Toward Anti-Racism in Canadian Psychology: A Call to Action from the Future of the Field

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38 Preprint version : [10.31234/osf.io/hw85t](https://doi.org/10.31234/osf.io/hw85t)

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Abstract

Racism exists at the individual and systemic level where power differentials and hierarchies oppress racial minorities. Canada's auspicious history of colonialism and systemic racism puts Black, Indigenous, and People of Colour at-risk of poor psychological health, in addition to a host of other health-related concerns. As psychologists and trainees, our ethical duty, as outlined in our Code of Ethics, includes the responsibility to society. Recent sociocultural discussions and political movements (e.g., Black Lives Matter) highlight the need to confront and address issues of long-standing racism and inequity. As such, this commentary provides a brief review of the current and historical contexts of racism in psychology and highlights the need for a concrete, actionable plan to address these concerns. Consequently, we propose 18 recommendations to address the reviewed problems. We believe that these recommendations will help various settings that house and train psychologists as well as ones that regulate the profession (e.g., academic psychology departments, hospitals, private practices, governing bodies for psychology) to adopt anti-racist measures that provide a more inclusive environment.

Keywords: anti-racism, Canadian psychology, psychology education, equity, inclusion.

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List of abbreviations

American Psychological Association	APA
Black, Indigenous, and People of Colour	BIPOC
Black Lives Matter	BLM
Canadian Psychological Association	CPA
Council of National Psychological Associations & Council of National Psychological Associations for the Advancement of Ethnic Minority Interests	CNAPAAEMI
Social Sciences Feminist Network Research Interest Group	SSFNRIG

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"I tell my students, 'When you get these jobs that you have been so brilliantly trained for, just remember that your real job is that if you are free, you need to free somebody else. If you have some power, then your job is to empower somebody else.'" - Toni Morrison

Racism is a public health crisis that exists in many forms (Devakumar et al., 2020) and is present in Canadian society. Black, Indigenous, and People of Colour (BIPOC) experience microaggressions, stereotypes, and discrimination, and these are further compounded by an entrenched power differential that exists throughout society. Systemic racism—conceptualized as “culture, policies, directives, practices or procedures that exclude, displace or marginalize racialized groups or create unfair barriers for them to access valuable benefits and opportunities” (Government of Ontario, 2019) - is deeply rooted in Canadian history due to the long-standing impacts of colonialism, and cuts across many aspects of society, including education, health care, employment, criminal justice, and housing. For instance, (Moreau, 2018) found that Black, Indigenous, Arab, and West Asian Canadians were more likely than White Canadians to be the victims of police-reported hate crimes. In addition, Black and Indigenous Canadians are also more likely to be denied adequate health care in comparison to White Canadians (Welch, 2007; Ly & Crowshoe, 2015). Ultimately, BIPOC Canadians are more susceptible to systemic racism on policing, imprisonment, access to education/healthcare, physical and mental health, and employment.

Current Context

The murder of George Floyd by police on May 25, 2020, which closely followed the murders of Breonna Taylor and Ahmaud Arbery, put a spotlight on the anti-Black racism that has

persisted for centuries in the United States. These tragic events sparked a national and international outcry, with thousands around the globe protesting to denounce police violence and systemic racism, and request sustainable and systemic change. In Canada, the deaths of Rodney Levi, Chantel Moore, Regis Korchinski-Paquet, and many others named and unnamed made it clear that Canada is not immune to anti-Black and anti-Indigenous racism. While systemic change is a responsibility that falls on all individuals, organizations, and systems, there is a particularly important role that psychology can play in supporting and advocating for BIPOC health and well-being (Council of National Psychological Associations & Council of National Psychological Associations for the Advancement of Ethnic Minority Interests [CNAPAAEMI], 2003; Mote & Fulford, 2020). However, there has not been enough progress in prioritizing diversity and BIPOC equity within our education, training, research, and practice (Lin et al., 2018).

The Canadian Psychological Association (CPA)'s Code of Ethics (4th Ed.; [CPA, 2017]) states:

“... if structures or policies seriously ignore or oppose the principles of respect for the dignity of persons and peoples, responsible caring, integrity in relationships, or responsibility to society, psychologists involved have a responsibility to speak out in a manner consistent with the principles of this Code, and advocate for appropriate change to occur as quickly as possible.”

As decreed in our ethical code, Canadian psychologists have a responsibility to stand against racism and injustice. We have a duty to actively advocate for BIPOC in Canada, reduce health disparities, and challenge the systemic racism within our field and our country.

