



HealingFoundation

Strong Spirit • Strong Culture • Strong People

Our Men Our Healing

NT Men's Project

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Aboriginal and Torres Strait Islander
Healing Foundation



Men's Healing Program Design Workshop

Crab Claw Island NT August 2013



WHO WE ARE

The Aboriginal and Torres Strait Islander Healing Foundation is an independent Indigenous organisation focus on healing our community.



WHERE WE CAME FROM



PURPOSE

Support Aboriginal and Torres Strait Islander people:

- To heal from the wounds of past government policies and practices
- To connect to our culture and spirit



WHAT WE DO

- Support the development of culturally strong, locally developed & run programs for Indigenous people in the community
- Develop the story of healing
- Build capacity and leadership within communities
- Fund community based training and education projects
- Research best practice in culturally strong healing programs
- Undertake evaluation of our projects



OUR MEN OUR HEALING

- Healing needs of Aboriginal and Torres Strait Islander men and families recognised
- Men to lead and develop their own healing responses to trauma, loss and grief, and limit the intergenerational transfer of these sufferings



Our Men, Our Healing Gathering



OUR MEN OUR HEALING PROJECT INITIATIVE

- designed to develop processes/practice to strengthen men's role's as protectors and supporters of family and community
- partnership with the Office of Children and Families NT and funded by them after closure of former Men's Places Program in 10 NT RSD sites



FOCUS ON ROLE AND DEVELOPMENT OF MEN

- Nurture and grow children strong and healthy
- As teachers and carers of cultural knowledge and its survival
- Protectors and carers of family and community safety



HOW?

Activities undertaken at each site:

- Community service mapping
- Integration and collaboration of service systems
- Engage men to identify the issues that face their community and the solutions
- Assist men to take ownership of program design
- look at how to integrate work and not duplicate systems or activities

