



ABORIGINAL HEALING AND WELLNESS STRATEGY

DRAFT GUIDELINES FOR TRADITIONAL HEALING PROGRAMS

Approved for Circulation to AHWS-funded Program and Services by
The Joint Management Committee of the Aboriginal Healing and Wellness Strategy
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INTRODUCTION

The Aboriginal Healing and Wellness Strategy (AHWS) promotes a culturally-based and holistic environment addressing the physical, emotional, mental and spiritual aspects of Aboriginal community members growth and development. As part of this process, AHWS-funded projects are committed to having Aboriginal Elders and Traditional people participate as an integral part of their approach to healing and wellness. Their wisdom, skills and knowledge are essential to the healing journey of Aboriginal community members. Elders and Traditional people play a number of vital roles including: guiding the cultural aspects of programs, teaching, counseling, healing and performing ceremonies.

The Aboriginal Healing and Wellness Strategy (AHWS) has received a number of requests for information and advice in developing guidelines and policies relating to accessing Traditional healing services.

This paper does not intend to direct policy or establish procedures for Traditional Healing, as practiced by Aboriginal people in Ontario. This paper is designed to provide a framework to assist AHWS-funded projects to develop community-appropriate guidelines for Traditional Healing Programs. It is intended that projects would use this framework in discussions with local Elders and Traditional people, to determine suitable guidelines or policies for their community program.

These draft Guidelines do not document the practices of healers, the medicines, the ceremonies, and does not document sacred knowledge. AHWS does not advocate the recording or documentation of these areas of Aboriginal culture for any purpose. This position is based on the desire to preserve the integrity of sacred knowledge and out of respect for the practitioners who hold this wisdom.

It is hoped that the circulation of this paper will encourage AHWS funded programs and projects to develop guidelines so people will have increased access to traditional healing.

The following draft guidelines are intended as an outline for discussions at the community level to determine responsibilities and procedures that should be used during interactions with Elders and Traditional People in a Traditional Healing Program.

APPROACH TO THE DEVELOPMENT OF THE TRADITIONAL HEALING GUIDELINES

These suggested guidelines are the result of discussions between Elders and Healers, who were engaged by the Traditional Healing and Medicine Working Group, established by the AHWS Joint Management Committee. It is expected that AHWS-funded programmes and services, which are based on, or integrate Traditional healing approaches or intervention, will develop and adopt program-specific guidelines or protocols that are acceptable to the traditions and values of their community and region.

This paper offers topics for consideration and is intended to encourage the development of, or strengthen, Traditional Healing services at the local level. Guidelines for Traditional Healing Programs should be developed with input from those involved with the services:

- area Traditional people;
- staff members
- board of directors

These draft guidelines support the formation of a Traditional Healing Committee. This Committee could include Traditional people from the area, community members, Board members, past Traditional Healing clients. The members of this Committee should not be seen as representing any political viewpoint. This Committee should be selected for their awareness of and respect for Traditional Healing as well as through consideration of their community esteem.

It is very important that the Executive Director, Program Staff and Traditional People understand how policy guidelines can greatly enhance the operation of a Traditional Healing Program by establishing clear roles, responsibilities and expectations for staff, clients and the Traditional practitioners .

This paper is organized in two sections. Part One, will present key themes with an explanation of their importance. These themes will provide the community with a general starting point for discussions to develop or strengthen existing community-based Traditional Healing program policies. Part Two, of this paper presents a sample Traditional Healing policy based on the Guideline's themes. This sample policy provide suggestions of how local Traditional Healing Policy could be both formatted and worded.

PART ONE

DRAFT TRADITIONAL HEALING PROGRAM GUIDELINES

ACKNOWLEDGEMENT AND RECOGNITION OF TRADITIONAL HEALING

It is recognized and acknowledged that healing comes from the Creator and that a number of individuals have been given the responsibility to assist with the process. They include, but are not limited to: elders, healers, traditional counsellors, midwives, teachers, herbalists, seers, and others. These individuals are collectively referred to as, "Traditional People," or "Healers," in this paper. It must be recognized that each of these individuals have been given a gift of healing. Each of these Individual Healers share their individual gifts. More than one Healer could be involved in helping a person to good health.

Traditional Healing may be thought of as a path to Wholistic Wellness. Traditional Healing implies that the physical, mental, emotional and spiritual health of the client must be addressed before Wellness can be found.

