

# Society of Indian Psychologists



## Instructor's Manual for The SIP Commentary on the APA Ethics Code

Janet T. Thomas and Gayle Skawennio Morse  
with  
Society of Indian Psychologists Commentary Dissemination Committee

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## Preface and Acknowledgments

This *Instructor's Manual* has grown from the work of the Society of Indian Psychologists (SIP) Commentary Dissemination Committee, formed in 2015 following publication of *The SIP Commentary on the APA Ethical Principles of Psychologists and Code of Conduct* (Garcia & Tehee, 2014). The mission of the committee is to share the *SIP Commentary* and thereby to influence members of the profession of psychology in the United States, the Americas, and beyond—to enhance their multicultural awareness, sensitivity, and ability to contribute to and serve a multicultural society, including its Native members.

The primary goal of the committee is to identify and implement strategies for alerting psychology graduate professors, students, researchers, supervisors, and clinicians to the commentary's existence and to create supplemental materials enhancing its utility. This *Instructor's Manual* is one component of carrying out this mission.

The committee has met monthly since its inception. Through this time, its members have worked to create strategies for disseminating the *SIP Commentary*. The authors are grateful for the substantial contributions of several members. Kee Straits has served as chair of the committee. Her dedicated leadership has guided it through a series of projects, including this one. Linda Forrest contributed her knowledge of multicultural issues and professional ethics. Both women reviewed the entire manuscript and provided thoughtful and incisive feedback, all of which has been incorporated and which ultimately strengthens this work. Carolyn Barcus served as consultant and encourager. Her knowledge of the history of the organization, along with her wisdom, integrity, and unfailing support, have fueled and guided the project every step of the way.

Ultimately, this document represents the confluence of the many diverse perspectives and contributions of all committee members to its development.

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#### About the Authors

**Janet T. Thomas, Psy.D.** is a psychologist in independent practice in Saint Paul where she provides psychotherapy, assessment, supervision, and ethics consultation. She has taught psychology graduate courses in professional ethics at the University of Saint Thomas, Argosy University, and Saint Mary's University of Minnesota. Dr. Thomas is a past Chair of the Minnesota Psychological Association's Ethics Committee and past member of the American Psychological Association's Ethics Committee. Her ethics publications include book chapters, journal articles, and the APA 2010 book, *The Ethics of Supervision and Consultation: Practical Guidance for Mental Health Professionals*.

Along with colleagues from the APA Ethics Committee and Ethics Office, Dr. Thomas accepted an invitation to meet with SIP members at their annual meeting in 2011. This meeting marked the beginning of the collaboration between the two organizations that led to the publication of the *SIP Commentary*. Dr. Thomas continues her participation with SIP through collaborative presentations and membership in the Commentary Dissemination Committee.

**Gayle Skawennio Morse, Ph.D.**, is an associate professor at Sage Colleges in Albany, New York. There she directs the Community Counseling Program and, for over a decade, has conducted research examining the effects of toxic chemicals on human health in American Indian Communities and Gulf War Veterans. Dr. Morse regularly teaches courses in professional ethics and has published in the areas of research and practice ethics. As a licensed psychologist, she also maintains a small private practice in which she provides psychological services to members of underserved communities.

Dr. Morse has been an active member of both the American Psychological Association and SIP. She served as the 2016 Chair of the Board for the Advancement of Psychology in the Public Interest and is the President-Elect of the Society of Indian Psychologists. Finally, she is an enrolled member of the Kanienkehaka (Mohawk) Tribe, and she draws from the tribe the principles of respect, trust, and empowerment that have guided her professionally and personally.

## **Introduction**

to the

*Instructor's Manual*

*for the SIP Commentary on the APA Ethics Code*

The *SIP Commentary on the American Psychological Association's (APA) Ethical Principles of Psychologists and Code of Conduct* (hereafter *SIP Commentary* <http://www.aiansip.org/>) (Garcia & Tehee, 2014) represents the culmination of a 2-year collaboration of representatives of the Society of Indian Psychologists (SIP) and the APA Ethics Committee and Ethics Office. SIP members previously had many discussions about the ways in which the *APA Ethical Principles of Psychologists and Code of Conduct* (2010) (hereafter *APA Ethics Code*) creates challenges for psychologists endeavoring to practice ethically in Indigenous communities. These concerns resulted in an invitation to members of the APA Ethics Committee to attend SIP's annual meeting in 2011. This meeting marked the beginning of a collaboration that continues to the time of this writing.