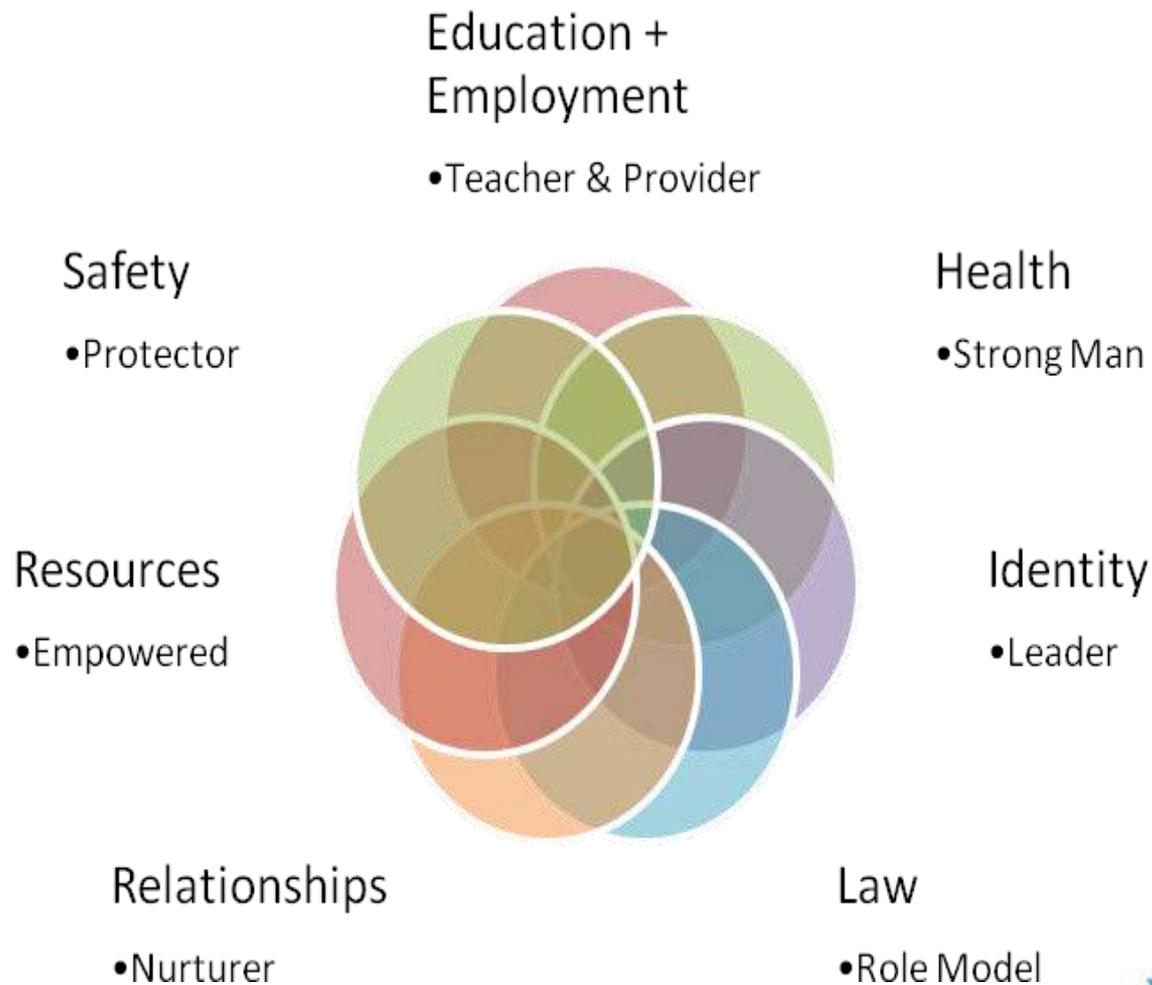


THE PROGRAM

- Starting a Knowledge Circle group for men and critical friends
- Selection of 3 trial sites (Maningrida, Wurrumiyanga & Ngukurr) for pilot projects
- Meetings and workshops with men and key persons from the selected pilots sites to develop their own programs
- Development of key program design principles and logic framework
- Development of a communication strategy to engage men and the wider community in the project
- Developing an evaluation framework to be implemented over the life of the project



RECLAIMING OUR ROLE



HEALING



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SUSTAINABILITY PLAN



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- Key learnings captured in ongoing evaluation and evaluation report
- Learnings used to lobby and apply for funding and resources e.g. NT Government
- Other sources including NGOs, corporates and philanthropic org's for sustainable investment opportunity



'Gurrutu Raypirri' Men's Program (Maningrida) Lifelong Learning Cycle

- 'Gurrutu Raypirri' – Respect & Discipline
- Link between Yolngu & Bininy An-gugaliya lifelong learning community, social & emotional wellbeing
- Purpose: respect & honour mother earth ensuring long term sustainability of life
- 1 x P/T Co-ordinator position
- 2 x P/T Cultural Educators
- Burnawarra Lore men reference group
- Malabam Aboriginal Health Board (au-spicing agency)



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Symbol of tree

- Depicts cycles of learning for an individual (male or female) that affects them & identifies influences affecting social emotional wellbeing in their first phase of learning
- Yolngu learner – world of continual re-formation of interactive cycles rather than disconnected events
- Not simply cause & effect – expressions circular not linear, holistic & cumulative not compartmentalized
- Model of Yolngu learning reflects & honours this understanding

Life Long Learning

- For Yolngu people is grounded in experience that embrace both Yolngu & Balanda knowledge – depicted in trees root system (“Sources & Domain of Knowledge”)
- Trees draw nourishment from mother earth – Yolngu learns through language, rom, mardayin, bungul, manikay, magaya & people (self, Ringgich (Nation), bapurrurr (clan), ngurrungangal (ancestor), community (Dhuwa/Yirritja moiety)
- Uneven root growth can destabilize the learning system
- Root system also depicts intertwining of Yolngu & Balanda knowledge forming the tree trunk core where learning develops

Learning Rings

- Cross sectional view shows 'learning rings' of the individual person
- Rings core are four dimensions of personal development, spiritual, emotional, physical and mental through which learning experienced holistically
- Tree rings show learning is lifelong process beginning at birth progressing through early childhood, yawarriny (youth) & adulthood
- Learning available in all stages of Yolngu life
- Occurring in formal & informal settings e.g. home, walking on country, sorry business, men's ceremony camps or community education centre
- Learning stages begin early childhood phase to elementary, secondary & high school education, to adult skills, training & employment

Intergenerational Knowledge

- Is transmitted to individuals from sources within the roots
- Bininy/Yolngu learner experiences all relationships within Yolngu & Balanda knowledge, culture & traditions through physical, spiritual, mental, social and emotional wellbeing dimensions
- Tree's extended branches representing individual's harmony & wellbeing, depicts development of these experiences
- Individuals wellbeing supports the cultural, collective, political, economic and social wellbeing, represented by four clusters of leaves or symbols
- As the leaves provide nourishment to the roots underneath tree & supports its foundation, the communities collective wellbeing rejuvenates the Yolngu learning cycle
- Learning guides, elders, mentors, counsellors, family, parents, ceremony Lore men, Dalkarra & Djirrkay, all provide extra support & opportunities to learn through Yolngu lifespan & journey

