

# Environmental Scan Assessing the Current Status of Cultural Sensitivity Training

*A report prepared for Looking Out for Each Other (LOFEO) - Assisting Aboriginal Families and Communities when an Aboriginal Woman Goes Missing*



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## **Acknowledgments**

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## 1. Background

The ongoing crisis of missing and murdered Indigenous women has been attracting much media and political attention, but the exposure concerning cases in Eastern Canada continues to be limited. The Native Women's Association of Canada (NWAC) has acknowledged that many cases have not yet been documented and therefore the scope of the problem is unknown and likely higher than currently assumed. The New Brunswick Aboriginal Peoples Council, under the leadership of the President & Chief Wendy Wetteland, has initiated a research and community action project titled "Looking Out For Each Other" (LOFEO). This project is designed to enhance our collective understanding of cases involving missing and murdered Indigenous women, girls, and sexual and gender minorities in Eastern Canada. The goal is to provide concrete and effective assistance to families and friends when an Indigenous person goes missing. The project intends for communities and organizations to have the resources to empower them to collaborate, access services, improve outcomes, and to address victimization and loss (From LOFEO project documentation, Hughes PI).

### 1.1 Terminology

There is various terminology utilized to refer to cultural sensitivity. In Canada, there are often four separate terms used in descriptions (Baba, 2013<sup>1</sup>). First is **Cultural Awareness** recognizing difference through observation without an instance of change or modification of practices<sup>1</sup>. Second, **Cultural Sensitivity** acknowledging the need for respect, acknowledging difference and ensuring respectful relationships<sup>1</sup>. Third, **Cultural Competence** individuals have a set of skills and exhibit behaviors to ensure quality and respectful relations, refers to taking action to improve situations and adapting practices where appropriate<sup>1</sup>. Finally is **Cultural Safety** this term is often used concerning health care while including all elements described above it is unique as it also integrates self-reflection and an honest examination of personal biases<sup>1</sup>.

For this scan, we choose to use the terminology of cultural sensitivity. The motivation to do so is that it is the most common terminology used and require little explanation. In contrast, the term cultural safety has recently only come into usage and may not be widely known.

## 2. Method

Environmental scans have origins in business as a practical tool to gather and synthesize information for decision making; this has evolved into a valuable method for program design and improvement beyond business<sup>2</sup>. Providing a scan of this nature with the professions targeted in LOFEO helps establish what is already happening, what needs to happen in the future and development best practices to ultimately improve the cultural safety for families when their loved one goes missing or is murdered.

The scan was completed in two components. First, a pilot was completed in the winter of 2018 to test questions and gauge a sense of responses. For the pilot, only individuals in NL participated. Research assistant Elizabeth Zarpa completed work for the pilot component of the scan. Questions for the pilot

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<sup>1</sup> Baba, L. (2013). Cultural safety in First Nations, Inuit and Metis Public Health: environmental scan of cultural competency and safety in education, training and health services. Prince George, BC: National Collaborating Centre for Aboriginal Health.

<sup>2</sup> Graham, P., Evitts, T., & Thomas-MacLean, R. (2008). Environmental scans how useful are they for primary care research. *Canadian Family Physician*, 54, 1022-1023.

were asked in person. Asking questions in person were a way to gauge the flow and assess clarity. Following the pilot of the questions, modifications were made to existing questions prior to a full scan. The full scan was completed during the winter of 2019. Individuals were invited by email to complete an anonymous survey on cultural sensitivity training. All respondents were invited by email and provided a link to a survey delivered through Survey Monkey. The report will include a summary of both the pilot and the full scan.

Before reaching out to potential informants, we contacted the Health Research Ethics Board in St. John's, NL to inform them of the larger project and the current piece of work we would take on. We were told that we would not require ethics approval at this time. For the pilot scan, individual names and information are not used. We also did not record the conversations and have only included summary information. Key informants were all informed of the purpose, and we offered each of them the opportunity to review any report or other information types prepared. Elizabeth Zarpa took leadership in making connections, having the conversations and summarizing the information obtained. For the full scan, individual identities are unknown, and we only include summary data of responses. We provide information regarding the profession but do not offer additional demographics such as age, gender, and specific locations.

### 3. Environmental Scan Pilot

During the winter of 2018, there have been ten key informants for the environmental scan in NL. Key informants spoke with the research assistant in a semi-structured conversation. Seven of these individuals were located in St. John's and the other three were in the Happy Valley-Goose Bay area.

Key informants included:

1. Seven Lawyers – some from private firms, a sole practitioner, government lawyers, and legal aid lawyers.
2. Two journalists – both are working in the area of Indigenous news stories, and one who worked as a free-lance journalist within NL.
3. One employee of Indigenous Grassroots organization in NL.

Each informant was asked a standard sixteen questions (See below) prepared in a guide related to their knowledge, and level of training they received about Indigenous populations throughout

### Pilot questions

- 1) Where do you work?
- 2) How long have you worked within this specific field?
- 3) How many years of training did you go through to become a lawyer, journalist, police officer?
- 4) Throughout which years did you receive this training?
- 5) Which provinces did you receive your training for this specific job?
- 6) Which institutions did you attend to receive this particular training?
- 7) Within your profession as a lawyer, journalist, police officer – do you interact or work directly or indirectly, with Indigenous populations within this province? If so, yes please elaborate.
- 8) Throughout the duration of training to become a lawyer, journalist, police officer – were there any courses or training offered regarding Indigenous people within Canada? If so please elaborate
- 9) What did the training consist of? Was it course based? Experiential learning? How long was the training?
- 10) Was the training effective? If so please elaborate, if not please elaborate.
- 11) Was it volunteer or mandatory?
- 12) Who are the Indigenous people within this province? Where did you learn that?
- 13) Are there movements within your profession to offer training relating to Indigenous people within NL? If so please elaborate – are they mandatory or volunteer options?
- 14) Do you think that cultural sensitivity training relating to Indigenous people within this province is needed within your profession? If so why?
- 15) On a scale of 1-10 – how well is your profession providing cultural sensitivity training relating to the Indigenous people of NL? 1 being great – 10 indicating nothing
- 16) Are there any recommendations you would suggest for cultural sensitivity training relating to Indigenous people from this province?

NL. The objective of the questionnaire was to understand whether interviewees had any training about NL Indigenous populations, and if that awareness was, present how it was obtained. Also, the limitation and gaps within understanding were highlighted throughout the interviewees' answers as critical areas of focus.