One of the most significant results of this collaboration grew out of the 2013 SIP meeting in Logan, Utah. Everyone in attendance at that meeting was invited to contribute stories based on their experience with the *APA Ethics Code*. The *SIP Commentary* is an assemblage of the stories and comments from SIP members related to specific ethical principles and standards.

In the aggregate, the stories in the *SIP Commentary* illuminate that ethics and culture are inextricably linked. Like all ethics codes, the *APA Ethics Code* is embedded in the culture from which it came, that is, a Western European context. Many of the stories in the *SIP Commentary* suggest that the *APA Ethics Code* offers an inadequate cultural framework for guiding the ethical decisions of psychologists working in Native and other ethnically diverse communities whose traditions, values, and customs are not reflected in Western ideology.

This *Instructor's Manual* provides professors of psychology ethics with suggestions for enhancing their coverage of multicultural ethics with emphasis on the incorporation of issues affecting indigenous professionals, clients, supervisees, research participants, students, and communities. Graduate students enrolled in professional ethics courses will benefit from the opportunity to reflect on professional ethics and the *APA Ethics Code* through the diverse individual and collective experience of Native psychologists and graduate students.

## Values Statement

### Overview

The *SIP Commentary* provides an overview of the values embedded in the stories and comments presented. Conversely, the *APA Ethics Code* does not include a values statement that explicitly delineates the cultural values on which it is based.

The *SIP Commentary's* identified values are considered shared values, common to Indigenous people of the Americas and Hawaii. These values reflect a holistic and interrelational view of health. Further, healing is considered *transpersonal*: it extends beyond the physical person to the environment and society of which the individual is a part. More specifically, these values assume the understanding that:

1. All things are sacred and have spirit.
2. Life and development occur in cycles.
3. Everything is connected (people, land, and past, present, and future events).
4. Life events are lessons.
5. Respect and honoring are essential to relationship.
6. Social, historical, and political contexts shape the lives, experiences, and perceptions of Indigenous people and are essential considerations in healing.
7. Balance and harmony strengthen resiliency.
8. Collaboration is more important than competition.
9. Sustainability is essential for survival. Individual actions must be considered in terms of their impact on the seventh generation yet to come.
10. Mystery, awe, wonder, intuition, and miracles occur in everyday life.
11. One's identity and place evolve in the context of one's community through consideration of past, present, and future.
12. Consideration of the whole is paramount.

### Discussion Questions

Organize small groups to discuss one or more of the 12 values described in the *SIP Commentary* Values Statement. Invite students to consider these questions:

1. How do you understand the relationship between values and ethics?
2. How are your own values, assumptions, and beliefs reflected in or different from the 12 values described in the *SIP Commentary*?
3. Consider the ways in which your personal values are alike and different from those implicit in the *APA Ethics Code*.
4. Identify one of your own personal values or assumptions that is rooted in your cultural background. How might this value affect your ethical understanding and approach to clinical work, research, supervision, or teaching?



5. Recall a time when you experienced harm in an educational or professional setting as the result of the abuse of power by someone in authority. How was your personal or professional development affected? What have you learned from this experience and how will it inform your work when you are in a position of power?
6. Consider a time when you may have abused unintentionally your own power to the detriment of another person, or reflect on how you might inadvertently do so when you are in a position of authority or power in the future.
7. What safeguards can you develop to minimize the likelihood of such errors? How can you build in opportunities for obtaining feedback about your behavior to help ensure that you do not inadvertently abuse your power?
8. Consider the concept of *cultural relevance*. How does this inform your understanding of professional ethics?
9. How might the proposed inclusion of *cultural relevance* and *humility* in the *APA Ethics Code's* Ethical Principles affect the practice of psychology? (See the *SIP Commentary*, p. 15.)
10. What important concepts would be added to the *APA Ethics Code* by the incorporation of these two principles?

### **Assignments**

1. Reflect on and write about any of the above-listed questions.
2. Interview one or more individuals whose cultural background differs from your own. Identify three professional values espoused by those individuals that reflect their cultures. Contrast them with your own values, and write about how your work with someone from those cultures might be influenced by what you have learned.
3. Watch a film or read a piece of fiction by a Native or Indigenous author and featuring characters from that individual's tribe or culture. (See References, Suggested Readings, and Resources.) Consider how the values discussed in the *SIP Commentary* are reflected in the story and characters.

