

# Our Way On Country

## **Program Report to the Partners in Recovery Consortium on Bush Adventure Therapy for Tasmanian Aboriginal Men**

*This report describes a bush adventure therapy program delivered in Tasmania to strengthen*

*Tasmanian Aboriginal men's health and wellbeing and to support recovery in areas of physical, mental, social and cultural wellbeing*

### **Overview of the Project**

'Our Way on Country' Aboriginal men's program was originally conceived by Aboriginal community member Anthony King during conversations with Partners in Recovery Consortium member, Relationships Australia. A program model and proposal was developed by Anthony over the 2015-16 summer and submitted to the consortium where funding for the program was subsequently confirmed.

Following confirmation of funding, Anthony contracted the delivery component of the initiative to Adventure Works Pty Ltd, a nationally recognised bush adventure therapy service provider with an operating base in Hobart.

This project provided an extended and interconnected bush adventure therapy program for Tasmanian Aboriginal men that included therapeutic and cultural experiences 'on country', both to strengthen men's health and wellbeing and to promote healing and recovery in areas of physical, mental, social and cultural wellbeing.

Because of the many known wellbeing benefits of engaging in cultural activities on country, most program activities were delivered on Aboriginal land - land of special significance, including land returned or acquired by the Aboriginal community.

The program was developed and delivered in collaboration with Aboriginal men, through a close working partnership between bush adventure therapy service provider Adventure Works Pty. Ltd and Karadi Aboriginal Corporation, and with the support, encouragement and participation of Community Elders. These collaborations meant the program was able to be led by the men 'our way', multiplying the benefits of the program.

While the program was led by men, recruited men and had a male focus, women and children benefited from the strengthening of their men, with positive impacts for families and the community. Some of the men's sons also participated in some events that enabled men to share cultural activities and skills, with intergenerational benefits.



*"It's really important that when we come out here (on country) together that we learn and share our cultural knowledge with each other – this needs to be something that happens every time" (Dwayne, participant on the first Yarning/Adventure Day).*



*"This men's group is the best thing to have happened for the men in our community for a long time – I myself, and I know there are a lot more people who are hoping this men's group continues" (Dougie Mansell, Aboriginal Elder and participant).*



*"This weekend has been great to spend time with BJ (son) it has made me realise how important it is to make sure we spend this sort of quality time together in the future"*

(Tasman, after Recherche Bay camp).

### **Program summary**

The 'Our Way On Country' Men's program was considered an ideal opportunity to explore new ways of working with, and providing services for Tasmanian Aboriginal men and their families. From the outset, collaborators shared an attitude of openness and flexibility to learn what works, what doesn't work, and what will help to sustain the strengthening of Aboriginal men, with men and community leading the process.

The original plan was for this program to include six adventure days and two 2.5-day camps, however this was adapted to meet the needs of the men resulting in more events, including an extra adventure/yarning day, six evening sessions, training for two community workers, and camps delivered over three full days rather than 2.5 days.

The design of this program while guided by the initial project proposal, was emergent, allowing participants to inform how the program would unfold and develop along the way. Many options were considered and discussed during the initial planning stage of the program and after delivery had begun with the men, including providing options that could be adapted depending on participants attending, weather and cultural sites visited.

The option of a camp coinciding with the important cultural event of mutton-birding on the Bass Strait Islands was explored, but after consulting with key community workers, cultural facilitators and participating men during the first two day events, and comparing costs of a birding camp (including airfares) against local camps, the men decided they would rather participate in two shorter camps than just one camp to the islands, and would work on a proposal to apply for funds to adequately cover a future birding trip in 2017. It was decided that with more planning and preparation time, the benefits of a cultural birding camp would be maximised - an Aboriginal cultural tradition to have been continually practiced to the present day. The process of the men considering the inclusion of the birding camp in the current program had its own benefits, including empowering the men to negotiate decisions and highlighting again the importance of connecting to culture and community on country, seen as essential for Aboriginal people for healing and health.



### **Program promotion**

Prior to the program, face-to-face conversations were initiated with Elders and key members of the community via phone, Facebook messages and flyers (initially an Information and Expression of Interest flyer, see Appendix 1). During the program, Facebook messages and flyers were developed and sent out for each event, and were continually refined with feedback from the men and community. A specific Facebook group was established as a useful means of communicating with the group and sharing ideas. A contact list/database was developed listing all participants who could also be contacted by phone to arrange details for any event. The list has been continually added to, and currently contains over 40 individuals, including participants, possible participants, cultural facilitators and other key contacts for logistical and cultural planning requirements.

### **Cultural mentorship - Aboriginal community facilitators (ACF)**

Early on in the development phase of the program collaborators sought out an Aboriginal community facilitator with experience in cultural leadership and a qualification in outdoor leadership (Luke Mabb) along with an Aboriginal social worker based at Karadi (Jacob Prehn). These men became key leaders who could recruit and deliver the program in the 'right way' with support. Both men knew from experience that a lot of men had knowledge to share and pass on. Their roles were pivotal in facilitating the community coming together, and 'holding the space' for the program to happen in the right way.

Having Aboriginal men and elders as leaders was understood to be central in empowering the men and building capacity within the community to lead and sustain this type of service for the long term. The opportunities provided by this program and the importance of it not just being a 'one-off' were understood from the outset.

*"Having Luke involved has been critical. It wouldn't have been the same without him. He's neutral, treats people how he likes to be treated. Luke knows everyone. It is really important to have the right people in these key roles for the success of this type of*



*project”* (Jacob, Karadi social worker).



### **Participant recruitment**

Prior to the program, a key initiator of this program (Anthony King) talked with different men in the community to gauge where it would fit and should sit. He wanted to make sure the program was for everyone - not just one family or organisation. Towards this aim, he spoke with Andry Sculthorpe, Dougie Mansell, Nathan Mansell and Craig Everett. Initial concerns and possible solutions were discussed and implemented, with mixed results.

Anthony and the Adventure Works Coordinator Pete Rae worked hard to try and make this a neutral open and respectful program, if possible without politics impeding on the beneficial intent of the proposal. It was understood that if one organisation led the program it may not be a neutral and culturally safe space for everyone - it needed to be open to all and led by the community rather than by one service provider.

Initial conversations had by Pete Rae with possible key Aboriginal participants/ collaborators involved looking at ways to engage men from all parts of the community who would benefit from participating. This included creating opportunities for aspects of the program to be planned and delivered by Aboriginal men - ideally without non-Aboriginal men directly involved.

Due to the need for specific qualifications and a level of experience to deliver some components within this type of service (i.e. outdoor activities/ bush adventure therapy), the identification of opportunities within this program to build the men's skills and provide experiences in designing and delivering future programs became an integral feature of this program. The aim of empowering the men for the longer term was a directing influence for the entire program, from start to end.

