selected demographic variables such as age, race, ethnicity, gender, sexual orientation, socioeconomic class, (dis)ability, religion, spirituality, etc.

Multicultural and Social Justice Competence (Responsiveness)

Working with clients in ways that address their psychological needs and are in line with their values.

MC & SJ COMPETENCIES

- Early 1970s → Vail Conference
- Guidelines in 1982 → Tripartite model of MCC in 1992 → Revised in 2016
- Multi-dimensional model of MCC in 2001
- APA guidelines in 2003 → Revised in 2017
- APA guidelines on race and ethnicity in 2019
- Canadian models in 2010 → CRSJ & CCC in 2018
- *Focus on advocacy and systemic change*

APA, 2013; APA, 2017; APA, 2019; Arthur, 2018; Arthur & Collins, 2010; Collins, 2018; Ratts et al., 2016; Sue, 2001; Sue et al., 1982; Sue et al., 1992



MC & SJ RESPONSIVENESS



AWARENESS



KNOWLEDGE



SKILLS



RELATIONSHIP



ADVOCACY

CRITIQUE OF MC & SJ

- Western ways of knowing
- Response to "mainstream" psychology
- Who benefits most from this training?
 - Creates an unhelpful binary
 - Inclusive definition of culture
- Risk of diluting the concept of race

The challenge does not lie in MC and SJ models themselves, but rather their lack of uptake on the part of the field of psychology.

MOVING FORWARD

- Feminism must look at its history of exclusion
- Multiculturalism must look at its history of exclusion
 - Social justice must look at its history of exclusion
 - Human rights must look at its history of exclusion
 - Psychology must look at its history of exclusion
- Social movements must look at their history of exclusion

STUDENT EXPERIENCES



My Dissertation Research



The Research Approach



The Data Analysis Process



The Results



Implications for Psychology and Counselling
Psychology

AN EXPLORATION OF MC AND SJ TRAINING: CENTERING THE VOICES OF MINORITIZED STUDENTS

The goals of recentering the voices of those typically on the margin, was to:

1. Understand culturally non-dominant students' experiences and standpoints on MC and SJ counselling psychology training in Canada
2. Unearth the systemic barriers that may exist within their experiences of this training
3. Offer insight and new avenues to develop culturally responsive ambiances within Canadian counselling psychology training programs.

How do counselling psychology doctoral students who self-identify with culturally non-dominant identities perceive their experiences of MC and SJ training?

KEY TERMS

Culture

A set of shared worldviews, meanings, and adaptive behaviours derived from simultaneous membership and participation in a variety of contexts



(Falicov, 1995).

Inclusive Definition

Refers to various identities such as race, ethnicity, gender, sexual orientation, ability, age, religion, socioeconomic status, language etc.

Social Location

"The relative amount of privilege and oppression that individuals possess on the basis of specific identity constructs, such as race, ethnicity, social class, gender, sexual orientation, age, disability, and faith"



(Hulko, 2009, p. 48).

Culturally Non-Dominant Identities

Those identities that are minoritized by dominant discourses and structures

Positioned to be "less powerful, to be socially stigmatized, and to face barriers to their educational, vocational, and personal development"

(Arthur & Collins, 2014, p. 172).

RESEARCH APPROACH

Feminist Standpoint Theory

(Collins, 1990; Harding, 2004; 2009; 2014; hooks, 1984)