### 3.1 Pilot Results

Table 1 - Common Themes – Cultural Competency Training

Theme	Feedback	Area
<b>Lack of Training Opportunities</b>	There is a lack of cultural competency training within the legal profession and journalism relating to Indigenous people throughout NL	<b>Law</b>
	There is no cultural competency training offered through the Law Society of NL for people who have to write the bar exams within the NL jurisdiction, and this is problematic as their cultural understanding is limited	
	Relating to whether the interviewees felt their profession provided cultural competency training in relation to Indigenous people, many of the responses indicated “nothing” or close to “nothing” being offered	<b>General</b>
	For the city of St. John’s, the organizations that predominantly do cultural competency training, are limited to two because that is the only two organizations offering such training. And it is the St. John’s Native Friendship Centre (SJNFC), and the Aboriginal Resource Office (ARO) at MUN	
	There is a recognition that there is a lack of training relating to Indigenous people within this province amongst all of the key informants	
<b>Training Complexities</b>	The training that lawyers receive relating to Indigenous people are within the law schools that were attended and that is largely related to Aboriginal law, or the Aboriginal communities near the where the law school. There is no law school within NL, therefore individuals who become lawyers have to leave the province	<b>Law</b>
	Lawyers who have Indigenous clients, that have not had any cultural competency training, feel unable to adequately and thoroughly assess the needs of their clients because there is a huge gap in understanding between the lawyer and their client.	
<b>Voluntary vs. Mandatory Training</b>	Much of the cultural training obtained by journalists or lawyers was through voluntary actions and interest, or coming into contact with Indigenous people or clients through their work, and then seeking learning opportunities.	<b>Media &amp; Law</b>
	The cultural competency training that some lawyers had the option to participate was voluntary, not mandatory, and this training was offered by specific Indigenous organizations (such as Innu Nation), but not mandated and orchestrated by the Law Society of NL or inclusive of all NL groups.	<b>Law</b>
	Much of the exposure to Indigenous populations whether within NL or throughout Canada within the training, was voluntary and not mandatory (an exception was the Faculty of Law at UBC, mandatory Aboriginal law course)	
	There are some training relating to Indigenous people within NL through the Continuing Legal Education (CLE) workshops that lawyers can take at a fee	
<b>Lack of Indigenous representation and Understanding</b>	Lawyers and journalists are usually individuals who are not Indigenous, and usually individuals who are not familiar with Indigenous communities they’re working around or within	<b>Media &amp; Law</b>
	Some of the lawyers who work within the province come from other provinces, they come into the community, work for a few days, couple months or years, and then leave.	<b>Law</b>
	Many of the journalists are not Indigenous nor is there any exposure to Indigenous communities and their culture as a journalist unless it is sought out independently	<b>Media</b>
	Having predominantly settler journalists is that Indigenous perspectives, histories, understandings are not understood within the outpouring of media coverage, and it is not infiltrated within policy decisions	
	Lack of understanding within the province of Indigenous communities and culture	<b>General</b>

	When there is news coverage on Indigenous communities, it can be from a negative lens which is problematic for the Indigenous group which is being focused upon	<b>Media</b>
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Table 2 - Key Informant Recommendations

<b>Theme</b>	<b>Feedback</b>	<b>Area</b>
<b>Increasing the number of Indigenous professionals in Law and Media</b>	To have affirmative action programs within media businesses where Indigenous people are hired as managers, producers or editors	<b>Media</b>
	CBC NL is the main media outlet and a Federal body in the province and there is little to no Indigenous journalists or staff within these two organizations - it is not reflective of the reality throughout the province and it has an effect on the coverage of Indigenous communities, and how their realities are mediated	
<b>Indigenous Led responses and Education</b>	Professionals consult the individual community members and ask what it is that the particular Indigenous community sees problematic in dealing with these professions (lawyer, police, and journalists) and get their perspective on what is working and what isn't working and begin from that premise	<b>General</b>
	Have journalists, editors, managers sent to the remote Indigenous communities such as Conne River, Rigolet, Hopedale, Makkovik, Nain and have them listen to the community members themselves. To understand and listen to their criticisms and better understand how to reflect their concerns in content and policy development relating to media coverage	<b>Media</b>
	To hire knowledge keepers or elders to develop mandatory training programmes for journalists who will be working with or in Indigenous communities	
	To have some media outlets provide some coverage in Indigenous languages like Inuktitut, Innu-aimun or Mi'kmaq	
<b>Mandatory &amp; continuing Training</b>	To have on-going course content within post-secondary institutions that better reflects Indigenous populations throughout Canada, and throughout NL	<b>General</b>
	To have mandatory training for professionals to develop their cultural competency relating to Indigenous people within NL (within the law society, within journalism, and within policing)	
	For cultural competency training to be on-going within a particular Indigenous organization or community, and not just a one-time course offered for a couple of hours or days, and then that is cultural competency training. For the professionals to develop a mutual relationship with the Indigenous community to build learning also through experience and for this to be mandatory	
	To have a mandatory course offered through the Law Society Bar Course which relates to the Indigenous people in NL, and have Indigenous people themselves teach it	<b>Law</b>
<b>Celebrate Resilience</b>	Not to privilege Indigenous media coverage or stories, but to rectify the bad stories that are told about Indigenous communities in NL with more positive stories relating to their communities and their culture, history, lives	<b>General</b>



## 4. Environmental Scan Results

Individuals were invited to participate by email. Surveys were set up in Survey Monkey and were anonymous. While we know who received invitations, we are unaware of who completed. Individuals may have shared the email and link with their colleagues so there may be others within the responses that are not captured in the master list. Response rates are summarized in the table below. Rates based on profession were calculated based on those who declared. Twenty-six individuals skipped this question and did not indicate their profession an additional nine respondents choose “other” as their response. Police are not accounted for in the response rate as all attempt to contact and involve them within the scan were fruitless.

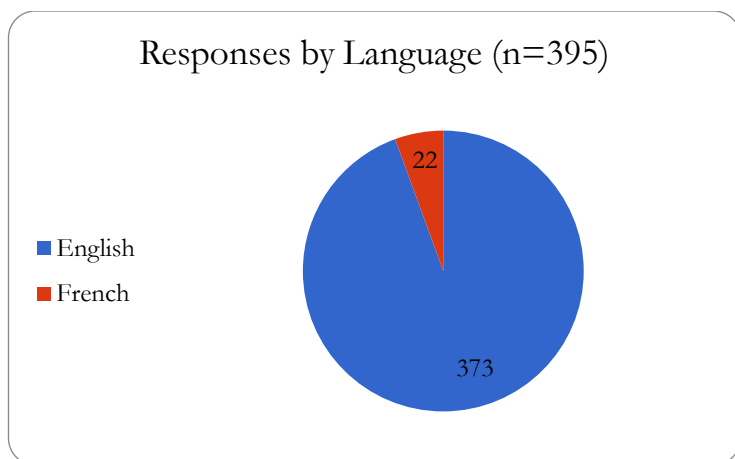
Table 3 - Response Rate Information

Group	#		Rate
	Sent	Completed	
Lawyers	2480	338	14%
Journalists	322	22	7%
<b>Total</b>	2802	369	14%

Following the pilot phase of the scan, the final list of questions was revised and included 14 questions in total (see sidebar).

### 4.1 Demographic information

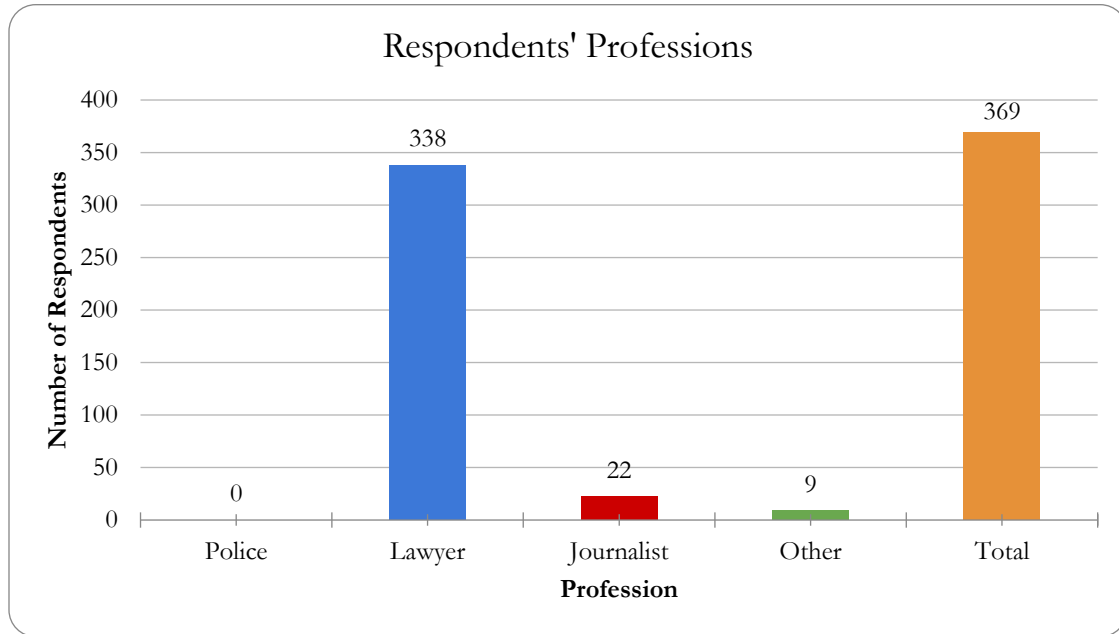
Surveys were prepared in both English and French. In total 22 questionnaires were completed in French. For the report, responses have been combined and will be reported in English. Cora Behan completed translation and combination of both English and French responses and translation of the survey and invitation text into French. In total, we received 395 responses (22 in French and 373 in English).



