The Larrakia Healing Group is a group of all Larrakia people committed to working together on country towards healing and recovery from intergenerational trauma for our families and our community. Our members practice a range of alternative and traditional healing techniques within the community. We are also interested in creating relevant and effective support for local Indigenous people across the range of health and social services available to them.

We offer these resources to aid services in considering the holistic nature of our social and emotional wellbeing and how historical impacts have affected our families and communities within a localised context. We hope these resources continue to stimulate engaging conversations around providing effective and respectful services to all Indigenous people on Larrakia country.

**LARRAKIA WORLD VIEW**

This figure represents our connection and holistic relationship to culture, country and cosmos. We experience the world through the language of feeling accessed and interpreted through the mind (cosmos), heart (community) and spirit (country).

The rivers and streams emanating from the hands and feet represent the flow of connection to the spiritual force within our country and our Dreaming.

**DEVELOPMENT**

All aspects of resource development including content, graphic and web design were undertaken by Larrakia people/ healing group members. We are June Mills, Tony Lee, Nadine Lee and Ash Dargan.

We would also like to thank and acknowledge the input and important support in development of these resources of Robbie Mills, Laniyuk Garcon-Mills, Alex Jordan and Janine Cattenach (The Cultural Consultancy Group in collaboration with Paul Kelly Design to Print). Final designs were completed by Larrakia man Cian McCue, Moogie Down Productions.

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*NT PHN acknowledges Article 31 of the United Nations Declaration of the Rights of Indigenous peoples, and the need to ensure the cultural, economic and intellectual property rights possessed individually and collectively by Aboriginal and Torres Strait Islander people. NT PHN also acknowledges the right of Aboriginal and Torres Strait Islander peoples to retain their moral rights in relation to attribution, false attribution and cultural integrity. As such, no part of this document is to be altered or distributed without prior consent of authors.*

**CONTACT US**

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1869-1894
Arrival of British surveying ships (colonisers).
Forced dispersal of Larrakia from traditional land.
British colonisers create Larrakia Kings and Queens to make treaties and agreements easier.
Access to sacred sites restricted.
Introduction of flour, sugar and alcohol.

1894-1919
Chief Protector NT given legal guardianship over Aboriginal children.
Mixed Blood children removed from mothers.
Darwin declared off limits to Aboriginal people.
Kahlin Compound setup 1912.
Permits needed to be outside of Kahlin.

1919-1944
‘Half Cast Policy’ of assimilation.
Segregation by skin colour and tone.
Mission’s utilised to aid in overcoming the ‘half cast problem’.
Legal status and rights given to lighter coloured people.

1944-1969
Larrakia of mixed descent start to publicly denounce their heritage to bypass laws against them.
Removal of Larrakia during War.
Larrakia servicemen not paid for service.

1969-1994
Division within Larrakia community due to historical impacts of removals, assimilation policies and colour separations.
No decision on Kenbi Land Claim for over a generation.

1994-2019
Decision to hand back land in native title remains unsigned.
Aboriginal incarceration rates in NT justice system 3 times the national average.
Mandatory Alcohol Treatment Program bill passed with over 95% Indigenous representation.
Paternalism within organisations and governance.

1869-1894
Dispossession, loss of land and the right to walk freely upon the land. Loss of language and cultural continuity.
Nutritional balance upset as traditional diet supplemented by processed foods.

1894-1919
Loss of trust, sense of belonging and safety.
The beginning of intergenerational trauma from forced removals and separation.
Self medicating via drinking to ease the pain leading to alcoholism.

1919-1944
Subjugation, inequality, disadvantage and poverty.
Ongoing and multi layered grief and loss from continued removals.

1944-1969
Lateral violence. Disunity, anger and mistrust.
Community and domestic violence.
Depression and other mental health issues affecting whole communities.

1969-1994
Drug use becoming accepted as part of growing up.
Moving through the justice system becomes an accepted right of passage for young people.
Community suicides increase.

1994-2019
Self harming behaviour increases.
self-medication, Suicide, Substance abuse.
Paternalism within organisations and governance.
Sense of ongoing oppression, lack of opportunity and sense of hopelessness.

GENERATIONAL IMPACTS

INTERGENERATIONAL TRAUMA MAPPING
WHAT MAKES OUR SPIRIT SICK

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Larrakia people have experienced six generations of trauma that continues to impact us negatively. We can no longer allow our trauma story to remain unacknowledged.