Standpoint
Systemic Power
Inform Social Change

Interpretative Phenomenological Analysis

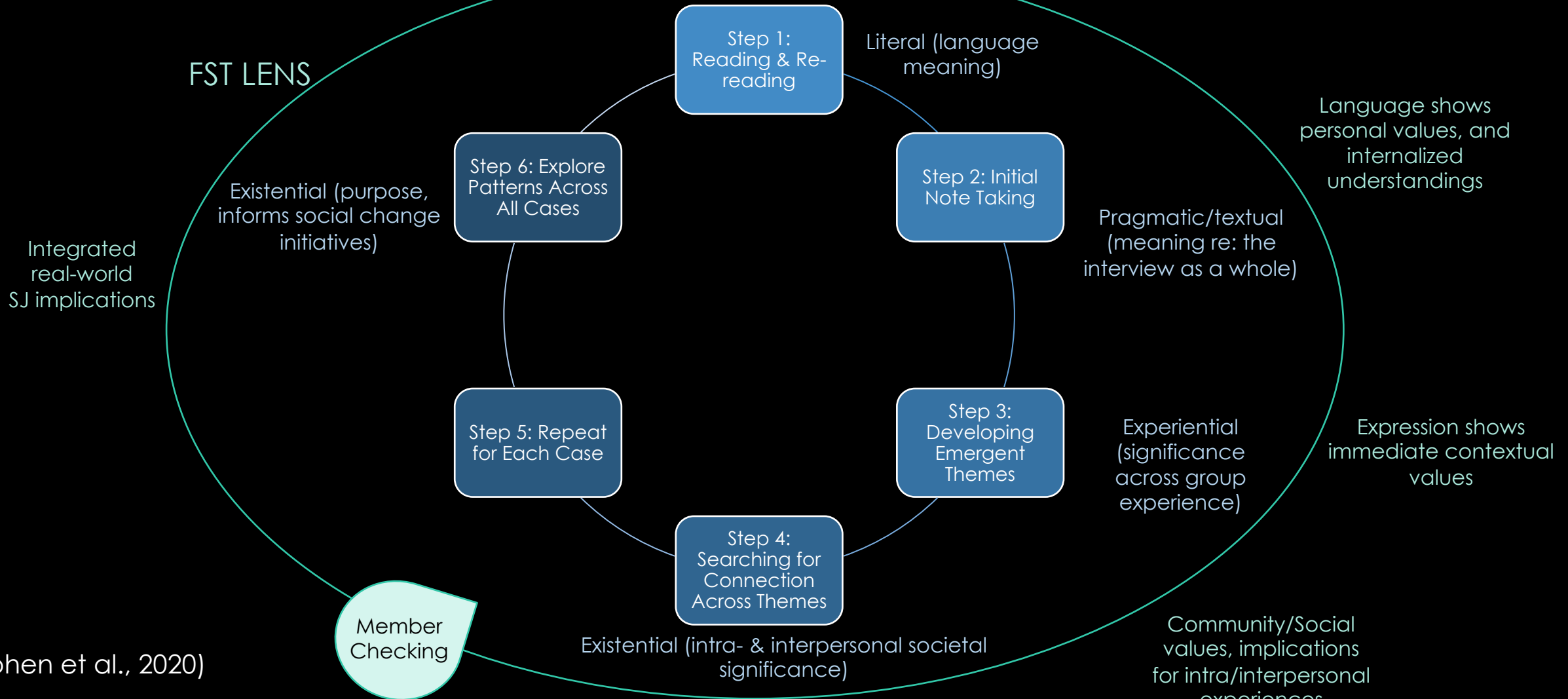
(Smith et al., 2009; Eatough & Smith, 2017)



Identity
Idiography
Hermeneutic Circle

SNAPSHOT: FST-INFORMED IPA DATA ANALYSIS

Language as value-laden



(Cohen et al., 2020)

RESULTS

Superordinate and subordinate themes

Superordinate theme	Subordinate theme
MC and SJ is personal and rooted in identity	n/a
Instructors—their role and impact	Creating safety in the classroom MC and SJ competencies at the forefront Creating safety in the program
Classmates—A mixed bag	n/a
Perceptions of MC and SJ courses	Positive impact on personal and professional identity Deciding if it is worth their time Missed opportunity for deeper learning
Perceptions of Clinical Supervision	Degree of MC and SJ orientation and knowledge The power to shape safety
Systemic engagement with MC and SJ principles	Microaggressions in the classroom Superficial endorsement of MC and SJ principles Lack of Research and Funding Opportunities Lack of program oversight and evaluation of MC and SJ
Emotional and psychological burden of MC and SJ training	Unmet expectations and disillusionment Need to fill the MC and SJ training gaps Holding less power Making non-visible identities known



BREAKOUT
GROUPS:

CRITICAL
REFLECTION



CONCRETE
ACTIONS

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REFLECTION QUESTIONS

- How would you rate your own level of MC and SJ responsiveness at this point in your professional development (in theory and in practice)?
- How knowledgeable (lived and scholarly) do you feel about anti-racism and the issues that face Black, Indigenous, and other people of color?
- What are some of your own multiple and intersecting cultural identities and social locations which you bring to the table as a psychologist / psychologist in training?

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REFLECTION QUESTIONS

- How do intersections of privilege and oppression in your life impact your understanding of MC and SJ responsiveness?
- Which systems do you engage with in your personal and professional life that impede anti-racist efforts? How do you notice these impediments (overtly and subtlety)?
- Which aspects of anti-racism and diversity does your training / work setting do well? Where could there be improvements? Enumerate some concrete steps.