- Elders
- Mentors
- Dhuwa/Yirritja moeity
- Ringgitj
- Bapurru
- Homeland
- Self
- Family
- Ngurru Nangal
- Mardayin
- Rom
- Language

4 Clusters

- Spiritual & Cultural
- Social
- Economic
- Political

Nurturing guidelines

- Family
- Parents
- Dalkarra
- Old people
- Ceremony Lore man
- Djirrikay

Baru Pascoe March 2014



4 Knowledge Circles

- Balanda knowledge
- Yolngu Knowledge
- Emotional
- Physical
- Spiritual
- Mental

Learning Rings

- Early learning
- Elementary
Secondary
Education
- High School
Secondary learning
- Workplace
- Adult Learning
- Intergenerational
Learning

CATHOLICCARE NT

Wurrumiyanga Men's Group –
*'Kurumutamuwigi wawurruwi, Ngini
Ngaawurrayamanga – ajirri' ('Strong
Men building & working together')*



Tiwi Islands



Legend

- ★ Recreation Camping Sites
- Sacred Sites & Sites of Importance
- Community Govt Centres



ORGANISATIONAL BACKGROUND

- CatholicCare NT has a long history in the Tiwi Islands, originally as Alcohol Awareness and Family Recovery and in the past 10 years as CatholicCare. Our service model sees us working across a number of levels: the individual/family, group and community programs, local employment and training, and at a strategic community level.

We currently provide:

- Counselling services (AOD, family violence, anger management, family relationships, grief and loss)

- Safe House management (Milikapiti, Tiwi Islands)
 - Peer support/education groups
- Community capacity-building programs (community garden project, family bush camps)

ESTABLISHMENT AND PROGRESSION OF THE WURRIMIYANGA GROUP

- Referrals come from Community Corrections, Office of Children and Families, Relationship Australia, and North Australian Aboriginal Justice Agency (NAAJA)
- Advertising the group is done through flyers that are distributed amongst the community.
- In partnership with the Remote Jobs and Community (RJCP) and the Healing Foundation, a men's shed has become available. The shed is run by Tiwi men, for Tiwi men! The idea behind the shed is for men to heal and gather inner strength through Tiwi Culture and other various activities.

STAFFING FOR MEN'S GROUP

Team Leader – Full Time

Suicide Prevention Project Worker – 25 per hours
week.

Cultural Group Facilitator – Casual (15hrs per week)

Cultural Elders x 2 – Casual

GROUP TOPICS AND GOALS

- Create a safe space for men that encourages and supports open communication
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- Reduce or abstain from AOD use.
- Form a stronger connection to spirit and culture.
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- Learn strategies to manage relationship difficulties (jealousy).
- Men to become happier and gain a higher self esteem.
- Discussions around how trauma can affect a persons mental state.
- Decreased incidence of domestic violence and contact with the justice system.
- Role modeling and parenting for young people in the community.

PROJECTS AND RUNNING OF GROUPS

- Monday groups held fortnightly between 5-9pm (AOD education, anger management, open discussions, family and relationship difficulties)
- Cultural groups held weekly on a Thursday (Song lines and traditional dance, spear making, carving, story telling and creative art)
- Men's cultural healing camps.
- Engage in community events (White Ribbon Day, Drug Action Week, Milimika Festival and World Suicide Prevention Day)
- Collaborate effectively with other service providers in the community and involve them in guest presentations.

PARTICIPANTS

There is a core group of men who are regular and active participants in the group. They will often seek out younger males to attend to ensure they are being supported throughout their adolescent journey.

- The group has been running for two years and it's managed to reach out to about 100 participants.
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- The groups average age will be between 25 – 40.
- On average, there will be 10 – 20 participants per group.

Summary

- The group is recognized amongst respected elders and community members.
- Group numbers have continued to grow.
- Men have gained inner strength and spirituality through Tiwi culture and peer support.
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- Fewer men are abusing alcohol and drugs
- Consistency is a significant factor in the success of the group.
- Men have identified ways to heal and solve issues within the community.
- Less Family and Domestic Violence.
- Fewer men are coming in contact with the justice system.
- Men have taken ownership around the group

Wurrumiyanga Men's group



MEN'S HEALING SPIRIT SONG

We all come here to Larrakia (or 'this') country
To sing a Healing Song
Strong Building and Working Together
Healthy Head, Heart and Soul
To be a better man is the goal
Coming together to talk, listen and heal
Men supporting community
Men growing strong together
Respect and learn from elders
Strong men Strong Leaders make strong family
The sea breeze blows as we think about healing
Smoking ceremony heals the pain
Now its clear to open up together
Keeping culture and spirit strong as one people.



CONTACTS

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