Program facilitators worked with established relationships, built new relationships and engaged those men who most needed and most ready for these opportunities. In initial

interviews with the men ('individual planning conversations'), men said they wanted to participate in the program to spend time with other men, learn and teach culture, and spend time on country.

## **Program events**

As mentioned above, the original program plan included six single day events and two 2.5-day camps. Based on feedback and guidance by the men, the program was adjusted to include seven single day events, two 3-day camps and seven 3hr evening sessions. In addition, to build capacity within the community to design and deliver more bush adventure therapy programs in the future, a portion of the program budget was allocated to subsidise course fees for two Aboriginal men to complete graduate level practitioner training in bush adventure therapy. Program events and activities included:

### 'Our Way On Country' events:

- Day #1 - Information 'taster' Session (Oyster Cove, Putalin) - talking
- Day #2 - First 'yarning' Adventure Day (Conningham to Dulux cave) - kayak
- Day #3 - Second 'yarning' Adventure Day (Bruny Island) - collecting cultural materials for evening of art/craft
- Evening #1 First evening of art/craft (Karadi)
- Day #4 - Third 'yarning' Adventure Day (Numenanala/ Meadow Bank Dam) - kayak and cultural site visit
- Evening #2 - Second evening of art/craft/ Camp preparation
- Camp #1 - 3-day Camp (Larapuna)
- Evening #3 - Third evening of art/craft/ Camp follow up and preparation
- Camp # 2 - 3-day Cam (Recherche Bay)
- Day #5 - Fourth 'yarning' Adventure Day (Kunyani/ Mt wellington) - abseil and cultural site visit
- Evening #4 - Fourth evening of art/craft / Camp follow-up stories and sharing
- Day #6 - Celebration day (Karadi) - Naidoc celebration and flag-raising at Karadi aboriginal organisation with family and extended community
- Afternoon and Evening #5 - Lecture with North American medicine man
- Evening #6 - Meal and preparation for Karadi Bruny Island camp.

### Final planned events:

- Day #7 on 18th August - Fifth 'yarning' Adventure Day (Kunyani / Mt wellington) - walk, abseil and cultural site visit
- Evening #7 on 25th August - Final evening supported by current PiR funding.



### Naidoc event

During NAIDOC week in July, the men involved with the 'Our Way Our Country' program chose to share their successes and achievements at the community celebration held at Karadi, including showcasing cultural tools, photos and film footage of 'Our Way' events.

*"Too many funded programs are targeted at our community in a non-traditional context, i.e. running activities in contemporary and a non-Aboriginal environment, with activities that are traditionally undertaken by non-Aboriginal people. While they strive and aim to achieve similar results, it has been proven that the best way to improve the physical and mental well being of our people is to go back to the lands of our ancestors and engage with them and our country in only a way known by our people. This of course, presents logistical challenges and cost inhibitors, of which we, as Aboriginal men require assistance and support" ('Our Way' initiator, Anthony King).*

## **Project Achievements**

### **Project objectives**

The original objectives for this program were to:

1. Provide an extended and interconnected bush adventure therapy program 'on country';
2. Strengthen the health and wellbeing of Aboriginal men; and
3. Provide a means of healing and recovery in areas of physical, mental, social and cultural wellbeing.

As a result of the early consultation described above, the following additional aim was considered integral to this program: Help build the capacity of men to initiate, direct and sustain health-promoting activities into the future.

These objectives were programmed into the design and approach of 'Our Way On Country', with aspects of men's health and wellbeing covered during each event and throughout the program in both formal and informal ways.

The attendance, participation and comments made by the men throughout the program attest to the success of the program, as shared through the quotes within this report. Of note is that no negative comments were made by participants about the program in terms of its aims and objectives around mental health.

Some observations and comments made about program achievements by community members include:

- *Real energy and momentum was created within six months*
- *As time went on, through the delivery of the program, more people connected and got on board with the group*
- *Linking in with Karadi and harnessing their interest in supporting a Men's group worked really well to ensure there was no political agenda or organisational monopoly*
- *Everyone was welcome*
- *It was a really engaging program.*



**Program outputs**

Prior to presenting an overview of observed mental health benefits of the program, the following program outputs are offered as preliminary program achievements:

1. Initial interviews - several initial interviews were conducted with participants early on in the program to gain a sense of what was important to include, what would make it difficult to participate, and what benefits might be gained by participating (See Appendix 1. for Initial Interview template).



2. Planned day activities - delivered seven day events that incorporated activities such as kayaking, bush walking, abseiling, cultural site visits and activities, cooking, etc.
3. Planned camp activities - delivered two camps as planned, however extended each to be three full days rather than 2.5.
4. Follow up interviews/ questions - conducted group and individual follow-up discussions/ interview sessions with most participants.
5. Evening events - developed and delivered evening events in response to needs expressed by participants. This provided a more regular and consistent program that helped engage those unable to make it to day or camp events and provided continuity between day/camp events for others.
6. Capacity building - in all stages of the program development and delivery, the Coordinator sought to support the upskilling of key Aboriginal facilitators:
  - a. The decision was made to allocate a portion of the program budget to train two Aboriginal men in bush adventure therapy theory and practices via subsidised placements on Level One of the graduate Practitioner Training Course delivered by Adventure Works Pty Ltd.
  - b. Course subsidies were accompanied by the provision of mentored support for key Aboriginal workers.
  - c. The program provided employment opportunities for a number of Aboriginal men, including cultural facilitator roles.
  - d. A partnership has been established with Karadi, with a MOU under development for ongoing collaboration and support.
7. Significant in-kind support for Our Way program was gained and received from Adventure Works Pty Ltd., Karadi, Dooloomai, the Tasmanian Government Department of Premier and Cabinet, and other agencies and individuals.

## Health and wellbeing benefits

Throughout the program, facilitators routinely observed the men's health and wellbeing, including if the program was having a positive impact on the men, individually and collectively. The following comments relate to program progress and impacts on participants' mental health and wellbeing. To ensure privacy and confidentiality, the men's names have been removed.

- *You can see his self confidence. He feels he's able to contribute. There's a space there within the group to bring some leadership, he's embracing and thriving on it.*
- *He wants to get to a point that he can participate in this group –it's like a goal for him. It's giving him motivation to work through his issues. Is talking with Jacob about it. Expressing his needs and wants. Taking a bit more responsibility around mental health and AOD issues.*
- *They are really enjoying the connection to culture. Improved confidence in their identity. Building connections with other guys they wouldn't get to know otherwise. Sharing their mental health and positivity with others. Don't have a heap of issues going on, but still wants to be part of this group, which benefits the community.*
- *Having a leadership role is good for him. Maybe talking is a sign of low self-confidence? Making a space for him to talk seems important, he's got big shoes to fill from other family members. There's been a shift towards grounding, and saying less... He needs to keep finding the balance between contributing and giving too much. People disengage.*
- *He seems OK, but has had some hard things lately (step-son murdered recently).*
- *He said he was feeling suicidal. He sees someone about it, but feels a lot better when he comes along, goes out bush. Getting out of the house, being around other guys, being away from negative influences helps.*

Because of the mental health aims of the program and to support therapeutic outcomes, a professional counsellor was employed to support this program. Asked about the impact of the program on the men's mental health, the counsellor said he found that people had been approaching him with mental health type issues, that a lot of the guys are dealing with anxiety issues and depression, and they had worked through some things during the program. *'Past clients have reconnected with me, and have been explicit about that. I think having the history and previous contact with participants as a counsellor has been beneficial for participants'*

The men were asked if the 'Our Way On Country' program had benefited their mental health, and if so in what ways. Mental health benefits of the program identified by the men included: Dealing with anxiety; Improvements in trust issues; and Improvements in physical health. One participant said, 'Realising that we can get out and do things and ease our anxieties'.

