

*Māori Experiences of Historical Trauma &
Transformative Pedagogies
Ngarimu & 28th Māori Battalion presentation*



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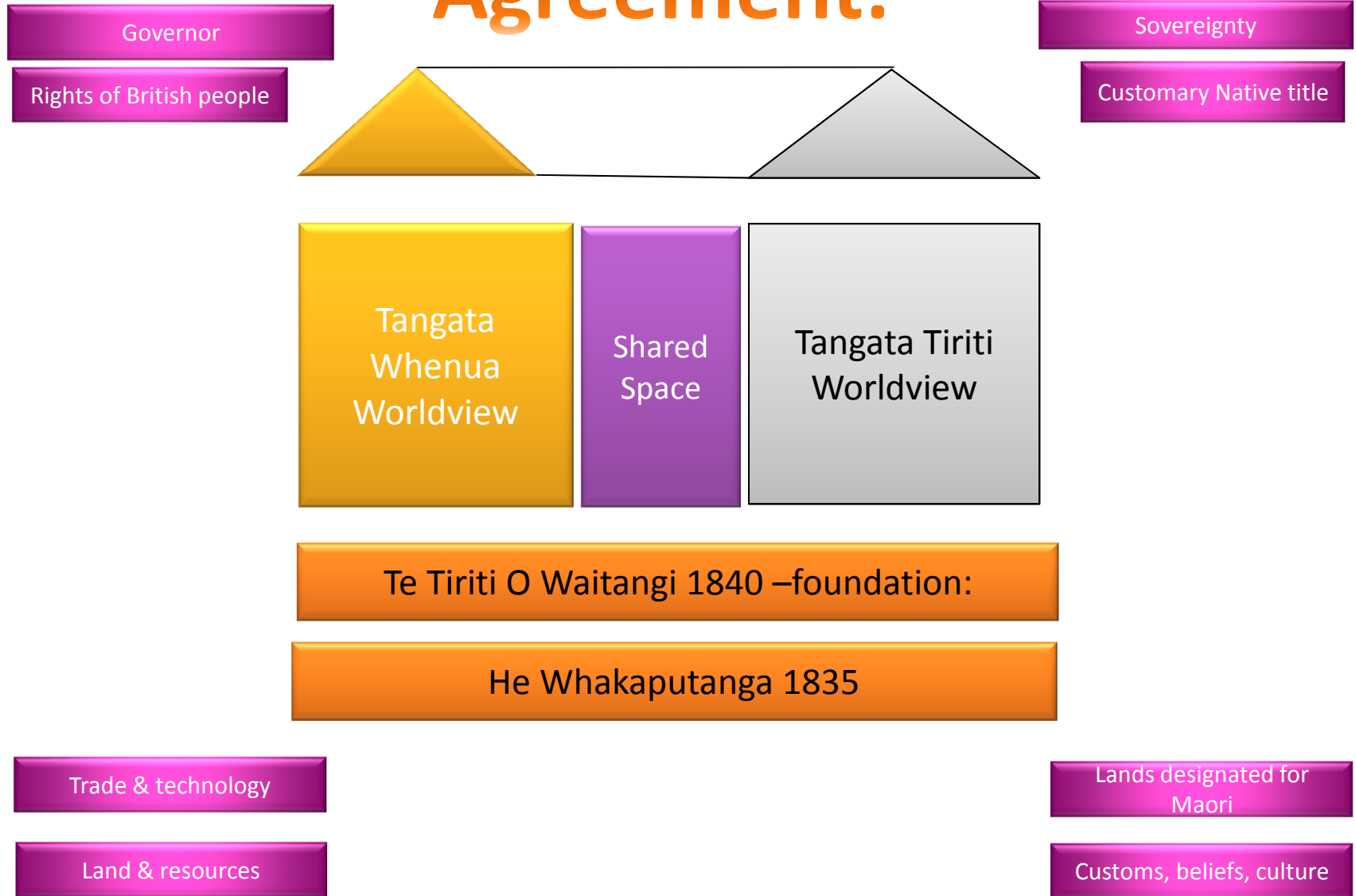


Trauma definition:

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



Agreement:



(Treaty education, 2006)

