

# RED DUST HEALING

Red Dust Healing Motto:


When the dust is settled on our lives, all we get to keep and take with us is our dignity, our integrity and the love and respect we shared with people

**Red Dust Healing** is founded on a cultural belief that we are one people, one mob who do not own but belong to this land.



# Red Dust Healing – Background

- ✦ For too long now some Indigenous men have maintained a state of oppression, whether by choice or circumstance is a matter of perspective and opinion.
- ✦ Men need to understand what oppression is and how it has affected their lives.
- ✦ MODEL OF OPPRESSION (By Dr Jefferson Edwards & Randal Ross)



Federal  
Community  
Household  
Family  
Individual

Fathers  
Family  
Household  
Community  
Nation

# Background (continued)

◆ Due to the results of colonisation Indigenous men had three key values taken away from them as men:

**1) Identity** – their image of who they were was distorted through the harsh practices of assimilation and integration

**2) Responsibility** – men were stripped of their traditional roles which saw them once respond with the ability i.e., to provide by hunting, passing on culture and traditions, making tools, shelter, canoes etc and

**3) Relationship** – both our men and women were taken away from the families, and the results of this today have left many of our men not knowing how to show emotion and build relationships within their own families and amongst other fellow men.



# Background (continued)

- ◆ **Red Dust Healing** is written from an Indigenous perspective for Indigenous Men and their families. The program is targeted at the heart and not the head
- ◆ The program facilitates the understanding of “Rejection” and “Grief and Loss” being the foundation of all hurt
- ◆ Participants are encouraged to examine their own personal hurt and allows them to heal from within addressing family and personal relationships and what may have been life long patterns of violence, abuse and neglect.

# Background (continued)

- ◆ The program places the participant both in the position of being hurt (victim) and then as the one doing the hurting (perpetrator)
- ◆ The program identifies the emotions felt as the victim and then the hurt caused as the perpetrator
- ◆ Participants are asked to examine the similarities and effects this may have had on their lives while growing up and question whether they are repeating the same tactics that may have hurt them.





# Background (continued)

- ◆ The program encompasses visual holistic learning modules linking cultures to encourage participants with individual insights into identity, belonging and self belief.
- ◆ The program encourages our men to heal. If our men learn to heal, then we can build stronger family relationships.
- ◆ The program explores ancient traditional practices, the morals, values and principals of these ways and then demonstrates how they fit into today's society.

# Background (continued)

- ◆ An example of this is the program outlines and examines the perspectives of two different laws;

## **LAW versus LORE**

**L**egalities

**A**ttorney Generals

**W**estminster



**L**and

**O**rigin

**R**espect

**E**lders



# Red Dust Healing – philosophy

- ◆ If we do not know who we are and where we come from, then how do we know where we are going?
- ◆ Healing is a spiritual understanding of self, identity, love, belonging, family, security, hurt, heartache, good times and laughter
- ◆ Healing is a grasp for hope and acceptance based on love and respect, understanding of ourselves, our supports and being able to tell “our” stories.





# Program content

◆ Red Dust Healing targets a multifaceted approach covering four main areas:

◆ Healing

◆ Pro-Social Modelling

◆ Professional Development

◆ Cultural Awareness



# Program content

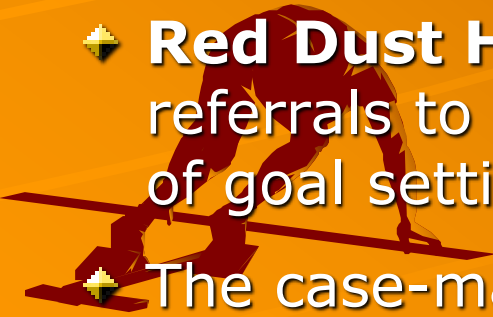
◆ **Red Dust Healing** addresses significant key areas such as:

Identity, family roles and structure, relationships, Elders, Men's business, Indigenous history and the impacts of colonialism, drug and alcohol issues, family violence, grievance and loss, stress and mental health issues, anger management, education and employment housing issues, meetings and community contribution and governance.



# Case-management and support systems

- ◆ Each person will have an individual case-management plan developed to meet their personal needs
- ◆ The initial case-plan will be based around the implementation of the Red Dust Tools. Case-plans will then be further enhanced.
- ◆ **Red Dust Healing** promotes follow up, links and referrals to relevant services assisting with completion of goal setting or case-management plans
- ◆ The case-management plan can be supported by a buddy and mentor system that can assist and enhance completion of individual case plans.



# Case-management and support systems (continued)

- ◆ The program promotes ownership, self determination, sustainability and autonomy. The program empowers people and communities to participate and contribute to solutions within their communities
- ◆ The program has developed links to employment opportunities through a partnership with North Queensland Water, TTRIMA and BARK (Brothers Act of Random Kindness)
- ◆ Other partners include James Cook University Indigenous Health Unit, JCU Dispute Resolution Program, ATSI Legal Service NQ.

# Project delivery design

- ◆ The project will utilise existing mainstream service providers and Indigenous service providers and Indigenous Elders to assist with the delivery of relevant service modules; i.e. Relevant Elders to assist with cultural and traditional ways, Aboriginal health workers for healthy lifestyle and diet etc. Sexual Health workers and D & A workers to assist with case-plans if required etc.





# Project delivery design

- ◆ The program will be delivered to groups two times per group. The first time is for participants to heal and deal with their own issues first. The second time is to give them the skills to pass on information to family members and community.
- ◆ The program will be delivered by 2 trainers to a group of 8–10 participants over a 3–4 day period. Daily time envisaged would be between 9.30am and 3.30 pm with lunch, morning and afternoon tea provided
- ◆ The second training would be completed within a 4 to 6 week period after the initial training block.

