

# He Kakano Ahau

*historical intergenerational trauma and transformative pedagogies (Full version)*



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# Acknowledgement:

- Te Atawhai o Te Ao
- Tainui waka
- Ngatokimatawhaorua waka



# Trauma definition

“Defined as a series of events perpetrated on a group of people and their environment with intent to systematically eradicate them ”  
(Walters, K, 2012).



Governor

Rights of British people

Sovereignty

Customary Native title



Tangata Whenua  
Worldview

Shared  
Space

Tangata Tiriti  
Worldview

Te Tiriti O Waitangi 1840 –foundation:

He Whakaputanga 1835

Trade & technology

Land & resources


Lands designated for  
Maori

Customs, beliefs, culture

# Treaty of Waitangi violations Legislative - Critical Analysis

Breaching TOW – To confiscate <b>Land &amp; resources</b>	Consequences of Breaching TOW for Tangata Whenua
<ul style="list-style-type: none"> <li>➤ Native lands Act 1862 designed to break down communal ownership.</li> <li>➤ Native reserves Act 1864: All remaining reserve land put under settler control of the Crown.</li> </ul>	Legislation used to acquire land and resources
Breaching TOW - <b>By Blocking all forms of redress &amp; accountability for fraudulent actions</b>	Consequences of Breaching TOW for Tangata Whenua –
<p>Suppression of Rebellion Act 1863</p> <ul style="list-style-type: none"> <li>• No right to trial before imprisonment. Its intention was to punish certain tribes for perceptions of rebelling against the Crown.</li> </ul>	<ul style="list-style-type: none"> <li>• Legislation used to block all avenues of redress or compensation by arresting any Māori who protested.</li> </ul>
Breaching TOW – Using legislation to <b>Assimilate &amp; subjugate Māori culture / language &amp; identity.</b>	Consequences of Breaching TOW for Tangata Whenua
<p>The Native Schools Act: 1867</p> <ul style="list-style-type: none"> <li>• Schools would assist in the process of assimilation. 1871</li> <li>• A Government stipulation that instruction in Native Schools had to be in</li> <li>• Tohunga Suppression Act: 1908</li> <li>• Penalties were imposed on tohunga (experts in Maori medicine and Maori spirituality).</li> </ul>	<ul style="list-style-type: none"> <li>• Legislation used to assimilate language, culture &amp; identity</li> </ul>

# Intergenerational impact & Transference- across generations



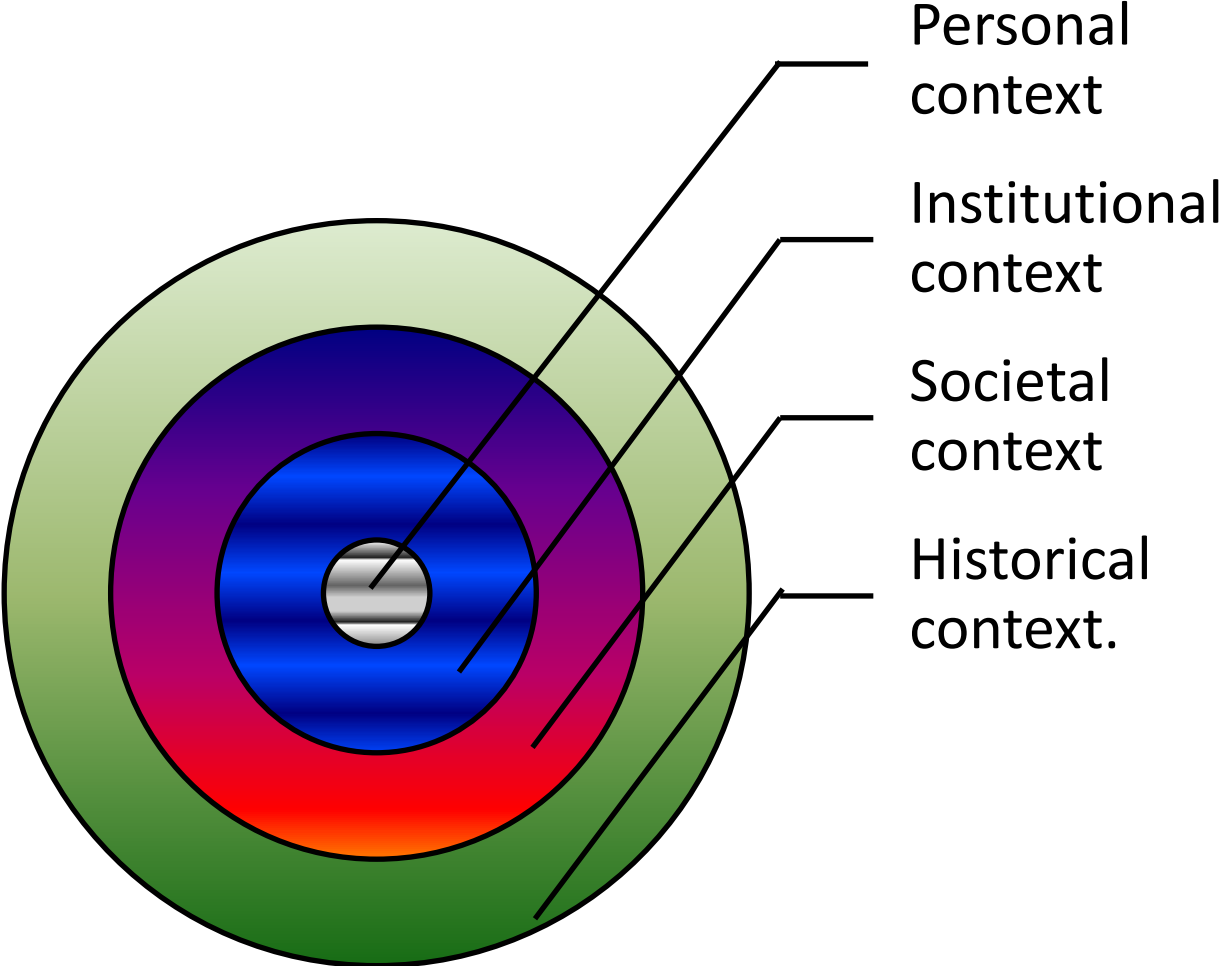
<b>Via legislative violations</b>	<ul style="list-style-type: none"><li>• Stole land &amp; resources</li><li>• Removed traditional teachings, tikanga &amp; protocols</li></ul>
<b>Created environmental impoverishment</b>	<ul style="list-style-type: none"><li>• Subjecting Tangata Whenua to becoming paupers on their land in direct violation of Te Tiriti 1840</li></ul>
<b>Subjected Māori to assimilation policies</b>	<ul style="list-style-type: none"><li>• Loss of traditional principles, values &amp; protocols</li><li>• Near extinction of Māori language</li><li>• Marginalization of cultural knowledge &amp; cultural identity</li></ul>



# House of Commons Select Committee on Aborigines

- Formed in 1837 in London England
- Its role, to figure out how to civilise (assimilate) and Christianize Indigenous cultures -
- It distributed assimilating policies to settler governments in Australia, Canada and New Zealand
- They decided the best way to indoctrinate the next generation was by assimilating the children... (Armitage, 1995, p.1).

