

Indigenous Healing Practice Training Standards (2021)



Effective 11 October 2021

Acknowledgements

The Psychotherapy and Counselling Federation of Australia (PACFA) acknowledges the Wurundjeri Woi-wurrung people of the Kulin nations as the traditional custodians of the land on which we work, and pays respect to their Elders, past, present and emerging. We honour their continuing connection to culture, land, knowledge and community; sovereignty was never ceded. We pay respect to all First Peoples and communities throughout the world.

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Creation story of the *PACFA Indigenous Healing Practice Training Standards (2021)*

In this land we call home, our Country, there is ancient wisdom. It is in our blood, our bones, our spirits. It is the wisdom of our ancestors, intergenerational gifts of healing. We connect to the earth, knowing we are inseparable from Country, listening to the whispers of the wind and honouring our people. We listen, we feel, we heal. We are the earth.

Indigenous ways of knowing, being and doing. Connection to Country, reciprocity, ceremony, dance, culture. Country's rhythm, Country's medicine, Country's equilibrium. We honour the nature of everything, the birth and rebirth of wholeness, the cleansing smoke invoking renewal.

The College of Aboriginal and Torres Strait Islander Healing Practices (CATSIHP) is an Indigenous-led College within the Psychotherapy and Counselling Federation of Australia (PACFA). CATSIHP emerged following a call from Bundjalung and Jiman woman Emeritus Professor Judy Atkinson in 2019 to take action to address the trauma of generations of Aboriginal and Torres Strait Islander people. CATSIHP was formed in 2019 to provide leadership, representation and advocate and promote self-determination, cultures, values and belief systems of Aboriginal and Torres Strait Islander peoples through increasing access to Aboriginal and Torres Strait Islander healers and practitioners and improving health outcomes for Aboriginal and Torres Strait Islander peoples.

In the formation of Indigenous Healing Practice as a registered profession within PACFA, we aim to walk together, feet grounded in the earth, into a place of wholeness, of healing.

PACFA and CATSIHP acknowledge the ancient, emerging and contemporary wisdom and research into Indigenous Healing Practice and the research, reports and government recommendations¹ for the promotion of Indigenous-led healing practice for Aboriginal and Torres Strait Islander communities and Australian communities as a whole.

1. Background

The College of Aboriginal and Torres Strait Islander Healing Practices (CATSIHP) is part of the Psychotherapy and Counselling Federation of Australia (PACFA). The primary aim of CATSIHP is to improve access to Indigenous Healing Practice for Aboriginal and Torres Strait Islander people and communities. The development of a qualified workforce accredited in Indigenous Healing Practice facilitates this aim.

The *PACFA Indigenous Healing Practice Training Standards (2021)* articulate the essential requirements for:

- Registered Indigenous Healing Practitioners
- Registered non-Indigenous Healing Practitioners
- Accredited Indigenous Healing Practice Training programs.

2. About Indigenous Healing Practice

Indigenous Healing Practice encompasses traditional, contemporary, and emerging healing modalities created by and founded in Indigenous wisdom, systems of knowledge and ways of being.

Indigenous Healing Practice can be defined and understood in many ways given the diversity of Aboriginal and Torres Strait Islander peoples, nations and cultural groups that exist across Australia and Indigenous peoples, nations and cultural groups that exist internationally.

The term *Indigenous* is used within these Training Standards in harmony with the *UN Declaration on the Rights of Indigenous Peoples*.

“Indigenous peoples are inheritors and practitioners of unique cultures and ways of relating to people and the environment. They have retained social, cultural, economic and political characteristics that are distinct from those of the dominant societies in which they live.”ⁱⁱ

For the purposes of the *PACFA Indigenous Healing Practice Training Standards (2021)*, CATSIHP broadly defines healing as a return to wholeness and restoration of connection and relationships that are central to the wellbeing of individuals, families and extended kinship networks, Elders and the ancestors, communities, and whole of nations. Indigenous Healing Practice emerges from foundations of safety and deep listening and can facilitate self-healing – the return of spirit to its centre, the healing of others, truth-telling and dreaming.