# Project delivery design

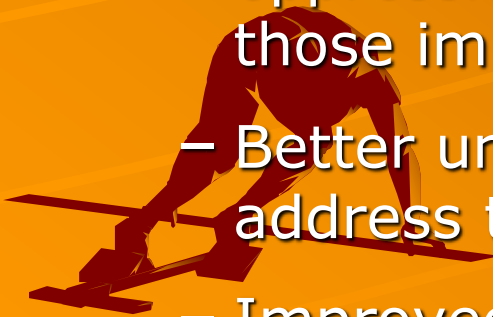
- ◆ The Buddies/Mentors can support and encourage participants to complete case-plan goals
- ◆ This gives participants the opportunity to follow through with case-plans and with family or other relevant service providers in between the two training blocks



# Outcomes and performance measures

◆ Projected outcomes include:

- Understanding of the impact of Rejection and Grief and Loss
- Understanding the impacts of colonialism and oppression and then learning tools to overcome those impacts.
- Better understanding of self and allow men to address the hurt within their lives
- Improved self esteem
- Identifying the linking of emotions and feelings with behaviours and actions



# Outcomes and performance measures

- ◆ Indigenous Men will have an understanding of identity and learn to self evaluate matters that impact on their own personal lives
- ◆ Development of future role models and fathers
- ◆ Restored broken relationships
- ◆ Realization and knowledge that support is available through networks and services to assist participants and families
- ◆ Families are linked to service providers



# Outcomes and performance measures

- ◆ Strengthening current partnerships
- ◆ Increasing capacity of Indigenous men to contribute, plan, implement and evaluate a variety of strategies, projects and programs in their community
- ◆ Improve relationships between fathers and sons
- ◆ Develop and enhance support networks for Indigenous men
- ◆ Assist to mend family relationships





# Performance measures

- ◆ Feed back forms and interviews from participants
- ◆ Completed case-plans and links to agencies and support networks
- ◆ Participation levels throughout the program, maintained by attendance sheets
- ◆ Feedback from local organizations and family members
- ◆ Participants involved in co-facilitating future training
- ◆ Formation of a partnership committee to implement and guide the project
- ◆ Black tracking – retracing your steps, self evaluation process.



# RDH outcomes achieved

- ◆ Over 4400 people have now officially completed different stages of the program with some outstanding results
- ◆ Some interviews conducted with participants have been conducted for visual feedback
- ◆ The main reason why this program has had success is that it is targeted at the heart and not the head. The program allows for numeracy and literacy issues, it caters for all ATSI men and women young and old, Cultural Awareness modules for non-ATSI people. The program has also been run with a mixed group of ATSI and non-ATSI people. The program creates an environment that allows for confidentiality to be kept and participants feel free to express their emotions.



# Case study 1 response

To whom it may concern

I am writing this letter to express the emotions and self belief i got from Tom and Barry. These two guys were extremely powerful and supportive which made the journey you take so easy and comfortable, the journey let me say what i was feeling without feeling like i was getting judged for what i had done or said.

What i got out of this journey is really to much to put into words but i well try. I now understand that people all act differently to different situations, eg: some reactions are passed down through generations. The journey that u take helps you to understand and relate to why people do what they do.

This journey has helped me realise that things that happened in my past had nothing to do with me, if not for this after 10 years i would be still carrying the guilt i once felt, being able to talk openly really helped and i have a sense of freedom. The feeling you get at the start of this journey is scared, emotional and you are out of your comfort zone but in a short time with these guys you feel at ease and no matter what you say or do in their eyes you still felt as if you where somebody.

I have also learnt what a man really is, i thought a man's role was dominating but after listening to Tom and Barry i now realize that a real man is someone that cares and loves his family and also a good role model. I truly believe that one thing i got the most out of were the cards, i couldn't express the feeling i had after doing this. Expressions weren't enough, i had to do the cards with my own family and a couple of close friends for them to understand what a impact this was for me. They were all amazed and emotional as i, when doing this, which has made them more understanding as well.

After finishing the program i now believe in myself and have a lot more confidence. This program has taken me from basically being unemployed and living in Kempsey, NSW to moving out of home to QLD. I have 2 months to go and have finished my apprenticeship and also am being trained to becoming a junior foreman with the company i work with.

I know without this journey that was provided to me that i would not be where i am today, doing what i love to do.

I cannot speak highly enough of this program and i could never repay the two guys that has helped me get where i am today.

I keep in touch with Tom by phone, a couple times a month and still this man has the same power over the phone as he does face to face. I love this man with all my heart.

Trent



# Case study 2 response

Dear Tom,

I'd like to first start off by saying thank you from the bottom of my heart for helping me to find myself. The reason why this program is so deadly is because of the cultural aspect to it and how it relates to my upbringing. I am proud to say that after completing this program, I'm very confident as a strong Indigenous man to facilitate this program and being a strong leader within my community. Being involved in this program enables you to look within yourself by identifying your flaws and dealing with them head on.

Tommy, once again thank you my brother. You saved my marriage and I'm a better father and husband. I'd recommend this program to anyone.

Thank you

Gavin

Townsville, Qld

# Thanks for your time



WE WOULD LIKE TO TAKE THE OPPORTUNITY TO THANK  
YOU FOR YOUR TIME

Spread Out and Stick Together,  
RANDAL ROSS                      TOM POWELL  
0407 739-685                      0419 489-275

Presentation updated 10<sup>th</sup> January 2012