

**The Canadian Counselling and Psychotherapy Association’s quarterly  
newsletter – Printable Version**

## **In This issue**

President’s Message: The Value of Research in Counselling and Psychotherapy.....	2
President-Elect’s Message: Clinical Supervision of the Canadian Counselling and Psychotherapy Profession.....	4
Members Who Are Both Leaders at Home and Internationally.....	6
Making Meaning of Religious and Spiritual Cultural Identities as a Multicultural Counsellor.....	7
A Message from your NB Anglophone Director.....	12
Notebook on Ethics, Standards, and Legal Issues for Counsellors and Psychotherapists.....	13
Why All the Hubbub About Clinical Supervision?.....	17
“Sharing” Our News - The Indigenous Circle Chapter Now on Social Media.....	19
Diversity in Dialogue: The Intersectionality between Faith and Sexual Orientation.....	21

## **The Canadian Counselling and Psychotherapy Association’s quarterly newsletter – Printable Version**

### President’s Message

#### **The Value of Research in Counselling and Psychotherapy**

When I continue to reflect on the multitude of benefits related to being a member of the Canadian Counselling and Psychotherapy Association (CCPA), another key highlight for me is our Association’s commitment to and support of research in counselling and psychotherapy. As a scholar-practitioner, it is important in my consulting work, counsellor educator endeavours and my role on the CCPA National Board of Directors to understand and stay current on the latest and emerging research trends in our profession - to ensure congruency, relevance and innovation in evidence-based interventions and related strategies that we utilize in our diverse work settings as counsellors and psychotherapists.

As part of our Association’s vision and mission statement, we promote research for the provision of *accessible, competent and accountable counselling services throughout the human lifespan and endorse therapeutic approaches across the continuum of care that have sound theoretical underpinnings* that are (i) consistent with current established knowledge in the field, (ii) withstand scholarly review, and (iii) demonstrate efficacy, safety, and benefit to the client. Our Association further reinforces our vision and mission statement through our organizational objectives which indicate that CCPA:

- Provides national leadership for counselling and psychotherapy in Canada;
- Provides a forum for ongoing information exchange and for critical discussion of counselling and psychotherapy issues in Canada;
- Serves as a vehicle for advocacy, networking and promoting the profession of counselling and psychotherapy in Canada;
- Provides opportunities for counsellors and psychotherapists to develop and share best practices, research, position papers and professional development; and
- Serves as a direct link with other professional counselling and psychotherapy associations provincially, nationally and internationally, thereby providing for the presentation and the achievement of mutually sought aims and objectives.

In my opinion, the role of research scholarship in counselling and psychotherapy is part of the core foundation to our work in society. Such core foundational work include promoting leading edge research, collaborating with community partners, and enhancing counselling and psychotherapy-related practices and interventions. At CCPA, here are a few highlights of how we value research in counselling and psychotherapy:

- CCPA Research Conference. In October 2016, CCPA held its third Research Conference in St. Albert, Alberta. Our research conference offered an event where current and emerging scholars and practitioners

## The Canadian Counselling and Psychotherapy Association's quarterly newsletter – Printable Version

in the counselling and psychotherapy profession came together to collectively discuss works in progress, network with research partners, and share relevant new findings in our profession. CCPA-sponsored research conferences provide an environment to facilitate the extension of knowledge, practices, and findings in our profession through practice-based, theoretical, and/or applied research from a pan-Canadian and bilingual perspective. Also, it was exciting to integrate a special evening with Olympian Clara Hughes and post-conference workshops with Dawn McBride and Markus Alexander – thereby, bringing together lived experiences with scholarship and practical application of mental health strategies and interventions;

- [Canadian Journal of Counselling and Psychotherapy \(CJCP\)](#). As the official journal of CCPA, CJCP is a bilingual journal that publishes scholarly manuscripts that are of interest to counsellor educators and practitioners working in diverse settings such as schools, community agencies, post-secondary counselling centres, other institutions where psychological counselling is practiced, and private practice. CJCP has a wide ranging readership at the national and international levels; and
- Research-Based CCPA Awards. The acknowledgement and celebration of scholarship is also in the form of research-based CCPA awards – recognizing CCPA members who are contributing to research in the counselling and psychotherapy field. Notable research-based CCPA awards include, but are not limited to, [the CCPA Practice-Based Counselling and Psychotherapy Research Award](#); [CCPA Research or Professional Article Award](#); [CCPA Doctoral Dissertation Award](#); [CCPA Master's Thesis Award](#); and [Counsellor Educator Chapter's Doctoral Student Dissemination Award](#).

While this is certainly not an exhaustive list of all of the ways in which CCPA reinforces the importance of research in counselling and psychotherapy, I trust that this provides you with a brief snapshot of another value added benefit of being a member of CCPA.

As counsellors and psychotherapists and as part of our commitment to lifelong learning and continuing education, let's continue to keep apprised of the latest research findings in our profession. Let's ensure that our work with clients is grounded in evidence and that we endeavour to recognize and integrate research with practice when utilizing various mental health interventions, when and where appropriate, with clients in a professional, competent and ethical manner.

Thank you/Merci/Meegwetch,  
Natasha Caverley, Ph.D., CCC  
CCPA President

## **The Canadian Counselling and Psychotherapy Association’s quarterly newsletter – Printable Version**

### President-Elect’s Message

### **Clinical Supervision of the Canadian Counselling and Psychotherapy Profession**

Dear CCPA Members,

This year, our Association published another resource for our membership and the profession entitled, *Clinical Supervision of the Canadian Counselling and Psychotherapy Profession*. The book is a comprehensive and up-to-date compendium of supervision in our profession across our whole Canadian landscape. Edited by Doctors Blythe Shepard, Lorna Martin, and Beth Robinson, the book is co-authored by 32 contributors, all but six of whom are CCPA members. This type of contribution is an indication of the strong cohort of researchers, academics, and professionals we have in our membership and a testament to their willingness to share their expertise and time for the benefit of our Association and the profession.