# Contextualizing impacts of Te Tiriti o Waitangi violations





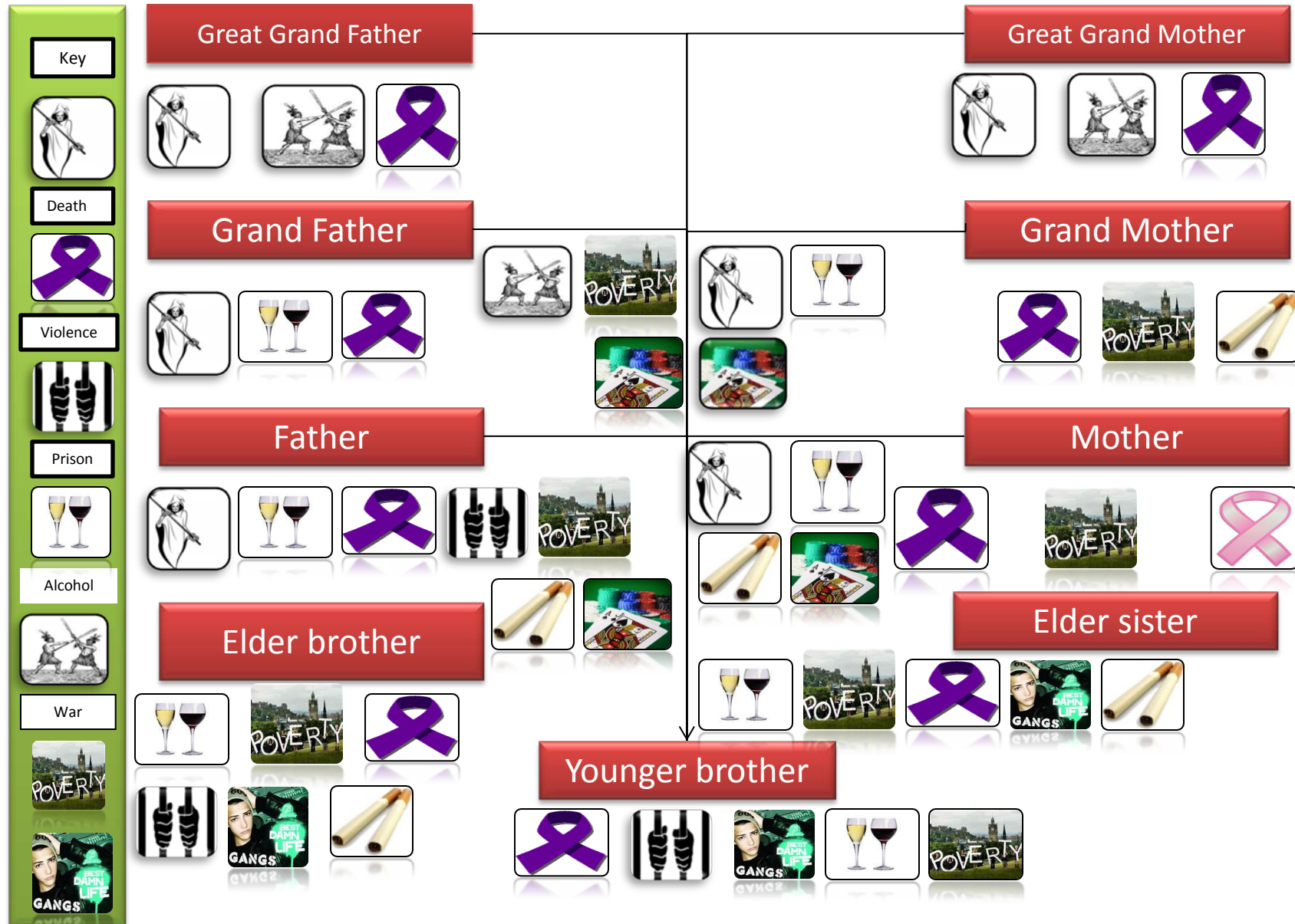


Front middle three: NZ Prime Minister Richard Sedden, Māori King Mahuta, *Te Nahu Te Kuri Waretini Wetini*  
**1892**

# Contextual historical intergenerational trauma in genealogy

<p><b>Generation 4</b></p> <p>1840 - 1940</p> <p>Relationship with the Colonials</p>	<p>Great Grandfather:</p> <p>Te Nahu Te Kuri Waretini- Weteni.</p>	<p>➤ Fought in the Waikato invasion against the British empire 1863</p> <p>➤ Exiled with King Tawhiao into the King country.</p> <p>➤ Fought along side Rewi Maniapoto and Tuhoe at Orakau Pa</p>	<p><b>Legislative Violations:</b></p> <ul style="list-style-type: none"> <li>➤ Native Lands Act</li> <li>➤ Suppression of Rebellion Act 1863</li> <li>➤ Waikato Invasion</li> <li>➤ Native Schools act</li> <li>➤ Tohunga suppression Act</li> </ul>
<p><b>Generation 3</b></p> <p>1920's-1989</p> <p>Aftermath of colonial assimilation</p>	<p>Grand Father:</p> <p>Kapa (Tom) Te Wharua Waretini Weteni</p>	<p><b>Brought up by Princess Te Puea</b></p> <ul style="list-style-type: none"> <li>➤ Helped build Turangawaewae Marae</li> <li>➤ Spoke Maori but was caned and punished in school.</li> <li>➤ Fought in World War Two</li> <li>➤ Moved away from Māori culture for western religion</li> </ul>	<p><b>Legislative violations:</b></p> <ul style="list-style-type: none"> <li>➤ Native Schools Act 1867</li> <li>➤ Tohunga Suppression Act 1908</li> <li>➤ Native Health Act 1909</li> <li>➤ WW2</li> <li>➤ Hunn Report 1961</li> </ul>
<p><b>Generation 2</b></p> <p>1946 – 1996</p> <p>Once were Warriors generation</p>	<p>Father:</p> <p>Raymond Bartholomew Waretini Karena</p> <p>Welder-Boilermaker</p>	<ul style="list-style-type: none"> <li>➤ Under valued anything Maori</li> <li>➤ Didn't learn tikanga</li> <li>➤ Put his friends before his family</li> <li>➤ Beat and abused his wife and children</li> <li>➤ Was not taught any principles so did not instill values or ethics into his children</li> </ul>	<p><b>Legislative Violations:</b></p> <ul style="list-style-type: none"> <li>➤ Hunn Report 1961</li> <li>➤ Pepper potting system</li> <li>➤ Rural to Urban migration</li> </ul>
<p><b>Generation 1</b></p> <p><b>Rediscovering cultural heritage</b></p>	<p>Mokopuna:</p> <p>Rawiri-David-Waretini-Junior :Karena</p> <p>Musician - Lecturer:</p>	<p><b>Grew up with no identity</b></p> <ul style="list-style-type: none"> <li>➤ Did not know my native language or culture.</li> <li>➤ Brought up by the state from five years old</li> <li>➤ Decided to change the cycle</li> <li>➤ Chased an education</li> <li>➤ Went to rediscover my cultural heritage</li> </ul>	<p><b>Legislative Violations:</b></p> <ul style="list-style-type: none"> <li>➤ Pu Ao Te Atatu</li> <li>➤ NZ Constitution Act 1986</li> <li>➤ Fore shore &amp; Seabed 2004</li> <li>➤ Takutai Moana Bill 2010</li> <li>➤ Oil drilling</li> <li>➤ Fracking</li> <li>➤ TPPA</li> </ul>

# Symptoms of Intergenerational Trauma



# Quote:

- The native idea of historical trauma involves the understanding that the trauma occurred in the spirit or soul... (Duran, E, 2006, p.7).



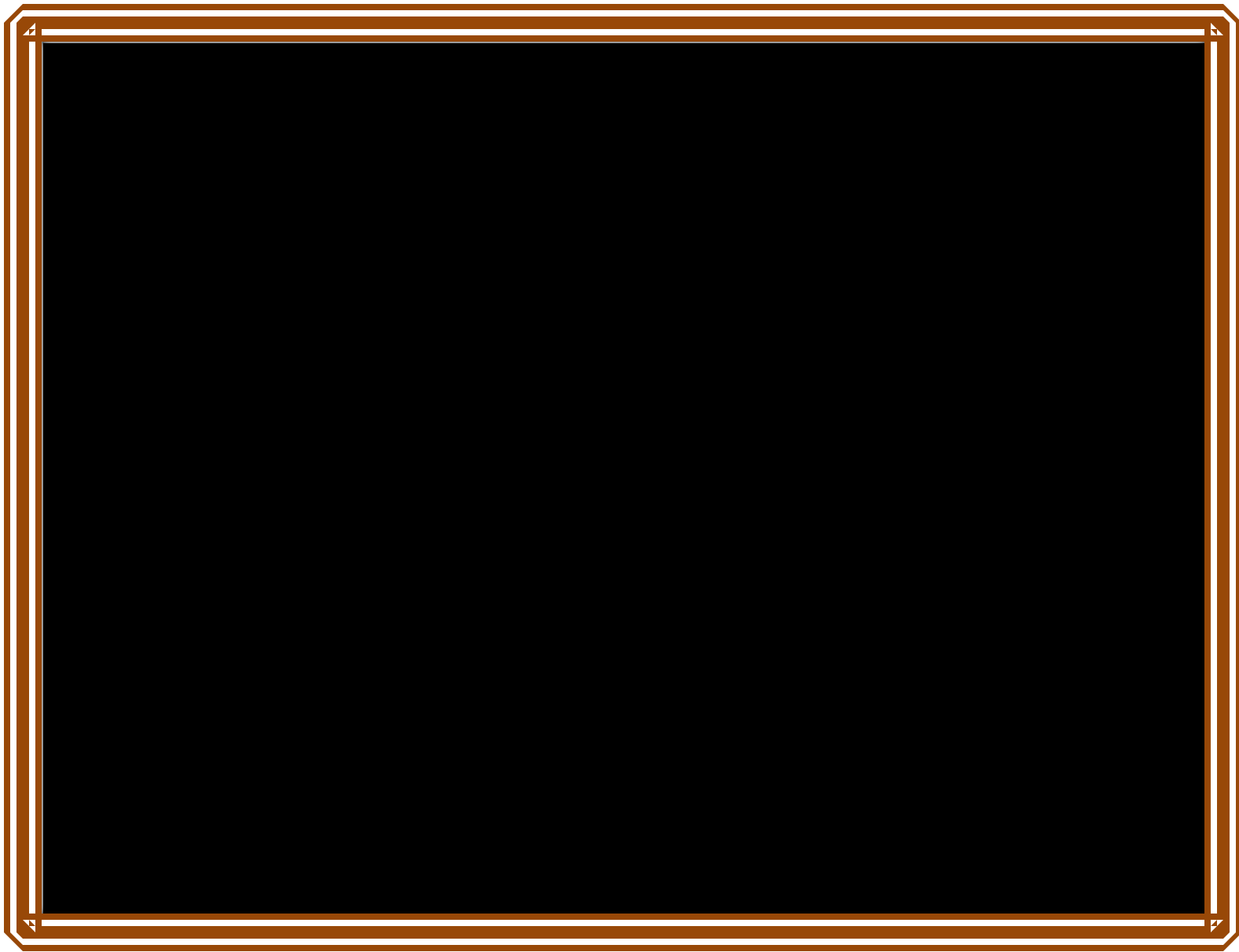
Rawiri & Dr Eduardo Duran 2012

# Quote:

- “Epigenetic research has discovered that at a cellular level, stress from one generation can be carried to the next generation (Walters, K, 2012).



