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
“Defined as a series of events perpetrated on a group of people and their environment with intent to systematically eradicate them " (Walters, K, 2012).
Te Tiriti O Waitangi 1840 –foundation:

He Whakaputanga 1835

Tangata Whenua Worldview

Shared Space

Tangata Tiriti Worldview

Governor

Rights of British people

Sovereignty

Customary Native title

Trade & technology

Land & resources

Lands designated for Maori

Customs, beliefs, culture
## Treaty of Waitangi violations Legislative - Critical Analysis

<table>
<thead>
<tr>
<th>Breaching TOW – To confiscate Land &amp; resources</th>
<th>Consequences of Breaching TOW for Tangata Whenua</th>
</tr>
</thead>
<tbody>
<tr>
<td>➢ Native lands Act 1862 designed to break down communal ownership. ➢ Native reserves Act 1864: All remaining reserve land put under settler control of the Crown.</td>
<td>Legislation used to acquire land and resources</td>
</tr>
<tr>
<td>Breaching TOW - By Blocking all forms of redress &amp; accountability for fraudulent actions</td>
<td>Consequences of Breaching TOW for Tangata Whenua –</td>
</tr>
<tr>
<td>Suppression of Rebellion Act 1863 • No right to trial before imprisonment. Its intention was to punish certain tribes for perceptions of rebelling against the Crown.</td>
<td>• Legislation used to block all avenues of redress or compensation by arresting any Māori who protested.</td>
</tr>
<tr>
<td>Breaching TOW – Using legislation to Assimilate &amp; subjugate Māori culture / language &amp; identity.</td>
<td>Consequences of Breaching TOW for Tangata Whenua</td>
</tr>
<tr>
<td>The Native Schools Act: 1867 • Schools would assist in the process of assimilation. 1871 • A Government stipulation that instruction in Native Schools had to be in • Tohunga Suppression Act: 1908 • Penalties were imposed on tohunga (experts in Maori medicine and Maori spirituality).</td>
<td>• Legislation used to assimilate language, culture &amp; identity</td>
</tr>
</tbody>
</table>
Intergenerational impact & Transference—across generations

Via legislative violations

- Stole land & resources
- Removed traditional teachings, tikanga & protocols

Created environmental impoverishment

- Subjecting Tangata Whenua to becoming paupers on their land in direct violation of Te Tiriti 1840

Subjected Māori to assimilation policies

- Loss of traditional principles, values & protocols
- Near extinction of Māori language
- Marginalization of cultural knowledge & cultural identity
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

- Personal context
- Institutional context
- Societal context
- Historical context.
Front middle three: NZ Prime Minister Richard Sedden, Māori King Mahuta, *Te Nahu Te Kuri Waretini Wetini* 1892
### Contextual historical intergenerational trauma in genealogy

**Generation 4**

**Great Grandfather:**
- Te Nahu Te Kuri Waretini- Weteni.
- Fought in the Waikato invasion against the British empire 1863.
- Exiled with King Tawhiao into the King country.
- Fought along side Rewi Maniapoto and Tuhoe at Orakau Pa.

**Legislative Violations:**
- Native Lands Act
- Suppression of Rebellion Act 1863
- Waikato Invasion
- Native Schools act
- Tohunga suppression Act

**Relationship with the Colonials**

**Great Grandfather:**
- Te Nahu Te Kuri Waretini- Weteni.

**Generation 3**

**Grand Father:**
- Kapa (Tom) Te Wharua Waretini Weteni
- Brought up by Princess Te Puea
- Helped build Turangawaewae Marae
- Spoke Maori but was caned and punished in school.
- Fought in World War Two
- Moved away from Māori culture for western religion

**Legislative violations:**
- Native Schools Act 1867
- Tohunga Suppression Act 1908
- Native Health Act 1909
- WW2
- Hunn Report 1961

**Generation 2**

**Father:**
- Raymond Bartholomew Waretini Karena
- Welder-Boilermaker
- Under valued anything Maori
- Didn’t learn tikanga
- Put his friends before his family
- Beat and abused his wife and children
- Was not taught any principles so did not instill values or ethics into his children

**Legislative Violations:**
- Hunn Report 1961
- Pepper potting system
- Rural to Urban migration

**Generation 1**

**Mokopuna:**
- Rawiri-David-Waretini-Junior :Karena
- Musician - Lecturer:
- Did not know my native language or culture.
- Brought up by the state from five years old
- Decided to change the cycle
- Chased an education
- Went to rediscover my cultural heritage