It is acknowledged that the role of Healers should not be viewed from within a western model of a client/service-provider relationship. Traditional healing is provided through sharing the knowledge and wisdom of Traditional People, with those who request it. Healers provide assistance to families, organizations and communities.

It is also recognized that there are numerous distinct linguistic and cultural Aboriginal groups in Ontario. Subsequently, Aboriginal communities have different Traditional beliefs and ways of doing things that are appropriate to their culture. Access to and availability of Traditional knowledge partially influences these variations.

Community standards are designed to express ideas about the type and level of services expected by the community. Community's standards define the scope, content and objectives of a Traditional Healing Program. The values of kindness, honesty, sharing and strength are the foundation for the development of any Traditional Healing Program. These values must be considered integral to all interactions involving the Program.

GUIDING PRINCIPLES OF A TRADITIONAL HEALING PROGRAM

The following principles for Traditional Healing Programs represent a culturally appropriate alternative to the way mainstream services are typically designed and delivered.

- Aboriginal Traditional healing practices and processes must continue to be respected, encouraged and fostered.
- The appropriate delivery and integration of Traditional healing practices and processes within AHWS-sponsored programmes and services are encouraged and facilitated.
- Programmes and services using Traditional healing practices and processes should develop appropriate local guidelines for clients, Traditional People and staff, so that healing occurs in a safe climate of mutual trust and respect.
- It is acknowledged that Traditional healing practices grow and evolve in response to contemporary needs. Such growth and evolution should be considered in the development of programmes, services and applicable guidelines.
- Aboriginal People employ a diverse range of healing approaches and practices. AHWS-funded programmes and services should respect and accommodate the diversity of healing ways and practices requested by clients and/or practised in the host community, as much as possible.
- Traditional Healing Practices may be recognized as part of the local beliefs and traditional teachings of the community and surrounding area. Community standards grow out of these beliefs, teachings, and traditional ways. The content and ethical conduct within the Traditional Healing Program emerges from these standards.
- Traditional Healing practices are specific to the local community, however, Traditional Healers from outside the community may also provide services.
- All AHWS-funded projects and services should advocate recognition of and respect for Traditional People and healing practices.
- Medicines in their growing or living places, ceremonies, songs, dances, teachings and healing locations are sacred, and therefore must be honoured and respected at all times.

RECOGNITION OF TRADITIONAL PEOPLE AND MEDICINES

With the increased demand and use of Traditional People and Medicines, there arises a corresponding request from both Aboriginal and Non-Aboriginal stakeholders for “recognition” of the qualifications of Traditional People.

The Strategy does not seek or intend to undertake such tasks. AHWS Programs are encouraged to take into consideration issues relating to the qualifications and/or credibility of the Traditional People who work with them. Guidelines developed at the local level will need to address this issue as clearly as possible.

Traditional People are generally recognized as individuals who were given gifts by the Creator to help others heal. Traditionally, such recognition was provided by family members, the community, other healers and traditional medicine societies. Traditional People gained knowledge from parents, grandparents, relatives, through dreams or through prayer. Training could also involve many years of dedication as a Healer’s Helper. These years of training could be viewed as a type of “apprenticeship.” As training progresses people are given greater responsibility. Acquiring Traditional Healing knowledge is considered a life-long process.

There is a small pool of fully qualified and well known Traditional People. This means that many communities and organizations invite practitioners from outside their usual community or territory to provide services. Consequently, relatively little may be known about these individuals. It is understood that a Traditional Person, working outside their own territory, may use different teachings and ceremonies from the local community or territory. However, the Elders commented, “that it is best to support the teachings of the local community when possible.” (Local guidelines should clarify when a visiting Healer may or will be requested).

Traditional teachers, healers and helpers can be identified through asking other well-recognized Traditional people. Approaches which some health centres and programs have found useful include: asking for references; checking with communities where they have worked in the past, and determining if home communities recognize the person’s healing gifts and good practice. Each organization should develop its own procedures with the guidance of local Elders and Healers.

AHWS has no knowledge of the existence of a complete set of Traditional qualifications for a Traditional teacher, healer or helper, other than to repeat that recognition comes from others over time, through observing a person’s gifts, honesty, kindness, wisdom, and way of being. The Aboriginal community to which an individual belongs is likely the only genuine source of recognition of that individuals’ status as an Elder or Traditional Person.