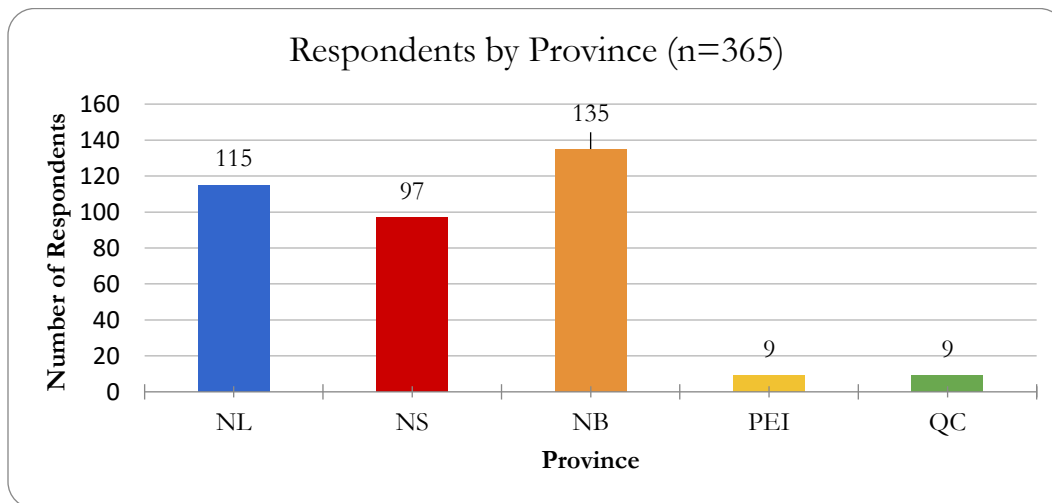
## Environmental Scan Questions

1. What is your educational background?
2. Which province to live/work in?
3. Where did you receive your education/training?
4. Do you encounter or work with Indigenous people within your profession?
5. In your professional training did you participate in any cultural sensitivity education related to Indigenous people in Canada?
6. What type of training did you receive?
7. Were Indigenous partners involved in the delivery of the cultural sensitivity training material?
8. Was the cultural sensitivity training mandatory?
9. Did you find the training helped inform your understanding of Indigenous people?
10. Do the policies and protocols of your workplace respect Indigenous values?
11. Do you think that Indigenous cultural sensitivity training improvement is necessary in your profession?
12. Are you aware of any resources available to help you better understand cultural sensitivity?
13. Does your workplace have policies in place to address cultural sensitivity issues?
14. Which resources or individuals could be utilized for the development of cultural safety training? (Please specify)

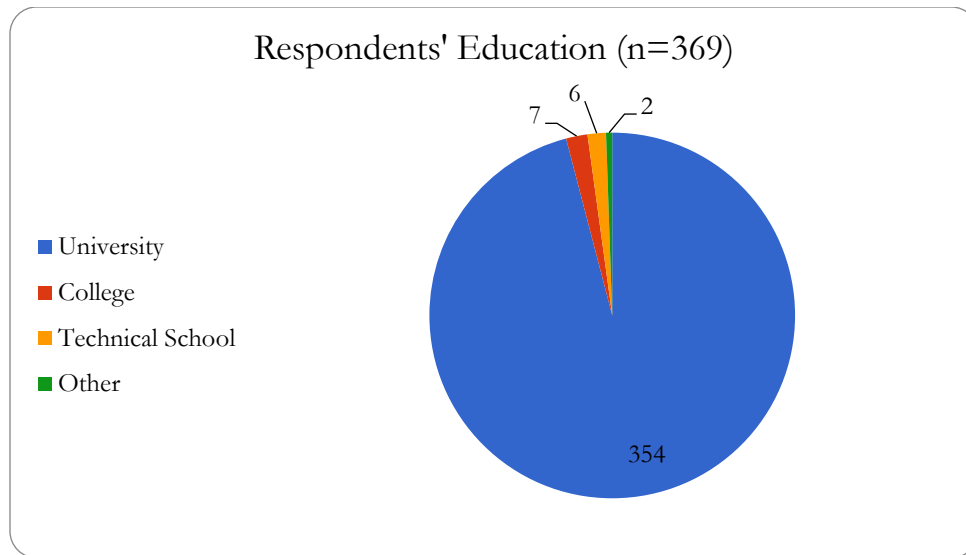
The majority of the surveys were completed by lawyers (92%), journalists represented just 6% of the respondents, and 2% of the respondents indicated their profession as other. Examples of other professions included legal assistant, engineering/public affairs and legal regulator.



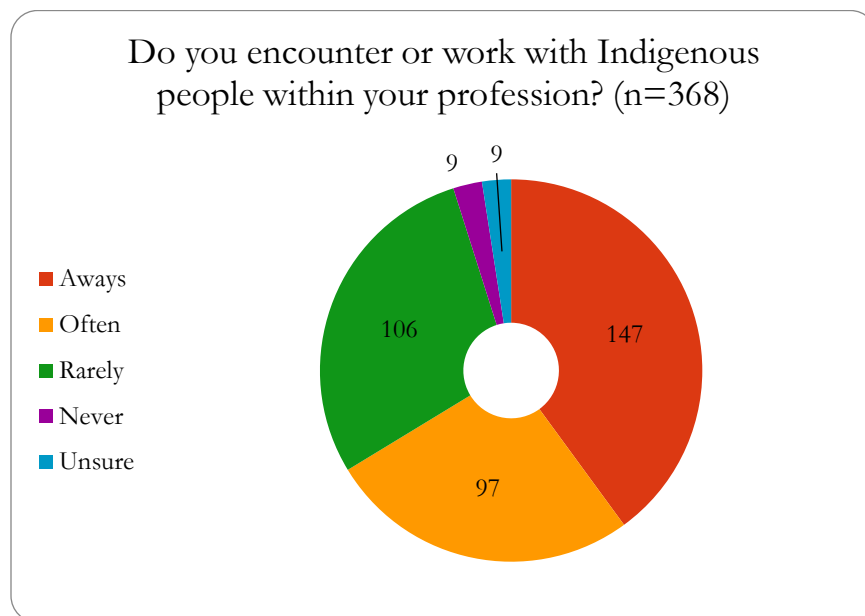
The majority of responses received were from NB (37%), additional percentages include NL (32%), NS (27%), and PEI (2%) and QC (2%).



Respondents were also asked to comment on their educational background. The majority of the respondents had received a university education (96%). Two respondents indicated “other” for their education category and noted 1. *University, College and Continued Professional Education through Cohorts and Workshops, etc;* and 2) *PBC (Parole Board of Canada) has an extensive professional development program.*



Before asking specific questions on training, respondents were asked to comment on whether they work with Indigenous peoples as part of their profession. The majority of responses were always (40%), interestingly the second most common response was rarely (29%). Additional responses included – often (26%); never (2.5%) and unsure (2.5%).