Historical Context

Racism has expressed itself in the field of psychology in a multitude of ways. Since the 1800s, psychologists have played an active role in perpetuating racism across the world. For example, the predominance of intelligence testing and early notions of eugenics played an important role in perpetuating racial inequalities and discrimination in psychological concepts and data (CNPAAEMI, 2016). Though early intelligence and mental testing researchers did not primarily focus on racial comparisons, the subsequent results were used to justify racist ideas including the limited ability of Black people to be educated as well as beliefs about the “dangers” of immigrants (Williams, 2009). The works of Henry Garrett, Arthur Jensen, and Philippe Rushton, among others, were used to actively promote ideas of racial differences which contributed to the continued abuses and injustices against BIPOC communities (Winston, 2020b). For example, claims regarding Black intelligence, morality, criminality, and brain-size were accepted as scientific facts (e.g., Rushton & Jensen, 2005). These beliefs were upheld throughout the 1990s, where intelligence scores were used to justify segregated schools, reducing and restricting immigration, and removing social government programs in both the USA and Canada (Winston, 2020a). In Canada, overtly racist beliefs about Indigenous people were used to justify the Canadian government’s policy of cultural genocide and forced assimilation of more than 150,000 Indigenous children via Canada’s “Indian Residential Schools” (Truth and Reconciliation Commission of Canada, 2012). While this is only a limited review of the relevant historical context, current and future psychologists must understand the impacts of the historical roots of the field of psychology as these experiences continue to impact BIPOC individuals in Canada today.

Racial Disparities in Psychology Today

The history of racism in psychology, as well as the deeply rooted racism in our society's social fabric, continues to have repercussions today. Indeed, many researchers have consistently found evidence of racial disparities in psychological education, practice and research. Individuals from Western, educated, industrialized, rich and democratic societies make up 80% of research participants in psychological research (Henrich et al., 2010), despite only representing approximately 12% of the global population. This skews generalizations about human behaviour based on a limited, homogenous evidence base. Some progress has been made; for example, more women are now enrolled in and graduate from psychology programs (American Psychological Association [APA], 2016). However, while the field is more diversified in regard to gender, we have not seen the same diversification in regard to other intersectional identities, including race/ethnicity. In 2019, in the United States, 42% of undergraduate degrees, 34% of master's degrees, and 29% of doctorate degrees were awarded to BIPOC students; this accounted for less than half of BIPOC representation in the US population at the time (APA, 2017). Similarly, in the UK, only 7% of successful applicants in clinical psychology graduate programs identified as non-White (Turpin & Coleman, 2010). In 2008, the APA examined the composition of select Canadian psychology graduate programs. Among the 16 departments that responded to the study, 91% of students entering these programs were White, 7% were Asian, 1% were Black, and 1% were Hispanic (Kohout & Wicherski, 2010). These disparities in academia were also observed at the faculty level, such that only 3% and 1% of full- and part-time faculty were non-White, respectively. Currently, this type of information is not collected systematically at Canadian psychology training programs. Rather, institutions ask students to self-identify as

“diverse”, which lacks definitional clarity and also condenses a broad range of potential identities into a single category.

The negative experiences faced by BIPOC students and faculty is one explanation for leaks in the psychology education pipeline. At the undergraduate level, non-White psychology students report significantly lower levels of satisfaction with their program compared to their White counterparts (Lott & Rogers, 2011). Further, BIPOC students reported feeling less encouraged by faculty, perceived a lack of respect, and reported an unmet desire for attention to diversity in curriculum, research, faculty, and course materials. Once they enter graduate psychology programs, BIPOC students continue to experience discrimination, racism and microaggressions. For instance, American psychology graduate students who identified as a racial/ethnic minority experienced significantly more negative experiences related to race than individuals from the racial/ethnic majority (Clark et al., 2012). Further, experiences of discrimination were associated with a lower perception of social belongingness, lower academic engagement, and higher emotional distress compared to students from majority groups, which are all factors linked with academic success (Clark et al., 2012). Importantly, this is in addition to the typical stressors faced by graduate students including academic responsibilities, financial strain, anxiety, and poor work/school-life balance thus putting BIPOC trainees at higher risk of burnout (El-Ghoroury et al., 2012).

At the faculty level, BIPOC faculty face additional challenges compared to their White colleagues, including discrimination, macro- and microaggressions, invalidation from their colleagues and students, and less mentorship than their White counterparts (Social Sciences Feminist Network Research Interest Group [SSFNRIG], 2017). Moreover, BIPOC faculty are solicited at higher rates to participate in service responsibilities, such as leading task forces,

mentoring, or report production, particularly when they relate to addressing disparities in academia (SSFNRIG, 2017). This disproportionate involvement in invisible work constrains opportunities to engage in other roles such as research and publication (SSFNRIG, 2017), which are associated with higher early career attrition, as well as significant setbacks in the tenure-track system (Hopkins et al., 2013). At the service level, BIPOC individuals are less likely to receive mental health care. Self-report of mental health difficulties on the Canadian Community Health Survey, suggest that BIPOC individuals are significantly less likely to use mental health services (Chiu et al., 2018). Given that many BIPOC individuals prefer to work with a therapist of the same race/ethnicity (Cabral & Smith, 2011), the demonstrated lack of BIPOC representation in psychology leaves many BIPOC therapy-seeking individuals with limited options.

There has been some recognition within psychology of the existence of these long-standing issues (CPA, 2020). However, it is challenging to make progress as a field without committing to concrete, actionable steps to dismantle systemic racism and promote the health and well-being of BIPOC in Canada. There is a need to act urgently and thoughtfully. As such, we propose the following recommendations that the psychology community - including students, mental health professionals, educators, membership organizations, researchers, and decision makers - should consider in their continued work and study to move toward anti-racism in psychology¹.