Most contributors to this current publication are also members of our Counsellor Educators Chapter. Our website notes that, “*The Counsellor Educators Chapter (CE) is one of the oldest chapters of the Canadian Counselling and Psychotherapy Association. It was established very early in the Association’s history, back when the name was still the Canadian Guidance and Counselling Association.*”

The objectives of the Chapter are as follows:

- *To provide an opportunity for counsellor educators to meet for discussion of critical issues in teaching, supervision, and research in the area of counsellor education.*
- *To provide a forum for ongoing information exchange and professional development (skill and knowledge based).*
- *To serve as a vehicle for lobbying appropriate university departments and facilities, governments and agencies to help counsellor education programs meet their primary goal of preparing professionally competent counsellors.*
- *To provide a means by which counsellor educators can help one another to develop and obtain research support provincially and federally through increased collaboration.*
- *To serve as a direct link with the National Association, thereby providing for the presentation of mutually sought aims and objectives.*

For over 50 years CCPA (we) has/have been the ‘meeting place’ and voice for the Counselling and Psychotherapy profession in Canada. It is easily seen that members of this Chapter have engaged in moving us all towards these objectives. For a closer look, visit: <https://www.ccpa-accp.ca/chapters/counsellor-educators/>.

Members of the *Counsellor Educators Chapter* have served our Association and continue to serve our membership in numerous and varied ways. Many have provided leadership in positions on the Executive and Board or as Chairs

## **The Canadian Counselling and Psychotherapy Association’s quarterly newsletter – Printable Version**

of many of our committees. The current publication is just one in which members of this Chapter played the leading role in writing. Our current Chapter President, Dr. Jeff Landine, who is a counsellor educator at the University of New Brunswick, contributes in this way. One of our own COGNICA Newsletter quarterly contributors is Dr. Glenn Sheppard. In addition to providing his very insightful and useful articles, Glenn is a Past President of the Association. Our journal, the *Canadian Journal of Counselling and Psychotherapy*, is the only journal in Canada devoted to counselling and psychotherapy. Published out of the University of Calgary, its Chief Editor is Dr. Kevin Alderson. <http://cjc-rcc.ucalgary.ca/cjc/index.php/rcc>

Our Certification Committee is chaired by Dr. Jeff Landine. As you know, our Canadian Certified Counselor (CCC) designation is a nationally recognized by governments, educational institutions, and employers. Counsellor educators, along with other professional counsellors, make an important contribution to our CCC designation to provide and maintain this nationally recognised standard.

Another specialized area in which counsellor educators make contributions to our Association is through our counsellor education accreditation program – Council on Accreditation of Counsellor Education Programs (CACEP). Its main purpose is to: *promote high standards in the pre-service training of professional counsellors and psychotherapists, assist the administration and faculty of counsellor educator programs to assess and improve their objectives, resources and programs, and promote a continuing review and evaluation of existing counsellor education programs.* Headed, since its inception in 2001 by Dr. Sharon E. Robertson and Dr. William A. Borgen, CACEP Co-Chairs, is another example, still, of the leadership, expertise and commitment made by our counsellor educators. Visit: <https://www.ccpa-accp.ca/accreditation/>.

Finally, members of the Counsellor Educator Chapter contribute, like all of us by serving on committees, participating in continuing education, writing for our newsletter, *COGNICA*, delivering and attending workshops, attending our annual conference, and most of all by, maintaining a CCPA membership, which creates and nurtures a strong sense of professional identity for each of us to serve in our individual capacities.

As of this publication date, many of our counsellor educators are fully engaged with their students across our country, contributing in such an important way for those who are current members, for the benefit of our future membership, and also for who are licensed by provincial regulatory bodies. A huge “thank you” is extended to our many contributors, as is a wish for your continued collaboration with all of us who are members of the *Canadian Counselling and Psychotherapy Association*.

Sincerely,  
John Driscoll

**The Canadian Counselling and Psychotherapy Association’s quarterly  
newsletter – Printable Version**

**Members Who Are Both Leaders at Home and Internationally**

By Dr. Glenn Sheppard

The International Association of Counselling

(IAC): Dr. David Paterson is IAC President-Elect. He is a Counsellor Educator and Acting Dean of Education at Simon Fraser University and a CCPA President Emeritus.

Dr. Bill Borgan and Dr. Blythe Shepard are on the IAC Executive Council and Dr. Shepard is Council Treasurer.

Bill is Professor of Counsellor Education at the University of British Columbia, is a CCPA President Emeritus, an IAC Past-President, and is Co-Chair of the Council for the Accreditation of Counsellor Education Programs in Canada (CACEP).

Blythe is a Professor of Counsellor Education at the University of Lethbridge and is currently CCPA Past-President.

The International Association of Educational and Vocational Guidance (IAEVG): Dr. Nancy Arthur is one of its 3 Vice-Presidents. Nancy is a Professor of Counsellor Education at the University of Calgary and is on the Board of Governors of the Canadian Career Development Foundation.

Laurent Matte is IAEVG Secretary General. Laurent is President of the Ordre des conseillers et conseillers d’orientation du Québec (OCCOQ). This is the regulatory college for counsellors in Quebec.

Dr. Bill Borgen is also a IAEVG Board member.