3. Purpose of the *Indigenous Healing Practice Training Standards 2021*

The *PACFA Indigenous Healing Practice Training Standards (2021)* are designed to provide a flexible, nationally consistent, high-quality framework to recognise, support and further advance the distinct profession of registered Indigenous Healing Practice within PACFA and in Australia more broadly. These training standards and the volume of learning included within them, recognise Indigenous Healing Practitioner formation as a distinct training approach and support further development of Indigenous Healing Practice training in Australia.

In line with *The Australian Qualification Framework*ⁱⁱⁱ, these Training Standards aim to:

- Accommodate the diversity of training both now and in the future.
- Support, develop and maintain accessible pathways to education.
- Provide a framework for regulation across the education and training sector.
- Enhance the national and international mobility of students, graduates and workers.
- Align with international education standards and frameworks.

These Training Standards embrace a range of Indigenous Healing Practice modalities and articulate the minimum training and standards for *PACFA registered Indigenous Healing Practitioners, registered non-Indigenous Healing Practitioners and accredited Indigenous Healing Practice training programs*.

3.1 Relationship to other PACFA documents

This document should be read in conjunction with:

- [PACFA Membership and Registration Requirements 2020](#)
- The PACFA [Code of Ethics](#)

The [PACFA Training Standards 2020](#) refer to “In-Training” minimum requirements for academic content, skill development, and client contact experience (placements) for counsellors and psychotherapists.

The *Indigenous Healing Practice Training Standards (2021)* are standalone and articulate the equivalent “In-Training” minimum requirements of the *PACFA Training Standards (2020)* for academic content, skill development, and client contact experience through the perspective of Indigenous pedagogy.

There are three membership and registration pathways available to Indigenous Healing Practitioner applicants whose training and experience meets or is assessed as equivalent to the *Indigenous Healing Practice Training Standards (2021)*. These pathways are: Accredited Training pathway; Equivalent Training Pathway; and Recognition of Prior Learning (RPL) (see [Appendix 1](#)).

Non-Indigenous applicants who complete accredited Indigenous Healing Practice training, and meet the requirements of these training standards, are eligible to apply for registration as a *PACFA registered non-Indigenous Healing Practitioner*.

It is a PACFA requirement that all registered practitioners comply with the *PACFA Code of Ethics*.

4. Key features of Indigenous Healing Practice

CATSIHP has identified 8 key features of Indigenous Healing Practice (Fig. 1) which are foundational to the formation of *PACFA registered Indigenous Healing Practitioners* and *PACFA accredited Indigenous Healing Practice Training* programs. It is intended that these features are interpreted broadly. These 8 features are:

- Deep listening
- Relationships
- Connection to Country
- Culture
- Family and Community healing Focus
- Mind, body and emotions
- Indigenous pedagogy and de-colonising practices
- Spirituality



Figure 1 Key Features of Indigenous Healing Practice

Deep Listening

The foundational feature of Indigenous healing practice is Deep Listening. In the Ngan'gikurunggurr and Ngen'giwumirri languages of the Aboriginal peoples of the Daly River region, Northern Territory, Deep Listening is known as *Dadirri*. Elder Miriam Rose Ungunmerr of this region describes *Dadirri* as a “special quality, a unique gift of the Aboriginal people. It is inner deep listening and quiet, still awareness – something like what you call contemplation.”^{iv} Deep Listening is known by different names throughout Australia depending on the language group.