For further evidence of project achievements, output and impacts see the following Appendices:

- Appendix 1. Our Way EOI
- Appendix 2. Our Way flyers
- Appendix 3. Our Way Initial Interview Questions
- Appendix 4. Our Way Review Questions
- Appendix 5. Application and Medical Forms
- Appendix 6. Contact Database
- Appendix 7. Our Way Short Film
- Appendix 8. Facebook page
- Appendix 9. Related Paper - Jacob Prehn

- Appendix 10. Participant Letter - Dougie Mansell
- Appendix 11. Actual and In-Kind Support
- Appendix 12. Our Way On Country Program Details
- Appendix 13. Budget Acquittal - PiR funding

*"These men's groups are the best things for men. It helps us all to communicate with each other. It needs to happen more often" (Dougie).*



*"This program appeals to me as it involves community and people who aren't always a part of broader projects - it's something I can do with my brothers" (Thomas).*



## Project Findings

In addition to strengthening men's health and wellbeing and supporting the physical, mental, social and cultural recovery of men, an integral aim of this program was to investigate what services and supports would help to keep the Aboriginal men strong. To achieve this aim, the men were asked questions at the outset and during the program about their mental health needs and the needs of the community, including what opportunities are currently available to them, which supports they are taking up, what the barriers to seeking help were, and what additional services or supports would benefit their mental health needs and keep them mentally strong into the future. A synthesis of the men's responses is provided.

Additional interview data relating to participating men's health and wellbeing was collected before and during this program. While comprehensive analysis was beyond the scope of this project, given adequate resources the data may be analysed to provide a foundational dataset for future evaluations of programs like this.

## Mental health services

### Mental health service needs

Men said they needed the following in relation to mental health services:

- Access to effective and culturally appropriate health and wellbeing services/ activities
- Capacity for self determination - empowering and building capacity within the community of men to develop the solutions to the issues they face - perhaps supported, but not directed by non-Aboriginal services/ individuals
- Transport to these services
- Individual and group options
- Developing a culture amongst the men that it is OK/ good to attend these services and it is OK ask for these options to be available
- Creating opportunities for mentors to develop, and for these men to mentor others that need greater levels of support
- A safe space created by the men that includes at least:
  - no alcohol and other drugs
  - respect for all
  - no politics.



For mental health services to be relevant and useful, men said the services needed:

- *'Goals or needs for this program include dealing with anger, relationships and emotions'*
- *'Trust, family, health and wellbeing'*
- *'Supports need to include transport and good workers'*
- *'Consistent contact and appointments'*
- *'Encouragement, communication and relationships'.*

*'The group agreement/ rules are so important as they show that the men are doing some really important work together. It's more than just a social and fun time together – we can talk about stuff that helps make us stronger'* (Luke Mabb, Aboriginal Cultural Facilitator).

#### Local community opportunities in accessing mental health services

The men said that talking with family and friends (other men) was an important option for supporting their mental health.

In addition to talking to family and friends, the men said the following mental health services and supports were currently being utilised:

- Aboriginal Health services - Counsellor
- Karadi Men's worker - Social worker
- 'Our Way On Country' Men's group program - established and supported through the PIR program and Karadi Aboriginal organisation.

Asked what Tasmanian Aboriginal men need in an ongoing and sustainable way to keep themselves and their families physically and mentally well, men made the following comments:

- *'Sense of belonging'*
- *'Feeling like they have a role within their community'*
- *'Something that they can take away for themselves and be proud'*
- *'Continuation of undertaking bush adventure therapy session with Karadi and Adventure Works'*
- *'Getting people to feel comfortable about talking about their problems'*
- *'Current access to counsellor/ Hollyoak'*
- *'Accessing GP and psychiatrist'.*

#### Barriers in accessing mental health services

Men said the following barriers currently got in the way of them accessing mental health services and supports:

- Men not feeling safe or comfortable in accessing some non Aboriginal/Aboriginal services
- No 'safe space' and 'sense of belonging' in some existing services
- Ineffective or insufficient transport to services
- Lack of home visit services
- Underdeveloped culture of accessing mental health services (in the community)
- The language used to offer support is often inappropriate/ stigmatizing/ unhelpful.

Asked what stops Tasmanian Aboriginal men from accessing existing mental health services, men made the following comments:

- *'Pride can be an barrier'*
- *'Overcoming challenges to participate include: getting motivated, family commitments and time management'*
- *'Knowledge for men around contacting services'*
- *'Trust, getting there and being able to talk about it (mental health)'*
- *'Not having people who will listen'*
- *'Work has made accessing some of the 'Our Way' events difficult - evening and weekend events were organised in an attempt to overcome this'*
- *'Anxiety issues sometimes makes it difficult to deal with mental health issues'*
- *'Transport is sometimes an issue in accessing services'*
- *'Sometimes it doesn't seem like you're wanted or that you should use the service even though they're there for Aboriginal people'*
- *'The men's group can help to fix this'.*



*(My concern is)... "That people won't understand how much the men's group is actually helping" - I believe that it's great (for mental health and families) and it is bringing the men in the community together and spreading culture in a positive way" (Djuker, participant).*



### **Sustaining men's mental health into the future**

Motivation and confidence are growing, and energetic discussions about the idea of an ongoing Men's group and a sustainable model of bush adventure therapy program to support the mental health and wellbeing of Tasmanian Aboriginal men have begun, made possible through the initial funding provided by this grant administered by PiR.

It is clear from the many perspectives of people involved with 'Our Way On Country' that essential ingredients within a successful sustainable model include:

- Consistency - a known program structure, supported and facilitated by known and trustworthy men
- Continuity - the provision of ongoing opportunities, ongoing and unwavering
- Commitment - from the men, the community and funders to support consistency and continuity, guided by the men.