Rawiri & Dr Karina Walters



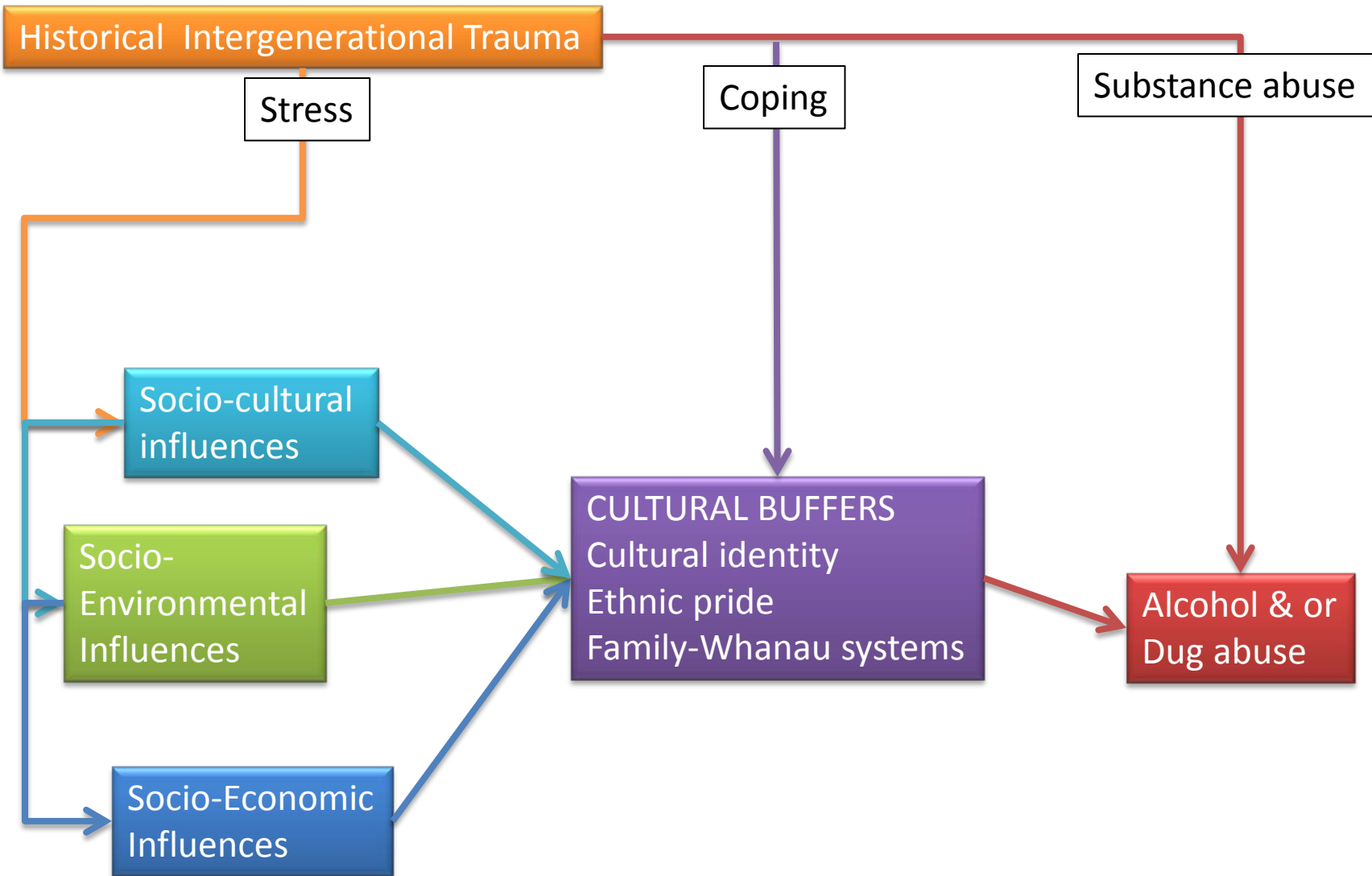
Dr Bruce Lipton: Epigenetic Researcher



## Dr Bruce Lipton key factor:

- If genes respond to the environment what indicators does that have for Indigenous peoples who have been subjected to various forms of violence over generations?

# Stress coping model





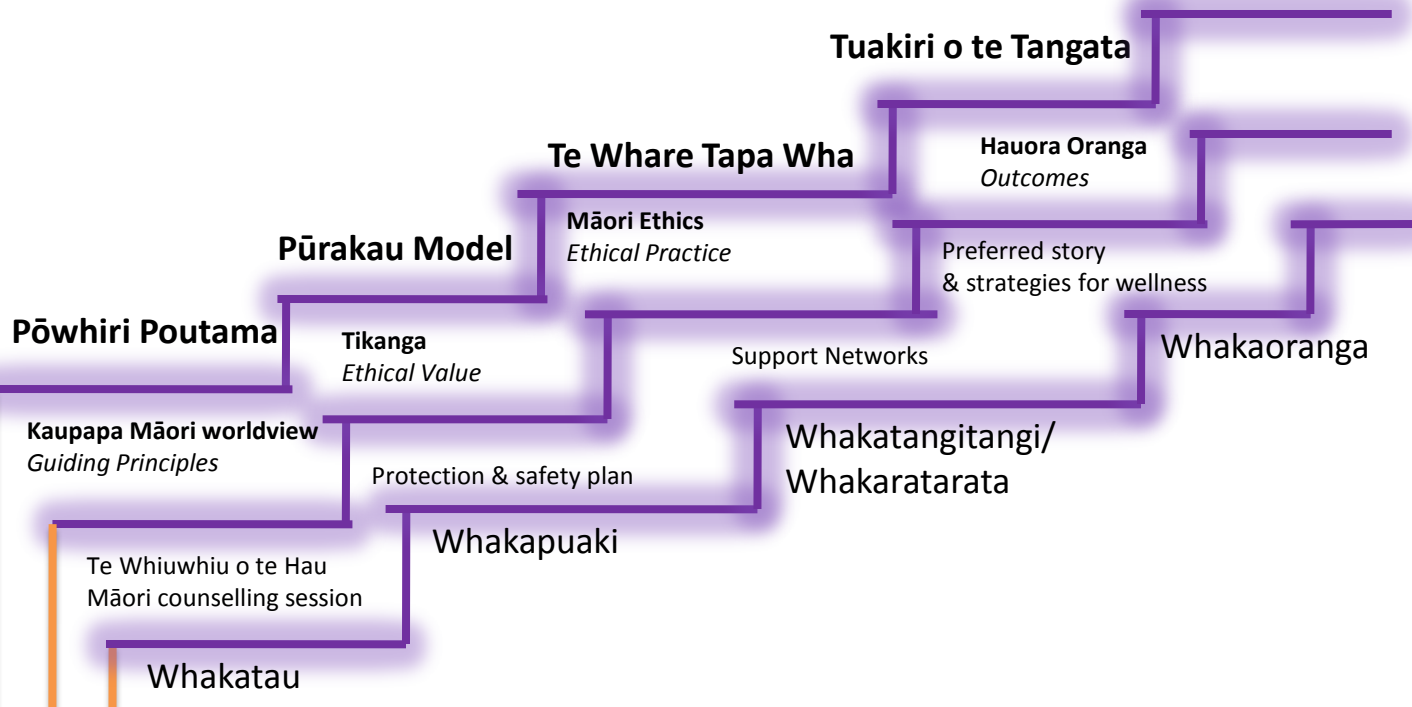


## Quote:

- Violence is a spiritually conscious being, a manifested entity/energy
- Oppressors who fire their energy of violence at victims perpetuate a spiritual imprint on a victims consciousness (Duran, E, 2012).