Deep Listening is:

- the gift of quiet, still awareness
- “Listening to and observing the self as well as, and in relationship with others”^v
- Holding a resourced, impartial, respectful and embodied space to facilitate healing
- Fluid and evolving
- Non-linear
- Participatory

“The principles and functions of *dadirri* are: a knowledge and consideration of *community* and the diversity and unique nature that each individual brings to *community*; ways of relating and acting within *community*; a non-intrusive observation, or quietly aware watching; a deep listening and hearing with more than the ears; a reflective non-judgemental consideration of what is being seen and heard; and, having learnt from the listening, a purposeful plan to act, with actions informed by learning, wisdom, and the informed responsibility that comes with knowledge”.^{vi}

We experience and embody deep listening in our own way. We know the feeling in our whole being.

Relationships

Indigenous Healing Practice focuses upon healing and strengthening the relationships that maintain interconnectedness between self, family and extended kinship networks, community, place and Country, Elders, spirituality and ancestors. It is founded in relationships of mutual respect and shared understanding.

Connection to Country

Indigenous Healing Practice involves strengthening Connection to Country. Country can be described as the land, skies and seas to which people experience connection and belonging, either through the traditional, spiritual and/or contemporary links that shape identity, and involving reciprocal relationships with animals, sentient beings, nature and all living things. Country is essential to our lives as humans, we are inseparable from it. Country is integral as a co-therapist in re-connecting the disconnection and enabling healing.

Culture

Indigenous Healing Practice involves strengthening people's capacity to renew and maintain a strong relationship to their cultural heritage, identity and values, and to participate in cultural practices that enable them to exercise their cultural rights and responsibilities. This may be cultivated in many ways, such as through language, song, dance, ritual, dreaming, ceremony, gathering, art-making practices and narrative story-making.

Family and Community Healing Focus

Indigenous Healing Practice involves strengthening families, extended kinship networks and communities, and renewing relationships of caring, sharing, obligation and reciprocity.

Mind, Body and Emotions

Indigenous Healing Practice involves strengthening individual or personal connections to mind, body and emotions. This may include physical and sensory health and wellbeing, while connections to mind and emotions may include a focus on things such as strengthening people's personal belief systems, core beliefs, values, and emotional wellbeing.

Indigenous Pedagogy and De-Colonising Practices

Indigenous Healing Practice are created or co-created by Indigenous Peoples and founded in Indigenous pedagogy and de-colonising practices.

Indigenous Healing Practice are:

- Founded in the self-determined needs of Aboriginal and Torres Strait Islander Peoples and Community.
- Founded in Aboriginal and Torres Strait Islander Peoples' wisdom, systems of knowledge and ways of being and doing.
- Accessible and adaptable to the needs of different Aboriginal and Torres Strait Islander Communities and Country.
- An acknowledgement, and awareness, of the history and ongoing impacts of colonisation and government policies on Aboriginal and Torres Strait Islander Communities, People and Country within Australia.
- Based on the principles of social justice and human rights.
- Based in knowledge of, and increase understanding of, transgenerational trauma, loss and grief.
- Trauma informed and trauma aware.
- Strengths-based, proactive, focused on health, hope and courage - not pathology.

- Holistic and creative.
- Increasing individual, family and Community capacity through the acquisition of knowledge and skills.
- Empowering Community.
- Supporting and promoting personal and Community story-telling and story-making in healing processes.
- Supporting and promoting reciprocal relationships with mother earth and responsibility to care for Country.
- Based in or involving group work.
- Providing skills to enable practitioners to provide a safe place for healing to occur.
- Educating about Aboriginal and Torres Strait Islander wisdom and practices prior to and following colonisation as foundational knowledge.
- Able to facilitate community led truth-telling.
- Able to facilitate processes of formal conflict management where conflicts are brought to lawful therapeutic individual and group healing processes.

Spirituality

Indigenous Healing Practice involves strengthening people's connection to spirituality and spiritual identity as defined by them. For example, local-based traditional or contemporary practices that use dreaming, stories, totems, rituals, and ceremonies and connect person, animals, land and place or connection to purpose.