## **The Canadian Counselling and Psychotherapy Association’s quarterly newsletter – Printable Version**

### **Making Meaning of Religious and Spiritual Cultural Identities as a Multicultural Counsellor**

By: Sandra Dixon, Ph.D., Post-doctoral Fellow (Clinical);  
Assistant Professor, Faculty of Education,  
University of Lethbridge

#### **Introduction**

For many immigrants, including people from African-based cultures, spirituality is a coping mechanism and is considered a key source of strength and healing when faced with different forms of social injustices (e.g., racial oppression, socio-economic disadvantage, and sexism) in a Canadian multicultural context. Such social injustices have the potential to create fragmented identities for many individuals who might lack the appropriate coping skills to adjust cross-culturally. When considering the coping skills of many immigrants within Canada’s multicultural society, it is important to consider factors including, but not limited to, strong family engagement, social group connections, educational resources, financial stability, English language proficiency, and supportive faith communities. One might argue that immigrants’ groundedness in one or more of the above factors can play a crucial role in their resiliency to adjust to a new culture.

As a woman of African descent, I am mindful of the religious and spiritual dimensions of my cultural identity living within the Canadian mosaic. From this perspective, I believe that all religious faith traditions in Canada (e.g., Islam, Judaism, Indigenous practices, Hinduism, and Christianity) should be respected and valued because they offer hope and resilience to diverse immigrant groups during the post-immigration transition stage. Therefore, the aim of this brief article is to reflect on the meaning making process around my cultural identity as a multicultural counsellor who is guided by the ethical standards of the counselling profession. In so doing, attention will be given to salient aspects of my cultural identity (i.e., spirituality and religiosity) and how they enhance my work with clients. I will shed light on the importance for me to move towards and not away from my discomfort when working with clients who have various spiritual and religious worldviews. Further, I will also address key implications for multicultural counselling professionals who would like to develop their skills to work more effectively with diverse religious clients.

#### **Defining cultural identity and critiquing multiculturalism**

For the purpose of this article, it is noteworthy for me to shed light on the term “cultural identity”. Drawing from Arthur and Collins’s definition, I view cultural identity as a multilayered construct that includes such dimensions as

## **The Canadian Counselling and Psychotherapy Association’s quarterly newsletter – Printable Version**

race, ethnicity, gender, spirituality, religion, and sexual orientation (Arthur & Collins, 2010). It is shaped by the nature of one’s interactions with his or her own culture of origin as well as one’s intricate ties to other cultures. Recognizing the intricate nature of cultural identity allows me as a multicultural counsellor to have a deeper appreciation of diversity, more specifically the religious and spiritual dimensions of individuals.

That being said, as a gendered and racialized member of a non-dominant group, I appreciate Canada’s efforts to embrace a multicultural stance in policy-making decisions about basic human rights for all people, irrespective of their cultural identities such as race, gender, religion, creed, and sexual orientation.

A critique of this multicultural stance, however, is that some scholars (e.g., Bannerji, 2000; James, 2010) argue that multiculturalism tends to focus on the differences among immigrants, which in turn allow Canada to categorize immigrants as the “other” or as less than Canadians. These scholars purport that through multiculturalism Canada can maintain its Eurocentric appeal and maintain the status quo by labeling immigrants as outsiders. As a multicultural counsellor who is interested in working with diverse immigrant populations, I am conscious of the above critique and as such create space in counselling to discuss these sensitive issues with clients.

### **Adopting an ethical stance with religious and spiritual clients**

In working with diverse religious populations, it is critical for me to adopt an ethical stance which acknowledges that everyone is entitled to the same basic human rights. This stance aligns with the Canadian Psychological Association’s (CPA) *Code of Ethics* and emphasizes “the respect for the dignity of all persons and people” (Canadian Psychological Association, 2000). From this perspective, I argue that everyone should be valued and respected as human beings with multilayered cultural identities. More so, as a multicultural counsellor, it is important for me to be grounded in my own cultural identity and to share my lived experiences in a society that has become more inclusive in celebrating and accepting cultural differences and not only embracing cultural similarities.

Embracing a respectful stance, it is my position that all faith groups should be allowed safe communal spaces to practice their religious and spiritual beliefs as long as they do not infringe on the moral rights and dignity of others. Although spirituality and religion are often believed to be distinct concepts, in this article I argue that both terms are interconnected and thus will be used interchangeably. This argument is based on the understanding that for many people of African descent, one cannot be spiritual without being religious and vice versa. As such, I propose that religion goes deeper than one’s affiliation with an institution; rather, it has distinct faith and worship practice. Further, I denote spirituality as one’s relationship between him or herself and a higher power or God.

### **Respecting diverse religious and spiritual worldviews**

Adopting a spiritual and religious lens, I am called to show love and compassion to everyone, including diverse clients, irrespective of whether their cultural values are different from mine. Respecting other clients’ perspectives demonstrate cultural sensitivity on my part as a multicultural counsellor and allow for a deeper understanding and

## The Canadian Counselling and Psychotherapy Association's quarterly newsletter – Printable Version

appreciation of their lived experiences. I recognize that unlike me, other people's worldviews might be influenced by other forms of cultural values and traditions that might not be faith-based, such as ancestry and gender. As a culturally-minded counsellor, I am expected to engage in continuous reflections about my own biases, assumptions, and values both within and outside of the counselling context. Being actively engaged in an ongoing process of self-reflections, I have grown to respect and accept the uniqueness of each client's lived experiences and humanity as well as my own.

More so, being multiculturally aware of unique religious and spiritual differences in our society, I attest that genuine respect for such differences should start with my own *reflective self-awareness*, *reflexive self-awareness*, and *critical reflectivity* as a counsellor who values cultural sensitivity and inclusivity. Borrowing from Kondrat's (1999) concepts, I define *reflective self-awareness* as an increased understanding of one's personal biases, *reflexive self-awareness* as a growing consciousness about how one creates meaning through his or her interactions with others, and *critical reflectivity* as acknowledging one's ability to both affect and be affected by diverse socio-cultural contexts. Of the above three concepts, I argue that the latter holds the most weight when addressing issues of cultural sensitivity. Therefore, in working collaboratively with clients – especially immigrants – I make an effort to increase my understanding of them as individuals with unique spiritual and religious identities. I am also conscious of many immigrant clients' social dislocations and how their engagement with me as a counsellor might be influenced by their own biases, values, and assumptions as well as shaped by power inequities across diverse socio-cultural contexts.