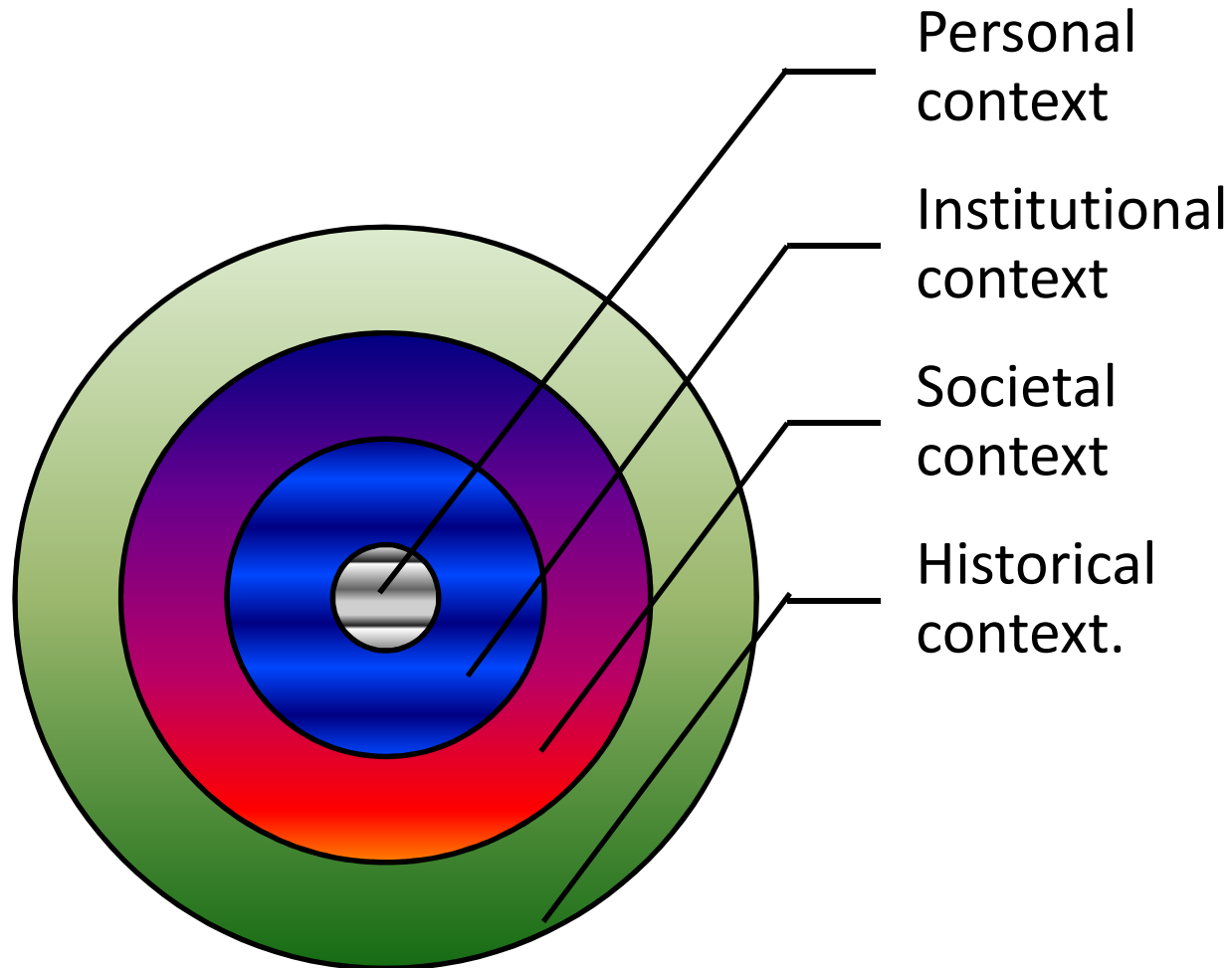


Treaty of Waitangi violations Legislative - Critical Analysis

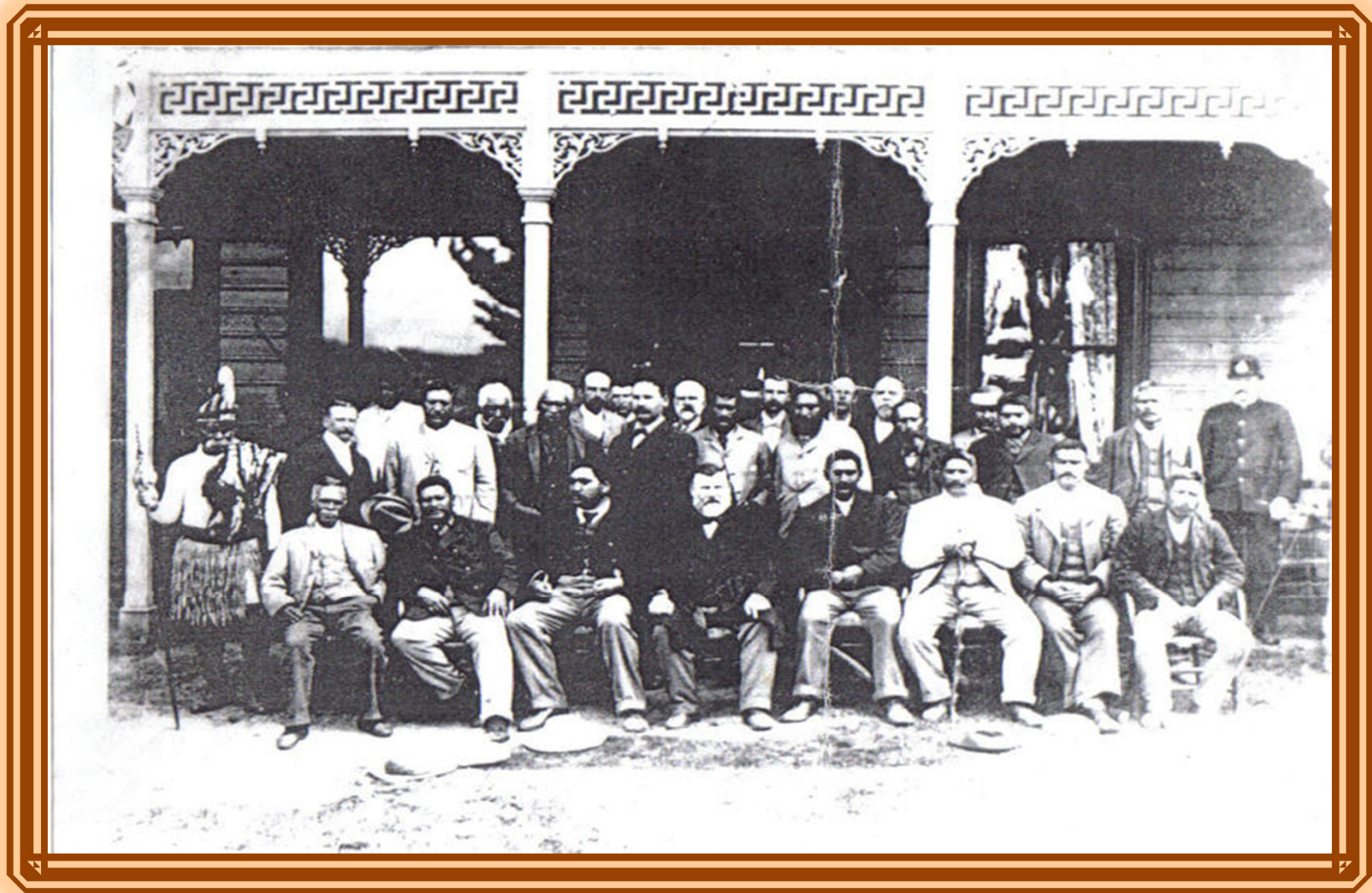
Breaching TOW – To confiscate Land & resources	Consequences of Breaching TOW for Tangata Whenua
<ul style="list-style-type: none"> ➤ Native lands Act 1862 designed to break down communal ownership. ➤ Native reserves Act 1864: All remaining reserve land put under settler control of the Crown. 	Legislation used to acquire land and resources
Breaching TOW - By Blocking all forms of redress & accountability for fraudulent actions	Consequences of Breaching TOW for Tangata Whenua –
<p>Suppression of Rebellion Act 1863</p> <ul style="list-style-type: none"> • No right to trial before imprisonment. Its intention was to punish certain tribes for perceptions of rebelling against the Crown. 	<ul style="list-style-type: none"> • Legislation used to block all avenues of redress or compensation by arresting any Māori who protested.
Breaching TOW – Using legislation to Assimilate & subjugate Māori culture / language & identity.	Consequences of Breaching TOW for Tangata Whenua
<p>The Native Schools Act: 1867</p> <ul style="list-style-type: none"> • 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). 	<ul style="list-style-type: none"> • Legislation used to assimilate language, culture & identity