5. Indigenous Healing Practitioner

5.1 What is an Indigenous Healing Practitioner?

An Indigenous Healing Practitioner is an Indigenous person who works in a therapeutic relationship with individuals and/or groups. The individuals and/or groups may be Indigenous or non-Indigenous. The therapeutic relationship is founded in Indigenous principles of healing and wellbeing and a trauma informed, culturally integrated framework. These principles are a landscape of deep listening and interconnected, reciprocal relationships between the self (body, mind, behaviours, emotions, identity), family and kinship, community, culture, ancestors, spirit, spirituality, and country.

Individuals and groups may access Indigenous Healing Practice due to past, present, and ongoing experiences. They may be seeking support in circumstances of loss and grief, generational wounding and childhood abuse, trauma (complex, collective, historical, inter-generational, systemic, structural), overwhelm, disconnection, diagnosed mental health conditions, identity, discordant relationships, patterns, and behaviours adversely affecting their health and wellbeing. They may wish to understand and connect with themselves more deeply, to find meaning and inspiration and to heal the wounds of the past.

Indigenous Healing Practitioners in private practice may have qualifications in a range of healing practices such as inner deep listening and quiet still awareness, ceremony, earth mindfulness, bush medicine, bush/nature therapy, narrative story-making, music, dance, yarning and hands on healing alongside modalities such as psychology, psychotherapy, social work, trauma-informed counselling, education, nutrition, mindfulness, animal assisted therapy, eco/nature based psychotherapy and art therapy.

Indigenous Healing Practitioners facilitate healing from a holistic, strengths-based perspective. They have the ability to work with childhood abuse and generational wounding and develop truth telling and collective community responses in culturally safe ways to support the return to wholeness and restoration of these holistic relationships.

The seven domains of Aboriginal and Torres Strait Islander Social and Emotional Wellbeing^{vii} are considered integral to accredited Indigenous Healing Practice. These are: Connection to Body, Connection to Mind and Emotions, Connection to Family and Kinship, Connection to Culture, Connection to Community, Connection to Country, Connection to Spirituality and Ancestors.

5.2 What is a non-Indigenous Healing Practitioner?

We use the term non-Indigenous Healing Practitioner in this document to refer to non-Indigenous practitioners who undertake accredited Indigenous Healing Practice training and meet the requirements for registration in accordance with these *PACFA Indigenous Healing Practice Training Standards (2021)*.

6. Indigenous Healing Practitioner Formation

Indigenous Healing Practitioners are working from a culturally integrated, trauma-informed holistic approach founded in the [8 key features](#) (section 4). The style of session will vary depending on needs of the individual or group. While counselling, for example, may be described as a talk therapy, Indigenous Healing Practice includes forms of talk therapy as part of processes of deep listening and yarning, as well as body-based therapies, mindfulness and deep resonance techniques, animal assisted therapies, cultural practices, bush medicine, dance, movement, art, ceremony and/or story-telling and story-making. As the relationship to country and ancestors is foundational to Indigenous Healing Practice, a healing session may take place outside or it might include aspects of nature within the session – for example using smoke, ochre, totems or other natural objects to support the connection to Country and ancestors. A session may also include Indigenous languages that interconnect into traditional oral transmission of deep cultural knowledge between the practitioner/s and people/s and strengthen identity.

Indigenous Healing Practice is not focussed on treating the individual in isolation or diagnosing, fixing, or curing. It is founded in mutually respectful, therapeutic relationships where the healing practitioner has delved into their own healing journey and can hold the therapeutic space for others. “Individual healing helps to rebuild families and communities, which in cyclic action, helps again in individual healing processes. Healing also strengthens the cultural and spiritual group identity which allows people to be contributing members of the society in which they live.”^{viii}

The formation of a *PACFA Registered Indigenous Healing Practitioner* requires integration of training, experiential learning, walking the path of healing, and understanding one’s own story in relation to the collective story and relationships.