# He Kākano Āhau:

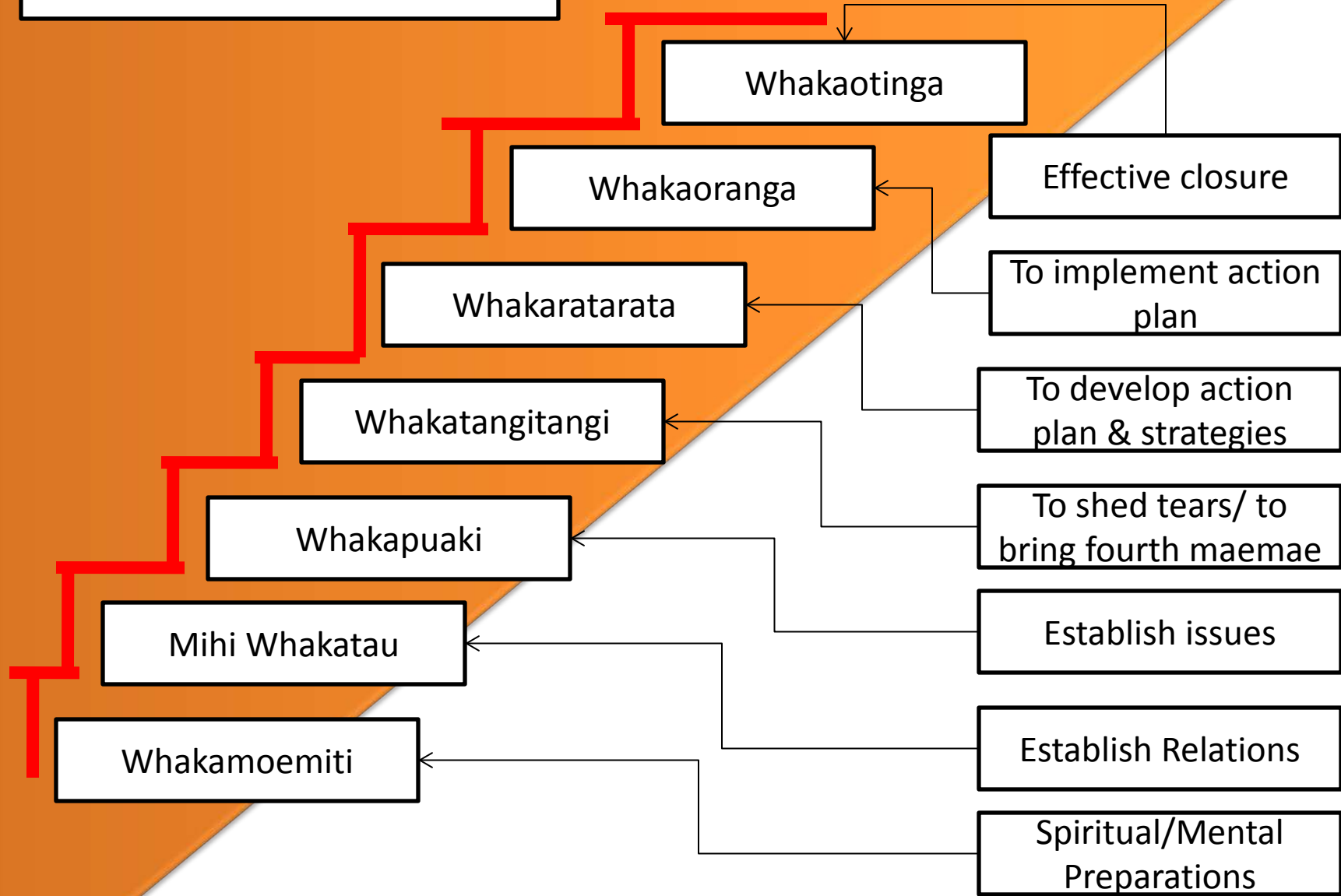
A Framework for working with Trauma Survivors-  
from Trauma to Recovery



He kākano āhau  
I ruia mai i Rangiātea<sup>1</sup>  
And I can never be lost  
I am a seed, born of greatness  
Descended from a line of chiefs,  
He kākano āhau

(Karena, R,D,W, 2012)

**Pōwhiri Poutama framework:**

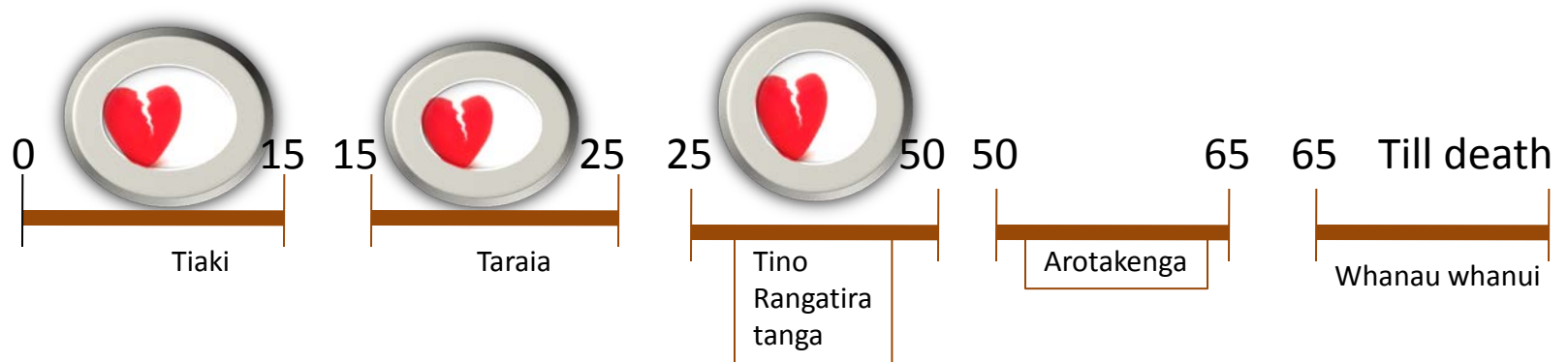


# Pūrakau Model:

Age Period	Stage	Characteristic
0 – 15yrs	Tiaki (Cared for)	The story of development begins with the stories of others, who 'author' the 'preface' and 'introduction' of a person's life.
15 -25yrs	Taraia (Experimentation)	The life story experiments with various 'plots'. It depends less and less 'editing' by others for provision.
25 – 50yrs	Tino Rangatiratanga (Self-determination)	The story of development takes on its own life where choices are made about with whom one becomes a 'co-author'. Decisions are made about the 'storyline' of the following 'chapters'.
50 – 65yrs	Arotakenga (Evaluation)	The story writes into its history new 'editions' depending to whom the story is being told. It also is a time of reflection and evaluation
65 – death	Whanau Whanui (Extended family)	Moments in one's life story are highlighted in a 'biography', like a 'movie' being played in one's mind. Enjoying and depending on family becomes significant

Elkington, J.(2001)