Contextualizing impacts of Te Tiriti o Waitangi violations



(Karena, R, D,W, 2012)



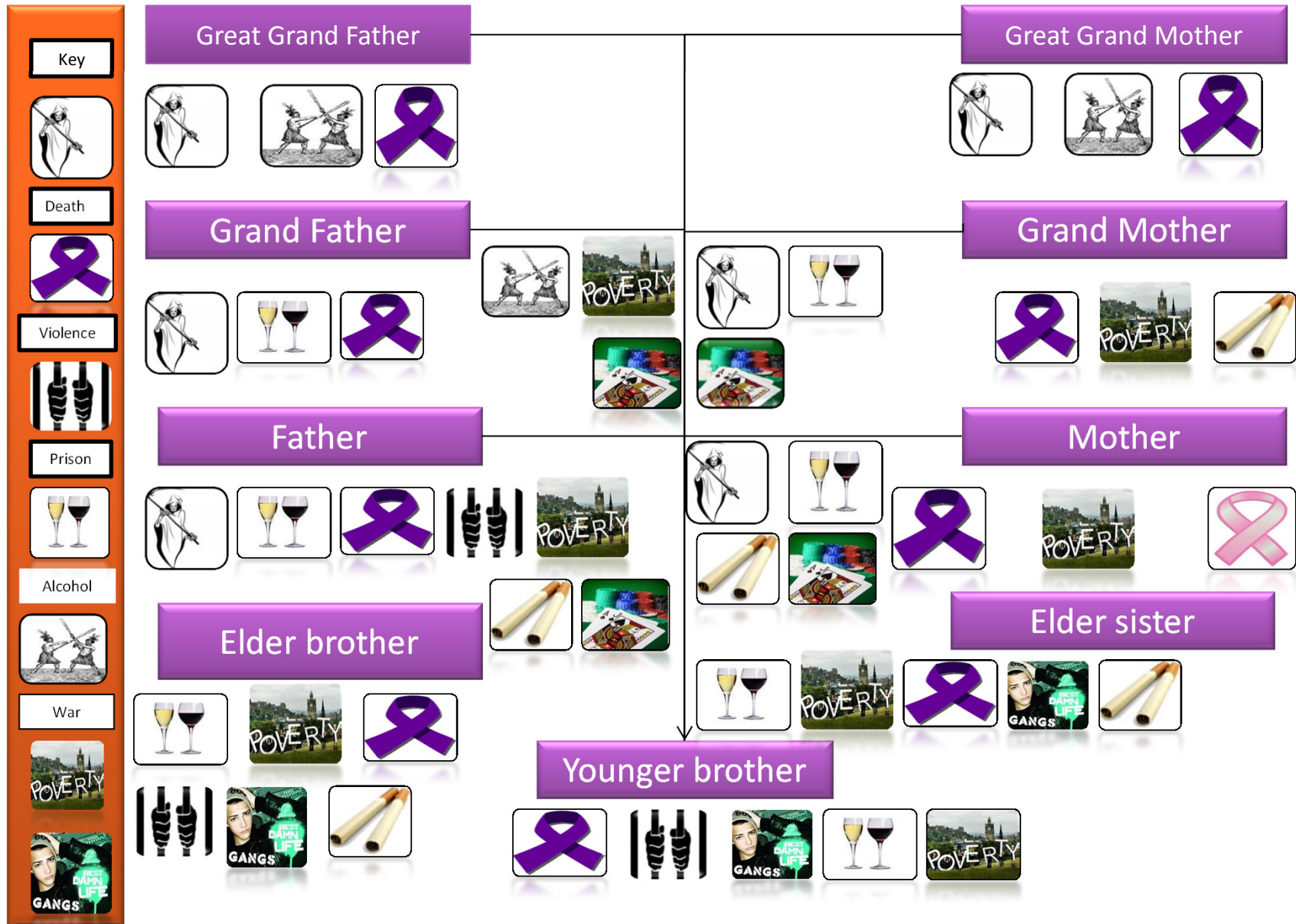
Front middle three: NZ Prime Minister Richard Sedden, Māori King Mahuta, *Te Nahu Te Kuri Waretini Wetini*
1892