From comments made by the men and facilitator observations, the following points are considered important in sustaining an effective model of support:

- Motivation and will - the Men's thirst/ desire/ need to learn more
- Connection with culture - the Men's cultural revival/ remembrance and re-creation
- On Country - the right space for this to occur (i.e. Aboriginal land)
- Community - sharing with each other and with children/ families/ community
- Openness - making opportunities to ask the question and create the answer
- Our Way - keep asking what is it to be an Aboriginal man in contemporary culture

- Leadership - keep creating opportunities for positive role models and a space to practice cultural leadership.

From 'Our Way On Country' program experience and comments made by the men, it is apparent that the above points should be considered key goals and indicators within future efforts to protect and improve the mental health and wellbeing of Tasmanian Aboriginal men and the community.

The above findings are in line with previous findings of the former Aboriginal Outdoor Recreation Program (AORP) of the former Wilderness Program, defunded by the Tasmanian Government in 2014. AORP facilitators and community members stated that characteristics of self worth and pride, and opportunities for sense of belonging, connection to country, culture, and community were significant and important for sustaining the health and wellbeing of Tasmanian Aboriginal communities (Rae and Nichols, 2012)<sup>1</sup>.

In these ways, 'Our Way On Country' demonstrates a socio-ecological approach to health, where the health of humans is seen as inextricably connected with the health of families, communities, cultures and the natural environment (Hancock, 1985; Perkins & Hancock 1985, etc.)<sup>23</sup>. See Figure 1.

Similar to Bronfenbrenner's socio-ecological theories which place individual humans at the centre of a series of social and cultural systems (1986; 1994)<sup>45</sup>, Hancock (1985) and Perkins and Hancock (1985) introduced the Mandala of Health. This was one of the first contemporary socio-ecological models to include the natural environment and biosphere, making it a bio-psycho-socio-cultural-environmental conceptual model, with relevance for promoting the health and wellbeing of all humans by considering the health and wellbeing of cultures and natural environments (in Coutts, Forkink & Weiner, 2014)<sup>6</sup>.

#### Mandala of Health/ Ecological Mandala

---

<sup>1</sup> Rae, P. & Nichols, V. (2012). 'Connection with country, culture, family and community: The Aboriginal Outdoor Recreation Program'. In Pryor, A., Carpenter, C. & Norton, C. (Eds.) (2012). *Emerging Insights: Proceedings of the Fifth International Adventure Therapy Conference Edinburgh 2009 (United Kingdom)*. European Art and Science Publishing, Prague Czech Republic.

<sup>2</sup> Hancock, T. (1985). 'The mandala of health: A model of the human ecosystem'. *Family, Community, Health*, 8, 1–10.

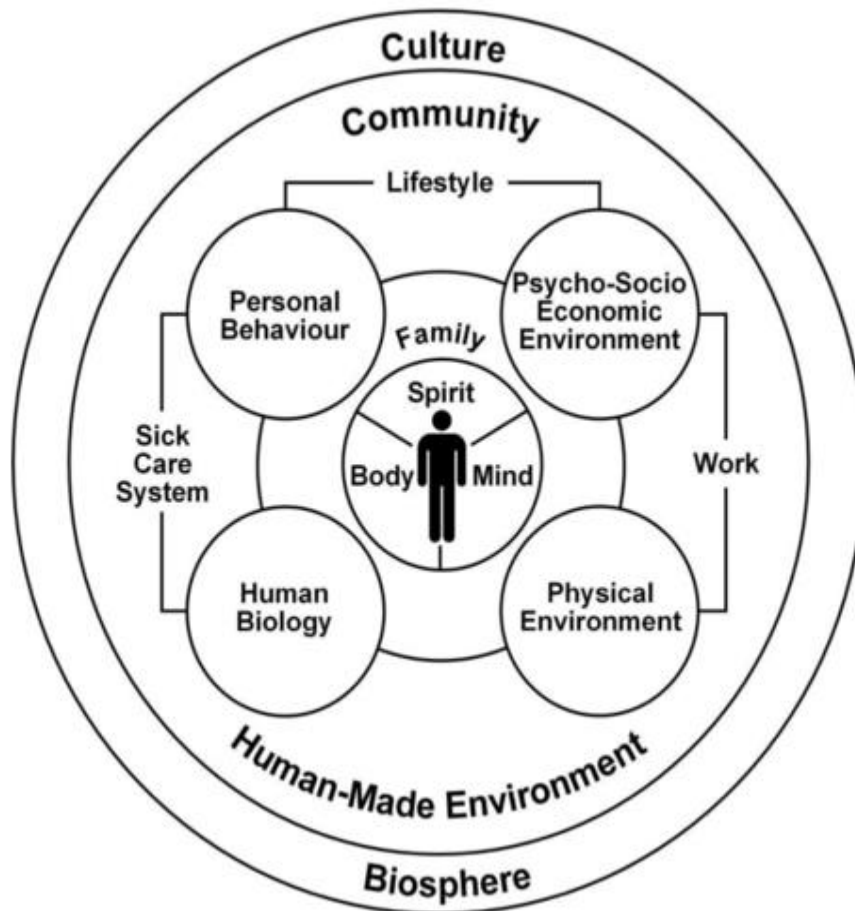
<sup>3</sup> Hancock, T. & Perkins, F. (1985). 'The mandala of health: A conceptual model and teaching tool'. *Health Education*, 24, 8–10.

<sup>4</sup> Bronfenbrenner, U. (1986). 'Ecology of the family as a context for human development: Research Perspectives'. *Developmental Psychology*, 22(6): 723-42.

<sup>5</sup> Bronfenbrenner, U. (1994). 'Ecological models of human development'. In *International Encyclopedia of Education*, Vol. 3, 2<sup>nd</sup> Ed.

<sup>6</sup> Coutts, C., Forkink, A. & Weiner, J. (2014). 'The Portrayal of Natural Environment in the Evolution of the Ecological Public Health Paradigm'. *International Journal of Environmental Research in Public Health*, 11(1), 1005-1019.





Being heard and validated, having opportunities to grow and learn, and taking on a role in which a person can share and contribute to their community are considered vital in protecting and enhancing the health and wellbeing of Aboriginal men, and everyone's.

## Discussion of Strategies Used

A range of innovative promotion, recruitment, engagement, experiential, conversational and cultural activities were developed for this program, led by the men and Aboriginal Cultural Facilitators and supported by the collaborators.

Key strategies developed for the project include:

- Communication - included promotional material, Facebook, phone contact, contacts list.
- Flexibility/ adaptability - included adjusting the planned dates in the initial stages to maximise participant availability for events (this transitioned to creating more routine and regular 'fixed' events once the group had established), responding to participant feedback about appropriate/ desired activity types (including evening events - this significantly increased the number of men that could engage with the program, and transitioned the program towards becoming an ongoing Men's group). Outcomes of the day and camp events were further shared during these evenings increasing the impact more broadly in the community.