STANDARDS AND ETHICS

Traditional healing policy and guidelines should acknowledge the right and obligation of Traditional People to set ethical standards for practice and behaviour. Of equal importance, policy should include ethical standards which ensure the safety, security and behaviour of the Traditional Healing Program clients. The themes expressed in this paper are intended to initiate discussions in communities for the development of locally appropriate guidelines.

AHWS is NOT imposing or defining any specific healing approaches or standards for its programmes and services. It is expected that each organization, in consultation with Elders, Traditional People, staff, Board of Directors and community members, will establish their own ethical and program guidelines, as well as determine standards for the range and depth of healing services that will be provided or sponsored. Well developed local guidelines will include provisions for both the recipients and providers of Traditional healing services.

PROTECTION OF TRADITIONAL HEALING PRACTICES

It is important that guidelines designed by AHWS programmes protect the practice of Traditional healing. This protection is essential for the person seeking the Traditional Healing, the organizations that providing the traditional healing services and the larger Aboriginal community. Open and honest discussions while establishing guidelines help prevent future conflicts and problems. The provision of traditional healing services is a legitimate expression of Aboriginal culture. It is imperative that guidelines protect not only the healing processes and individuals seeking healing, but also the practitioners from being scrutinized in manners inappropriate to beliefs and traditions. The public practice of traditional healing has only been renewed in the last few decades. It is important to define, as clearly as possible, appropriate standards for contemporary traditional healing practices in the local Aboriginal community.

CONSIDERATIONS FOR ESTABLISHING TRADITIONAL HEALING SERVICES IN HEALTH DELIVERY ORGANIZATIONS

It is recognized that the provision of Traditional Healing within health delivery organizations may be viewed as a new direction. The following outlines how traditional healing processes could be integrated into a current health service delivery model:

Providing for the Safety and Security of Clients

The most important concern in establishing a Traditional Healing Program is to have adequate safeguards in place to ensure the safety and security of organization's clients .

Allowing Clients to make Informed Choices for Themselves

Efforts must be made to ensure that people seeking Traditional healing services have enough information to allow them to make informed choices. This is a very important consideration and should be given a high priority when establishing or modifying existing client intake procedures to cover a Traditional Healing program.

The clients must also make decisions regarding the disclosure of health or healing information which is relevant to a Traditional healing intervention or service. Clear policies specifying approaches to these issues must be put in place by AHWS Programs and Services.

Some organizations facilitate “informed consent” by providing an opportunity for the recipient to consult with the Traditional Person, prior to commencing service. “Informed consent” could mean that the Traditional Person will clearly explain the need for healing processes and techniques, especially those involving touching. They should also explain both the expected and potential effects of medicines used.

The Safety and Integrity of Traditional Healers

Ways and means should be identified to ensure the safety and integrity of Traditional People, the organization’s staff and clients during the Traditional healing process. In situations where clients are referred to “outside” Healers, the program must identify clear guidelines that are consistent with the legal responsibilities of the program, as well as local healing practices. We recommend that programs meet with their legal counsel to identify their degree of liability if a complaint surfaces. Clear policies should also be developed to cover the referral process.

Traditional Role of the Helper

Many Traditional People have “a Helper,” who is present at all times when they meet with a client. Traditionally, this person could have the role of an apprentice to the Healer. The Helper helps to protect the safety of both the client and the Traditional person providing the teaching, medicine or ceremony. While it is customary for the healer or Elder to select their own Helper, some organizations will provide a local Helper to assist in service delivery. In some regions, it is customary for the client to bring a family member or friend with them to the Healing visit or ceremony.

Program Staff and the Work of Traditional Healers

Some operating Traditional Healing Programs request that a “recorder” be present during traditional treatment. The responsibility of this person is to record the client/Healer visit. The information gathered is used mainly to assist other health care providers involved with the client’s care. Sharing this information is allowed with the mutual consent of the Traditional Healer and client.

More than one Healer for an Individual Client

Organizations should have the option of using a number of Traditional Healers to address the needs of a client. In some situations, a Traditional Teacher or Counsellor might prepare the client for a Healing Ceremony. A seer might give insight into the source of an illness. An Herbalist might “prescribe” a medicine and directions on its use. The possibility of having more than one Healer involved with an individual’s treatment or healing process will depend upon their availability.

The Importance of Client Follow-ups

The organization providing traditional Health care should make sure that the client has a follow-up plan in place. This plan would include directions given to the client and references to other healers or ceremonies which should be attended.