## General Principles

Five APA Ethical Principles establish the profession's highest ethical ideals. They are considered *aspirational*, that is, psychologists are encouraged to strive to reach these ideals in their work, but these ideals do not represent minimum requirements. Related comments and stories offered by SIP members follow the five principles listed in the *SIP Commentary*.

### Classroom Activities and Discussion Questions

#### Principle E: Respect for People's Rights and Dignity

Contributors suggest that Principle E must be understood before all of the others, and therefore it should be the first principle.

1. Contributors to the *SIP Commentary* overwhelmingly recommend that Principle E be listed as the first principle because, conceptually, Principle E undergirds the others. Discuss your response to this recommendation. If your opinion is based on your individual beliefs and values, consider how your family members would respond based on family values.
2. Review the six comments and seven stories. Reflect on your own experiences as a student, researcher, research participant, client, psychotherapist/clinician, or teacher.
3. Discuss some of your own experiences in terms of their similarity to and difference from those of the contributors.

#### Principle A: Beneficence and Nonmaleficence

Psychologists strive to ensure that their work is beneficial to those they serve and to avoid causing harm to them.

1. What is your view of the aspirational goal to *do no harm*?
2. If you consider yourself a member of the dominant culture (relative to your race or ethnicity), how might you unconsciously behave in ways that are harmful to those who do not share your cultural values? Identify steps you could take to increase your awareness of value differences and thus decrease the risk of such errors.
3. How does the risk of inadvertent harm apply to work with Native individuals and communities?
4. How does it apply to work in other small communities?
5. Reflect on your own experience and discuss the ways in which it mirrors the experience presented in the comments and stories in this section.

### Principle B: Fidelity and Responsibility

Psychologists strive to be trustworthy and to ensure that the best interests of their clients guide their decisions.

1. How do psychologists determine what is in the best interest of the clients, research participants, students, and supervisees with whom they work?
2. One comment regarding Principle B suggests that other professionals should include “healers or medicine people, spiritual leaders, and elders.” How do you understand the role of these individuals in Native communities? How might you include these individuals in your future work?
3. In addition to your responsibilities to those individuals with whom you work, what are your responsibilities to the communities in which they live?
4. Identify one way that you as a researcher, educator, or clinician can incorporate the connection between mind, body, and the environment into your work.

### Principle C: Integrity

Psychologists promote honesty and accuracy in all areas of psychology including science, teaching, and practice.

1. How might the concepts of accuracy, honesty, and truthfulness be interpreted differently in various cultures?
2. How can you monitor your actions to be sure that you are honest, truthful, and have integrity in your work?
3. How would you go about identifying knowledgeable and appropriate individuals to assist you in monitoring your integrity as it pertains to cultural competence?
4. What does it mean to say: “Accuracy, honesty, and truthfulness in teaching and practice are culturally influenced by the ‘standard’ or ‘scientific’ view?” (Henrich, Heine, & Norenzayan, 2010, as cited in the *SIP Commentary*, p. 20)

### Principle D: Justice

Psychologists recognize that all persons are entitled to equal access to the contributions of psychology, and they work to ensure that their biases and the limitations of their competencies do not lead to unjust practices.

1. Describe the qualifications that reviewers for professional publications should possess so as to competently evaluate submissions by Native psychologists.
2. Discuss your opinion of the following statement: Manuscripts written by ethnic-minority psychologists, whose work reflects the values of their culture, must be evaluated by at least one reviewer who is knowledgeable about the customs and traditions of that group.

3. If manuscript reviewers lack cultural competence (i.e., cultural humility, deep cultural knowledge, and experience), what effect will this have on the building of a culturally sophisticated knowledge base in the profession of psychology?
4. The writer of the second story in this section describes an experience as a supervisee in a doctoral internship. What is your reaction to hearing about this individual's experience?
5. With the benefit of this story, how would you have handled a similar situation if you had been the supervisor?
6. If consulted in this case, how would you advise the supervisor? How does your own cultural background influence your response?
7. The *APA Ethics Code* aspires to justice. Share a story from your experience of a decision made by a psychologist that may have fallen short of that aspirational goal. Share a story from your experience of a decision made by a psychologist that demonstrates a commitment to the goal of justice.