- Dealing with community politics and conflict - communicating with various organisations and individuals. Where some negative comments/responses were made, efforts were made to communicate with individuals or organisations both through formal and more informal ways. The role of the Aboriginal community facilitator was critical to successfully negotiating/ dealing with these situations.
- Empowering key men in community to run bush adventure therapy events - providing supported training in BAT, employing key individuals in supervised BAT facilitator roles (part of a response to concerns around self determination/ leadership raised by a few members in the community in the initial stages).
- Liaising with Karadi Aboriginal Corporation to combine with their efforts - this partnership consolidated the beginning a Men's group based around a shed/ workshop project at Karadi.
- Including the Karadi social worker as a key supporting role during program events provided a means of offering follow-up support in an integrated way (the men have the capacity to visit the social worker for one to one sessions in an ongoing way).
- Engaging a qualified counsellor as the second BAT practitioner - this provided an extra option for men during the events, and also the possibility to build relationships that could have further benefits for future counselling in an ongoing way.
- The capacity to provide crisis counselling as needed for participants - through the qualified counsellor as identified during events.
- Employing key individuals - for the role of Aboriginal Community Facilitator and cultural facilitator.



### **Further strategies employed**

#### Participant recruitment

Before the program began, the Adventure Works Coordinator Pete Rae met with a key Aboriginal worker at the Tasmanian Aboriginal Centre to talk about the program and discuss issues and concerns, which included:

- What the program might look like, what might come up.
- Why do we need an organisation to help deliver a program for us? Why don't we do this ourselves? These things can be delivered and led by community rather than outside community.
- Explored the concept of Aboriginal-delivered and what that might mean for this program, how we might be able to look at different ways for that to happen within the funded intent.
- Talked about where the community is at, how this program might help to prepare community for more leadership, and 'speed up' independent leadership.

- Discussed being at a point where a partnership could still be beneficial rather than negative, that the partnership goal could be to build capacity within the men to hold the reins in the future.
- Pete/ Adventure Works brought a willingness to support in useful ways. Independence and goodwill meant they were not politically or otherwise motivated.

Follow-up conversations led to talk of how much Adventure Works could step back, hand over and take hands off the reins – within their legal and funded obligations (so not entirely). This led to:

- Adventure Works offering graduate level Practitioner Training scholarships to two men.
- Looking for community leaders to involve in leadership of the program, thinking about preparing them for more leadership.
- Employment of cultural leaders and an Aboriginal community facilitator.
- Centring of the program around the aim of building the men's capacity to self-run programs in the future, which required a focus from all stakeholders on seeing this program as a learning opportunity.

Both prior to the program and during the program much effort and time was put into calling, contacting and visiting participants face to face. Once the Aboriginal Cultural Facilitator was employed, much time was focused on participant recruitment for each event: 'I get lots of 'Yes', but then they don't come'. To cater for this reality (which is common in all settings and groups), a strategy was put into place whereby the plan was to invite more than could actually participate, along with clarity about expectations regarding participation. Additional 'reminder' strategies included Facebook posts and follow-up phone calls and texts.

Participant recruitment needed to be built into time allocations throughout the program and well time-managed. This was especially important for phone calls, as the conversations could take considerable time and often became a key part of the therapeutic process. Allowing enough time and space to do this in a thorough way was considered important part of the program, and sharing of information from the participants between key workers for congruence and to enable best support, was another important process.

For safety and group congruence, to attend camps, men needed to attend at least one evening or a day to be eligible. During the course of the program a shared Men's contact list was developed, which will continue to be built on and expanded in future activities.



*'It's their group, we're just there to help. Harney really enjoyed the cooking. Maybe have a different person each week to cook, they will feel really good about that'* (Aboriginal Cultural Facilitator).

#### Staff team

This program was led by a staff team of diverse skills and roles, including a Coordinator/ bush adventure therapy practitioner, Counsellor/ bush adventure therapy practitioner, Aboriginal Community Facilitator and Social Worker. Three of these four roles were funded directly from the PiR grant; the fourth was provided by Karadi. This combination of different staff skills was important to provide a rich therapeutic space for participants.

#### *Roles and Responsibilities*

The Coordinator was responsible for the development and delivery of the program, meeting funded aims, and was lead bush adventure therapy practitioner (employed by Adventure Works, funded via the PiR grant).

The Counsellor was responsible for the mental health and psychological wellbeing of the men, as well as bringing bush adventure therapy experience and qualifications (employed by Adventure Works, funded via the PiR grant).

The Aboriginal Community Facilitator was responsible for recruiting and supporting participants, and keeping the community at the centre of the program (employed by Adventure Works, funded via the PiR grant). It was recognised that this job took more time than that allocated from the program budget. This role should be tracked and more fully resourced in future programs.

The Social Worker was responsible for supporting the Aboriginal Community Facilitator in recruiting and supporting participants, and ensuring program sustainability through Karadi (employed and funded by Karadi).

The Aboriginal Community Facilitator and Social worker roles were very important in helping to define and prioritise the needs of the participants and the community at the outset and throughout the program.

In discussions and reviews, staff recognised it was important for each of them to think about what they were doing, why, how much, what they needed to be paid for, what they didn't need to be paid for, and where their personal limits were (e.g. if they should attend evening sessions without pay, or not).

Having just one male health worker in Hobart means very limited culturally-appropriate male-specific support for these men, and the last training for Aboriginal men in the area of bush adventure therapy occurred through AORP in Tasmania in 2008-2009. For these reasons, and based on the aim of building capacity in the community, a decision was made to provide bush adventure therapy practitioner training for the Aboriginal Community Facilitator and Social Worker, along with providing additional training opportunities for the men.

Without a strong partnership between Adventure Works and Karadi the staff team would have been more limited, and the opportunity for professional development may not have arisen. The establishment of this partnership was important in grounding the program in both



the cultural side (guided by the community), and best practice in bush adventure therapy (guided by Adventure Works).

*'We don't have trained BAT practitioners in the community yet. Maybe we could have used the health worker, but it wouldn't have been best practice. Outcomes have been better through the partnership' (Karadi Social Worker).*



#### Program structure and content

Initially, program events were designed and planned with as much input from participants as possible, with the aim of ensuring as many men as possible could attend. This approach meant being very flexible and changing program dates to suit participant availability and to include the key cultural activities and chosen adventure activities, an approach that required much adaptability and communication by the leadership team.

As the program progressed and the group became more established, program dates became more set and greater consistency was achieved. It was recognised that not everyone would be available for every event, but with a larger pool of participants some men could attend all events, and the men began to rely on events taking place regularly. This consistency assisted with motivation and with engaging several participants who were dealing with more complex issues.

To provide opportunities for all participants, it was found that there was a need to provide events both on weekdays and on weekends (i.e. for both employed and unemployed people). The program came to be shaped in such a way that most men had an opportunity to participate in at least one event each month, and a core group attend most events.