THE RELATIONSHIP OF TRADITIONAL AND WESTERN MEDICINE

When Traditional medicine is used in a multi-disciplinary partnership within a health service environment, organizations must maintain and provide opportunity for collaboration between practitioners. This process provides an opportunity for efficient case management. The collaboration will be achieved through discussions between Traditional and Western health practitioners. The necessary sharing of appropriate client information between the different traditions of health practitioners will be determined from these discussions. There are legal requirements and ethical standards concerning client privacy to fulfill when medical information is exchanged.

The use of standard intake forms and standard program procedures including regular meetings between Traditional Healers and program staff, should be developed and used.

USE OF TRADITIONAL LANGUAGE

The use of appropriate Aboriginal languages should be promoted within AHWS-funded projects. This is especially important for Traditional Medicine programming. Many Healers are more comfortable using their language. The language should be spoken whenever possible and translation services should be provided, when necessary. In order to foster the growth and development of a Traditional Healing program, access to appropriate Aboriginal language training should be made available to those staff directly involved with the Healing program.

PROTOCOLS FOR ACCESSING TRADITIONAL HEALING SERVICES

Many communities and programmes have expressed the desire to understand and learn about appropriate and respectful ways of securing the services of Traditional People. Information shared by Elders, colleagues and other communities state that there are a variety of Traditional healing practices, and that these practices may vary from community to community. Local Traditional People may have other suggestions and individuals are encouraged to speak with them, while considering how to access required services.

The exchange of tobacco, cedar, food, corn or cloth are often identified as integral to the respectful approach of securing the assistance or services of a Traditional Healer or Elder. The offering of a prayer and/or a gift may also accompany the exchange of tobacco, etc.

STORAGE AND HANDLING OF MEDICINES

Sacred Traditional medicines must be treated with proper respect within the organization's facility. The appropriate ways of acquiring medicines should be shared. There must be a space set aside for the correct storage of Traditional medicines so that they can be protected, managed and available for Medicine People. This space should be locked and accessible to those staff people working directly within the Traditional Program. This information should be sought through discussions with Traditional Healers.

COMPENSATION OF TRADITIONAL HEALERS AND HELPERS

Compensation of Traditional Healer/Elders and helpers should be stated in the organization's guidelines. Historically, there were a number of ways to compensate Healers. For many reasons, it is no longer possible or practical for communities to provide the level of support traditionally/historically provided to Healers or Elders in their day-to-day lives. The issues of compensation for Elders and Healers must be resolved through discussions with the Traditional People from your community or area. Compensation can now be made through salary, honoraria, sessional charges, consulting fees and other processes which may be appropriate to your local community.

When Traditional People visit from other communities to provide services, it would be appropriate to contact their home community or specific medicine society to request information on the customary exchange or other forms of appropriate compensation. In some instances, it may be appropriate to also offer a gift to the Healer, Elder and Helper.

It may be useful to identify a range of appropriate exchanges between both the organization and the Healer and Helper. This range of compensation must consider the needs of the Traditional Healing providers, the Traditional community values and the organization's budgetary realities.

Before the Healer and Helper arrive, It is important that expectations of compensation be discussed in detail and agreed to in advance in order to limit the possibility of misunderstanding.

EXPECTATIONS OF THOSE SEEKING TRADITIONAL HEALING

Local guidelines should be clear about the expectations of the person seeking traditional healing services. While many programmes and services may provide compensation for services, it is important that clients also be advised of customary personal exchanges to secure the assistance or services of Traditional People. In some cases, exchanges of tobacco or a gift may only be made by the person seeking Traditional healing services. The best way to make clients aware of what is expected of them when seeking Traditional services, is to provide them with information received from the specific healer they will see. It is important to talk to Traditional people before they arrive when developing such information.

DEALING WITH INAPPROPRIATE BEHAVIOUR, PRACTICE AND ABUSE

Incidents between clients and Healers/Elders have occurred. It is strongly recommended that AHWS-funded organizations have appropriate policies in place to protect the client, as well as the Healer and their Helper. These policies should be developed in conjunction with Elders and Healers to ensure that a good process is followed when dealing with any situation, and to stop any further victimization of the client, if she or he has been hurt, mistreated or abused. These locally developed guidelines could be stated as a Complaints Resolution Process. This process should be followed whenever a situation arises concerning a Healer and or a client. This guideline would also protect the traditional person if he or she is wrongly accused.