Proposed General Principle: Cultural Relevance (pp. 22–24)

1. How did the suggested principle of *cultural relevance* inform the professionals described in these two stories (i.e., about the internship supervision and the surgery)?
2. How do you view the doctor's response to this individual's request regarding his surgery in the second story? How did you feel reading this story?

## Ethical Standards

### Standard 1: Resolving Ethical Issues

Standard 1 provides direction for psychologists encountering ethical issues. It addresses conflicts between the *APA Ethics Code* and law, regulations, and organizational demands. Psychologists are also instructed about how to informally resolve complaints, report and respond to complaints, refrain from filing improper complaints, and avoid unfair discrimination against complainants and respondents. The *SIP Commentary* includes remarks and stories focused on three of the eight sections in this standard.

### Discussion Questions and Assignments

#### 1.02 Conflict between Ethics and Law, Regulations, or Other Governing Legal Authority

1. Give an example of a Western European value or practice that conflicts with some of the Native values and traditions described.
2. How might a conflict between ethics and law, regulations, or other governing legal authority affect the experience of a Native client in a setting in which psychologists adhere to the *APA Ethics Code*?
3. How might such a conflict affect the internship or work experience of a Native psychologist in a setting requiring adherence to the *APA Ethics Code*?
4. The Editor's Note (p. 27), preceding the discussion of Standard 1, refers to the document *Guiding Principles for Engaging in Research with Native American Communities* (Straits et al., 2013) as an example of a dynamic model for resolving ethical issues. The *APA Ethics Code* is an example of a static model for addressing ethical issues. Based on the *SIP Commentary*, discuss the advantages of using a dynamic model to confront ethical dilemmas in a psychologist's work.
5. Create a list of resources to inform a psychologist's ethical decision making relevant to the ethnically diverse community from which your current or anticipated clients, students, supervisees or research participants come. Identify those resources providing a more dynamic than static approach to ethical practice in psychology.

#### 1.03 Conflicts between Ethics and Organizational Demands

One contributor writes that treatment models that do not focus on *relationship* require Native psychologists to choose between following their own cultural values and risking their employment. Describe the conflict as you understand it, and consider how you might navigate this dilemma applying the directives in the *APA Ethics Code*.

#### 1.05 Reporting Ethical Violations

1. What is your view of non-Native psychologists incorporating Native spiritual practices into their therapeutic approach?

2. Do you believe such practice is ethically permissible? Is it necessary to subsume spiritual practices into therapy with Native clients?
3. Is there anything in the *APA Ethics Code* that provides guidance for Native or non-Native psychologists who are considering the incorporation of Native spiritual practice into their work with clients?
4. Is the incorporation of spiritual practices into therapy by Native psychologists different from the integration of prayer or the discussion of a higher power into therapy by non-Native psychologists?

## **Standard 2: Competence**

Standard 2 requires that psychologists obtain the initial and continuing education, training, supervision, and consultation needed to ensure the competence of the services they provide. Exceptions include providing service in emergency situations in which no other psychologists are available and in emerging areas of practice. Psychologists in these circumstances are required to transfer services to a qualified psychologist following the emergency or to seek the necessary training to become competent. Appropriate delegation of work to others is also addressed. An understanding of factors such as age, gender, gender identity, race, ethnicity, culture, national origin, religion, sexual orientation, disability, language, and socioeconomic status is considered essential for competent practice.

## **Discussion Questions and Assignments**

1. What themes do you detect in the comments and stories related to Standard 2?
2. How do the requirements contained in Standard 2 of the *APA Ethics Code* comport with competent practice in Native and other ethnically diverse communities?
3. One of the requirements of Standard 2 is that psychologists base their work on “established scientific and professional knowledge of the discipline” (APA, 2010, p. 5). Describe the limitations of psychologists relying on research conducted with WEIRD (“Western, Educated, Industrialized, Rich, Democratic,” Henrich, Heine, & Norenzayan, 2010) populations for their work with Native populations.
4. If you were to revise the *APA Ethics Code*, what recommendations would you make to strengthen accountability for competence in working with ethnically diverse clients, students, research participants, and supervisees?
5. Based on these stories and comments, what suggestions would you make to psychology training programs for modifying their academic curricula to prevent or address the problems identified by the contributors?