### Group 'Working Agreement'

In line with a common bush adventure therapy practice of establishing a group contract or 'working agreement', staff involved participants in discussions and conversations on the development of 'group guidelines' early in the program. As a result of these discussions and individual conversations with participants, staff noted the following:

#### *Alcohol and other drugs (AOD)*

- From past experiences, people were expecting this program to be AOD-free.
- Abstinence is a clear preference.
- For some, 'No AOD' is a motivator.
- It is worth having a smaller group rather than allowing people to attend who are not ready to be AOD-free.
- There are negative consequences for the program if people think they can bring AOD.
- What about individuals who need AOD? At this stage they are not ready to participate.
- There are no judgments.
- What if someone has a quiet 'choof' on program - are they out, or are there other responses/consequences?
- What if someone has sleep issue or need to self medicate?
- We can create other opportunities to cater for people who are not ready to be AOD-free, such as a detox camp with GP support and medicated support.
- The Karadi Social Worker can do some individual management plans and follow-up.

#### *Not going off on your own*

- Some may want time alone on country, to collect materials, be alone, etc.
- For individual safety we can't have people going off alone.
- The need to let someone know, or use a buddy system
- Be up-front about why you need it –name the reasons and risks.
- There is tension if someone goes off alone, there could be suspicion of AOD.

### *Violence*

- This is not an issue.
- People ask who's coming and make their own decision not to come.
- Between us (4 staff) we can de-escalate things if needed.

### *"No politics"*

- The group agreed 'no politics' from the start.
- It has successfully been kept out of the conversations.
- Aboriginal people from the Government and the community don't talk to each other.

### *Cultural issues/practices/stories*

- There's been no real need for rules around this.
- People share stories and listen, and respect others' views/knowledge.
- Talked about listening to someone rather than branching off into smaller conversations.

### *Phones on camps*

- There is an ongoing process of minimising this.
- The more remote locations have less coverage, which allows this to naturally drop away.

### Engagement and Participation

Staff found the men very positive and keen to know what was coming up. Some men asked 'how are you going to let others know?', 'how are you going to let people in the community know about the camps?' Others were asking 'what's next?'.

Running regular Tuesday evenings was found to be important, and complementary to the bush adventure therapy days and camps, as it provided a place to come together, talk, continue sharing culture, and do some planning for upcoming events.



*'Any opportunity that supports the men in employment opportunities is really beneficial and adds value participating to the Men's group. Some direct employment in delivery of the events is one example, however others may include a focus on developing employability*

*skills'* (Aboriginal Community Facilitator).



## Recommendations

Input and feedback was sought from participating Aboriginal men throughout the 'Our Way On Country' program, and the staff team reviewed all aspects of the program at regular intervals. As a result, key findings are drawn from extensive sources and consultations and provide rich suggestions for how a program like this can be improved and sustained into the future. Recommendations also address how to meet the needs of Tasmanian Aboriginal men in an ongoing and sustainable way, particularly for people with severe and persistent mental illness and their families.

### Recommendation #1: Consistency

When services, events and activities are offered in a consistent and regular way, this helps to create a safe and trusted space, and leads to feelings of 'familiar' or 'known', which increases participants' confidence and motivation to participate. Familiarity allows participants to engage more easily, and improves participants' confidence about participating, which multiplies the mental health benefits of the program for participants.

*The 'Our Way On Country' program adapted to the needs in this area by working in partnership with Karadi to offer regular evening sessions that built on and prepared participants for the Yarning /adventure days and camps.*

### Recommendation #2: Continuity



Providing opportunities to participate in services, events and activities in an ongoing and continuing way is essential to raising participants' expectations and maintaining confidence and hope, with direct benefits for mental health and wellbeing. Over time, such opportunities will build not only the strength and confidence of participating individuals, but will likely attract newcomers who will benefit from the strength of the core group, and strengthen the community surrounding such services.

*'This men's group is the best thing to have happened for the men in our community for a long time – I hope it can keep going' (Dougie Mansell).*

### **Recommendation #3: Commitment**

Commitment from all levels is required to sustain effective opportunities and maximise health and wellbeing benefits of programs like 'Our Way On Country'. To keep supporting positive mental health outcomes for Tasmanian Aboriginal men, their families and community, commitment is needed from policy-makers and funders, supporting organisations and workers, the community and from the men themselves. These opportunities need to be provided in a consistent and ongoing way so that the men can feel confident, valued and respected and to engage other men requiring support. Health and wellbeing benefits will be sustained when a commitment is made and sustained over time.

*To empower and build capacity in the men, Adventure Works provided extra support for the Men's group leaders by subsidising two student positions in their Bush Adventure Therapy Practitioner Training Course. They also committed more time and resources than allocated in the budget to ensure the successful delivery of the program.*

*Karadi made significant contributions to the delivery of the program by providing a Social Worker for all events. The Social Worker planned and liaised with participants before, during and after program events, provided transport for all day and camp events and organised a space to deliver evening sessions, as well as food and tool making resources.*

### **Recommendation #4: Clear communication**

Clear communication was found to be essential between partner organisations, key community leaders, support workers, participants and potential participants of the program. This is understood to be important for all services working towards mental health and wellbeing of Aboriginal men and their families, and is not to be underestimated in the amount of time and resourcing of such a program.

*Clear communication with all involved has been and will be necessary for the continued success of the 'Our Way On Country' project. This will ensure that the men, their families, the Aboriginal community, and both Aboriginal and non-Aboriginal organisations will understand what is happening for the men around health and wellbeing.*

### **Recommendation #5: Opportunities for whole family**

By including family-friendly events within programs and services is very helpful for building health and wellbeing for individuals and their families. For men's programs in particular, including opportunities for men and their sons to share and spend quality time together, for example toolmaking, hunting and gathering together offers a powerful cultural experience. Through strengthened relationships and time spent on country within the cultural context, there are spin-offs for individuals, families and communities.

*'This weekend has been great to spend time with BJ (son) it has made me realise how important it is to make sure we spend this sort of quality time together in the future'*  
(Tasman, after Recherche Bay camp).

### **Recommendation #6: Supporting and creating job opportunities**

Employment is an important issue for Aboriginal men; to have a role and a vocational pathway is seen to be of value if it allows men to contribute to community, provide for their families and feel valued. Making a contribution provides benefits for individuals, with implications for the health and wellbeing of families and the community.

*The Karadi Men's Shed will provide employment opportunities for Aboriginal men. Men have expressed interest in helping build the shed. Getting a white card might help assure the builders the men are safe to be onsite. Refurbishment of an existing Karadi building offers another opportunity. Other opportunities include for men to cook for the monthly community lunch/cook up, do some landscaping, build a wood-fired pizza oven, and fix or build things for people in the community who need it, such as lawnmowing. There are volunteer opportunities, gear there to borrow, and a will to use the men's skills in the community.*

### **Recommendation #7: Evaluation and Research**

Building on reviews undertaken within this program, further review of data already collected and further development of individual evaluation, interview and follow-up processes will help to lay a foundation for greater understanding, which will help to strengthen programs and services in the future. With adequate resourcing, more time in developing an appropriate evaluation framework and use of appropriate questions and follow up processes with individuals would be a core component of future funding applications and an integral part of future program delivery of the 'Our Way' Men's group.