# Pūrakau Model:

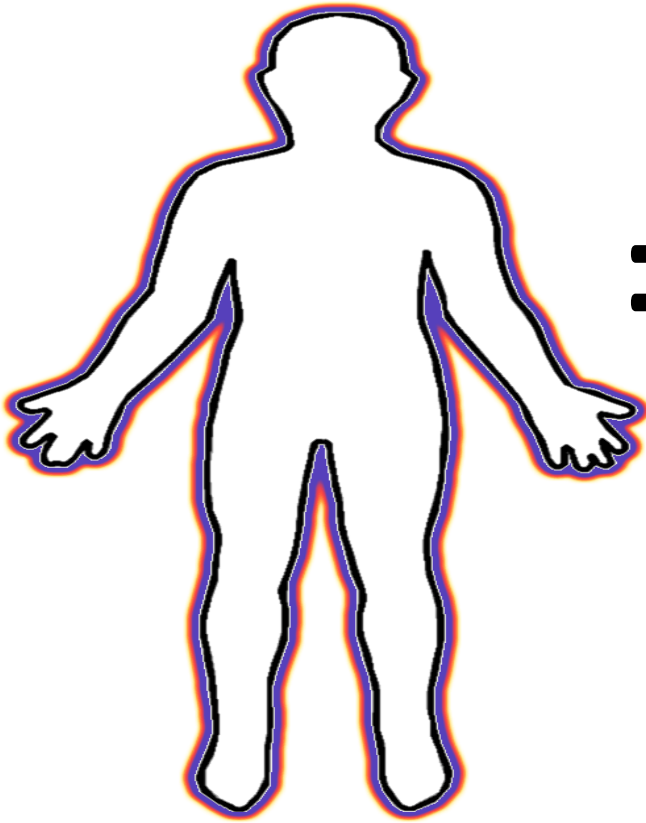


Pūrakau Model: = Spaces of time in ones life



= The fractured Wairua

# Dehumanization of the sacredness of the human spirit



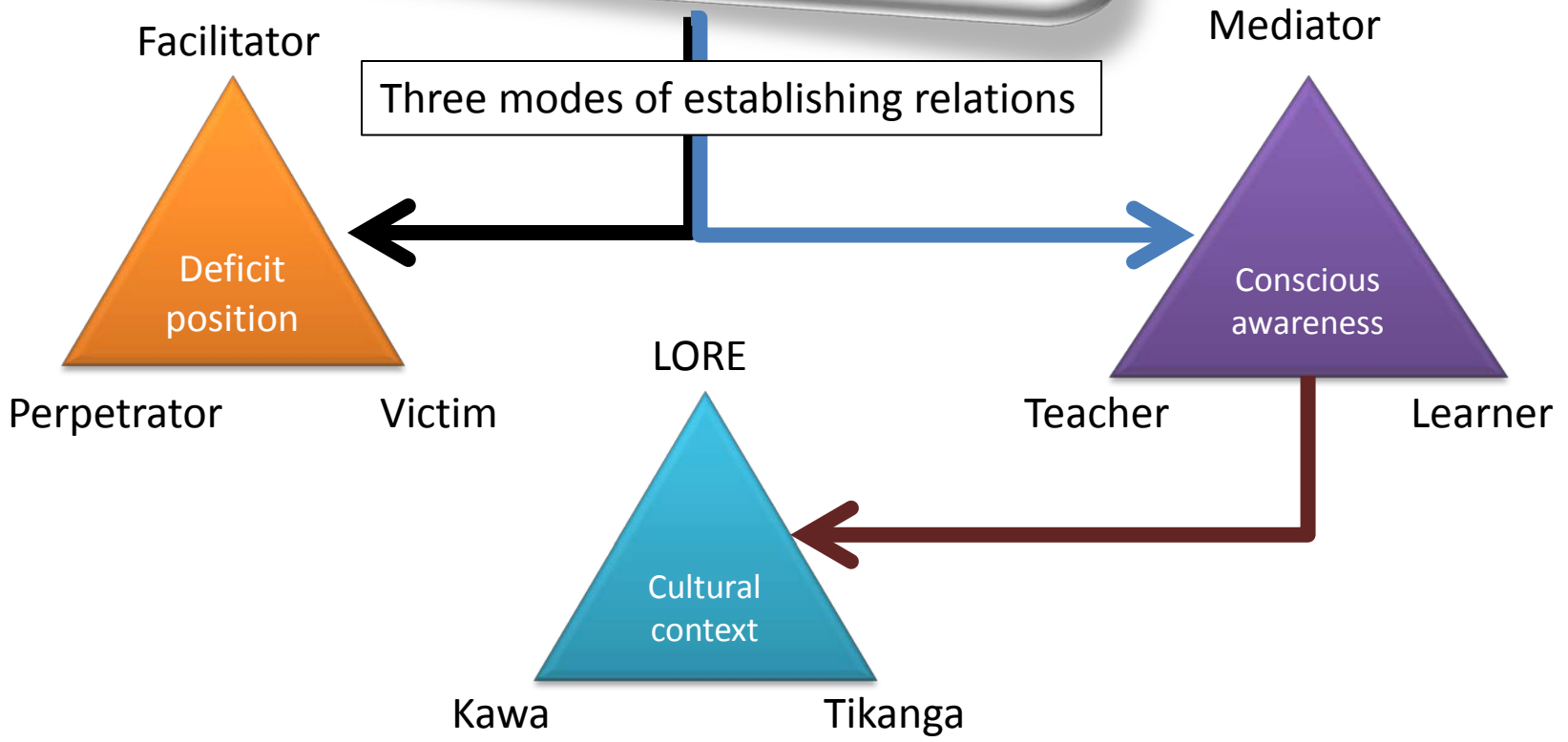
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From tapu- or sacred

To noa- or desecration

# Betrayal = thirty pieces of silver

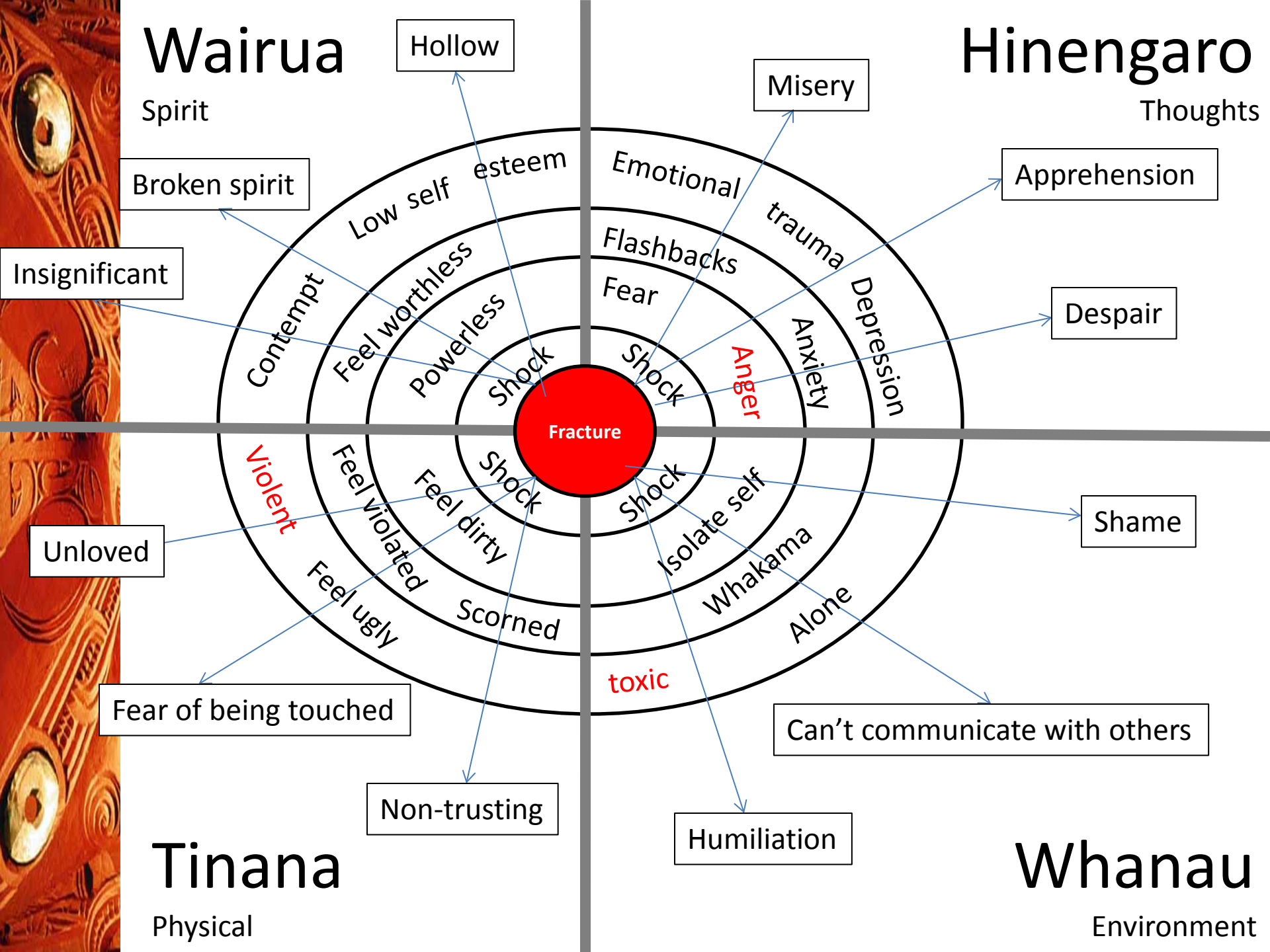




# Impact of spiritual violence

- Due to ‘intent,’ spiritual violence has been delivered upon another leaving a spiritual imprint creating a turbulently poisonous reaction manifesting both internal and external consequences (Duran, 2012)



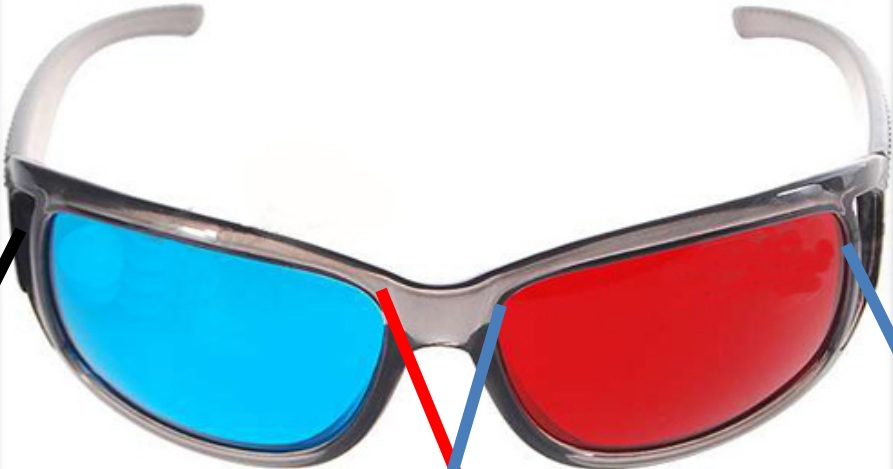




## Quote:

- Those who have been imprinted by the spirit of violence tend to show internal indicators such as depression, isolation, low self esteem, suicidal, or external indicators such as;
- acting out in aggression, or perpetuating violence upon others (Duran, 2012).