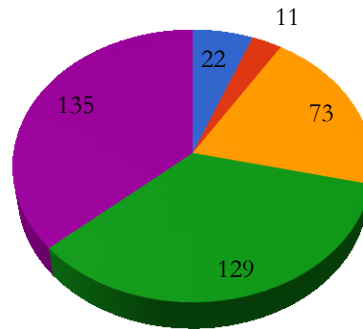
#### 4.2 Training information

To gauge information on training offered and in what context participants were asked to comment on the training, they received at various points in their careers. First participants were asked to reflect on the degree of cultural sensitivity training they received during their studies. The majority of

respondents (36%) indicated they received no such training; the second most popular response was a little (35%). Additional answers included a moderate amount (20%), a lot (3%) and a great deal (6%).

In your professional training, did you participate in any cultural sensitivity education related to Indigenous people in Canada?  
(n=370)

■ A great deal ■ A lot ■ A moderate amount ■ A little ■ None at all



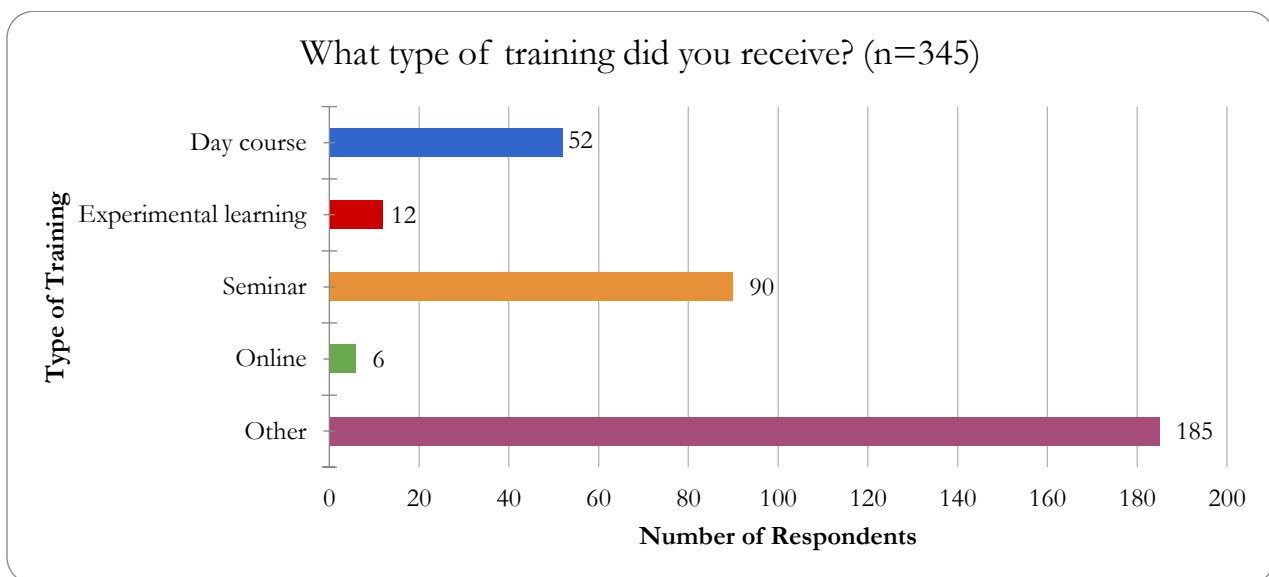
Respondents were also asked to comment on the type of training they had received. The most common response received was other (54%). For the other category, responses have been organized into five themes captured in the table below.

Table 4 - Types of Training (Other)

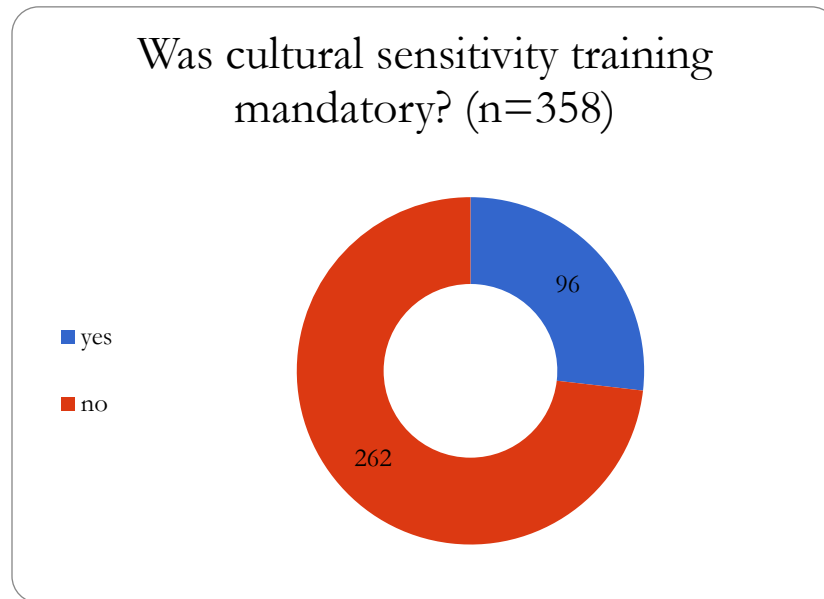
Theme	#	Sample of responses received
None	N=86	None
		No training
		I have not received training. However, it was made available by my law firm but I did not participate.
Course work	N=36	Sections of curriculum
		My entire legal degree and other masters degree was about such issues
		Intensive placement program
		My legal education at Dalhousie University required a in-depth study of Indigenous traditional rights and matters related to the Truth and Reconciliation process
		I received training during law school, not since graduating. I attended the University of Victoria, which has a strong Indigenous cultural presence.
		Law school had significant number of Indigenous students - the highest In Canada at the time - and we had a number of events and lectures on Indigenous issues.
		Discussed in Law School classes, Speaker at continued learning seminar (panel of 2 or 3 indigenous rights advocates who are also indigenous), workplace cultural sensitivity training (though not Indigenous specifically)
	N=30	I have received training in all of the above. I am also a member of the Parole Board of Canada which offered extensive training in this area and I learned a great deal more in that process.

<b>Varied/Mix of Training</b>		Blanket Ceremony
		Courses, seminars, work related experience, workshops and participation in traditional ceremonies
		Seminars, half day course, newsletter/updates from employer, practical experience with sentencing circles
		Have taken a course, read the TRC Recommendations, read Indigenous authors (fiction and non), read training guides for working with Indigenous people, and I ask people I know
<b>Personal connections</b>	N=6	I have friends who are members of the indigenous community and I am also a member of the Law Society provincial council, which is attempting to address the recommendations of the Truth and Reconciliation Committee
		Through interviews and conversations with elders and members of the community
		Work in region where there are two First Nations communities and had daily contact with its population
<b>Self-motivated learning</b>	N=5	I first started to learn working in a major museum (not as a lawyer) and learned directly from Indigenous colleagues about history and culture. I then learned while working at an engineering company as a lawyer from Indigenous communities that were customers. We used the laws of one Indigenous community as the governing law of the contract; a lot of time was spent learning about the laws from an Indigenous colleague. I have continued to learn from friendships. I sit on a board with two Indigenous members. More recently, I was the sponsor of a project and ensured Indigenous participation on the team and actively sought out and pursued the suggestions
		There was very little professional training offered or available. I took a one day workshop specific to cultural issues and child protection. I personally sought out and attended programing to educate myself.