6.1 Training

The training for *PACFA Registered Indigenous Healing Practitioners* is understood to be a specialist form of training founded on Indigenous Pedagogy and using decolonised Indigenous based assessment which are rigorous and valid in all knowledge systems and meet Australian Qualification Framework (AQF) standards.

Education and training in Indigenous Healing Practice is undertaken in a qualification equivalent to the Tertiary Education Quality Standards Agency (TEQSA) or the Australian Skills Quality Authority (ASQA) undergraduate or postgraduate levels (AQF level 7 to 9) as determined by CATSIHP in association with the Education Program Accreditation Committee (EPAC).

6.2 Volume of Learning

The minimum volume of learning required for *PACFA Registered Indigenous Healing Practitioners* is listed below and applies to any Indigenous Healing Practice program, whether undergraduate or postgraduate.

- i) Training is completed over a minimum period of two years.

- ii) 400 hours of learning (minimum) (applicable to AQF level 7-9). This may be made up of:
 - i. 200 hours direct person-to-person learning of which 60 hours may be synchronous online e.g., interactive webinars.
 - ii. This equates to 140 hours which must be solely taught face-to-face plus 60 hours of synchronous training
- iii) The central focus of this person-to-person instruction is on interpersonal and/or therapeutic skills development
- iv) 200 hours of learning may be conducted via online asynchronous training for theory-based studies.

If the required volume of learning is not completed during the initial training, *PACFA Registered Indigenous Healing Practitioner* formation may occur through additional training, experiential learning and the healing journey. The formation process needs to meet the equivalent minimum requirements for volume of learning.

PACFA Registered Indigenous Healing Practitioner applicants understand and demonstrate the [philosophy of practice principles](#) (section 7.3) and demonstrate competence in working with the [key features of Indigenous Healing Practice](#) (section 4).

6.3 Supervision in Training

The minimum in training supervision required for *PACFA Registered Indigenous Healing Practitioners* is as follows:

- i) 40 supervised or co-facilitated face to face client (groups and/or individuals) contact hours during training with at least 10 hours supervision.
- ii) Supervision during training should be at least 60% individual and 40% group supervision (group supervision not more than six members).

Supervision must be assessed by the training provider as successfully completed and evidenced by a log (or equivalent document) signed by the responsible supervisor(s).

7. Accredited Indigenous Healing Practice Training Program

The following section articulates specific features and requirements of *PACFA Accredited Indigenous Healing Practice Training Programs* and programs recognised as equivalent. It is not intended as an exhaustive prescription of all training program requirements.

7.1 Admission Principles

- i) Prospective students need to demonstrate they have personal qualities suitable for acceptance into an Indigenous Healing Practice training program. Methods for assessing these capacities may include interviews, questionnaires, and references from Community, Elders, employers, past academic staff.
- ii) Prospective students need to have demonstrated self-awareness and a relational capacity, including the capacity to relate in a facilitative way with others and to reflect on and examine the impact of these actions.
- iii) Prospective students need to demonstrate a capacity to understand and practice ethical behavior and be prepared to follow the *PACFA Code of Ethics* as an integrated requirement of the program.
- iv) The above qualities presume a certain level of mature life experience on the part of the applicant as shown by the capacity to reflect on and learn from experience, including being open to positive and challenging feedback.
- v) Applicants must be aware that they will need to be available to participate in a planned and structured client contact setting (placement) in person with clients face-to-face.

7.2 Admission Process

- i) The admission process shall be culturally safe and, support and promote the admission of Aboriginal and Torres Strait Islander applicants.
- ii) The process of selection should be non-discriminatory on the grounds of gender, class, cultural background, sexual identity, religion, disability or beliefs.
- iii) Admission to an Indigenous Healing Practice training program may be granted on the grounds of advanced standing equivalent to the requisite academic entry requirements of the training institution.