If it becomes clear that a traditional person has abused his or her gifts by hurting a client or behaving in ways which do not follow the teachings, the first concern is for the victim. There are serious criminal and legal ramifications which must be considered.

Compassion and wisdom are also needed to deal with the Healer and/or Helper involved with the alleged situation pending clarification of the incident and determination of an appropriate response.

Some organizations use CPIC [*Criminal Record*] checks to ensure that a Traditional Person does not have a police record relating to the safety and security of clients. This should be discussed with the Traditional People in your community or area.

Some Traditional Teachers, Healers and Helpers belong to medicine societies or lodges. They have been affirmed in their work by these societies. These lodges and societies have ways in place to ensure that the person works in a good way. If any problem occurs their home medicine society or lodge could be contacted.

Legal requirements to disclose child abuse and sexual abuse must be taken into consideration in the development of these guidelines.

COMPLAINTS RESOLUTION PROCESSES

It is important to develop a clear complaints resolution process for inclusion in the organization operating policies. This will ensure that if a complaint comes forward, it will be addressed in a formal and straightforward manner. The complaints policy should be drafted by those most closely involved with the delivery of the Traditional Health Program. These people could be program staff, and local Elders/Healers and Traditional Healing Program Advisory Committee members.

The foundation of the complaints policy should address the protection of the client, and the Healer/Helper. It should state that any complaint from the client will be addressed in an efficient and timely manner. Specific time frames for resolving complaints should be included in a complaints policy.

The policy must include the process for expressing concerns or making a complaint concerning the Traditional Healing services provided. It also should be openly published, displayed and understood. A copy of the complaints policy should be provided to all clients and practitioners. Another focus of the process is to monitor how the Code of Ethics portion of the policy is followed.

DEVELOPMENT OF A TRADITIONAL HEALING COMMITTEE

A Traditional Healing Committee should be put in place to monitor the Traditional healing services so that quality and program standards are maintained. Terms of Reference that clearly outline the roles and responsibilities of the Traditional Healing Committee should be developed. The community may have a customary way of doing this. Choosing members for the Traditional Healing Committee requires careful consideration. The Committee must have the respect of the community. The Committee must also be responsible for how the Traditional Knowledge that is available with the service area of the organization is shared through the services of the organization. This Committee could involve Traditional People, the Board, staff, youth, past clients and community. Becoming a member of the committee would also provide an opportunity to learn more about traditional healing and to ensure that quality services are provided and maintained.

Since this committee may be responsible for monitoring program standards, it should capture successes as well as document and resolve any potential problems before they become critical.

REVISION OF TRADITIONAL HEALING PROGRAM GUIDELINES

It must be recognised that as a Traditional Program develops, so must its guidelines. These guidelines should be reviewed annually or when there are any expansions or changes in Program delivery. This will allow for all people involved with the Traditional Healing Program to remain clear on their roles and responsibilities and thus ensure that the overall standards of the Program remain high.

PART TWO

EXAMPLE OF A TRADITIONAL HEALING PROGRAM GUIDELINE OF A LOCAL HEALTH CENTRE

INTRODUCTION

The content of Part 1, Aboriginal Healing and Wellness Strategy, Draft Guidelines expounds on a number of issues relating to what should be included in a policy to cover the delivery of Traditional Healing within an off reserve Health Centre environment. The intent of Part 2 of this paper will focus on what a local policy/guidelines for Traditional Healing could be written. Liberties have been taken to present the ideas brought forward from Part 1 the Draft Policy Guidelines in a format that illustrates what a Traditional Healing Program Guideline might contain. This paper should not be considered a complete Traditional Program Guideline for a local organization, but only a place to begin.

The local Traditional Healing Program Guidelines must be integrated with the existing policies of the organization. Examples of such organizational policies are, the financial and personnel policies.

This sample policy was assembled after a review of existing Traditional Healing guidelines and relevant literature. It is suggested that local organizations approach other Aboriginal Health organizations who have Traditional Healing Programs and exchange information with them with regarding policy development.

Only through discussions with local Traditional People, can an appropriate Policy/Guidelines Document emerge.