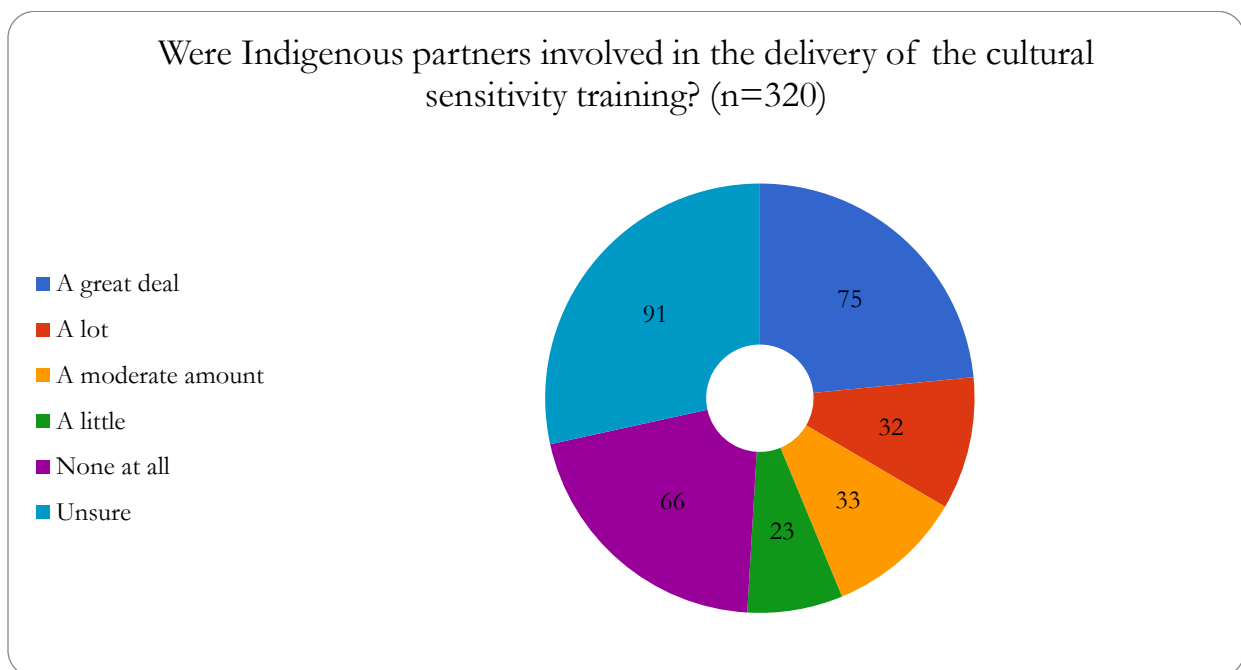
Other respondents had indicated that they participated in standard forms of training. The second most common response was participation in a seminar (26%), the third included participating in a day course (15%). Experiential learning (3%) and online training (2%) were also noted. A design flaw of the survey was that participants were unable to choose more than one learning type. A number of those who responded in the other category noted that they received multiple types of training to account for this.



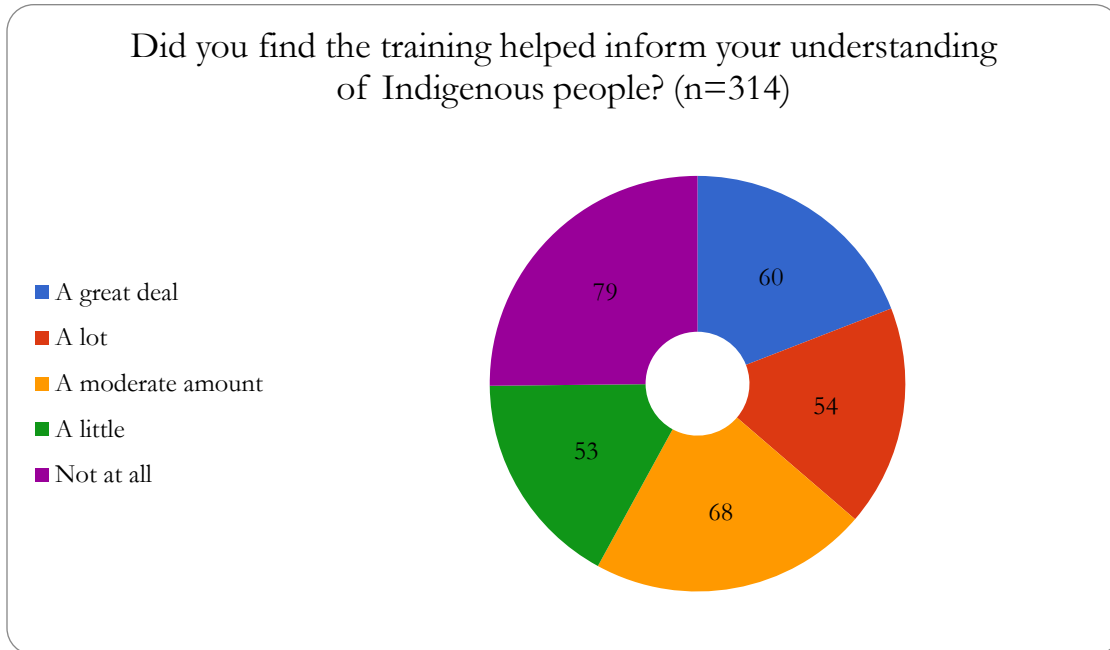
In addition to learning about the types of training, we also asked if participation was mandatory or voluntary. The most common response (73%) was that it was not mandatory.



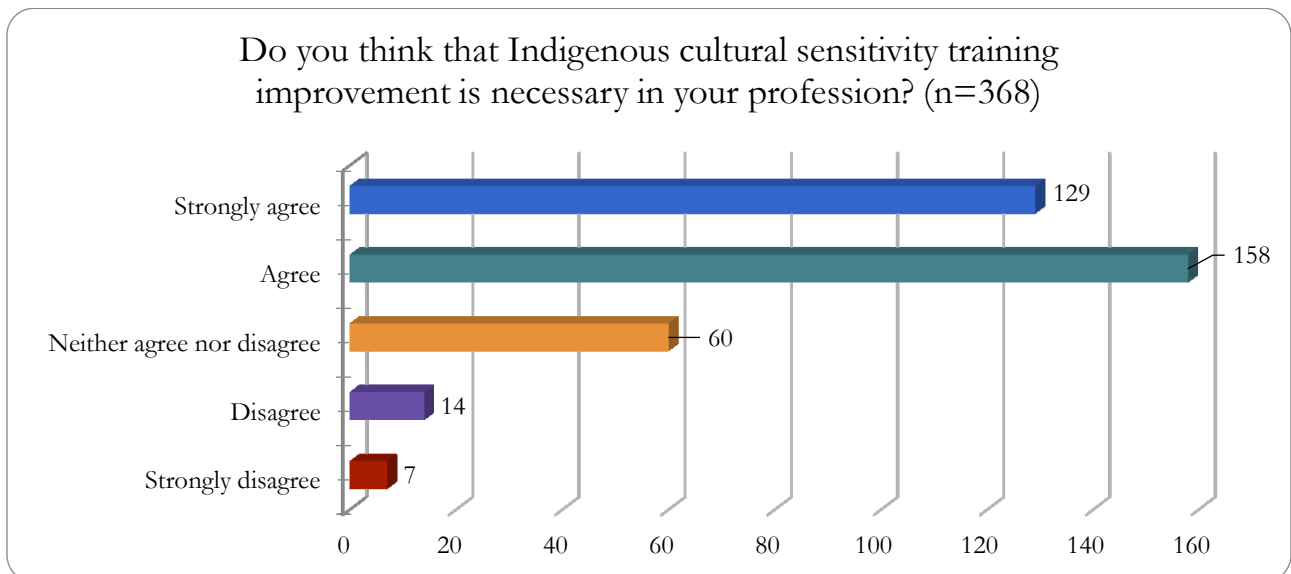
Respondents were asked to comment on whether there had been Indigenous partners involved in the delivery of training. Responses were varied amongst the six categories. The most popular answer was unsure (28.4%) and second a great deal (23.4%). Additional responses were none at all (21%), a moderate amount (10%), a lot (10%) and a little (7.2%).