### **Joining with clients and moving towards the discomfort**

Joining with my clients in a safe and culturally sensitive space requires me to become more intentional and mindful in my interactions with them. For example, in many counselling contexts (e.g., doctoral practicum training, pre-doctoral internship, and post-doctoral fellowship), I have taken a strength-based approach with clients by encouraging them to talk about their spiritual and religious identities without judgement and criticism. In so doing, I have been able to strengthen my cultural sensitivity skill and enhance my multicultural competence in my work with various religious and spiritual clients. As a multicultural counsellor, I feel honoured when clients, including immigrants trust me enough to share unique aspects of their cultural identity - namely religious faith - and the role it plays in their lives as they navigate various life challenges.

It is quite understandable that addressing issues of religion and spirituality can result in some feelings of discomfort and reluctance for many counsellors, including myself, when working with numerous clients. These feelings are likely to arise for me if I am not familiar with my clients' faith traditions and I think that I might devalue their religious experiences. Despite my discomfort, I owe it to my clients to join with them on their journey of healing that might encompass their faith and empathize with their vulnerabilities. Working through my discomfort requires me to become more mindful of my internal and external resources as well as how such resources might influence my engagement with clients during the counselling process. For me, mindfulness is a skill that requires

## **The Canadian Counselling and Psychotherapy Association’s quarterly newsletter – Printable Version**

ongoing practice and active engagement as I intentionally open my mind to accept all clients’ unique differences without judgement. As part of my mindfulness learning, I often invite clients to share their feelings of discomfort around aspects of their cultural identities that they might find challenging. I believe that by helping clients as well as myself to become more mindful around our discomforts can provide us with a sense of agency about how to better navigate our cultural identities.

### **Implications**

Like me, other counsellors might experience similar feelings of discomfort when working with certain religious and spiritual clients whose faith they might not be as familiar with. Below, I present three key implications for us as counsellors to consider moving forward in our work with diverse religious clients, particularly immigrants. Firstly, when addressing immigrant clients’ cultural dimensions of religion and spirituality, I believe that consideration should be given to the diverse socio-cultural, psycho-social, political, and historical contexts in which these faith traditions are practiced, both pre-and post-immigration. Such consideration will give us a more sophisticated appreciation of their religious and spiritual lived experiences and help us as counsellors avoid oversimplification and generalization in how we conceptualize immigrant clients’ holistic worldviews.

Secondly, I believe that multicultural counsellors need to take a critical stance to generate respectful conversations with immigrant clients; we have a responsibility to demonstrate cultural sensitivity in all aspects of our interactions with them. As part of our practice, we are encouraged as trained multicultural counsellors to reflect on our own biases and assumptions around spirituality and religion, in order to generate unique changes within ourselves. By so doing, we can learn to accept the different worldviews of our clients that might deviate from our own. This, in turn, can help us build cultural bridges with others by honouring the differences that unite us as a multicultural society.

Thirdly, I posit that as multicultural counsellors, we need to equip ourselves with the appropriate therapeutic interventions needed to strengthen our knowledge base and skill set to augment the quality of work we do with immigrant clients. This implication is critical due to the influx of immigrants coming into Canada in recent years, many of whom are likely impacted by severe mental health issues related to cultural identity adjustments. I, therefore, argue that within the scope of our counselling practices, the foundation of our multicultural competency should be built on the CPA’s four key ethical principles: respect for the dignity of others, responsible care, integrity in relationships, and responsibility to society. Ensuring that these principles are understood and practiced will allow us to engage in transformative learning to inform our work with immigrant clients.

### **Conclusion**

**The Canadian Counselling and Psychotherapy Association’s quarterly  
newsletter – Printable Version**

To conclude, reflecting on my own journey of cultural identity as a multicultural counsellor has made me more conscious about best professional practice with clients whose religious and spiritual values might differ from mine. In no way should I attempt to devalue other people’s religious experiences. Rather, as a gatekeeper to the profession, I am called to embrace an ethical stance as well as display a spirit of compassion towards other people by accepting cross-cultural differences and promoting mutual respect with my clients. This means that I will continue to address socio-cultural tensions across racial lines and gender boundaries during the counselling process. Further, it is incumbent upon me as a multicultural counsellor to deconstruct my own biases and reconstruct a more acceptable understanding of cultural identities through dialoguing with clients. Through meaningful dialogues, I have the potential to break down cultural and religious barriers, as well as establish a new path of understanding and acceptance of clients’ lived experiences. Such lived experiences need to be welcomed, valued, and honoured within a multicultural society

**The Canadian Counselling and Psychotherapy Association’s quarterly  
newsletter – Printable Version**

**A Message from your NB Anglophone Director**

By Jenny Rowett  
New Brunswick Anglophone Director

Dear CCPA Members,

We are experiencing an exciting period as we move much closer toward presenting our Private Member’s Bill in the New Brunswick Legislature. Our volunteers have been working very hard on our behalf for many years, and it is exciting to observe and celebrate the progress that is currently being made. Over the past 1 ½ years, I have focused my provincial efforts as the NB Anglophone Director on building awareness and advocating for our profession to members of government, and through actively promoting the importance to our NB CCPA members of joining one of our three provincial associations. Our three provincial associations are the Association francophone des conseilleres et des conseillers en orientation du Nouveau-Brunswick (AFCONB); the New Brunswick Professional Counsellors Association (NBPCA); and the New Brunswick Association of Counselling Therapists (NBACT).

The most meaningful way that Counsellors in training and CCC’s can support the efforts of moving legislation forward is to become a member of one of these three provincial associations! This is how we are able to pay significant, ongoing legal fees, and demonstrate to stakeholders, such as members of government, that Counsellors have a strong, united voice in the province of New Brunswick.