SECTION 1 Statement of Acknowledgement and Clarification of Terms

The Community Health Centre Traditional Healing Program(the THP) acknowledges that healing for all life flows from the Creator and thus must be honoured and respected by all those people who work with are the Community Health Centre. These individuals include, but are not limited to:

- i) Traditional Healers
- ii) Traditional Counsellors
- iii) Midwives
- iv) Traditional Teachers
- v) Herbalists
- vi) Seers
- vii) Faith Keepers
- viii) Helpers
- ix) Elders

For ease of understanding, these individuals will be referred to as, “Traditional People,” or “Elders,” in this policy.

SECTION 2 Code of Ethics for Traditional Healers

The Code of Ethics for Traditional Healers represents general principals to guide Traditional Healers. This code provides ideas that would guide Traditional Healers through a number of situations they may encounter in their work with Health Centres. This Code of Ethics will also guide the Traditional Healing Committee in any discussions it may have if problems arise in the Program.

2.1 Healers will promote traditional Aboriginal values.

This means they are dedicated to a lifetime of learning healing ways and are committed to helping those who need the help they can provide. They will be physically, mentally, emotionally and spiritually healthy and will live an alcohol-free and drug-free life. They will not use or foster abuse of/or violence against others.

2.2 Healers will be aware of the trust that others give them.

They will be aware of their own beliefs, values, needs and limitations. They will also be aware of the effect they have on other people and would never violate that trust.

2.3 Healers will always represent themselves in an honest manner.

They will not make public statements which are false, deceptive, misleading or fraudulent concerning their work. They will be honest regarding their training, their level of knowledge, teachers, experience and their gifts. They will be forthcoming when asked about their teachers.

- 2.4 Healers will respect the fundamental rights of each individual.**
They will respect each client's right to privacy, confidentiality, the right to make their own decisions. They will respect the client's personal beliefs, individuality and values. They will respect beliefs and opinions that are different from their own.
- 2.5 Healers will be respectful in their work with clients.**
They will not harass their clients in any way, or demean others around them. This would include other Healers. They will avoid developing unhealthy relationships with clients where dependency develops. They will not exploit those who they have power over.
- 2.6 Healers will be responsible about the use of their gifts.**
They will be alert and guard against personal, social, organizational or political misuse of their influence. They will also adhere to the customs and traditions taught to them by their teachers.
- 2.7 The Healer must tell the staff about child abuse, suicide or danger to others.**
This type of information must be told to either the Program Coordinator or the Executive Director as soon as possible so arrangements for appropriate actions can begin.
- 2.8 Healers will make sure the client has continuity of care.**
They will plan for the care of their clients in the event that they are unable to continue providing care because of sickness or distance from the client, or by the client's relocation. They will not abandon their clients. They may refer the client to another Healer with the client's consent.
- 2.9 Healers will not discriminate.**
They will provide the best service they can without regard for the client's age, beliefs, gender, nation, sexual orientation, disability or status.
- 2.10 Healers will abide by the policies of the Community Health Centre.**
They will become familiar with the policies and procedures which apply to the Traditional Healing Program.

SECTION 3 Overseeing of the Traditional Healing Program

- 3.1** The Traditional Healing will operate under the under the authority of the Community Health Centre Board of Directors.
- 3.2** The Program will operate within the policies of the Health Centre.
- 3.3** Any policies specific to the Traditional Healing Program will be interpreted in a way that is consistent with the Guiding Principles of the Traditional Health Program as defined in Section 2, of this policy.
- 3.4** The day to day operations of the Program will be the responsibility of the CHC Executive Director and the Traditional Healing Program Coordinator.

- 3.5** The Board of Directors will put in place a Traditional Healing Advisory Committee which will provide assistance to the Traditional Healing Coordinator and the CHC Executive Director by assuring adherence the Traditional Healing Program Code of Ethics and Program protocols.
- 3.6** The Traditional Healing Advisory Committee will be composed of;
- i) Community or Area Traditional People as defined in Section 1, D, of this policy,
 - ii) The Executive Director of the CHC, the Traditional Healing Program Coordinator and any other person the Board believes appropriate