7.3 Philosophy of Indigenous Healing Practice

Indigenous Healing Practice training programs recognise:

- i) The foundation of Deep Listening within the therapeutic truth-telling relationship.
- ii) The holistic focus on relationships and connections to: self, mind, body, emotions, identity, culture, country, family, kinship, ancestors, elders, spirit and spirituality.
- iii) The strengths-based focus on healing and addressing the trauma or wound rather than symptomatic or diagnostic curing, fixing or managing.
- iv) The strengths-based focus on culture and identity as a protective factor.
- v) Cultural safety and knowledge and being trauma informed around the specific impacts of complex and intergenerational trauma is essential for the therapeutic relationship.
- vi) The breadth of therapeutic approaches and particularly practices which are “repetitive, rhythmic, relevant, relational, respectful and rewarding”.^{ix}
- vii) Emphasis on group work
- viii) The ability to work both one-on-one and within groups with an emphasis on developing communities of care and collective community responses.
- ix) Spirituality as an essential component
- x) The focus on healing as a journey beginning with connecting with ourselves, where we are now and then what happened before. Healing the past to freely create the future.

7.4 Philosophy of Training

Each training program should clearly articulate its philosophy of training and how it meets the requirements of the *PACFA Indigenous Healing Practice Training Standards (2021)*.

7.5 Experiential learning

Experiential learning is a core process in Indigenous Healing Practice training and is to be distinguished from participating in practical skills exercises (such as role-play or simulation exercises).

In Indigenous Healing Practice, learning emerges from the lived healing experience of the Indigenous Healing Practitioner and learning through awareness of and reflection on their moment by moment experience.

In training, experiential learning for the Indigenous Healing Practitioner supports trainees in integrating and applying their knowledge and conceptual understanding to real-world, practical situations that present themselves within the relational dynamics of the training process.

7.6 Indigenous Healing Practice training competencies

Indigenous Healing Practice training will ensure trainees understand and demonstrate the [philosophy of practice principles](#) (section 7.3) and thus demonstrate competence in working with the [key features](#) (section 4) of Indigenous Healing Practice.

7.7 Indigenous Healing Practice Core Curriculum

Content Knowledge

Training programs provide graduates of Indigenous Healing Practice Training programs with a range of relevant content knowledge such as:

- Indigenous Healing Practice theories and modalities
- Stages of growth and human development
- Trauma informed practice from an Indigenous perspective
- Complex trauma inclusive of collective and structural trauma knowledge
- Working with children in school settings
- Young people, sexual health, consent and sexual assault
- Restorative practices in schools, justice (youth and adult), child protection, family, workplace and other community based settings.
- Communities of care and communities of practice in truth telling
- Facilitating truth telling in community
- Family violence through a trauma informed lens
- Family violence and community recovery
- Managing conflict, healing as ceremony
- Ethics and law
- Social and emotional wellbeing
- Different concepts of mental health
- Mental health conditions
- Connection to Country
- Cultural and social diversity
- Culture as healing
- Cultural and spiritual wellbeing, self care
- Growing communities of care
- Group and organisation processes

Application of Knowledge and Skills

Training Programs support graduates to apply knowledge and skills to:

- The [8 key features](#) of Indigenous Healing Practice (section 4)
- The Social and Emotional Wellbeing framework^x
- Hold a culturally integrated, trauma informed space within the therapeutic relationship from a foundation of deep listening

- Co-regulate and resource the healing process including managing boundaries and ensuring safety
- Attune to the client/group and moderate the healing process as appropriate,
- Recognise social and emotional wellbeing, mental health issues and difficulties.
- Utilise different modalities throughout the healing process where necessary
- Understanding multi-disciplinary approaches in relation to other professionals and non-professionals included in client care, such as in school, detention and health care settings.
- Relationships with relevant social and emotional wellbeing, mental health and health services and systems, and legislation.
- Appropriately refer a client/group to another service.
- Integrate theory and practice
- Reflect on the nature of the healing process
- Personal and professional development and well-being.

7.8 Research

Indigenous Healing Practice training programs may encompass principles of Indigenous research methodologies that support and enhance the trainee's own practice.