Currently, we are hopeful that our Bill will be presented during the Fall sitting of New Brunswick Legislature. As CCPA, our Federation Working Group and our three provincial associations know very well, this has been a process with many, many steps that relies on the timing being just right. I am very humbled and proud of the hard work, determination, and patience of everyone in the past, and who is currently working toward making this professional goal a reality.

Thank you to each individual who is considering joining or has taken action and is demonstrating their support by becoming a member of one of our three provincial associations. Thank you to our national association, CCPA, for all of your guidance and support, and to all the Board members of our three provincial associations and our Federation Working Group who are volunteering their time, energy, and resources, and who are working diligently on behalf of NB Counsellors. Let’s continue to work together to reach our professional goals!

Thank you/Merci/Woliwon

## **The Canadian Counselling and Psychotherapy Association’s quarterly newsletter – Printable Version**

### **Notebook on Ethics, Standards, and Legal Issues for Counsellors and Psychotherapists**

#### **Three Recent Decisions of Interest to Regulators and Those who Aspire to Further Statutory Regulation of the Counselling and Psychotherapy Profession in Canada**

By Dr. Glenn Sheppard

In Canada, as in many other societies, the professions are given by the government both the privilege and the responsibility to regulate its members and the conditions under which they should ethically and competently provide their services. This regulatory responsibility is typically granted by provisions in a legislative statute and is further supplemented with administrative guidelines and criteria developed by a regulatory college or board with the duty and authority to execute its legislative mandate.

Since the counselling and psychotherapy profession has already had some success in efforts to achieve this type of statutory regulation, I thought it would be informative to report on three recent decisions directly involving the conduct and responsibilities of regulators.

##### **Case 1 - A Regulator’s Primary Duty: A View from the Court**

The position that a regulator’s primary duty is to serve and protect the public was highlighted and affirmed in a decision by the Ontario Supreme Court of Justice in the case of *Salehi v. Association of Professional Engineers of Ontario (PEO)*, 2015 ONSC, 7271. Mr. Salehi immigrated to Canada from Iran where he had worked as a gas engineer. Initially, he was told by a Canadian non-statutory engineering body that he was approved as an engineer but the PEO later informed him that Canada did not have a gas engineering professional category. When he applied in 2006 to be registered as an engineer, the registration process took a long time with many challenges both for Mr. Salehi and the PEO. He had to provide additional documents, deficiencies were identified in his training and his engineering experience, and he had difficulty demonstrating equivalency with Canadian engineering qualifications. The PEO accepted his completion of a bridging program instead of the usual professional examination and after five attempts to successfully complete the PEO local knowledge and jurisprudence examination he was granted his engineering registration in 2013.

After his registration, Mr. Salehi complained that the PEO failed to recognize his prior qualifications and that it imposed unnecessary requirements for him. He also sued the PEO for negligence and claimed that it owed him a duty of care. The Court in its decision drew attention to a number of court cases that concluded that a duty of care by a regulator is incompatible with a regulator’s primary duty to protect the public. The Court dismissed both the duty of care and the negligence claims. Of course, this decision did not negate the regulator’s duty to treat Mr.

## The Canadian Counselling and Psychotherapy Association’s quarterly newsletter – Printable Version

Salehi, and all applicants, with fairness, impartiality and to impose only those requirements necessary to have confidence that the requirements for entry to the profession are met.

This case highlights the potential challenges for both regulatory bodies and for immigrants who seek registration or a license from a regulated profession in Canada. Despite those challenges this Court’s decision reiterates that efforts to determine that professional entry requirements have been met are grounded in the regulator’s primary duty of public protection. Also, that the regulator’s duty to registrants, members, complainants and others must always be subordinate to this fundamental duty.

### Case 2 – Assessing International Qualifications

In another case involving the regulatory body for professional engineers in Alberta (APEGA), a Court in its judgement once again affirmed the regulator’s primary duty is to protect the public by ensuring that applicants for registration have the competency to work as a professional engineer. In this case of the *Association of Professional Engineers and Geoscientists of Alberta v. Mihaly* 2016 – the Alberta Court of Queens Bench reversed an early judgement by a Human Rights Tribunal.

The Tribunal had concluded that APEGA “discriminated against Mr. Mihaly on the grounds of his place of origin, by refusing to recognize his education as the equivalent of an engineering degree from an accredited Canadian University, and by requiring him to write certain examinations to confirm his academic credentials.”

The Court found that even through the requirement imposed by the regulator to have Mr. Mihaly complete additional professional examinations may have had an adverse impact on him, it was justified in this instance. It stated that these examinations were required to assess the quality of the undergraduate programs taken by applicants. This view was expressed as follows:

*“The regulator lacks reliable evidence about the engineering programs, and therefore has to assess competence of the graduates in other ways, whether through completion of post-graduate studies, suitable experience or confirmatory examinations.”*

It also stated that such requirements were:

*“Consistent with its objective of ensuring the competency of professional engineers” and that “possession of entry level engineering competence is, obviously, reasonably necessary to safe practice as a professional engineer.”*

The Court also held the view that the earlier order of the Tribunal that the regulatory body complete in advance an evaluation of the equivalency of the professional education program at hundreds of international schools was an undue burden to place on the regulator and was incompatible with its regulatory mandate.

This decision clearly reiterates the public protection mandate of regulators and it highlights the importance of ensuring that requirements for entry to a profession are such as to ensure competent professional practice (**note both cases and can be seen at [www.canlii.org](http://www.canlii.org)**).

## **The Canadian Counselling and Psychotherapy Association’s quarterly newsletter – Printable Version**

### **Case 3 – The government can give it and the government can take it away**

A recent decision by the Government of British Columbia (BC) clearly indicates that the right of a profession to statutory self-regulation can be withdrawn. This became the circumstance for the real estate profession in BC when Premier Christy Clark announced that the Government was ending the profession’s capacity for self-regulation. Its regulatory board has been replaced with a government appointed regulatory agency.