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IMPLICATIONS / RECOMMENDATIONS

Promoting a Safe and Inclusive Environment in the Classroom

- Mitigate power dynamics and experiences of marginalization
- Self-reflection and implementation of various teaching strategies
- Hold space for and contain difficult conversations

Institutional Commitment to Ongoing MC and SJ Training

- Manage the commitment to MC and SJ principles among and between students, faculty, and clinical field supervisors
- Need for pathways that promote MC and SJ training for faculty
- Open dialogue about embedding SJ within a scientist-practitioner model

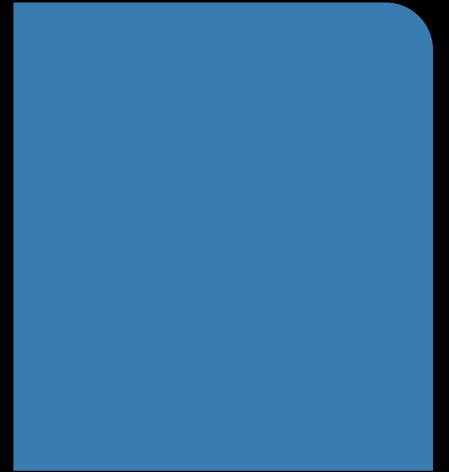
Systemic Initiatives

- Beneficial to examine the required MC and SJ standards
- Creation of an evaluative plan that is rooted in a reflective and community process of feedback

(Cohen et al., in press; Cohen et al., 2021)

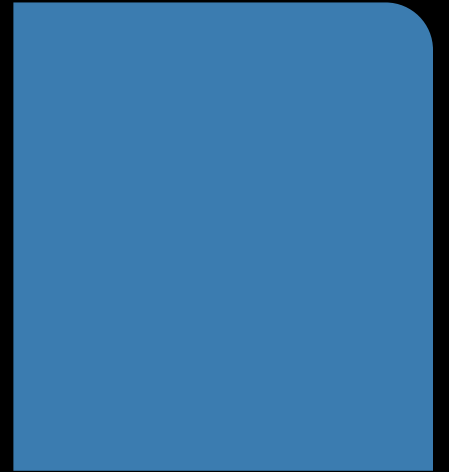
SJ TRAINING PROGRAM

- Clear mission statement
- Faculty composition
- Admission criteria / pre-requisites
- Consider both lived and scholarly experiences
- Curriculum
- Pedagogical approach MC & SJ
- Structure / delivery



SJ TRAINING PROGRAM

- Relationship with community partners and Indigenous communities
- Advocacy
 - Different levels of the university
 - Psychology & mental health organizations
 - Broader society





SUMMARY AND CONCLUSION

CCPPP DEBRIEF: CONVERSATION

- Identities are *multidimensional* and can intersect in many ways – within a diverse group people, you can find a range of backgrounds, but also many commonalities.
- People can experience burn out as they advocate for increased diversity. There is pressure to speak out: sacrifice in negotiating aspects of their identity and isolation when they are not heard.
- Need for *accountability* - We need to follow with actions after we discuss the lack of diversity within the field.
- Students and Faculty need to cooperate as allies - Responsibility should be shared and solutions should be created together.
- Adaptability within the system - We are in a system stuck in its ways and we need to re-evaluate our training and practices to accommodate our changing world (e.g., What courses should be mandatory; Are we meeting the needs of the people we are serving; How do we measure and evaluate change?
- Discrimination in our practice manifests in many ways. For example, sexism in the DSM (criteria based mostly on men) and privilege in accessing private care (often less diverse clientele in private vs. public settings).

CCPPP DEBRIEF: ZOOM CHAT

- Identities are not entirely additive either. For example, a first-generation student may actually lose “credit” in their culture/family of origin by virtue of training in psychology and aligning with the more dominant perspective. At times, being a cultural minority (broadly defined) in graduate school can require a negotiation of how much one is willing to risk their membership in one group or another.
- It was so nice to actually sit back for a bit and listen to BIPOC people speak because usually I look around and am the only one and feel the need to dive in whether I feel ready to speak or not.
- One of the challenges of anonymized surveys in our Psych Departments is that they can't be anonymous given the very few ethnic-minority students in most programs. By checking the box, everyone knows exactly who is speaking. And that can bring its own anxiety.
- So true. I always feel like in those situations I need to choose to not declare my identity (which then means we lose the value of collecting information that is important to understand about minority experiences) or to know that whoever reviews it will easily be able to identify me. Not sure there's an easy solution though.
- Exactly. You sacrifice the credibility provided by your unique perspective because you need to protect yourself. It's a decision people are forced to make that undermines the effort entirely.

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