7.9 Supervised practice

Indigenous Healing Practice training programs ensure:

- i) Trainees are supervised in their client work/practice by Indigenous Healing Practitioners and where appropriate, non-Indigenous co-supervisors.
- ii) Supervisors are qualified/experienced in the specialist modality or area of practice of the training program.
- iii) 60% of the minimum supervision requirement is completed as individual supervision.
- iv) Supervision of appropriately supported independent practice, practice placement or a combination of both.
- v) Inclusion of significant peer group and individual supervision.
- vi) Supervision includes reflective process and discussion of the experience of the trainee when working with clients.

7.10 Training assessment

1) Assessments in Indigenous Healing Practice training should follow an Indigenous pedagogical approach which may include:

- Yarning circles

- Negotiated group assessments
- Poetry, visual, art-based or music material, movement, dance, or a combination of these
- Reflective journaling as a key component to ensure deep personal and professional reflective practice and growth.
- Demonstration of knowledge of theory through written assignments, oral presentations, case studies and contribution to class discussion
- Supervision (Reflect on practice)

2) Assessment objectives ensure professional competency and sound ethical practice.

3) Assessment procedures will be designed to ensure trainees can demonstrate fitness to practice as an Indigenous Healing Practitioner and demonstrate knowledge of the foundations of the practice and its application in competent experiential practice.

4) Assessment methods ensure trainees achieve learning outcomes relevant to safe, effective practice as an Indigenous Healing Practitioner.

5) Trainers provide transparency and accountability in their assessment processes.

7.11 Staffing

The following requirements apply to staffing for Indigenous Healing Practice training programs:

- i. Training staff include: teaching and learning staff with primary responsibility for the training program; facilitators providing a culturally integrated and trauma-informed learning environment; and, other knowledge holders, educators and trainers with varied training or experience whose contributions may enrich the learning environment.
- ii. The number of staff required to resource the teaching and learning and provide a culturally integrated and trauma-informed environment, will vary depending on the size and structure of training program. It is recommended that there are at least two staff members involved with any course, and that the staff to student ratio within the program is no more than 1:10. The range of qualifications and experience of academic staff should reflect the needs of the training program.
 - i. Training staff are Elders and knowledge holders or have qualifications or equivalent experience in the modality of the training program, such as five years of supervised experience in the modality.
- ii. Primary training staff and staff responsible for designing curriculum are Indigenous Healing Practitioners who are eligible to be registered as members of

their relevant professional body or who have equivalent knowledge and experience.

- iii. Training staff are concurrently engaged in practice relevant to the modality or area of practice of the course they are teaching or have had extensive experience sufficient to be registered as supervisors or equivalent within their modality.
- iv. Training staff can demonstrate competence in facilitating adult learning, with some training or equivalent work experience in in-training delivery.
- v. Training staff adhere to and demonstrate ethical professional practice and support their application in trainees, particularly in setting clear expectations and holding a relational frame with connection and reciprocated openness with the trainees.
- vi. Training staff do not discriminate between trainees on the basis of gender identity, history or expression, sexual orientation, marital or relationship status, intersex status, pregnancy and breastfeeding, class, race, colour, descent, national or ethnic origin, immigrant status, cultural background, faith/religion/spirituality, or any disability or belief that does not directly interfere with the competent fulfilment of their training role.
- vii. Trainees are regularly provided the opportunity to give feedback about the training staff and program. Where appropriate, this feedback is made available to the organisation as a whole.

APPENDIX 1 –Indigenous Healing Practitioner Registration Pathways

In accordance with the *PACFA Membership and Registration Requirements 2020*, there are three pathways to PACFA membership and registration for Indigenous Healing Practitioners:

1. Accredited Training Pathway
2. Equivalent Training Pathway
3. Recognition of Prior Learning (RPL)

Suitably qualified Indigenous Healing Practitioners (and non-Indigenous Healing Practitioners) may apply to register with PACFA under the pathway that is most applicable to their training and formation.