This decision resulted from the crisis in the real estate industry in BC and because of the Government’s view that the profession’s self-regulatory activities were failing to serve the public interest. Prior to this decision the Government had established an Independent Advisory Group to examine all aspects of real estate activity in the Province. Its Report drew attention to a list of serious deficiencies within the real estate industry. The following appeared to be the primary concerns:

- A practice of embedded compensation and undisclosed conflicts of interest by practitioners.
- Reliance by the regulator on external complaints (rather the mandatory reporting by practitioners or comprehensive inspections by regulators).
- Lenient sanctions for disciplinary matters and inadequate communication by the regulator of those decisions.
- The handling of many complaints by well-resourced self-interest bodies within the industry (rather than referring the complaints to the regulator).
- Brokers had insufficient authority to supervise the conduct of real estate agents partly because of the rule changes made by the regulator.
- The governance structure of the regulator fostered the possibility of the industry’s views dominating over the public interest. For example, the ratio of elected to appointed public members on the Board/Council was 14:3.
- The regulator was not sufficiently proactive in educating the public about real estate issues and risks posed by unethical practitioners.
- The low bar of entry to practise is terms of education, particularly in the areas of conduct and ethics.
- The lack of proficiency testing in continuing professional development.
- The authors of the Report made a number of recommendations that will be of interest to all Canadian regulators. Some of these are as follows:
  - The regulator should publish information about its complaints and discipline decisions in a manner that is accessible and easy for consumers to use and to understand.
  - There should be a mandatory reporting requirement on practitioners whenever they become aware of apparent misconduct that places the public at risk.

**The Canadian Counselling and Psychotherapy Association’s quarterly  
newsletter – Printable Version**

- Half of the members of the regulatory council should be publicly appointed, non-industry individuals.
- The regulator should increase educational requirements for entering to practise including in the areas of ethics and proficiency in the English language.
- The regulator should implement mandatory continuing education with content and testing that reinforces a practitioner’s ethical obligations, conduct requirements and duties to consumers.
- The government should establish an independent body such as the UK Professional Standards Suitability with oversight over the decisions of regulators within the province.

This Report can be found at [http://www.recbc.ca/wp-content/uploads/IAGReport\\_june2016.pdf](http://www.recbc.ca/wp-content/uploads/IAGReport_june2016.pdf)

## The Canadian Counselling and Psychotherapy Association's quarterly newsletter – Printable Version

### Why All the Hubbub About Clinical Supervision?

By Beth Robinson and Blythe Shepard

Counsellors and psychotherapists undertake rigorous education and training to foster competency across a wide range of domains, including theoretical and conceptual, applied clinical, ethical and legal, and diversity and social justice. Their professional preparation also emphasizes what Bernard and Goodyear (2004) referred to as personalization skills that promote appropriate and effective use of the self of the therapist (e.g., personality, identities, interpersonal style) in working with clients. The combination of awareness, sensitivity, knowledge, and skills that is cultivated serves as the foundation for caring, confident, and competent professional practice. Clinical supervision is a crucial component of both the initial and ongoing training of helping professionals. It is in the arena of supervised practice that counsellors and psychotherapists integrate their theoretical and conceptual learning, and apply skills, strategies, and techniques in vivo.

Until quite recently, there was little in the way of formal and systematic didactic and experiential training of clinical supervisors in the counselling and psychotherapy profession. There appears to have been an assumption that a combination of graduate training in counselling and psychotherapy and a handful of years of subsequent professional practice in the field represented sufficient preparation for the role of clinical supervisor. Presumably, engagement in clinical supervision as a supervisee during the period of graduate studies (and perhaps also during post-degree supervision for registration or licensure) concurrently offered a social learning model for the apprehension of clinical supervision concepts and skills. However, this 'learning-through-exposure' model failed to consider that the primary focus of a supervisee is on successful development and demonstration of counselling and psychotherapy concepts and skills versus those associated with clinical supervision. And, if supervisees subsequently opted to adopt or adapt clinical supervisory practices from former clinical supervisors, there was no assurance that they would be engaging in evidence-supported best practice.

Nearly two decades ago, Watkins (1997), editor of the *Handbook of Psychotherapy Supervision*, expressed concern about the discrepancy between the extensive academic preparation of helping professionals and the lack of training of their clinical supervisors. He protested that "something does not compute" (p. 604). A few years later, Scott, Ingram, Vitanza, and Smith (2000) echoed this disquieting observation. The lack of investment in formal education and training of clinical supervisors stood in stark contrast to the significant professional responsibilities of clinical supervisors who, as Falender and Shafranske (2004) noted, are called to conduct clinical supervision "in a competent manner in which ethical standards, legal prescriptions, and professional practices are used to promote and protect the welfare of the client, the profession, and society at large" (p. 3). Bernard and Goodyear (2014) similarly called attention to the level of accountability of clinical supervisors who are tasked with the

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“simultaneous purposes of enhancing the professional functioning of the more junior person(s); monitoring the quality of professional services offered to the clients that she, he, or they see; and serving as a gatekeeper...” (p. 9).

The importance of appropriate and adequate preparation for the role of clinical supervisor was underscored by earlier studies that identified clinical supervision as the third most frequent activity of professional helpers (Norcross, Hedges, & Castle, 2002), and one in which 85-90% of those with 15 or more years of experience participated (Rønnestad, Orlinsky, Parks, & Davis, 1997). In essence, nearly all helping professionals who practice for more than a decade will find themselves in the role of clinical supervisor. The question is – will they be ready?

Fortunately, clinical supervision is coming of age in Canada. The status of clinical supervision as a specialty practice is steadily evolving from *emerging* to *established*, as is our understanding of supervisory relationships and processes. CCPA anticipates heightened demand for clinical supervision across the country and across the career span (i.e., novice through veteran). The increased call for clinical supervisors will reflect developments on the regulatory landscape, recognition of the benefits that accrue from clinical supervision at all levels of practitioner experience, and growing appreciation of clinical supervision as a subfield with its own unique corpus of knowledge and skills.