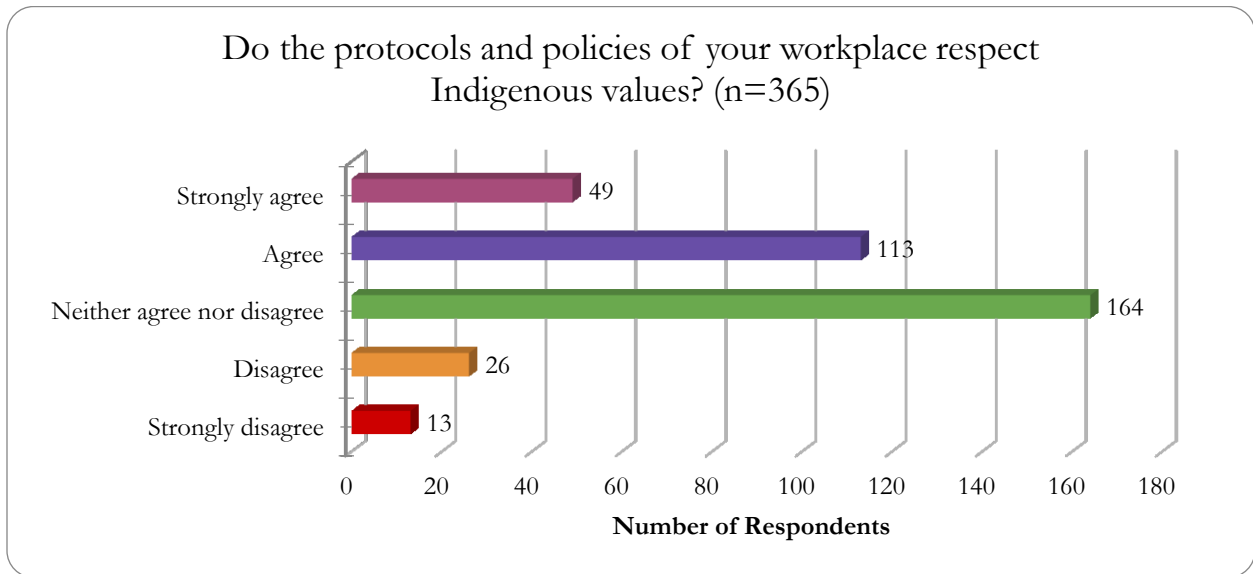
When reflecting on whether or not the training helped with the understanding of Indigenous culture responses were varied. The most popular response was not at all (25%) and second, a moderate amount (22%). Other answers included a great deal (19%), a lot (17%), and a little (17%).



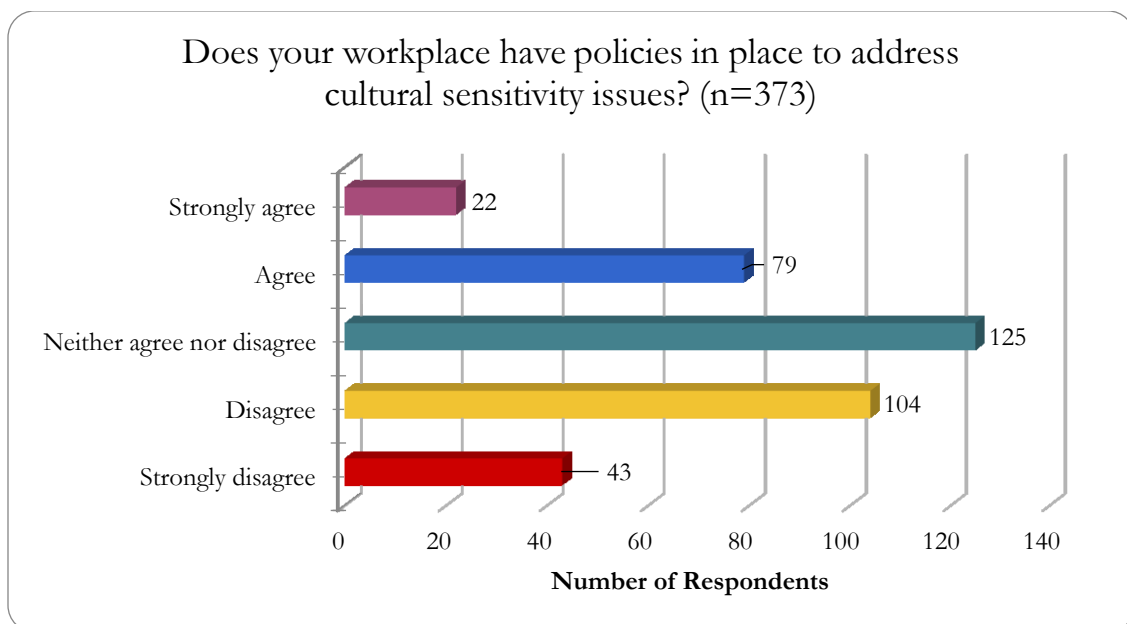
Respondents were asked if they felt that cultural sensitivity training improvements are necessary within their profession. The most popular response was agree (43%) and second, strongly agree (35%). Other responses included neither agree or disagree (16%), disagree (4%) and strongly disagree (2%).



Respondents were also asked to reflect upon their current workplace and comment on whether there are policies and protocols that respect Indigenous values. The most common response was neither agree or disagree (45%) and second agree (31%). Other responses included strongly agree (13%), disagree (7%) and strongly disagree (4%).

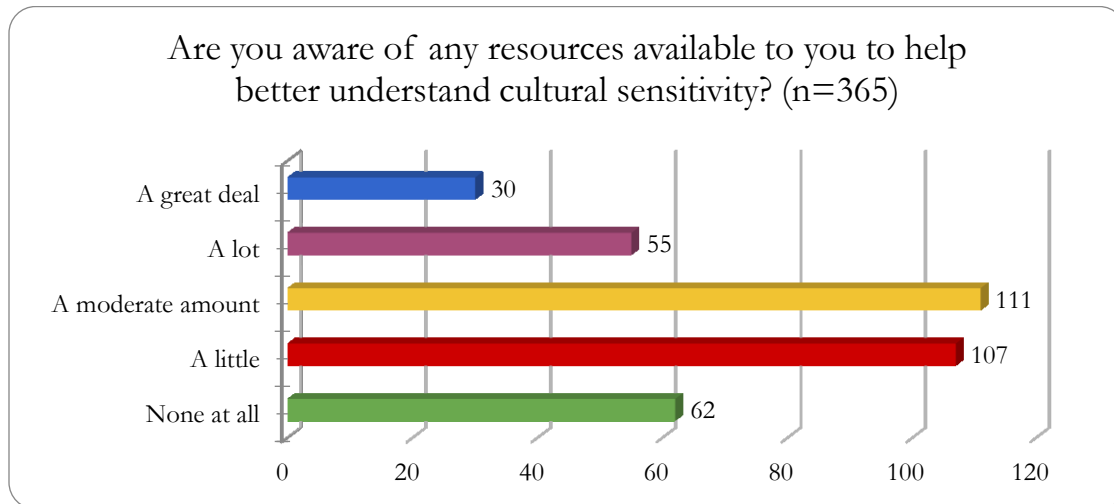


Additionally, respondents were asked if their workplace had policies in place that could address cultural sensitivity issues. The most common response was neither agree or disagree (34%) and second, disagree (28%). Other answers included agree (21%), strongly disagree (11%) and strongly agree (6%). While the responses to this question were varied overwhelmingly, responses indicated this is an area to be improved upon within the workplace.





To gauge if participants are supported to learn about cultural sensitivity, they were asked to comment on the availability of resources. Responses indicate this is an area which could be improved upon in the workplace with the most common response being a moderate amount (31%) and a little (29%). Additional responses include none at all (17%), a lot (15%) and a great deal (8%).