Coloured perceptions due to trauma





## Quote:

- Spiritual problems need spiritual solutions (Duran, 2012).

**Wairua**  
Spiritual development

Whaingā:

'Kia tupu te waiora'

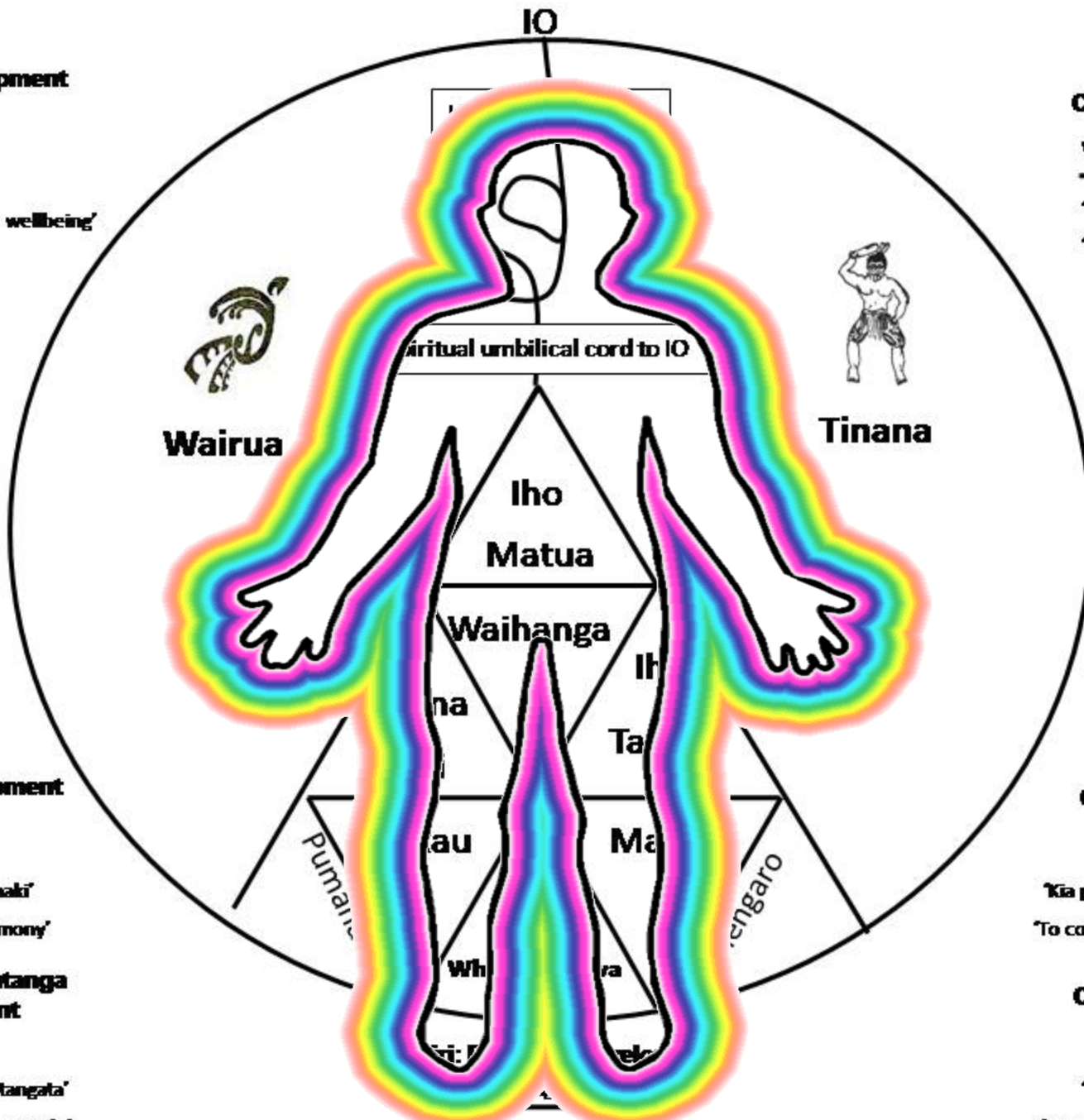
'To cultivate spiritual wellbeing'

**Māoritanga**  
Cultural development

Whaingā:

'Kia tupu te reo'

'To cultivate the language'



**Wairua**

**Tinana**

Spiritual umbilical cord to IO

Iho  
Matua

Waihanga

na

Ih

Ta

au

Ma

Wh

ra

Pumau

engaro

'Kia tu maia, kia marama ki tōna ake tuakiri' 'To stand proud & comprehend your character, identity'

**Ngakau**  
Emotional development

Whaingā:

'Kia tupu te ngakau māhaki'

'To increase peace, harmony'

**Whākawhanaungatanga**  
Social Development

Whaingā:

'Kia whai koha ki ngā tangata'

'To contribute to the people'

**Hinengaro**  
Cognitive Development

Whaingā:

'Kia puta te tīro ki te pūtaio'

'To comprehend cognitive science'

**Waihanga**  
Creative development

Whaingā:

'Kia mōhio ki te tito waiata'

'To understand & compose songs'



## Iho Matua

In what way do you connect to others?

## Mana

How would you describe your worth as a person?

## Mauri

What is your understanding of your own life essence?

## Waihanga

What talents/coping strategies have you fostered to deal with the issue?

## Wehi

How would you describe yourself when compared to your peers?

## Tapu

What does the word sacred mean to you?

## Ihi

Tell me a little about your personality?

## Noa

What is it that you do to fit in with society?

## Hinengaro

How do you cope in terms of processing information when feeling overwhelmed?

## Ngakau

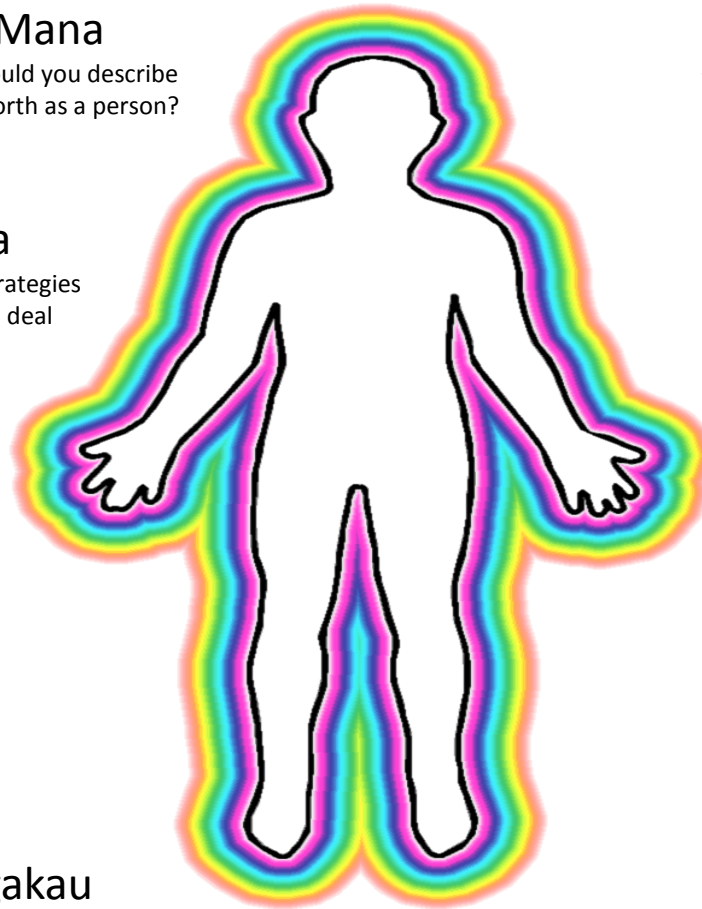
Emotionally, how has this experience impacted?

## Pumanawa

What traits, skills have you genetically inherited that have enabled you to respond to the issue?