Applicants must meet the Indigenous Healing Practice Training Standards for registration by the College of Aboriginal and Torres Strait Islander Healing Practices.

For each pathway, Indigenous Healing Practitioner formation must be demonstrated to be eligible for recognition by the College of Aboriginal and Torres Strait Islander Healing Practice as a *PACFA registered Indigenous Healing Practitioner*.

1. Accredited Training Pathway including Indigenous Healing Practitioner formation
2. Equivalent Training Pathway including Indigenous Healing Practitioner formation
3. Recognition of Prior Learning (RPL) including Indigenous Healing Practitioner formation

These accreditation pathways recognise professional formation involving time and depth of experience.

Applications for registration as a *PACFA Accredited Indigenous Healing Practitioner* will be assessed by the CATSIHP Project Officer and in consultation with the CATSIHP Leadership Group.

Endnotes

ⁱ For example: Swan, P and Raphael B, *Ways forward: national consultancy report on Aboriginal and Torres Strait Islander mental health*, Canberra, 1995; the 1997 *Bringing them Home, Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families*, <https://humanrights.gov.au/our-work/bringing-them-home-report-1997>; the work of the *Healing Foundation* including: McKendrick, J, Brooks, R, Hudson, J, Thorpe, M, Bennett, P, (2017), *Aboriginal and Torres Strait Islander Healing Programs - a literature review*, <https://healingfoundation.org.au/app/uploads/2017/02/Aboriginal-and-Torres-Strait-Islander-Healing-Programs-A-Literature-Review.pdf>, and the 2021 *Making Healing Happen Report*, <https://healingfoundation.org.au/make-healing-happen/>; Dudgeon, P, Milroy, H and Walker, R (2014) *Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice*, second ed, Commonwealth of Australia, <https://www.telethonkids.org.au/globalassets/media/documents/aboriginal-health/working-together-second-edition/working-together-aboriginal-and-wellbeing-2014.pdf>; and the 2021 consultation into the *National Aboriginal and Torres Strait Islander Suicide Prevention Strategy* - <https://www.gayaadhuwi.org.au/sp-strategy-renewal/>

ⁱⁱ United Nations, (2007), *The United Nations Declaration on the Rights of Indigenous Peoples*, <https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>

ⁱⁱⁱ The Australian Qualifications Framework - <https://www.training.com.au/aqf-the-australian-qualifications-framework/?ab=1>

^{iv} Ungunmerr, M.R. (1993a) “*Dadirri: Listening to one Another*” in *A Spirituality of Catholic Aborigines and the Struggle for Justice*, pp 34-37 Edited by Hendricks J. and G Hefferan. Brisbane: Aboriginal and Torres Strait Islander Apostolate, Catholic Archdiocese of Brisbane. See also: <https://www.miriamrosefoundation.org.au/dadirri/>

^v Atkinson, J *Trauma Trails, Recreating Song Lines, Trauma Trails, Recreating Song Lines, The Transgenerational Effects of Trauma in Indigenous Australia*, Spinifex Press, QLD, 2002, p.19.

^{vi} Ibid, p. 16.

^{vii} Gee, G., Dudgeon, P., Schultz C., Hart A., Kelly K. Aboriginal and Torres Strait Islander Social and Emotional Wellbeing pp55-68 in Dudgeon P, Milroy H, Walker R, *Working Together: Aboriginal and Torres Strait Islander Mental Health and Wellbeing Principles and Practice*, CoA, second ed, 2014.

^{viii} Atkinson, J *Trauma Trails, Recreating Song Lines, Trauma Trails, Recreating Song Lines, The Transgenerational Effects of Trauma in Indigenous Australia*, Spinifex Press, QLD, 2002, p. 217.

^{ix} Perry, B. in Malchiodi, C. A. *Creative interventions and childhood trauma*.

Guildford Press. 2008

x Gee et al, 2014.