Contextualizing historical intergenerational trauma in genealogy

<p>Generation 4</p> <p>1840 - 1940</p> <p>Relationship with the Colonials</p>	<p>Great Grandfather:</p> <p>Te Nahu Te Kuri Waretini-Weteni.</p>	<ul style="list-style-type: none"> ➤ 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 	<p>Legislative Violations:</p> <ul style="list-style-type: none"> ➤ Native Lands Act ➤ Suppression of Rebellion Act 1863 ➤ Waikato Invasion ➤ Native Schools act ➤ Tohunga suppression Act
<p>Generation 3</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>Brought up by Princess Te Puea</p> <ul style="list-style-type: none"> ➤ 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 	<p>Legislative violations:</p> <ul style="list-style-type: none"> ➤ Native Schools Act 1867 ➤ Tohunga Suppression Act 1908 ➤ Native Health Act 1909 ➤ WW2 ➤ Hunn Report 1961
<p>Generation 2</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"> ➤ 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 	<p>Legislative Violations:</p> <ul style="list-style-type: none"> ➤ Hunn Report 1961 ➤ Pepper potting system ➤ Rural to Urban migration
<p>Generation 1</p> <p>Rediscovering cultural heritage</p>	<p>Mokopuna:</p> <p>Rawiri-David-Waretini-Junior :Karena</p> <p>Musician - Lecturer:</p>	<p>Grew up with no identity</p> <ul style="list-style-type: none"> ➤ Did not know native language or culture. ➤ Decided to change the cycle ➤ Chased an education ➤ Went to rediscover cultural heritage 	<p>Legislative Violations:</p> <ul style="list-style-type: none"> ➤ Pu Ao Te Atatu ➤ NZ Constitution Act 1986 ➤ Fore shore & Seabed 2004 ➤ Takutai Moana Bill 2010 ➤ Oil drilling ➤ Fracking ➤ TPPA



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



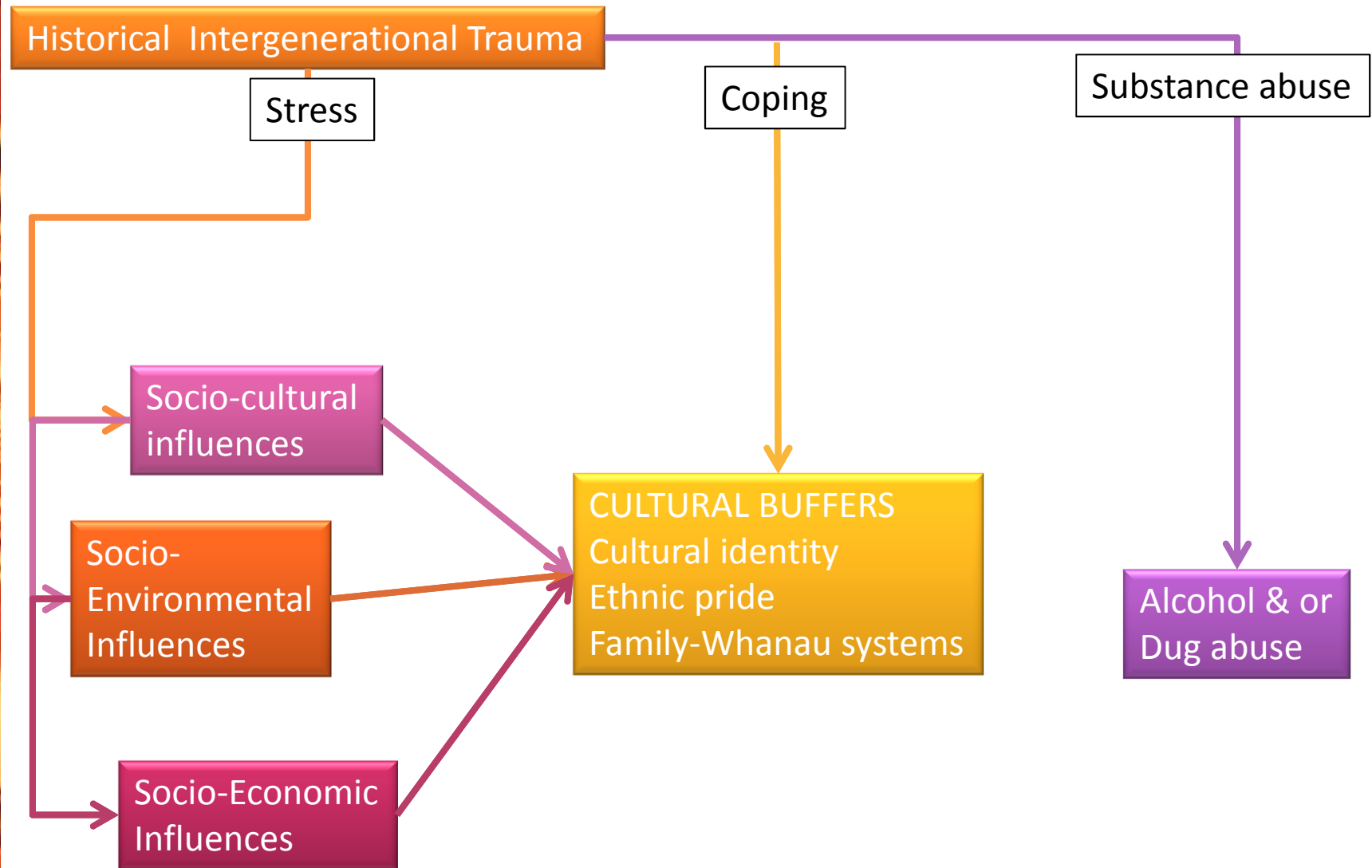
Quote:

- “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

Stress coping model



By Walters, K & Simoni, 2002)

He Kākano Āhau:

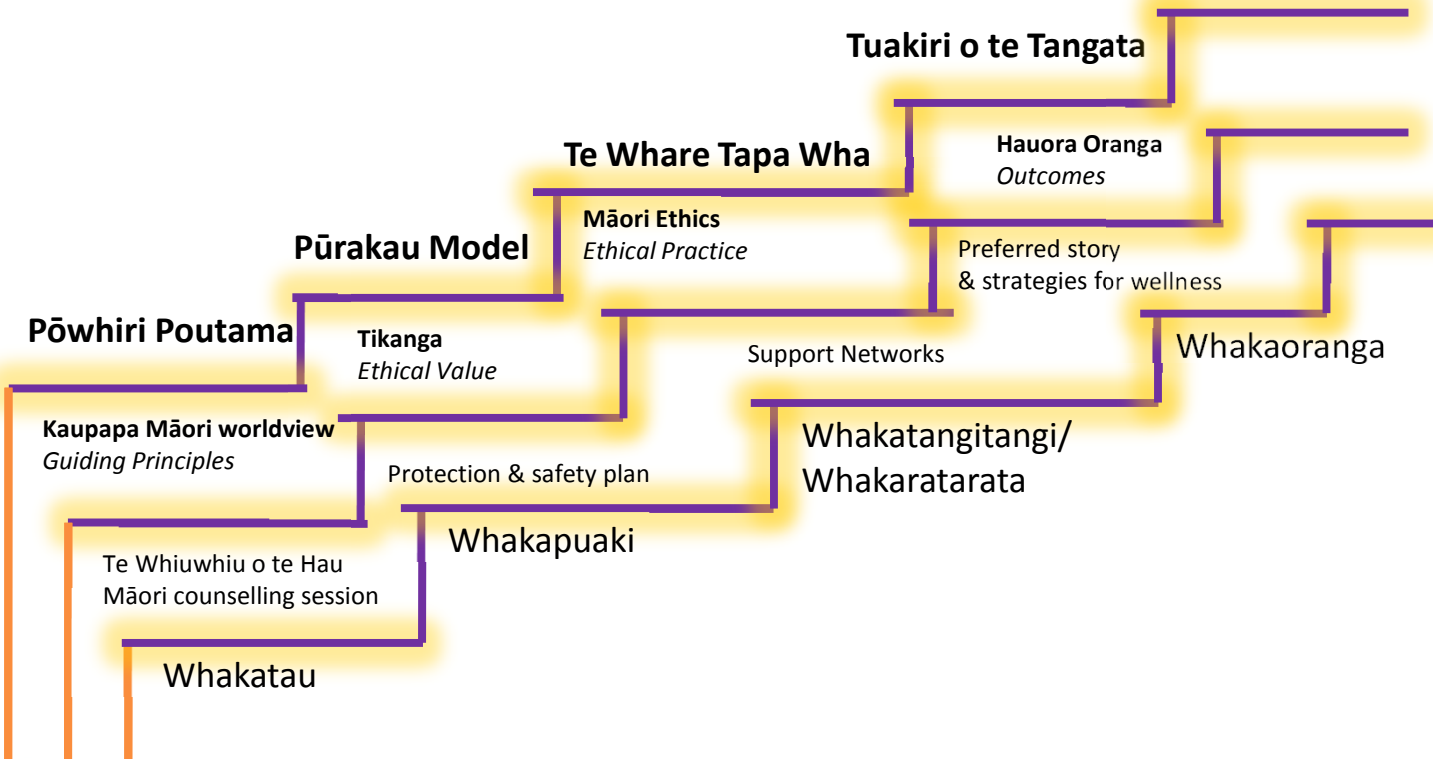
A Framework for working with Trauma Survivors-
from Trauma to Recovery