Finally, the respondents were asked to provide additional information on the types of resources that could be utilized to develop cultural sensitivity training opportunities. In total, we received 252 responses to this question. Responses have been categorized into seven themes. Some individual responses may include more than one theme. Additional information is provided in the table below.

Table 5 - Resources to develop cultural sensitivity training

THEME	#	A SAMPLE OF RESPONSES RECEIVED
Unaware	N=83	Uncertain
		I don't know enough about this to even comment
		Unknown
Indigenous groups (local)	N=49	The indigenous cultural sensitivity training and resources provided in our workplace are developed and delivered by indigenous storytellers and consultants, and follow our journalistic standards as framework. While there is a growing awareness and interest in cultural sensitivity, it's important for journalists to continue to challenge their own ideas around how to focus stories that explore of Indigenous issues. I'd like to hear from an Indigenous storyteller/thinker who could reflect on how negative media coverage (victim focused stories) can reinforce negative perceptions of Indigenous, or other minority communities that face challenges.
		Local first nations in my area should have aggressive outreach to local municipal government, organizations, and the professions.
		I have been fortunate and interested to have or seek access to Indigenous teachers who have provided knowledge and perspective. I am by no means expert, but I have had a certain amount of exposure to learning in a variety of different ways. I always welcome more.
		Any mandatory training should be done by or in consultation with indigenous people to ensure all is accurate and proper
		Tools specifically about Innu, Inuit and Mi'kmaq, as these are the three Indigenous groups in NL (though many other Indigenous folks live here). Work with Indigenous folks to

		learn more about their experiences within the judicial system at all levels and develop training that targets problem areas (e.g. witnesses/ clients are not believed, different treatment by court staff, etc.). Other provinces have extensive materials which could be adapted to the experience of folks in NL.
<b>Professional and Educational Resources</b>	N=49	In the legal profession, at least in recent years, we've taken to calling it cultural competence rather than cultural sensitivity. The NSBS has some programming. Dalhousie University - law school profs and other contacts within the university at large; Trevor Sanipass - speaker, political candidate and advocate
		Our Law Society is excellent at providing information and contact where necessary or requested for cultural sensitivity issues.
		Legal professionals in NL require mandatory Continued Legal Education hours, including day seminars hosted at the Law Society of NL. Cultural sensitivity training could be offered as a CLE
		At the legal bar, it should be a requirement for the bar admission course and it would be helpful in continuing legal education
		I would rely primarily on my professional and governing associations (Law Society and Canadian Bar Association) as well as my employer
<b>Training suggestions</b>	N=47	In person, training with Indigenous individuals sharing their stories is key. Need to have the human element present, not theory.
		Professional development events on cultural sensitivity would be helpful in my view
		It's important to have individuals share their lived experience of dealing with systemic barriers in the legal realm
		Every possible means ... including indigenous individuals, lay and professional, webinars, seminars, incorporation of at least one hour session into every mandatory continuing education day program, and means through which remote and rural practitioners / professionals can access training without incurring excessive travel time and expenses, which represent loss of revenue for those in private practice.
		How people learn is very individual. In order to be effective, a varied approach is best, from seminars, books, pamphlets, etc. I believe mandatory training by the Law Society for lawyers is very effective.
<b>Workplace</b>	N=24	Diversity Group and Training Internally
		We have numerous organizational health, equity, diversity, etc. professional development offerings through our HR dept and our human right and equity office
		Govt of NL (my employer) offers culture sensitivity training courses but they are very popular and fill up quickly
		We have developed in house continuing Professional Development programs.
		News Directors are the only ones who would spend time even thinking about this issue. HR personnel should be delivering this information company-wide.
<b>Peer Learning</b>	N=14	We have a whole Indigenous languages division at CBC, but also several staff members in the English and French news divisions who come from indigenous backgrounds. Our in-house cultural sensitivity training is largely their creation, and those same people would be our first point of contact for any issues regarding interactions between staff and indigenous people, or during coverage of issues that involve indigenous people. Thanks for asking!
		...my direct supervisor is Indigenous and very involved in cultural sensitivity issues, so is a good resource
		Our law firm has one Indigenous lawyer, who advises on cultural sensitive issues
		We have an Indigenous social worker with whom we can work on particular files. We also have access to learning materials and we are able to seek further education
		There is an indigenous person at work who produced a guide to covering indigenous people.
<b>Other</b>	N=10	Over the years I have developed a strong relationship with our local Indigenous community based on trust and friendship
		The efforts toward cultural sensitivity are largely self-directed with an expectation that employees and partners will maintain an effort to develop
		I would think a liaison person between the two worlds is necessary.
<b>Total responses N=276</b>		

## 5. Challenges

One ongoing challenge through both the pilot and the full scan was the challenge inability to connect with the police. Despite multiple attempts, we received no response. This profession is a critical group that is often the first point of contact for families. Without engagement, we are unable to comment on their insight into their training strengths and limitations. There is a large volume of police forces within the five Canadian provinces. These are listed in the table below.

Table 6 – List of Police Forces by Province

<b>POLICE SERVICES<sup>3</sup></b>	
<b>New Brunswick</b>	
Bathurst City Police Service	Rothesay Regional Police Force
B.N.P.P. Regional Police Service	Miramichi Police Force
Edmundston Police Force	Saint John Police Force
Fredericton Police Force	Woodstock Police Force
Grand Falls Police Force	Royal Canadian Mounted Police
<b>Newfoundland &amp; Labrador</b>	
Royal Newfoundland Constabulary	Royal Canadian Mounted Police
<b>Nova Scotia</b>	
Amherst Police Department	Halifax Regional Police
Annapolis Royal Police Department	Kentville Police Service
Bridgewater Police Service	New Glasgow Regional Police
Cape Breton Regional Police Department	Springhill Police Service
Halifax Regional Police	Stellarton Police Service
Kentville Police Service	Trenton Police Service
New Glasgow Regional Police	Westville Police Service
Truro Police Service	Royal Canadian Mounted Police
<b>Prince Edward Island</b>	
Borden-Carleton Police Department	Summerside Police Service
Charlottetown Police Department	Kensington Police Department
<b>Quebec</b>	
Blainville Police Service	Repentigny Police Service
Bromont Police Service	Richelieu Saint-Laurent Regional Police Service
Chateauguay Police Service	Riviere-du-Loup Police Service
De Joliette Regional Police Service	Riviere-du-Nord Regional Police Service
Deux-Montagnes Regional Police Service	Roussillon Regional Police Service
Gatineau Police Service	Saguenay Police Service
Granby Police Service	Sherbrooke Police Service
L'Assomption Police Service	Saint-Eustache Police Service
Laval Police Service	Saint-Georges Police Service
Levis Police Service	Saint-Jean-sur-Richelieu Police Service
Longueuil Police Service	Saint-Jerome Police Service

<sup>3</sup> Information was retrieved from: <http://www.canadianpoliceservices.com/index.html>

Mascouche Police Service	Sainte-Adele Police Service
Memphremagog Police Service	Sainte-Marie Police Service
Mirabel Police Service	Terrebonne Police Service
Mont-Tremblant Police Service	Therese-de Blainville Police Service
Montréal Police Service	Thetford Mines Police Service
MRC des Collines-de-L'Outaouais	Royal Canadian Mounted Police
Québec City Police Service	

## 6. Recommendations

There are several future directions emerging from the environmental scan.

**1. Varied & ongoing training** – a number of participants noted that they had received training at one point throughout their education and career. Individuals indicated that they would like to have on-going training to assist with their cultural competency. Individuals also spoke about the difference in learning types and indicated that they would like a variety of approaches. Institutions should consider continuous training opportunities both online, in-person and in written material. There are several resources that could be utilized to achieve this result at the local level (Indigenous groups/governments), online and contracted. Training needs to occur both within the educational system and proceed to the workforce.