### **Standard 3: Human Relations**

Standard 3 requires psychologists to treat those with whom they have professional relationships (e.g., clients, students, research participants, supervisees, colleagues) fairly and professionally. Specifically, this standard includes prohibitions against unfair discrimination, sexual and other harassment, harmful multiple relationships, and exploitative relationships. Further, psychologists are instructed to avoid conflicts of interest, obtain the informed consent of consumers of psychological services, cooperate with other professionals, and make provisions for clients in the event of an interruption of services.

### **Discussion Questions and Assignments**

1. Describe your reaction to the first story (p. 42) about the comments of the NIH official to young Native scientists regarding research standards.
2. If you are Native, how might hearing these comments from an official have affected your work as a researcher?
3. If you are not Native, imagine the potential impact of such a comment on a young Native scientist.
4. What is your understanding of the concept of *implicit bias*?
5. One contributor states: “Microaggressions destroy cultural safety” (p. 45). Reflect on at least one example of a microaggression that you have witnessed or experienced. Describe the impact of that experience on you and others.
6. Reflecting on your own behavior, give an example of something you did or said that may have been experienced as a microaggression by someone else. How did you come to recognize your error, and how has that learning affected your subsequent behavior?
7. One contributor described the common practice of startup negotiations for junior faculty as “culturally selfish” (p. 46). How do you see Native faculty being disadvantaged by common practice in hiring negotiation and preparation for seeking tenure and promotion in academia? Which groups might be most advantaged by this approach to negotiations? Which groups might be further disenfranchised by the approach?
8. The writer of the first story under 3.05 (p. 47) describes the experience of a Native psychologist respected by community members and often approached for advice in social situations. How do you understand the ethical challenges inherent in such situations? What should be considered in deciding how to navigate these requests?
9. How does Native Americans’ history with the United States government affect clients and research participants asked to sign an informed consent? What could psychologists do to address such concerns?



#### **Standard 4: Privacy and Confidentiality**

Standard 4 addresses the importance of privacy in the provision of psychological service. Related issues include maintaining confidentiality, communicating the limits to confidentiality to consumers, and appropriately disclosing confidential information without the consent of the individuals.

#### **Discussion Questions and Assignments**

The stories contained in this section of the *SIP Commentary* describe circumstances in which a psychologist breached confidentiality in working with a Native client or supervisee.

1. In what ways do the Western European philosophical values embedded in the *APA Ethics Code* create concepts of confidentiality that do not comport with the Native values reflected in the stories?
2. Describe the ways in which a psychologist working in a Native community might inadvertently breach client confidentiality.
3. Give an example of such a breach that may be in violation of the *APA Ethics Code* but congruent with Native values.
4. How would you advise a psychologist facing a confidentiality dilemma in which the dictates of the *APA Ethics Code* conflict with the customs and culture of the community in which the psychologist is working? How should factors such as the psychologist's cultural background, values, and personal and professional affiliations be weighed?
5. Discuss strategies that psychologists could use to obtain needed consultation about their work with Native clients while protecting the privacy of those they serve.
6. What safeguards should researchers employ to protect the privacy of research participants in small communities?

### **Standard 5: Advertising and Other Public Statements**

Psychologists are required to ensure accuracy in their statements to consumers and to the public about their professional activities. This standard specifically prohibits psychologists from making false statements about their training, degrees, credentials, affiliations, fees, publications, and research findings. Further, Standard 5 requires psychologists to accurately describe training and educational programs and base their advice to the public on relevant research, professional literature, and clinical practice. Psychologists must not engage in uninvited in-person solicitation of business and must not solicit testimonials from current clients or those whose circumstances make them vulnerable to undue influence.

### **Discussion Questions and Assignments**

1. Discuss some examples of misrepresentation by psychologists working in Native communities as described in the *SIP Commentary*.
2. What are the ethical issues inherent in non-Native psychologists offering traditional Native ceremony to the public (e.g., sweat lodge, vision quest)?
3. One contributor refers to the Barrow Alcohol Study (Foulks, 1989; Klausner & Foulks, 1979). What are the ethical issues that arose in this study? What additional requirements regarding public statement might have obviated the harm that resulted from the dissemination of the results of this study?
4. How can psychologists obtain *community consent* from Native communities before making public statements to the media?
5. Reflect on your own cultural background and your experience in graduate school. How do you feel about the multicultural training that you have received or are receiving? Incorporating the perspectives in the *SIP Commentary*, what modifications to your ethics training would you suggest?