### **Recommendation #8: Community Advisory Group**

The formation of an advisory group made up of key community members who understand the broad range and specific needs of individuals and groups within the Tasmanian Aboriginal community around mental health and wellbeing would be a critical next step for informing future program development and delivery. This group, with a focus on program objectives and outcomes, would be essential in supporting the Aboriginal Community Facilitator to ensure the needs and priorities of the community in terms of mental health and wellbeing are maximised.

*'Would have been good to invite people to talk (to the men). Especially A and Aunty V etc. in relation to their experiences of AORP. Maybe to have involved Aunty V, J and others to talk re the BAT stuff. They could have offered another perspective, what its benefits are. D would have been good to be involved... This is something to plan and offer moving forward' (Aboriginal Community Worker).*



## Next steps and Ideas for the Future

Since the program began, a strong partnership has been emerging between Adventure Works and Karadi, guided by the Aboriginal Community Facilitator and Karadi Social Worker. Because everyone involved has a commitment to strengthening men, families and the community by continuing to connect people with culture and country and by offering more bush adventure therapy opportunities, ideas are already forming, and next steps and already being taken. This section outlines some of the actions already underway as a direct result of 'Our Way On Country'.

### Training

The men, key staff and Karadi management have identified the benefits of training up community members in facilitating bush adventure therapy experiences for the Aboriginal community.

Over the six months of the program, it became apparent that there was a level of interest in building the capacity of the Aboriginal community to facilitate bush adventure therapy experiences. To this end several training opportunities are being planned, including:

- Delivery of a one-day workshop by the Australian Association of Bush Adventure Therapy called 'BAT 101' for interested men, for knowledge development (4th Nov 2016).
- Delivery of an experiential workshop by Adventure Works called 'BAT 102' to further develop skills and knowledge (5th Nov 2016).
- A day of dreaming/ planning for how BAT can be incorporated into Karadi and for other people in the Aboriginal community. AW may involve Aunty V etc. in planning the second day. By the end of the day, have a list of 'dreams and hopes' for using BAT across Karadi – with men, women, children, families, different activities, different places, and a plan for BAT across the service.
- Delivery of a two-day workshop by Adventure Works in partnership with Dooloomai Inc. called 'Narrative Therapy for BAT contexts', a further opportunity for anyone interested (4th and 5th Dec 2016).
- Continuation of scholarships for two Aboriginal men to complete Levels Two and Three of the BAT Practitioners Training Course by Adventure Works.

## Programs

Through a partnership between Karadi and Adventure Works, a calendar of bush adventure therapy events has been developed, and with input from the men, a list of possible additional program ideas has been developed. Some principles and ideas for future offerings include:

- Form a Community Advisory Group to steer the program in the direction of intended aims and outcomes relating to men's health and wellbeing.
- Fewer starts and stops, keep the momentum going:
  - A 12 month plan
  - Weekly or fortnightly catch ups
  - A camp once per month
  - Tuesday evening catch ups
- As well as bush adventure therapy, activities could include:
  - Cultural tool making and art
  - Training for healing
  - Perhaps a regular kick of the footy at a local park
  - Learn to surf day
  - Tickets to the footy
- Pass on knowledge, share culture
  - Work with younger groups
  - Get involved in Monday night young people's group, involve them in Tuesdays
  - Mentoring from the older men
  - Get the younger ones involved on school holidays
  - Be good male role models, develop and strengthen young men
- Keep building health / AOD support
  - Continue AOD-free events and dry camps, led by the older men
  - Offer a medically-supported detox program, weeks in length, AOD support workers, exits available
- Big ideas:

- Cape Barren Mutton Birding Trip
  - Camps closer to home at different times of the year
  - Some camps in warmer weather
  - Family days, bring your kids
  - Overnights with kids
  - Trips to the South Coast and West Coast for middens
  - A big trip with the whole family/community
  - Expand this Men's group outwards to other regions/ Statewide.
- Capacity-building from the Adventure Works perspective:
    - Share Adventure Works delivery model (policies, procedures and practices)
    - Continue to provide a supportive framework (logistics and risk analysis)
    - Provide access to places, vehicles and equipment
    - Plan to handover leadership, make succession planning at the centre
    - Plan to make non-Aboriginal workers redundant in a given timeframe
    - Have the men running the stuff!



## Partnerships and collaborations

A key step in moving forward is for all stakeholders to collaborate and work in partnership with all agencies, individuals who want to support the mental health and wellbeing of Aboriginal men, their families and communities.



During the initial PiR-funded phase of the project, Adventure Works has worked effectively with Karadi to provide extra support and opportunities for the men in the Tasmanian Aboriginal community. As a result of the success of this relationship, a Partnership Agreement is being formed, with a view to sustain the relationship and make a mutual ongoing commitment to the men who have already benefited. Our shared wish is for 'Our

*'It's going really well having Adventure Works Bush Adventure Therapy practitioners to provide the equipment and know-how' (Jacob Prehn, Karadi Social Worker).*

*'The Karadi Social Worker role is really important for engaging the men and for follow up options after group events' (Luke Mabb, Aboriginal Community Facilitator).*

*'The Aboriginal Community Facilitator role, it's important to keep this position going. From an Adventure Works perspective this person can lead the program with other expert support as required by the activity/ event. Also the larger plan to build capacity for other men in this role so they can run adventure activities in the future' (Pete Rae, Adventure Works Coordinator).*

Way On Country' to continue with consistency and commitment.



The men raising the flag during the community NAIDOC celebrations at Karadi 3 July 2016

## References

Bronfenbrenner, U. (1986). 'Ecology of the family as a context for human development: Research Perspectives'. *Developmental Psychology*, 22(6): 723-42.

Bronfenbrenner, U. (1994). 'Ecological models of human development'. In *International Encyclopedia of Education*, Vol. 3, 2<sup>nd</sup> Ed.

Coutts, C., Forkink, A. & Weiner, J. (2014). 'The Portrayal of Natural Environment in the Evolution of the Ecological Public Health Paradigm'. *International Journal of Environmental Research in Public Health*, 11(1), 1005-1019.

Hancock, T. (1985). 'The mandala of health: A model of the human ecosystem'. *Family, Community, Health*, 8, 1–10.

Hancock, T. & Perkins, F. (1985). 'The mandala of health: A conceptual model and teaching tool'. *Health Education*, 24, 8–10.

Rae, P. & Nichols, V. (2012). 'Connection with country, culture, family and community: The Aboriginal Outdoor Recreation Program'. In Pryor, A., Carpenter, C. & Norton, C. (Eds.) (2012). *Emerging Insights: Proceedings of the Fifth International Adventure Therapy Conference Edinburgh 2009 (United Kingdom)*. European Art and Science Publishing, Prague Czech Republic.