**2. Police** – An ongoing challenge mentioned throughout the pilot and scan has been engagement with law enforcement agencies (see section 5). It is critical that police officers can avail of training to improve relations with Indigenous communities. As the first point of contact when women and girls go missing understanding of our colonial history and unique Indigenous cultures will undoubtedly enhance relations. As we have been unsuccessful connecting, we are unaware of the degree and quality of training that is offered to police officers.

**3. Training integrated within the curriculum** – in recent years there has been an increase of cultural sensitivity within the post-secondary curriculum. Largely these efforts are left up to the individual institutions and vary based on location and program. Several respondents noted Dalhousie University as doing exemplary work in this area. Within the participating provinces of this project (NL, NB, NS, PEI & QC) a working group could be formed to co-create, mentor and standardize the training that is offered within the institutions. Such a group should include representation from Indigenous government, students, professionals practicing in the relevant fields and institutional leadership.

**4. Enhancement of protocol and policies to address cultural sensitivity** – From the survey responses it was evident that enhancements could be made within the workplace to enhance policies and protocols related to cultural sensitivity. With a formal policy in place in unison with enhanced learning opportunities, the workplace could feel more inclusive. Policies could also set a standard of expectations.

**5. Access to resources** – a finding of concern that emerged from the scan results was the reliance on one person (often who is Indigenous) to inform and educate colleagues of cultural sensitivity. It is problematic too but the focus on one or two individuals who are required to speak on behalf of Indigenous peoples. While this shows interest to learn it can also lead to a burden on the individual.

It is important that workplaces provide access to materials and opportunity for learning and growth and avoid burdening an employee. Linkages could be made amongst professional organizations (such as the law society) to enhance, standardize and build resources for professionals. Linkages could also help to offset the cost of the development of such training opportunities and resources.

**6. The need for cultural sensitivity** – throughout the survey, it was evident that there is a need for cultural sensitivity training opportunity and many individuals noted that they would appreciate this. Unfortunately, there were also instances when it was evident that this training was required. One lawyer from NL when invited through email to participate was particularly angry and called into question indigenity. This response highlighted the importance of proper education to ensure respectful interactions with Indigenous peoples. Within Canada, we are in an age of reconciliation, and the recommendations stemming from the TRC (2015)<sup>4</sup> report highlighted the need for this work. In particular, to this scan and larger project the following calls are of particular importance:

*27. We call upon the Federation of Law Societies of Canada to ensure that lawyers receive appropriate cultural competency training, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal– Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism (p. 3)<sup>3</sup>;*

*28. We call upon law schools in Canada to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and antiracism (p.3)<sup>3</sup>;*

*57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skillsbased training in intercultural competency, conflict resolution, human rights, and anti-racism (p.7)<sup>3</sup>; and*

*92. iii Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills based training in intercultural competency, conflict resolution, human rights, and anti-racism (p. 14)<sup>3</sup>.*

## 7. Conclusion

During the winter of 2018 of a pilot was completed to prepare for an environmental scan with lawyers, journalists, and police on cultural sensitivity training. For the pilot phase, only professionals in NL were contacted. A full scan was completed during the winter of 2019 in five provinces (NB, NL, NS, PEI & QC). The results have revealed some promising practices and current training that is being completed. The results outline areas of improvement and promote an increase in the variety and volume of training opportunity. An ongoing challenge throughout the pilot and scan has been the inability to engage with and learn from law enforcement. Future work is critical in this area to fill the gap in our knowledge on the topic. It is critical that we continue to expand, reflect and learn about

<sup>4</sup> Truth and Reconciliation Commission of Canada (2015). Truth and Reconciliation Commission of Canada: Calls to Action. Winnipeg MB: TRC.

Indigenous culture and history to ensure we provide culturally sensitive and relevant services in our interactions, this is especially the case with the current MMIWG crisis we face in Canada.

## Appendix A – English Email Invite

You are invited to participate in a survey as part of an environmental scan on Cultural Sensitivity Training. The purpose of the scan is to learn about cultural sensitivity training that has been received by law enforcement, lawyers and journalists.

Information will then be used to inform the development of future training opportunities and help enhance professional interactions with the Indigenous community.

This survey will take approximately 5 minutes to complete, and is completely voluntary, and your responses will be kept confidential. The anonymous demographic information will not be tied to any particular individual.

The survey can be accessed at: <https://www.surveymonkey.com/r/C9GPF9N>

Thank you for taking the time out of your busy schedule to complete this survey. We look forward to your responses.

Sincerely,

Cora Behan

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## Appendix B – French Email Invite

Vous êtes invité à participer dans un sondage qui soit parti d'une analyse de l'environnement sur la formation à la sensibilité culturelle. L'objet de cette analyse est d'apprendre plus sur la formation à la sensibilité culturelle que reçoit les avocats, les policiers et les journalistes.

L'information sera utilisée pour informer le développement des occasions d'entraînement sur la sensibilité culturelle, dans le but d'améliorer les relations professionnelles avec les communautés autochtones.

Ce questionnaire prendra à peu près cinq (5) minutes à remplir et il est complètement volontaire. Vos réponses seront gardées confidentielles. L'information démographique est anonyme et ne peut pas être lié à vous.

Vous pouvez accéder au questionnaire en français ici :

<https://www.surveymonkey.com/r/V6VXHHK>

Nous vous remercions pour votre temps et nous attendons avec intérêt vos réponses.

L'expression de mes sentiments les meilleurs,

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## Appendix C - Links & Resources of Interest

Below are some links that may be of interest. These were noted during the development of the environmental scan and are in no way an exhaustive list.

National Collaborating Centre for Aboriginal Health Publications <https://www.nccah-ccnsa.ca/34/publications.aspx?sortcode=2.8.10&type=1>

Webinar: Cultural safety for Indigenous peoples: A determinant of health (Dr. Sarah de Leeuw) [https://www.nccah-ccnsa.ca/495/Webinar\\_Cultural\\_safety\\_for\\_Indigenous\\_peoples\\_A\\_determinant\\_of\\_health.nccah?id=162](https://www.nccah-ccnsa.ca/495/Webinar_Cultural_safety_for_Indigenous_peoples_A_determinant_of_health.nccah?id=162)

Indigenous Reconciliation Group <https://www.reconciliationgroup.ca/>

Participant suggested link: Reporting in Indigenous Communities <http://riic.ca/>

San'yas Indigenous Cultural Safety Training (BC) <http://www.sanyas.ca/training/british-columbia>

First Light (NL) <https://firstlightnl.ca/program/indigenous-cultural-diversity-training/>

Evidence brief wise practices for cultural safety training [http://soahac.on.ca/wp-content/uploads/2015/01/CS\\_WisePractices\\_FINAL\\_11.02.17.pdf](http://soahac.on.ca/wp-content/uploads/2015/01/CS_WisePractices_FINAL_11.02.17.pdf)

Blanket exercise <https://www.kairosblanketexercise.org/>

Government of NS <https://novascotia.ca/abor/office/what-we-do/public-education-and-awareness/aboriginal-perceptions-training/>

NB Multicultural Council <http://www.nb-mc.ca/ciwc/>

TIANB-AITNB <https://www.tianb.com/en/training/cultural-and-diversity-training>

Mi'kmaq confederacy of PEI <http://mcpei.ca/>

Wabano <https://wabano.com/education/ics/>

Indigenous Canada offered by University of Alberta (no fee option available) <https://www.ualberta.ca/admissions-programs/online-courses/indigenous-canada>

<http://www.multiculturalmentalhealth.ca/en/training/cultural-competence/cultural-competence-tools-and-guidelines/>







## Faculty of Medicine

Division of Community Health & Humanities

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