## **Standard 6: Record Keeping and Fees**

Standard 6 addresses requirements for the documentation of psychological service as well as related issues such as confidentiality and the maintenance and transfer of records. Psychologists are required to establish a clear agreement about compensation and billing, accurately represent their fees, and establish policies consistent with the law. Fee collections, bartering, and referrals are also discussed.

### **Discussion Questions and Assignments**

1. One of the contributors refers to the Havasupai DNA case (Markow, et al., 1993). Research this case and discuss the ethical issues involved.
2. How does the *APA Ethics Code* apply to the controversy underlying the Havasupai case (Markow, et al., 1993)?
3. Standard 6.01 requires that psychologists retain their data and make it available to other researchers who may want to replicate the research. One contributor describes a study in which two tribes reached an agreement with researchers allowing for the recording of participant interviews but stipulating that the recordings be destroyed within 3 months (p. 75). How might psychologists reconcile these conflicting requirements regarding the retention of records related to their scientific work? (See also Standard 8.)
4. Standard 6.04 addresses the ethics of bartering for services. How does this standard apply in Native communities? Does the standard adequately incorporate Native values?
5. What are the primary ethical issues a psychologist should consider in deciding whether a bartering arrangement is potentially harmful or exploitative for a given client? How might these issues be similar or different in Native communities?
6. What is your response to the story of Sarco, the goat (pp. 59–60)? How would you have advised the psychologist considering this arrangement? What other ethical standards inform your thinking?

## **Standard 7: Education and Training**

Standard 7 addresses the ethical responsibilities of psychologists running education and training programs. Such programs must be accurately described and designed to ensure the eligibility of graduates for licensure and certification. Requirements regarding course syllabi, student disclosure of personal information, mandatory therapeutic experience, and performance evaluation are described. Sexual relationships with students and supervisees are prohibited.

### **Discussion Questions and Assignments**

1. One of the contributors commented that for most graduate programs “diversity is a box to check” (p. 63). Discuss the ways in which offering a diversity course alone may not be prepare students to competently serve Native communities.
2. Design an assignment or experience that would enhance the potency and effectiveness of multicultural training for graduate students.
3. One contributor stated: “I believe that it is unethical for a training program to recruit ethnic minority students if [it does] not have ethnic minority faculty” (p. 63). Describe the potential problems associated with a dearth of ethnic minority faculty for ethnic minority students.
4. Identify the potential impact of the scarcity of ethnic minority faculty on all students and on the profession of psychology.
5. How can psychology instructors teach students about various cultures and cultivate cultural competence without reinforcing stereotypes?
6. One contributor reported that, of 20 students recruited to a graduate program in marriage and family therapy, only 4 graduated. What are some of the factors that may have contributed to this rate of attrition? What steps could be taken to improve this statistic?
7. How did you feel as you read about the experiences of Native psychology graduate students?
8. What recommendations would you make to graduate faculty working to create a program addressing the challenges faced by Native students in these programs?
9. How would you address the apparent lack of cultural competence in program faculty reflected in these stories?
10. What skills do majority-culture faculty members need to competently educate and train Native and other ethnically diverse students?

## Standard 8: Research and Publication

This standard describes ethical requirements for designing, conducting, and reporting research. The components of informed consent for research participants are listed, and ethical requirements related to recruiting participants, use of deception, debriefing, and research with animals are described. Standard 8 further explains the ethical dimensions of publishing research in regard to publication credit, data sharing, and confidentiality for reviewers.