## **Appendices**

Note: Appendices 1-5, 9,10 and 13 are attached as separate documents.

### **Appendix 1. Our Way EOI - Attached**

### **Appendix 2. Our Way flyers - Attached**

### **Appendix 3. Our Way Initial Interview Questions - Attached**

### **Appendix 4. Our Way Review Questions - Attached**

### **Appendix 5. Application and Medical Forms - Attached**

### **Appendix 6. Contact Database - Attached**

Template only - names not included for privacy/ confidentiality reasons.

### **Appendix 7. Our Way Short Film**

To view this click on the link <https://vimeo.com/178561128> then type in the password AW0urW^y (NB: in PW 0 = zero)

### **Appendix 8. Facebook page**

For communication, promotion and, storytelling: menskaradi@facebook

Please contact Jacob Prehn for access: [jacob@karadi.org.au](mailto:jacob@karadi.org.au)

### **Appendix 9. Related Paper - Jacob Prehn - Attached**

Bush Adventure Therapy and Karadi Aboriginal Corporation and Foundational Skills for Bush Adventure Therapy – Jacob Prehn

### **Appendix 10. Participant Letter - Dougie Mansell - Attached**

### **Appendix 11 and 12 on following pages**

### **Appendix 13. Budget Acquittal - PiR funding**

## **Appendix 11. Actual and In-Kind Support**

The following table provides details of financial and in-kind support provided by partner agencies.

[illegible]

## **Appendix 12. Our Way On Country Program Details**

### **Day #1 - Oyster Cove, Putalina - Information/taster session - went very well - short walk/cultural/ yarn/BBQ lunch**

10 Participants

- Questions about what people wanted. Working agreement etc.
- Very positive on the day – some negative response from some in the community post day –see below.
- The date was changed (to enable key people to attend), it was short notice –only the day or two before.
- Talking about Cape Barren/Big Dog or two camp options – went away from the day looking at that option, dates, transport etc.
- Discussing the core aspects of group culture/boundaries including respect, no AOD and feedback when things are not working.

### **Day #2 - First yarning/adventure day - Conningham to Dulux cave Kayak - went very well**

9 Participants

- Everyone enjoyed it. Some couldn't make it.
- N's zodiac was really useful – it meant that D could be involved. Stories of mutton birding came out, plus skills and knowledge of D. (P –since then, he's taken on an elder role – this is a space he has something to offer in – he was very pleased to hear the dates of the camp were moved for him).
- L was suggesting (2 camps rather than one to the islands) that we could do more/quality rather than one big short trip. Having yarns was more important. Big picture, longer term was a priority rather than a big short trip. (P – more preparation before even thinking about going there (island's) – get proper funding for that, maybe next year).
- The decision to postpone a trip to Big Dog was made on this second day.
- Discussing/consolidating group culture - what is it looking like and who is responsible
- Opportunity for 1:1 conversations/discussions whilst paddling including dealing with mental health issues and strategies to build and strengthen mental health and wellbeing.
- D came along too (previously in J's role) – he wanted connection to culture in the group to always be there, in everything we do. (Bush tucker, resources, cultural uses of plants). The importance of passing on of knowledge. J – we've tried to do that every time since. P more than just spending time in country, making cultural skills and knowledge as big a part of it as possible.

### **Day #3 - Second yarning/ adventure day - Bruny Island - collecting cultural materials for evening of art/ craft**

5 Participants

Suggestion – do the program outside of mutton birding season – avoid late March and April. Unless the plan is to incorporate a visit to the islands for mutton birding  
The materials collected on this day provided resources for many men to make cultural tools for many of the evening events and also during the camps that followed for the remainder of the program.



Important cultural sites visited, stories and conversations shared and cultural material discovery/selection/harvesting methods considered - consolidating group culture/boundaries Consolidating elder roles and the use of story and humour to support and strengthen mental health.

**Evening#1 - Tues May 3<sup>rd</sup> - evening of art/ craft**

13 Participants

- Outside of work hours is good
- The evenings keep the momentum going, whether or not you can do the adventure days.
- Cultural skills and knowledge, food

**Day #4 - Third yarning/ adventure day – Numenanala (Meadow Bank Dam) kayak and cultural site visit**

7 Participants

**Evening#2 - Tues May 10<sup>th</sup> - evening of art/craft and Camp preparation**

13 Participants

**Camp # 1 - Larapuna - 13th - 15th May**

8 Participants

**Evening#3 - Tues May 24<sup>th</sup> - evening of art/craft and camp follow up and preparation**

11 Participants

**Camp # 2 - Recherche Bay- 3rd - 5th June**

11 Participants

Injury, weather and court requirements impacted on 4 or 5 other men participating on the day.

**Day #5 - 18th June fourth yarning/adventure/training day - Kunyani - Mt wellington abseil and cultural site visit**

4 Participants

This day had been planned for the saturday with the aim to make it easier for some men to participate who otherwise couldn't due to work commitments. However, due to a number of circumstances (including employment, injury and absence) several men who were going to participate were unable to on the day - The day became an opportunity to provide training to key participants particularly in relation to their on-going role within the men's group and the community as trainee BAT practitioners further building capacity and empowering men in the community to be able to deliver these types of opportunities in the future without non aboriginal people where appropriate.

*Another day is planned (to run the same event) for the 18th August to provide an extra opportunity for the men to participate in the Our Way program through the PiR funding as many missed out on this particular day.*

**Evening#4 - Thurs June 23<sup>rd</sup> - evening of art/craft and camp follow up stories and sharing**

13 Participants

**Day #6 - 3rd July Celebration day - Attending Naidoc celebration and flag raising at Karadi aboriginal organisation with family and extended community**

10 Participants

Our Way men's group - also included many other men who are interested in joining in on future events/activities with the Our Way men's group

Showcasing men's group achievements and successes over the past 5 months including - visual photographic display, cultural tools made by the men, opportunity for kids to learn from men about how to make clap sticks and other tools - (and make their own). And short film (see Appendix).

**Afternoon and Evening#5 - Thurs July 21st - attending lecture with North American medicine man**

13 Participants

Great opportunity for the men to link in with another event involving first nations people.

**Evening#6 - Tues August 2nd - meal, yarning and preparation for Karadi Bruny Island camp**

10 Participants

**Camp #3 - Karadi bruny island camp**

7 Participants

In kind support from AW and Karadi - ongoing support to Our Way men's group to enable the continuation of cultural/on country/BAT opportunities whilst further funding is being sort at the completion of the initial PiR funding phase of the Our Way program.

**Day #7 - 18 August - Yarning/ adventure day - Kunyani (Mt Wellington) cultural site visit and walk/ abseil BAT activity**

**Evening #7 - 25 August - final evening supported by current PiR funding**