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¹We acknowledge that there are also other pressing issues afflicting the world today, including discrimination against other underrepresented populations (e.g., LGBTTTQQIAA community, disabled people, people who identify as women). This article was written with the recent Black Lives Matter (BLM) movement and related current events in mind. As such, we recognize that intersectionality - the acknowledgement and consideration of concurrent effects of multiple social categories “of identity, difference, and disadvantage” - that individuals are situated in (Crenshaw, 1991; Cole, 2009), is a crucial concept that should be considered when speaking about issues such as these.

Recommendations**Ensure transparency and accountability in our dedication to anti-racism in psychology**

1. Conduct regular reporting of the demographic breakdown of individuals in Psychology (e.g., in leadership positions within organizations, graduate programs, residency/practicum placements, etc.) and dedicate recurring time to discuss progress towards anti-racism and diversity goals (e.g., within organizations, academic institutions, and practices);
2. Initiate and oversee formal needs analyses to address concerns, barriers, and unmet opportunities for BIPOC trainees, psychologists, psychological associates, and staff members. Utilize the findings towards implementing a time-bound, actionable plan to protect and support BIPOC in psychology;
3. Normalize talking about racism, addressing white privilege, and holding others accountable.

Provide access to and prioritize funding dedicated to BIPOC health and wellness

1. Dedicate greater funding for research addressing racial disparities in Canada;
2. Establish recurring funding opportunities for BIPOC psychology trainees to cover the costs of research examining racism, diversity, health disparities, and equity;
3. Reduce financial barriers for BIPOC and historically excluded psychology trainees early in their education. This may include subsidized or free membership fees to psychological associations and organizations for a proportion of undergraduate and graduate students who self-identify as BIPOC or other historically excluded individuals in psychology;
4. Advocate for systemic policy changes and funding that will prioritize the mental health and well-being of BIPOC and other vulnerable and/or underrepresented Canadians. These

may include advocating for changes to insurance coverage for therapy and leveraging our institutional power to advocate for a proportion of the Canadian federal budget to be dedicated to equitable research, science, and treatment for BIPOC Canadians.

Address and rectify the impacts of racism in psychological education and practice

1. In consultation with BIPOC psychologists, develop and integrate resources and materials for conducting anti-oppressive psychological practice and care (for a review, see Burke et al., 2004);
2. Prioritize accreditation processes to include specific goals related to anti-oppression and diversity that must be met for accreditation;
3. Reduce systemic barriers to applying for psychology graduate programs by re-evaluating application requirements that have shown to favour wealthy, White, domestic applicants and using recruitment methods that target more diverse, underrepresented students and encouraging them to apply;
4. Mandate and integrate explicit teachings on anti-oppression and diversity throughout training and practice (e.g., at the undergraduate and graduate level as well as part of continuing education for psychologists).

Prioritize research that considers and promotes racial diversity and equity

1. Require that sociodemographics (e.g., race, gender, sexual orientation, etc.) are integrated and considered in research proposals. Researchers must explicitly state how they will address diversity and inclusion in their study samples;
2. Consider research methodologies that allow for nuanced interpretations and lived experiences. A greater focus on qualitative, participatory action, and mixed-methods approaches is needed;

3. Advertise the scholarship and research of BIPOC psychologists. Publish recurring special editions featuring manuscripts exploring diversity, racism, and equity in Canadian psychology journals. Special editions should be reviewed and edited by BIPOC researchers and/or trainees.

Step down from our ivory towers: build and honour community engagement and lived experiences

1. Build sustainable mentorship networks for BIPOC applicants, students (undergraduate and graduate), psychologists, psychological associates, and staff members;
2. Incorporate **advocacy** as a core pillar of psychology at all levels (e.g., individual, institutional, systemic; see scientist-practitioner-advocate model (Mallinckrodt et al., 2014) in education, research, and practice. This may include building advocacy for social justice within the Canadian Code of Ethics for Psychologists, public advocacy for budget consultations, and policy recommendations at the government level;
3. Increase partnership with organizations, communities, and individuals that provide services to diverse underserved people and communities. Increase engagement of the public to elicit solutions and changes that are aligned with the lived experiences of BIPOC Canadians;
4. Encourage the field of psychology to prioritize the lived experiences of BIPOC in addition to the evidence base.

Dismantling systematic racism requires intervention within every level in psychology and we acknowledge these recommendations as steppingstones towards a more equitable field.

Acknowledgments

This commentary was born from an anti-racism Open Letter that was written to the Canadian Psychological Association (<https://tinyurl.com/y6d32led>). We would like to thank the signatories of the Open Letter for their support and commitment to promoting anti-racist actions in the field of psychology. We would also like to thank Zahra Clayborne who shaped and guided many aspects of the Open Letter. Finally, we would like to acknowledge the ongoing efforts of Canadian psychologists who have long been working tirelessly to dismantle systemic racism within our discipline.

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