SECTION 4 Role of the Traditional Healing Advisory Committee

- 4.1** The Traditional Healing Advisory Committee will do the following ;
- i) select the Traditional Healers to provide services at the CHC
 - ii) initially contact potential Traditional Healers involved in CHC programming
 - iii) verify the credibility of the Traditional Healer prior to them providing services at the CHC through means determined appropriate.
 - iv) Speak with the Traditional Healer(s) to ensure they understand the policies of the CHC with regard to client rights and the Traditional Healer's rights, obligations and confidentiality.
 - v) Make sure the CHC policy of sharing treatment information with the medical staff at the CHC is understood by Traditional Healers
 - vi) Meet on a regular basis to review the Traditional Healing Program to ensure it works according to community expectations and with the highest level of quality care possible.
 - vii) Ensure the Traditional Healing Program Policies are maintained with regard to investigating any complaints which may emerge from any source. This responsibility includes being part of the Program Complaints Resolution Process.
- 4.2** The Executive Director and the Traditional Healing Program Coordinator are responsible to report to the Board of Directors about the Program's status and bring forward any recommendations or requests from the Traditional Healing Advisory Committee.
- 4.3** The Committee will choose a spokesperson, chairperson, and adopt a decision making process which is acceptable to their traditions, vision and general organizational policy .

SECTION 5 Rights of the Client

- 5.1** The Client has the right to receive health care in a safe and secure environment.
- 5.2** The Client has the right to select the healing path of their choice, be it Traditional Healing or Western Medicine.
- 5.3** The Client has the right to expect the healing services provided to be the highest standards possible be they Traditional Healing or Western Medicine.
- 5.4** The Client has the right to expect confidentiality be maintained during and after his\her treatment by a Traditional Healer.

SECTION 6 Responsibilities of the Client

- 6.1** It is the responsibility of the client to honour any instructions given to them by either the Traditional Healer or Health Centre personnel regarding their preparation for traditional treatments.
- 6.2** The client must arrive at the scheduled appointment on time or notify the Program Staff otherwise.
- 6.3** It is the responsibility of the client to show respect to the Traditional Healer and the services provided.
- 6.4** It is the responsibility of the client to follow any instruction given to them by the Traditional Healer.

SECTION 7 Consent of the Client

- 7.1** Prior to receiving any healing services the client must be informed that access to pertinent health information is shared with those immediately involved with the provision of health care.
- 7.2** The use of client health information is protected by Health Community Centre's Operational Policy clauses which specifically limit the use of such client records according to Provincial and Federal regulations.
- 7.3** The signature of the client must appear on a standardized CHC consent document.

SECTION 8 Rights and Responsibilities of the Traditional Healer

- 8.1** The Traditional Health Care Provider has the right to expect to be acknowledged for their dedication and the vast knowledge they bring to the Health Centre's health care team.
- 8.2** The Traditional Health Care Provider has the right to deliver services in a location and manner acceptable to their traditions.
- 8.3** The Traditional Health Care Provider has the right to expect the Health Centre to honour its pre-agreements to provide for his or her expectations regarding healing space and environment.
- 8.4** The Community Health Centre strongly urges the Traditional Health Service Provider to have a person present during the provision of healing services. The Health Centre will provide a recorder who will document the treatment. This person must be present so the Health Centre's record keeping policies can be followed. The recorder will be respectful of the wishes of the Traditional Healer but must be present.

- 8.5** The Community Health Centre is a multi-disciplinary health agency. That is it promotes the use of both Traditional and Western Medical approaches. The Community Health Centre requires that any service provider, Aboriginal or Non-aboriginal cooperate in sharing information regarding any health treatment provided to the client.

SECTION 9 Role of the Traditional Healer

The role of the Traditional Healer is to:

- 9.1** Provide direct services to clients by Doctoring and Counselling and through Ceremonies, Healing and Teaching Circles;
- 9.2** Provide traditional teaching and to increase the knowledge of Traditional healing to the community through awareness workshops or teaching circles;
- 9.3** Provide traditional teachings and support to the Health Centre staff through attendance at staff meetings, Circles and training workshops;
- 9.4** Act as a resource to staff and to assist in case conferencing and case management;
- 9.5** Be a resource to staff members when a situation requires crisis intervention;
- 9.6** To provide training for the Board of Directors and management on roles, responsibilities, program and policy issues.

SECTION 10 Role of the Helper

- 10.1** Fulfills the role of an apprentice of the Traditional Healer;
- 10.2** Assists the Traditional Healer in general day to day activities as required;
- 10.3** Supports the Traditional Healer in the provision of healing services, including, Doctoring, Counselling, Ceremonies, Healing and Teaching Circles;
- 10.4** Acts as a third party observer during the provision of Healing Services;
- 10.5** Along with the Traditional Healer, the Helper is committed to working within the policies guidelines of the organization.