Science is now able to show people what we have always known - that our lived experience is passed on generationally. In this way our trauma story is inherited by each successive generation.

The nature of our trauma is not a single event. It has a cumulative effect that builds over each generation - our trauma story is multi-layered since the time of colonisation.

Trauma impacts our physical, emotional and spiritual well-being. It changes who we are and how we connect with the world.
**HOLISTIC MODEL OF HEALING**

**WHAT KEEPS OUR SPIRIT STRONG**

**SUGGESTED ACTIONS**

**CONNECTION TO COMMUNITY**
- Network across Indigenous services and programs.
- Employ and train local Aboriginal people with genuine support into long term employment.
- Choose holistic models of working that consider both family and community connections.
- Take responsibility for developing culturally competent staff.

**CONNECTION TO FAMILY/KINSHIP**
- Gain an awareness of local family groups & history.
- Practise professional critical reflexivity.
- Employ local community engagement officers.
- Allowing flexibility within professional frameworks so staff can work alongside family, elders and community effectively.

**CONNECTION TO COUNTRY**
- Collaborate with local Elders to design and run cultural connection camps and programs.
- Sponsor a Larrakia public art project.
- Support welcome to country by local Indigenous people.

**CONNECTION TO CULTURE**
- Enrol staff in cross cultural training.
- Involve the whole workplace to actively engage with national Indigenous recognition days.
- Take an interest in your clients culture.
- Encourage connection to activities that promote clients connection to culture.

**CONNECTION TO SPIRIT, SPIRITUALITY**
- Critically reflect on your own cultural influences and biases.
- Support two way interaction between traditional and western approaches to healing.
- Develop your capacity to understand and interact with cultural spiritual frameworks and world views.

**EFFECTS ON COMMUNITY**

**CONNECTION TO COMMUNITY**
- Increased trust and openness towards services.
- Willingness for community individuals to self refer.
- Genuine community participation when invited into two way sharing.
- Stronger community support for services.
- Longer lasting therapeutic relationships.

**CONNECTION TO FAMILY/KINSHIP**
- Healthy relationship building between services and families.
- Clients will feel seen, heard, acknowledged and understood.
- Clients and families will experience genuine support.

**CONNECTION TO COUNTRY**
- Growing sense of empowerment and cultural pride.
- Clients experience increased sense of belonging and connection to land and culture.
- Employment and recognition of local Aboriginal expertise.

**CONNECTION TO CULTURE**
- Clients feel validated and valued in relation to their cultural identity.
- Increased understanding of and connection with local Indigenous culture.
- Clients experience increased positive cultural identity.

**CONNECTION TO BODY/MIND**
- Increased likelihood that clients will experience cultural safety.
- Increased cross cultural understanding leading to increased relevance and effectiveness of therapies and other services.
- Reduction in over pathologising Indigenous clients.

**CONNECTION TO SPIRIT, SPIRITUALITY**
- Indigenous clients feel safer to share what is being experienced.
- Increase in participation in longitudinal therapeutic strategies.
- Feeling understood and acknowledged.

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Health for us is a holistic map inclusive of social, physical, mental, spiritual and emotional harmony.

Our parents, aunties, uncles, grandparents and Elders play a vital role in connecting us to our cultural self.

Through our healing journeys, we connect back to our spirit which connects us to everything that matters.

We have many stories of trauma and we are now building stories of strength, healing and recovery to pass on to future generations.
Honouring
Supporting people who have experienced trauma to gain a sense of control and autonomy in their lives is an important part of their healing journey.

Deep Listening
Recovering from trauma is a complex process - it is important to sit with the person and listen deeply to their story.

Two Way Learning
Services and community working together is essential to providing effective care across the full spectrum within a holistic framework.

Genuine relating
Who you are as a person is just as important to us as the skills you bring to help us.
What new skills and knowledge will you collect on your personal reflective journey to work more effectively with community?

Understand and acknowledge local historical impacts upon community.

Consider how your world view could impact another.

Who you are is more important than what you do.

Reflect on your own cultural influences.

Recognise cultural people as experts in the field.

Become trauma informed.

Engage in genuine two way sharing.

Recognise cultural implications of behaviours.

Seek cultural advice and engage with community navigators.

How will you work with us?

How will you hear us?

How do you see yourself and your role at work?

How will you acknowledge us?

How will you see us?

Share power and governance.

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