**Legislative Violations:**
- Pu Ao Te Atatu
- NZ Constitution Act 1986
- Fore shore & Seabed 2004
- Takutai Moana Bill 2010
- Oil drilling
- Fracking
- TPPA
Symptoms of Intergenerational Trauma

Key
- Death
- Violence
- Prison
- Alcohol
- War
- Poverty

Great Grand Father
- Great Grand Mother
- Grand Father
- Grand Mother
- Father
- Mother
- Elder Brother
- Elder Sister
- Younger Brother
• 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
“Epigenetic research has discovered that at a cellular level, stress from one generation can be carried to the next generation (Walters, K, 2012).”
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?
Historical Intergenerational Trauma

Stress

Socio-cultural influences

Socio-Environmental Influences

Socio-Economic Influences

CULTURAL BUFFERS
Cultural identity
Ethnic pride
Family-Whanau systems

Coping

Substance abuse

Alcohol & or Dug abuse

By Walters, K & Simoni, 2002)
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
I ruia mai i Rangiātea
And I can never be lost
I am a seed, born of greatness
Descended from a line of chiefs,
He kākano āhau

(Kearena, R,D,W, 2012)
Pōwhiri Poutama framework:

- Whakamoemiti
- Whakapuaki
- Whakatangitangi
- Whakaratarata
- Whakaoranga
- Whakaotinga

By Paraire Huata
## Pūrakau Model:

<table>
<thead>
<tr>
<th>Age Period</th>
<th>Stage</th>
<th>Characteristic</th>
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<tr>
<td>0 – 15yrs</td>
<td>Tiaki (Cared for)</td>
<td>The story of development begins with the stories of others, who ‘author’ the ‘preface’ and ‘introduction’ of a person’s life.</td>
</tr>
<tr>
<td>15 -25yrs</td>
<td>Taraia (Experimentation)</td>
<td>The life story experiments with various ‘plots’. It depends less and less ‘editing’ by others for provision.</td>
</tr>
<tr>
<td>25 – 50yrs</td>
<td>Tino Rangatiratanga (Self-determination)</td>
<td>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’.</td>
</tr>
<tr>
<td>50 – 65yrs</td>
<td>Arotakenga (Evaluation)</td>
<td>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</td>
</tr>
<tr>
<td>65 – death</td>
<td>Whanau Whanui (Extended family)</td>
<td>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</td>
</tr>
</tbody>
</table>

Elkington, J.(2001)
Pūrakau Model: = Spaces of time in one's life

= The fractured Wairua
Dehumanization of the sacredness of the human spirit

From tapu- or sacred = To noa- or desecration
Betrayal = thirty pieces of silver

Three modes of establishing relations

Deficit position
Perpetrator

Conscious awareness
Teacher

Cultural context
Kawa

LORE

Facilitator

Mediator

Victim

Teacher

Learner

Tikanga
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)
Fracture

Wairua
Spirit
Broken spirit
Insignificant

Hinengaro
Thoughts
Apprehension
Despair
Shame

Tinana
Physical
Fear of being touched
Non-trusting

Whanau
Environment
Can’t communicate with others
Humiliation
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).
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

Gaining an awareness of historical contexts

Implement Indigenous strategies that respond to future wellbeing

Implement Indigenous parameters that protect future generations

Encourage Indigenous development for the next generation
Changing negative tapes to Positive regards

Negative Tapes

Positive Tapes

NT

Positive Tapes
Transforming the issue

Whakamana
Transforming self

1. Having limited knowledge
2. Gaining knowledge
3. Impact of learning about Ancestors
4. Reclaiming indigenous position
5. Becoming more proactive with indigenous issues
6. Transforming self, family, community
Transforming community

1. Two versions
   - Māori only

2. To make assumptions
   - Pākehā only

3. Recognise injustices
   - Māori only

4. To Reject
   - Pākehā only

5. To become enlightened
   - Māori only

6. To comprehend
   - Pākehā only

7. To awaken
   - Pākehā only

8. Self determination
   - Māori only

Collaborating in shared space

- Both cultures

He Whakaputanga Declaration of Independence 1835

The Treaty/Te Tiriti o Waitangi relationship 1840

Tangata Whenua
Māori
Journey of re-discovery

Tangata Tiriti
Pākehā
Journey of re-discovery
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.