Poutama:
Framework

Āria:
Theory

Rauemi:
Process

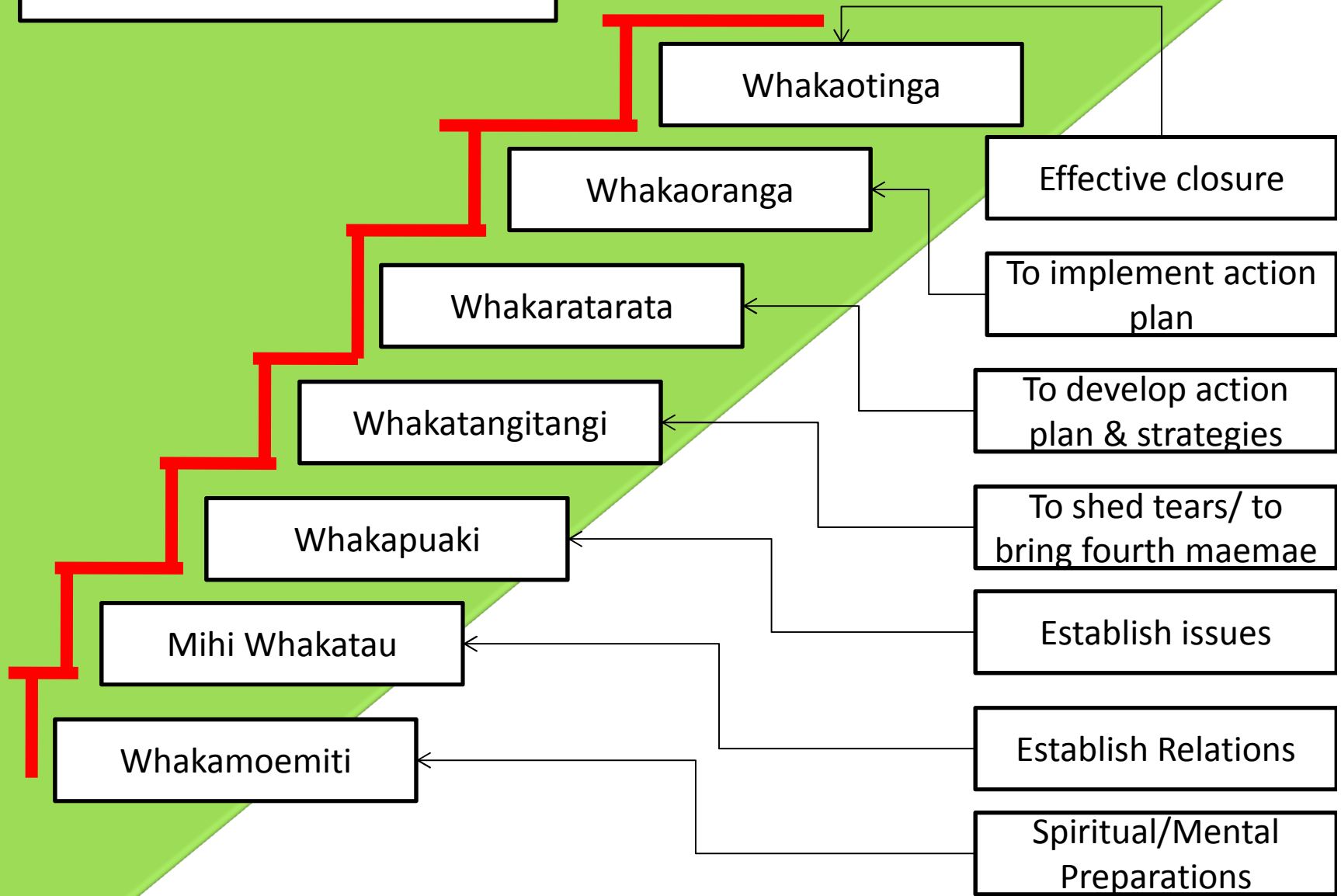
Tukanga:
Structure



He kākano āhau
I ruia mai i Rangīātea¹
And I can never be lost
I am a seed, born of greatness
Descended from a line of chiefs,

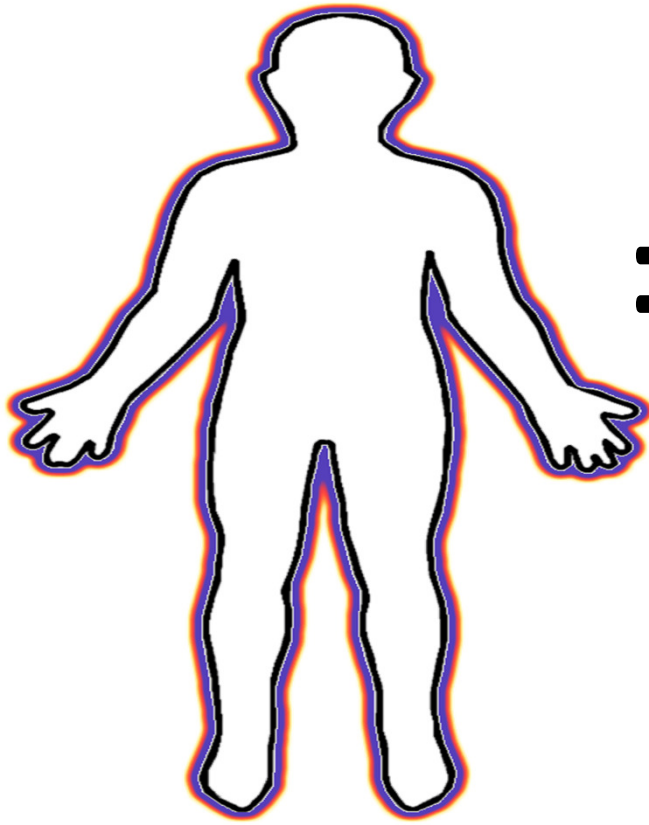
(Karena, R,D,W, 2012)

Pōwhiri Poutama framework:



By Paraire Huata

Dehumanization of the sacredness of the human spirit



=



From tapu- or sacred

To noa- or desecration



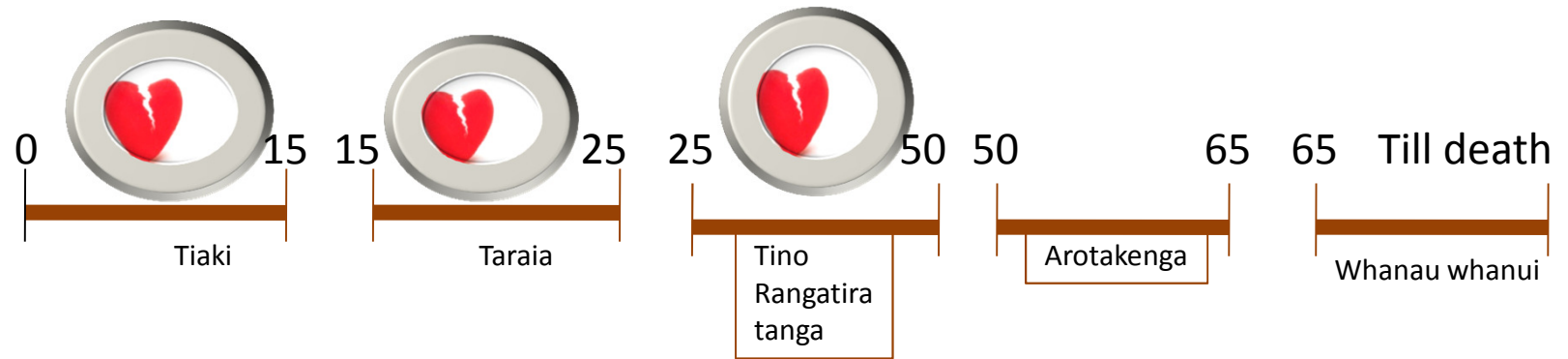
Pūrakau Model:

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 Rangatiranga (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)



Application of Pūrakau Model:



Pūrakau Model: = Spaces of time in ones life



= The fractured Wairua



Wairua

Spirit

Hinengaro

Thoughts

Broken spirit

Apprehension

Insignificant

Contempt
Low self esteem
Feel worthless
Powerless

Emotional trauma
Flashbacks
Fear

Despair

Fracture

Shock
Shock
Shock
Shock
Anxiety
Depression

Anger

Unloved

Shame

Violent
Feel violated
Feel dirty
Feel ugly
Scorned

Isolate self
Whakama
Alone

Fear of being touched

Can't communicate with others

Non-trusting

toxic

Humiliation

Tinana

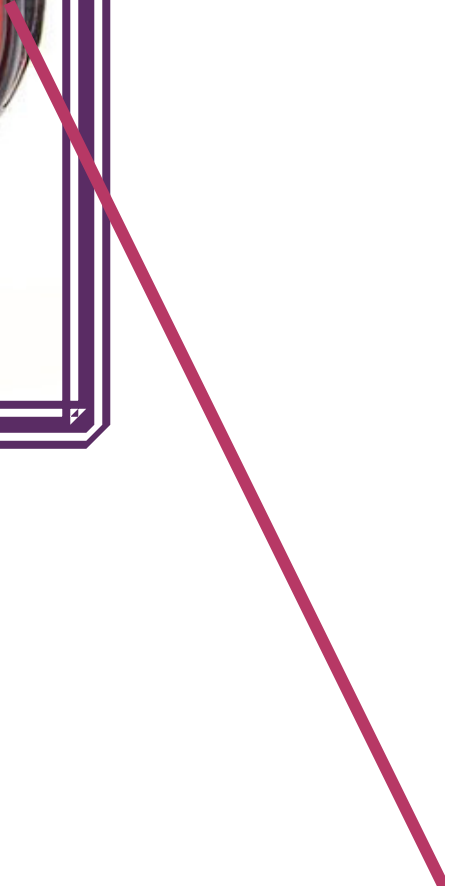
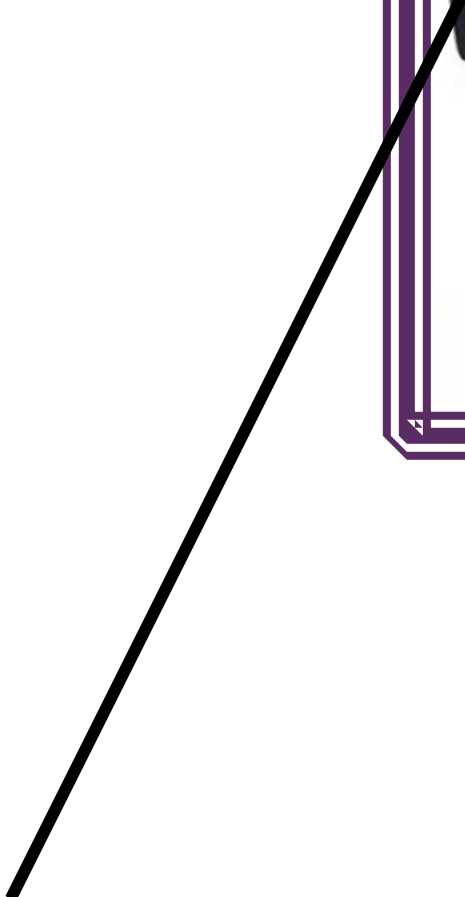
Physical