### Discussion Questions and Assignments

1. Describe the role of cultural competence in psychological research design, execution, and reporting.
2. How does the history of psychological and other research with Native communities contribute to the current ethical and practical challenges of engaging in such research?
3. Psychological theory and practice are informed by research, much of which has been conducted with majority-culture individuals from European cultural heritage. Consequently, conclusions may not be relevant for Native and other ethnic minority individuals. How should this problem be addressed, considering the harm that has been caused by past research with Native communities?
4. The *SIP Commentary* includes a table of differences between European and Indigenous approaches to research. Examine the components of Ethics Standard 8 and identify the ways in which the values and characteristics outlined in the table are or are not reflected.
5. How can psychologists meet their obligation to maintain and share data for verification purposes while agreeing that the tribe(s) involved own the data collected about their communities?
6. Give examples of historical events contributing to the mistrust of psychology researchers by Native communities. Research one of these examples, and evaluate the behavior of the researchers by applying relevant principles and standards from the *APA Ethics Code*.
7. Many tribes have created guidelines for external researchers. One example is the Navajo Nation Human Research Review Board's *Procedural Guidelines for Principal Investigators*. <http://www.nnhrrb.navajo-nsn.gov/pdf/Procedural%20Guidelines%20for%20PI.pdf> Review these guidelines or those of another tribe, and discuss the ways in which they are similar to and different from the APA ethical standards pertaining to research. How are the fundamental tenets represented in the Commentary reflected in these guidelines?

### **Standard 9: Assessment**

Standard 9 addresses psychological assessment. It requires that psychologists establish an adequate basis for their assessments, use valid and reliable instruments appropriate to their purpose, and obtain informed consent. Test data are to be released with appropriate authorization, and the security of test materials is to be protected. Psychologists are further required to rely on current scientific and professional knowledge in test construction, scoring, and interpretation.

### **Discussion Questions and Assignments**

1. The writer of the first story under Section 9.02 (pp. 82–83) offers a solution to the problem observed in using the TAT with Navajo children. What do you understand to be the problems associated with the use of the TAT with this population?
2. How do you think the proposed solution addresses the issue?
3. How does this solution comport with Standard 9? Identify applicable sections.
4. Discuss three obstacles to obtaining informed consent from Native clients as required by Standard 9.
5. Discuss the potential advantages and disadvantages of using language interpreters with Native clients.
6. What is your understanding of the recommendation regarding the use of “nonverbal spirit-moved exchanges” (9.05, p. 84) in an assessment process?
7. How would you assess and then take into consideration a client’s level of acculturation in determining the validity of a psychological assessment instrument? (p. 84).

## Standard 10: Therapy

Standard 10 includes requirements for psychologists conducting psychotherapy. It specifies requirements for obtaining informed consent to therapy with individuals and couples, explains limitations to confidentiality with group members, and clarifies the nature of the psychologist's role. Sexual intimacy with clients, former clients (within 2 years of the discontinuation of the therapy relationship), and their significant others is prohibited, as is accepting former sexual partners as therapy clients. Sexual contact with former clients following the 2-year interval is prohibited except in unusual circumstances. Psychologists are also required to make provisions for client/patient care in the event they cannot continue to provide services. Psychologists are permitted to discontinue providing services if they are endangered by the client. Finally, psychologists are directed to terminate therapy when a client no longer needs, is not benefitting from, or is being harmed by, the service. Pre-termination counseling and the provision of referral alternatives are required if appropriate.

## Discussion Questions and Assignments

1. Obtaining informed consent typically includes some type of self-disclosure (e.g., the psychologist's credentials). Contributors suggest that additional self-disclosure may be necessary for Native clients to develop trust in their psychologists. Discuss how Standard 10 facilitates or impedes the use of self-disclosure in the informed consent process.
2. Standard 10.01 discusses "obtaining informed consent for treatment for which *generally recognized techniques and procedures* have not been established" (APA, p. 13). By whom are these techniques to have been recognized? (p. 89–90) What does this statement suggest about the cultural assumptions embedded in the *APA Ethics Code*?
3. What are the implications for Native psychologists with appropriate expertise who wish to employ traditionally based treatments (p. 90) (that is, culturally recognized interventions based on tribal healing traditions that have been used and refined over centuries)?
4. How would you respond to a Native client's request to participate in a traditional healing ceremony? Consider your own cultural heritage. Discuss factors that you would consider in making a decision.
5. The first story presented in 10.01(c) (p. 90) describes an ethical dilemma for a Native graduate student whose work is overseen by a non-Native supervisor. What broader ethical principles should be considered in thinking about this dilemma?
6. How did you feel reading the story (10.02, p. 90) in which the writer describes an intervention with a Native couple facing marital problems? What are the ethical issues embedded in this intervention?
7. Choose one of the stories involving couples or family therapy (10.02, p. 90–91), and highlight the salient ethical challenges and themes you have observed. Identify conflicts between the directives of Standard 10 and common practice in Native communities.