CCPA has been attuned to the clinical supervision zeitgeist from a pan-Canadian perspective, and to the misalignment between heightened interest in this specialization and the paucity of resources and learning opportunities available to Canadian practitioners. CCPA responded by establishing the Canadian Certified Counsellor- Supervisor (CCC-S) credential, publishing a clinical supervision handbook, launching an online graduate course in clinical supervision, and, most recently, introducing a multi-authored text on clinical supervision in 2016. Ongoing initiatives include the development of a national competency framework and ethical guidelines for clinical supervision. CCPA also hopes to establish a special interest chapter for those committed to the advancement of clinical supervision.

To learn more about clinical supervision and related CCPA initiatives and resources, please visit our new clinical supervision webpage, located under “The Profession” tab on the CCPA website at <https://www.ccpa-accp.ca/>. The purpose of this webpage is to provide you with ready access to up-to-date information and an ever-expanding array of theoretical, empirical, and clinical resources aimed at anchoring your clinical supervision practice. Opportunities to engage in professional development (e.g., webinars, workshops, courses, chapter membership) also will be highlighted.

Join us in the continuing professionalization of clinical supervision in Canada. We think that Watkins would be pleasantly surprised at the progress made by CCPA and its members over the past few years!

## The Canadian Counselling and Psychotherapy Association’s quarterly newsletter – Printable Version

### “Sharing” Our News - The Indigenous Circle Chapter Now on Social Media

By Jamie Warren, M.Ed., RP, CCC  
President, Indigenous Circle Chapter

This past August, the Indigenous Circle Chapter (ICC) joined Twitter as a new initiative to promote the Chapter’s mission, activities, and membership benefits as well as highlight the accomplishments of our members. The Chapter’s mission is to support the work of CCPA members who join or may consider joining ICC to identify, promote, and meet the needs of Indigenous practitioners and their colleagues (ICC, 2016). Developing a presence on social media allows us to support this mission through the sharing of information, news, professional development opportunities, events, and resources with our membership and with those interested in Indigenous mental health, counselling, and psychotherapy.

As Indigenous practitioners and non-Indigenous practitioners who work with Indigenous peoples, cultural teachings (or Indigenous ways of knowing, living, and healing) often guide our practice in the counselling and psychotherapy profession, in addition to Westernized and clinical approaches. The work being done in the Chapter is no exception to this, as it helps to guide and inform the work being accomplished within the Chapter and CCPA. Rather than just simply announcing our launch to social media, it seems more culturally appropriate to share how the Chapter plans to use a cultural teaching, specifically The Seven Grandfather Teachings, as a guiding principle to facilitate our new initiative.

Though there are many ways of telling the story behind this teaching, Edward Benton-Banai (2010) has published this version:

The Creator gave seven Grandfathers, who were very powerful spirits, the responsibility to watch over the people. The Grandfathers saw that people were living a hard life. They sent their helper to spend time amongst the people and find a person who could be taught how to live in harmony with Creation. Their helper went to the four directions to find a person worthy enough to bring to the Grandfathers. While this boy was travelling with Otter, they were visited seven times by spirits who told them about the gifts. Here is what they said.

**Wisdom:** To cherish knowledge is to know wisdom.

**Love:** To know peace is to know love.

**Respect:** To honour all of creation is to have respect.

**Bravery:** To face life with courage is to know bravery.

**Honesty:** To walk through life with integrity is to know honesty.

**Humility:** To accept yourself as a sacred part of Creation is to know humility.

**The Canadian Counselling and Psychotherapy Association’s quarterly  
newsletter – Printable Version**

**Truth:** To know all of these things is to know truth.

Otter returned to his friend, who because of all the time spent in the spirit world, was now an old man. The Old Man gathered all the people around and told them of his journey to the Seven Grandfather’s lodge. He explained how to use the gifts. He explained that the opposite of any gifts would lead to ruin. He gave them the understanding of opposites. It was now up to the people who follow the path laid out before them.

Story-telling is an example of a traditional method used in our communities to share these cultural teachings, offer holistic learning, and allow for personal growth. As practitioners, we have the privilege of honouring the stories not only from our clients, but amongst each other as colleagues. The Seven Grandfathers Teaching is an example of a cultural teaching that guides the sharing of stories and information to connect and network with our colleagues. It reminds us to live a good life and to respect the Creator, the earth, and each other (Native Women’s Centre, 2008). Our new social media initiative allows us to open more doors to continue sharing these stories and resources to support the work we do as practitioners in a respectful and meaningful way.

Please be sure to follow us @ICC\_CCPA or visit [https://twitter.com/icc\\_ccpa](https://twitter.com/icc_ccpa).

Meegwetch / Thank You,

Jamie Warren

## **The Canadian Counselling and Psychotherapy Association’s quarterly newsletter – Printable Version**

### **Diversity in Dialogue: The Intersectionality between Faith and Sexual Orientation**

By Chao-Mei Chiang, Ph.D.,

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In a recent stimulating conversation with a colleague, who is a person of colour and comes from Christian background, we started talking about the concept of intersectionality as it relates to gender, faith, and sexual orientation. This conversation occurred while completing my post-graduate work in Canada. The main focus of our conversation was around the Christian faith tradition and the often misconception embraced by numerous outsiders that adherents of this tradition appear to be intolerant toward members of the Lesbian, Gay, Bisexual, Trans, and Questioning (LGBTQ) community. There also appears to be a misguided understanding from outsiders that many adherents might be anti-LGBTQ due to their discriminatory attitudes toward individuals who self-identify as members of the LGBTQ community. Therefore, the purpose of this article is to shed light on the growing tension between certain faith groups (e.g., Pentecostalism) and how some adherents of the faith might perceive members of the LGBTQ community. This article will be structured as follows: firstly, I will position myself relative to my own world view as a non-Christian individual; secondly, key themes concerning cultural values and respecting diversity within a multicultural framework will be presented; thirdly, a critical call to action associated with the above themes will be discussed. Finally, the implications for counsellor education training and practice will be addressed.