## Whatumanawa

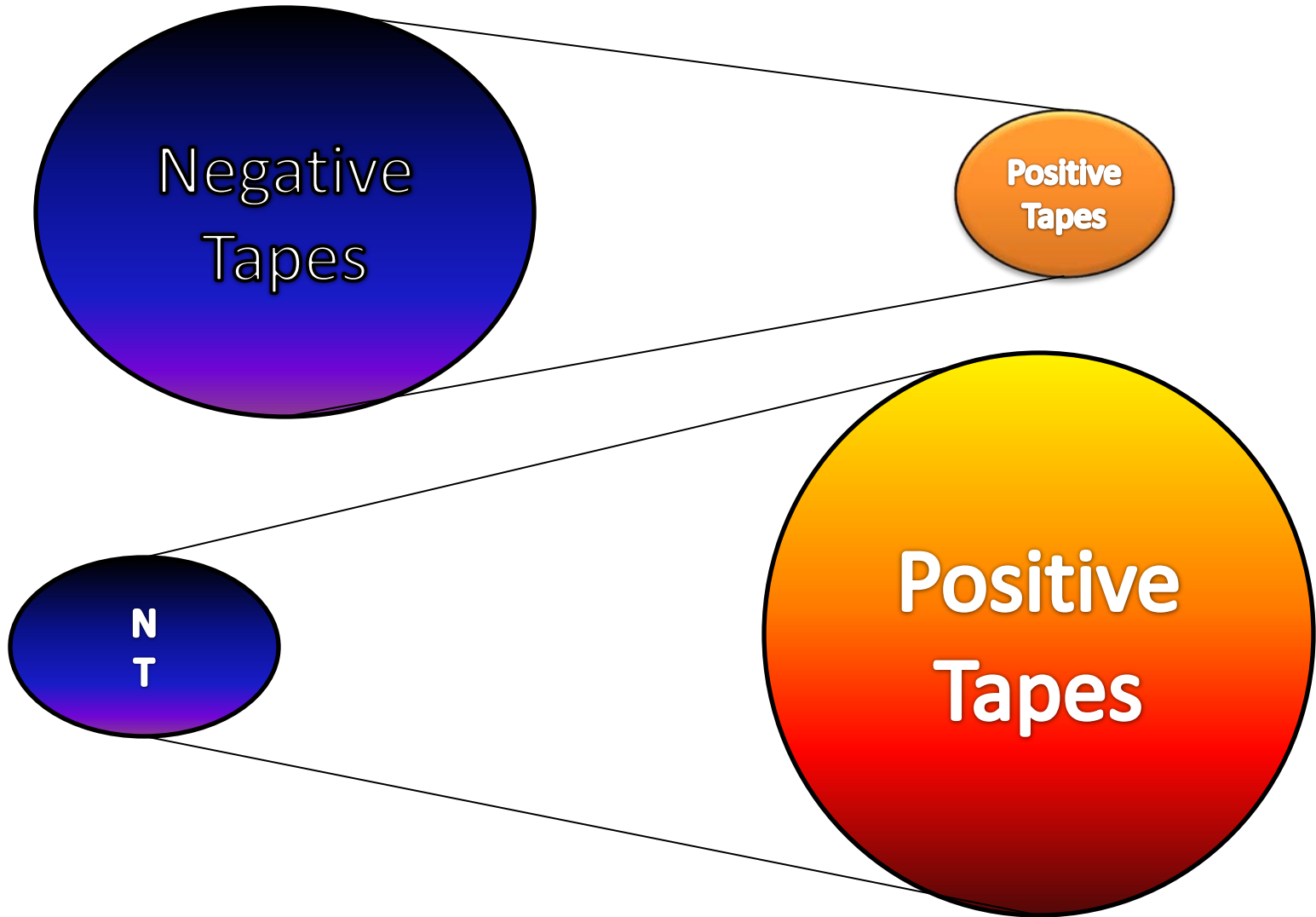
What is it that you hold most dear to you?



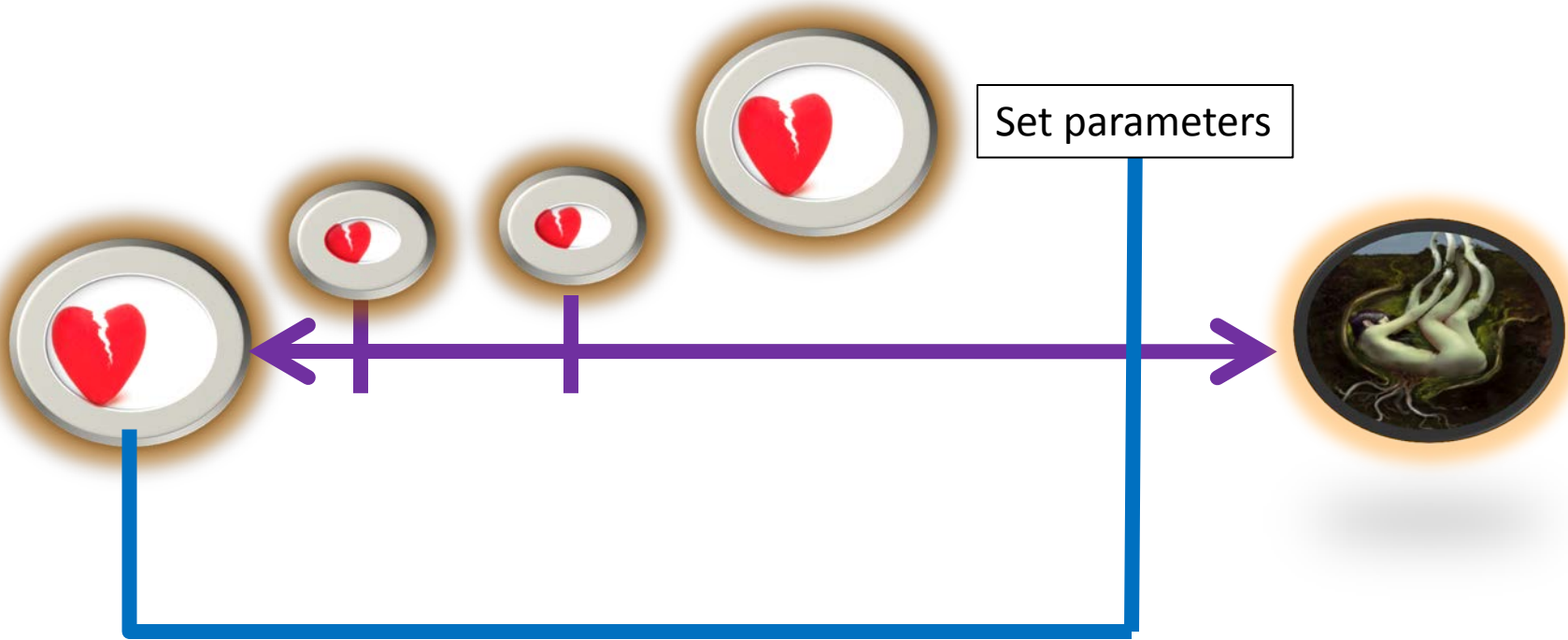
# Reprogramming an Intergenerational transfer



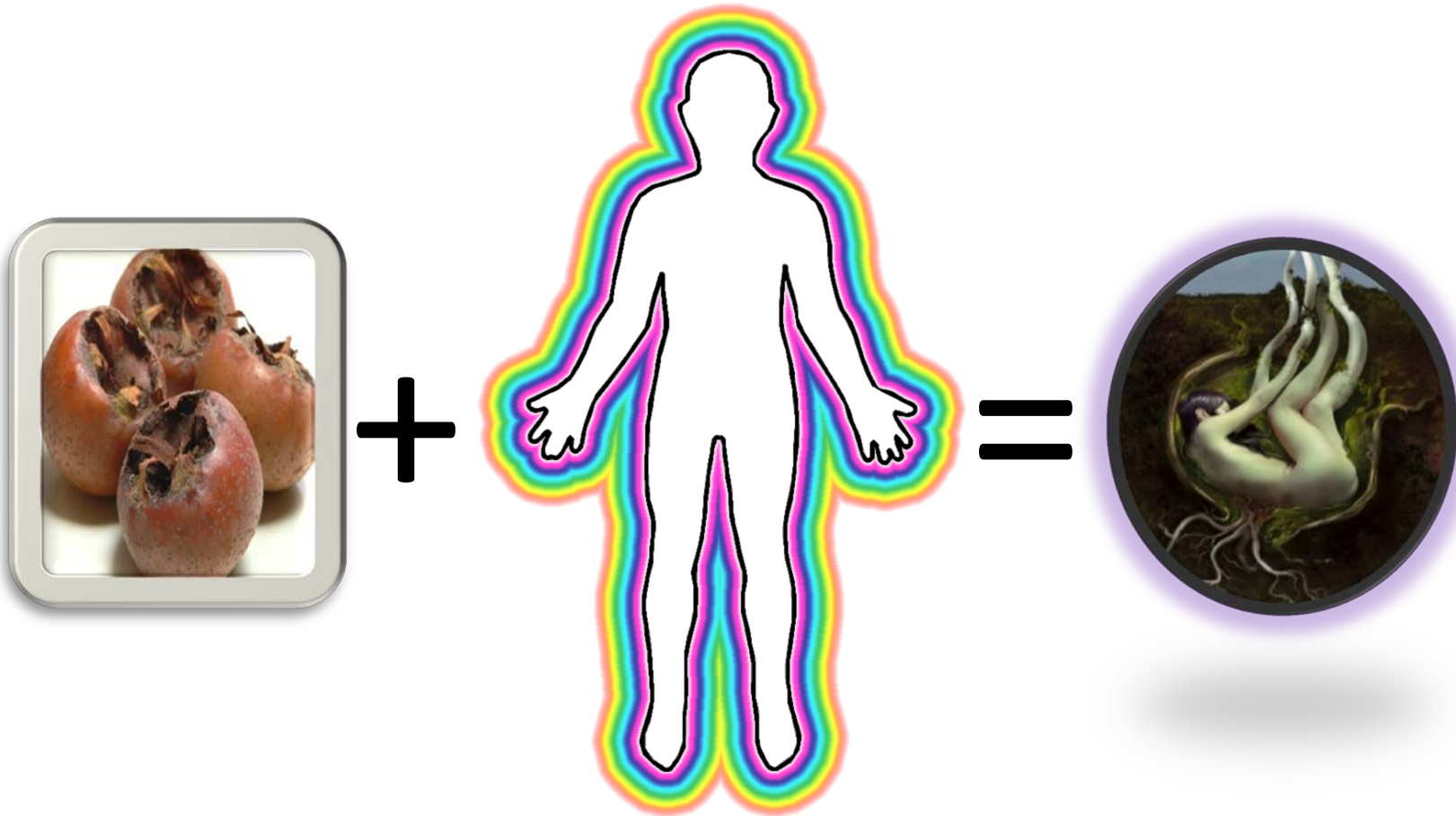
# Changing negative tapes to Positive regards