8. Standard 10 uses the word *termination* to describe the discontinuation of psychological services. What is your understanding of the difficulties associated with the use of this term in Native communities? What recommendations would you make to remedy these concerns?
9. Examine the APA Multicultural Guidelines and identify applicable sections related to the *SIP Commentary*.



## Continuing Education or Exam Questions

The following questions may be used to assess learning in graduate courses or continuing education seminars.

1. Describe and discuss five shared values of Indigenous people as described in the *SIP Commentary*. Contrast these values with the values and assumptions fundamental to the *APA Ethics Code*.
2. Identify three major concerns raised in the *SIP Commentary* related to the competency of psychologists providing services to Native clients.
3. Give your opinion about each of the following, and cite information from the *SIP Commentary* to support your arguments.
  - Native and other ethnic minority psychology graduate students and practicing psychologists do not need to obtain training in multicultural counseling.
  - European American psychologists should generally refrain from providing services to Native and other ethnic minority clients.
4. Based on your reading of the *SIP Commentary*, give examples of steps that European American/majority-culture psychologists should take to develop and maintain the competence necessary to offer psychological services to Native clients.
5. Distinguish cultural awareness, cultural humility, and cultural competence.
6. If you identify as Native, choose three stories or comments that particularly resonate with your experience, and discuss their applicability to your work.
7. Describe something about your personal or professional experiences with Native cultures. If you have not had direct experience, consider what you have observed through film, news, and other media sources. How are your experiences and observations reflected in the *SIP Commentary*?
8. What were you taught about Native cultures and Native people as you were growing up? What were the sources of the ideas and beliefs you developed? What have you learned in reading the *SIP Commentary* that challenges or supports those beliefs?
9. Identify three recommendations you would make to majority-culture faculty members wishing to make their psychology graduate program more culturally hospitable to Native students as well as to those from other underrepresented groups, including those who are economically disadvantaged. What in the *SIP Commentary* informs your thinking about these recommendations?
10. What self-assessment strategies should be employed by psychology graduate programs to help identify deficits relative to cultural diversity in curriculum, policies, and practices?
11. What self-assessment strategies should psychologists and psychology students use to identify and correct deficits in their understanding of cultural diversity?

12. Which of the following statements accurately reflect the themes in the stories and perspectives included in the *SIP Commentary*?
  - Majority-culture psychologists should not provide psychological services to Native clients.
  - A primary objective of any research conducted with Native participants should be potential benefit to the Native community.
  - Native cultures across the Americas and Hawaii share the same values, beliefs, and cultural traditions.
  - Membership in one tribe provides the expertise needed to work with Native clients in any other tribe.
  - Faculty members should avoid turning to Native students to speak on behalf of all Native people during class discussions.
13. Admission to graduate programs, academic and professional promotion, and recognition in majority-culture psychology often require that individuals describe their achievements in glowing terms. What are some disadvantages to this approach for individuals whose cultures discourage or condemn such behavior?
14. Discuss the practices described by a graduate instructor for teaching a doctoral course (3.03, p. 44). As a student in that class, how would your experience have been affected by these strategies?
15. How does the concept of *avoiding harm* (Standard 3.04) apply to psychologists working with Native clients, research participants, supervisees, and students?
16. Discuss the separation of science and spirituality as reflected in the *APA Ethics Code*. How does this separation comport with the basic premise of Native wellness?
17. Make a list of values and beliefs embedded in the *APA Ethics Code* as they relate to the incorporation of spirituality in psychotherapy.
18. Examine the professional literature addressing disparities in the quality and accessibility of mental health care among Native populations. Identify stories in the *SIP Commentary* that have changed your understanding of these disparities, and discuss related insights.
19. What inherent bias, if any, do you perceive in the *APA Ethics Code*? How does that bias frame or influence ethical decision-making by psychologists?
20. Having read the *SIP Commentary*, formulate a plan to further your learning about Native cultures and strengthen your ability to provide effective psychological services to Native and other underserved groups in the community where you will be working.
21. How would incorporating Native American views on ethics improve psychological practice and science for psychologists and all people?

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