SECTION 11 Protocol for Treatment of Traditional Healers

11.1 Respect

It is important to respect the Healer because of their knowledge and the dedication needed to carry on their work.

11.2 Tobacco

It is important before every start of every visit that tobacco is presented to them as an offering and a gift for their time. The Traditional Healing Committee or upon their direction, the Health Centre staff, should contact the Healer prior to their visit to find out what the person's preference would be.

11.3 Hours of Work

Demands on Healers time is increasingly high. It is very important that Program staff monitor the hours Healers work so they don't get overly tired. The staff makes sure the Healer has time in their schedule to eat and rest.

11.4 Procedures and requests of Individual Healers

Appropriate staff should document each Healer's requests regarding women and their Moon Cycle as it relates to all types of women's treatment such as doctoring, counselling, their participation in Ceremonies and Circles, their role as helpers, preparation of food and serving. This information should be shared with female clients in a non oppressive and non sexist manner. Each Healer will have specific requirements of space, a sacred fire, acceptance of gifts of tobacco, the helpers they need, the illnesses and conditions they treat or the medicines they utilize.

11.5 Scheduling of Activities

Health Centre staff must be clear with the Healer about what they would like the Healer to do. Efforts should be made to prepare a schedule of activities for the Healer before they arrive. This will allow the Healer to know what to expect and how many activities they will be expected to do.

11.6 Accommodation and Meals

Healers should be asked if they have a special diet they follow and what type of accommodations they prefer (a hotel room with friends or be billeted with a family).

11.7 Travel

Arrangements should be made with the Healer so they can be picked up at their arrival point; a train station, bus station, or airport. An authorized person should drive them to where they are staying.

11.8 Other Arrangements

Arrangements should be made for staff, volunteers or community members to accompany the Healers for meals where preferred.

Travel money, expense money, or an honorarium should be given to the Healer when they arrive.

SECTION 12 Compensation of Traditional Healers and Helpers

12.1 Travel, travel expenses and accommodations will be provided to the Traditional Healer and their Helper;

12.2 Per Diems for travel time will be reimbursed or advanced to the Traditional Healer and their Helper at a rate equal to that stated in the organization's financial policy;

12.3 A Traditional Healer and Helper are on staff of the organization, their salary and benefits will be covered under existing policies of the organization or by agreed terms specified at the beginning of their employment;

12.4 A range of compensation for Traditional Healer or Elder who are not on staff will be between \$200 and \$400 per day. The exact amount will be agreed upon prior to the Healer travelling to the Health Centre.

12.5 A range of compensation for Helpers who are not on staff will be between \$150 and \$250 per day. The exact amount will be confirmed with the Healer and the Helper prior to them travelling to the organization.

SECTION 13 Traditional Healing Program Complaints Resolution Procedure

When a client or staff makes a complaint that a Healer or Helper has behaved inappropriately which means any violation of the Code of Ethics or any other action considered to be inappropriate but not noted in the Code, the following procedure will be followed.

13.1 Any alleged breach of the Code of Ethics will be brought immediately to the Traditional Program Co-ordinator. Whoever learns of this problem (other staff, Board Members, the Executive Director, other Healers or any other people involved with the Traditional Healing Program, it their responsibility to inform the Program Coordinator).

13.2 The Program Coordinator will document the alleged breach of the Code of Ethics and bring it to the attention of their Executive Director or supervisor.

13.3 The Program Coordinator will then involve the Traditional Healing Committee who will decide on what action should be taken.

13.4 When investigating the problem the Committee will talk to the person who made the complaint. Depending on the circumstances the Committee could add other people who have experience in dealing with such matters.

- 13.5** All or some of the Committee Members will meet with the Healer whom the complaint was made against. The Healer may bring a support person with them to this meeting.
- 13.6** The investigation should be done as quickly as possible. Once it is complete, a written report will be presented to the Traditional Healing Committee. The Traditional Healing Committee will decide if a breach to the Code of Ethics has occurred.
- 13.7** The Board Representative on the Traditional Healing Committee will report the findings of the Traditional Healing Committee and recommend action if necessary.
- 13.8** The Board will either communicate their discussions back the Traditional Healing Committee for their follow through or they could talk directly to the Healer depending on circumstances.
- 13.9** If any matter is considered an illegal activity, it must be reported and immediately handed over to appropriate authorities.