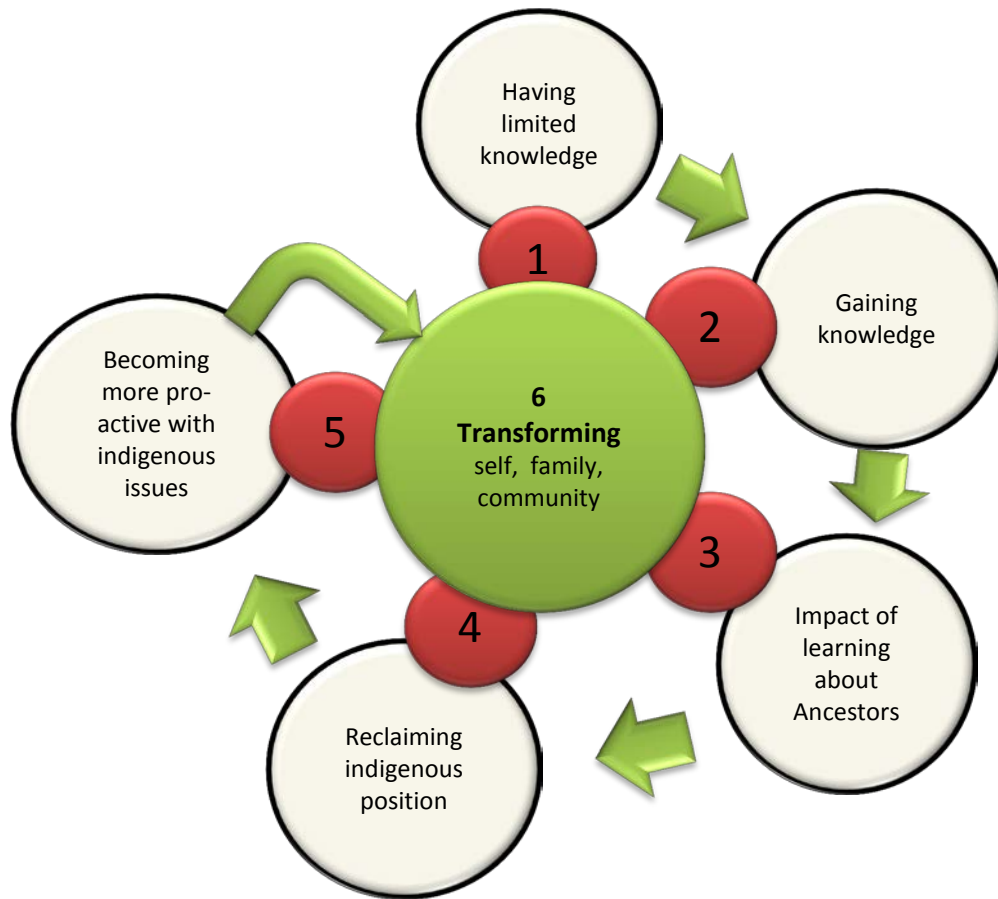


# Transforming the issue

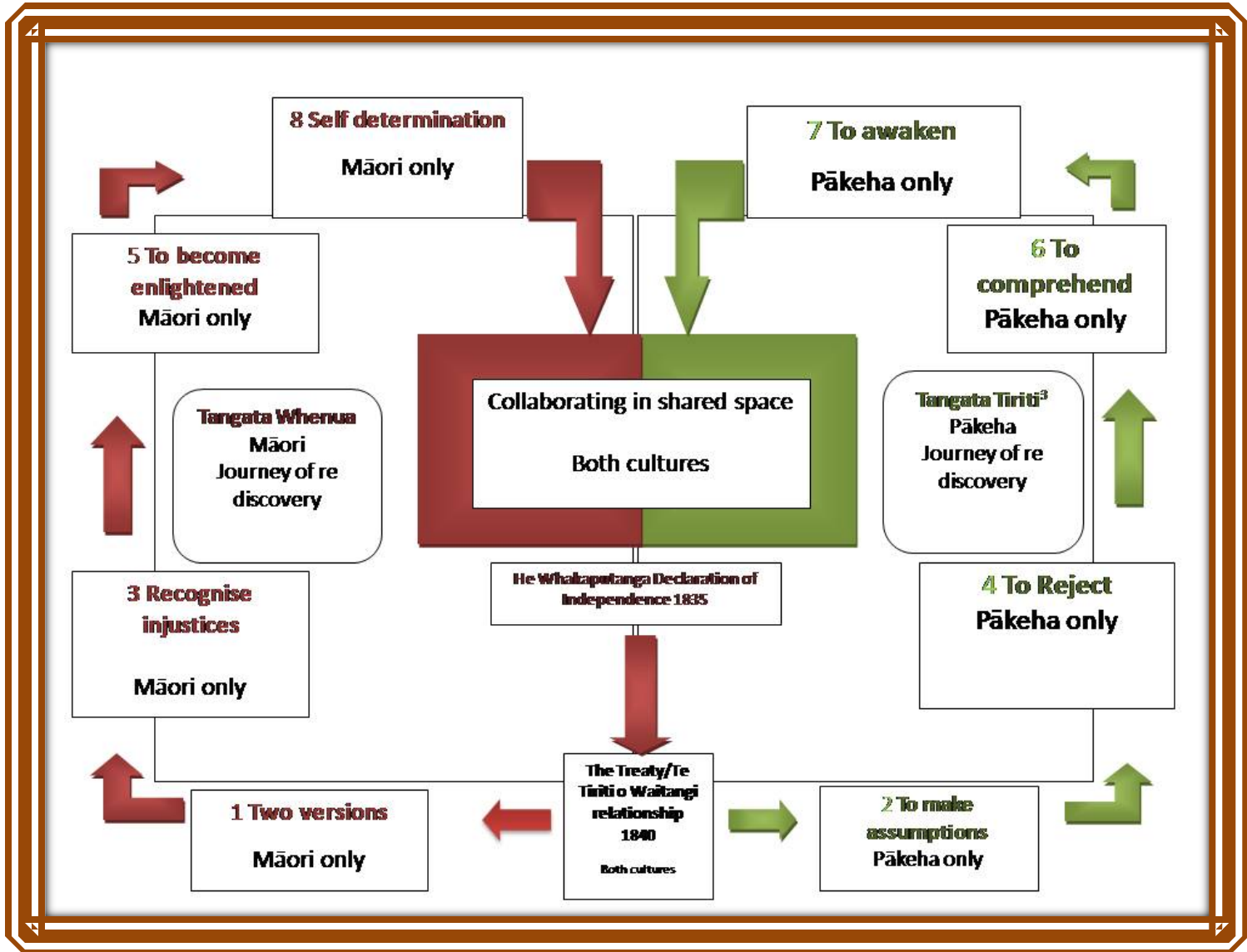


Whakamana

# Transforming self



# Transforming community





# Indicators for Māori

- Incorporate Māori traditional healing approaches into counselling interventions
- Implement an intergenerational transfer based on a positive position at hapu and iwi level
- Take charge of our historical, present and future wellbeing.
- Link into international Indigenous networks to become transformative across the global Indigenous world.



# Reference

Armitage, A, (1995). *Comparing the policy of aboriginal assimilation in Australia, Canada and New Zealand*. University of, Vancouver: Canada. UBC Press. ISBN: 0-7748-0458-0

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<http://www.youtube.com/watch?v=WzPNWTD56S8>