#### **Positioning Myself**

To start, I position myself as a non-religious Taiwanese immigrant woman, whom through her research that encompasses gender and multicultural issues has been advocating for gender and sexuality diversity. I believe that like cisgender and heterosexual individuals, people who self-identify non-cisgender and non-heterosexual should have equal access to any type of resources regardless of different identities. As a multicultural counsellor, I take a curiosity stance towards other people’s lived experiences that might be different from my own. In reflecting on my narratives around intersecting cultural identities, primarily sexual orientation and faith, two main themes were generated from the conversation with my colleague: curiosity about different cultural values and respecting diversity in a multicultural context.

#### **Curiosity about Different Cultural Values**

Returning to the conversation with my colleague, I realized that I was not familiar with their cultural background, particularly their faith. Despite this realization, I proceeded to voice my concerns about the subtle stereotypes and discriminatory attitude that certain religious group members portrayed towards the LGBTQ community. From this perspective, I inquired about my colleague’s stance on such issues as a person of faith; I was interested in knowing more about how their faith guides their interactions with individuals from the LGBTQ community.

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My colleague told me that in their personal interactions with a number of outsiders, they have observed instances where some individuals held negative pre-suppositions toward people of the Christian faith. They argue that such pre-suppositions should be corrected and dispelled through continued education. During this conversation, I was challenged as an outsider to be cognizant about my own biases and pre-suppositions toward people of faith, many of whom might be accepting and respectful of people from the LGBTQ community. In our conversation, we made the conscious decision to support each other’s differences and worry less about our own opinions that were likely influenced by our cultural beliefs.

### **Respecting Diversity in a Multicultural Context**

Sharing my perspective on the above multicultural theme, I acknowledged that I do not come from a Christian upbringing and have not had opportunities to be exposed to a Christian environment. Despite my unfamiliarity and limited understanding of Christianity, I do understand that religion and spirituality can be subjective and represent key aspects of one’s cultural identity that are personal and often kept private. As such, one’s religious and spiritual identity should be respected and honoured, more so in a multicultural context. As a counselling professional who was trained in Canada and advocated for diversity and equity, I recognized that I had to be considerate and humble in the face of a changing diverse society. This means asking pertinent and thought-provoking questions as well as learning from the lived religious experiences of others, including my colleague, whose religious worldview was different than mine.

I also reflected on the tension and discomfort that were associated with our different identities during the conversation. I expressed that the way we both attended to the tension between us was not to change each other’s value systems; but rather to learn more about our values even though we were aware of our cross-cultural differences. Acknowledging my own misperceptions around the Christian faith as a multicultural counsellor, I posited that dialogue about diversity is an ongoing process that needs to be facilitated and supported by genuine respect. Therefore, in no way do we want to reproduce oppression and silencing while having a salient conversation about diversity. Through our dialogues, we both learned a great deal of knowledge from each other regarding religiosity and diverse sexual orientations. Listening to each other’s story reinforced the reality that respect of each other cultural values is such an urgent action, and we need to be always mindful of our language and response to each other.

### **A Call to Action**

The reality of multiple truths called myself to action as a multicultural counsellor living in a diverse society. In reflecting on the narratives of intersecting cultural identities during the dialogue with my colleague, primarily around gender, sexual orientation, ethnicity, spirituality, and religiosity, I resolve to deepen my understanding of how the intersectionality of the aforementioned cultural categories can be viewed through a social justice lens. As such, I have taken action to write and publish this article to share my experience as a member of a non-dominant group who lived in Canada. Through this article, I hope to stimulate conversations among counsellors that pertain to intersectionality as well as invite individuals to be reflective about their own intersectional identities.

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Following through with this call for action, I had an opportunity to teach a graduate-level counselling course that addresses the topic of diversity while completing my training in Canada. With my colleague’s permission, I shared our conversation with the students who were impressed by my sharing as they learned that having a conversation about diversity in and of itself is challenging; however, keeping curiosity and developing relationships with each other could make this process more efficient, sustainable, and productive. I acknowledged having a sense of responsibility as an educator to approach diversity from different polarizing standpoints within the public domain of the classroom.

### **Implications for Counselling Training, Education and Practice**

As multicultural counselling educators, we have a responsibility to demonstrate cultural sensitivity in all aspects of our interactions with others including colleagues, students, and clients. This process of having dialogue around sensitive topics such as the one highlighted in this article is not always comfortable. However, it is encouraged for myself as a counsellor and counsellor educator, to move towards the discomfort of my own biases, values, assumptions, and beliefs, in order to generate unique changes within myself and others. By so doing, I have learned to accept differences that might not align with our worldviews a counsellor and build cultural bridges through our similarities that unite us as a society.

That being said, I believe that one of the implications for counselling and education is that educators need to model how to approach the topic of diversity in a respectful and collaborative manner. As counselling educators, we are privileged to encounter diversity in many contexts such as classrooms, campus, and offices. Therefore, we have the responsibility to establish a culturally minded relationship with each other based on mutual respect and curiosity of learning.

More importantly, we should not attempt to change other people’s cultural values although these values might be contradictory and conflictual to our own. I believe that conversation of diversity is an ongoing process of clarification and negotiation. I reason that the nature of diversity and multiculturalism could be genuinely represented and embodied in a manner that destigmatizes stereotypes and discrimination against the ‘othered’ in our society. To this end, I call upon multicultural counsellors to embrace a spirit of compassion towards humanity that welcomes cross-cultural differences and togetherness.