Whanau

Environment



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

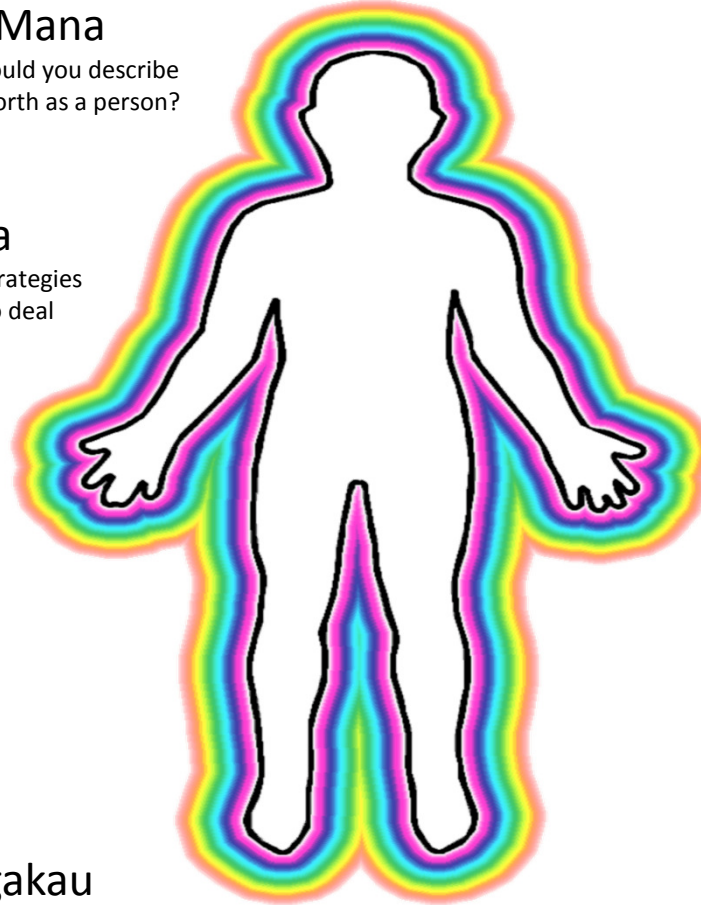
Emotionally, how has this experience impacted?

Pumanawa

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

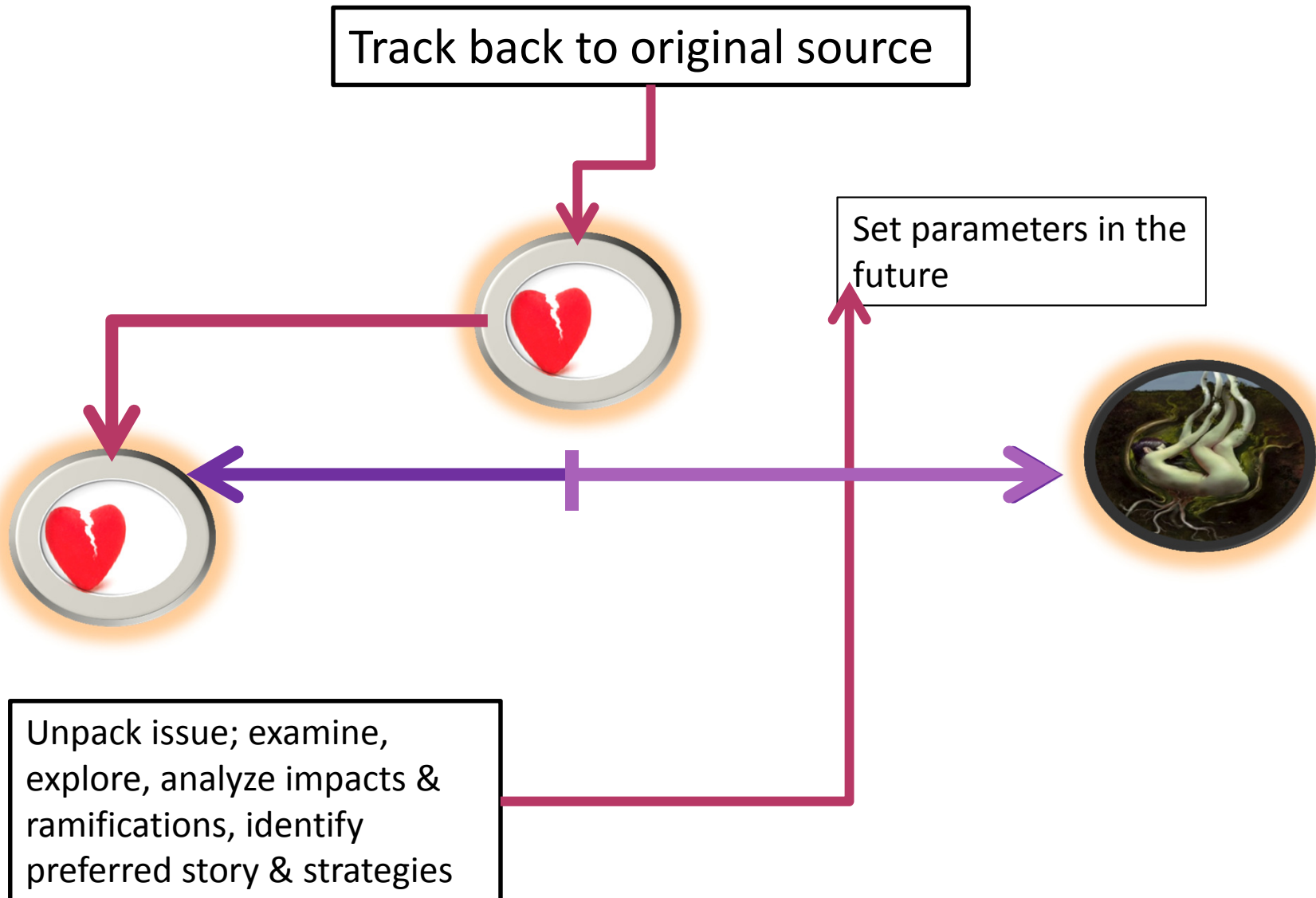
Whatumanawa

What is it that you hold most dear to you?



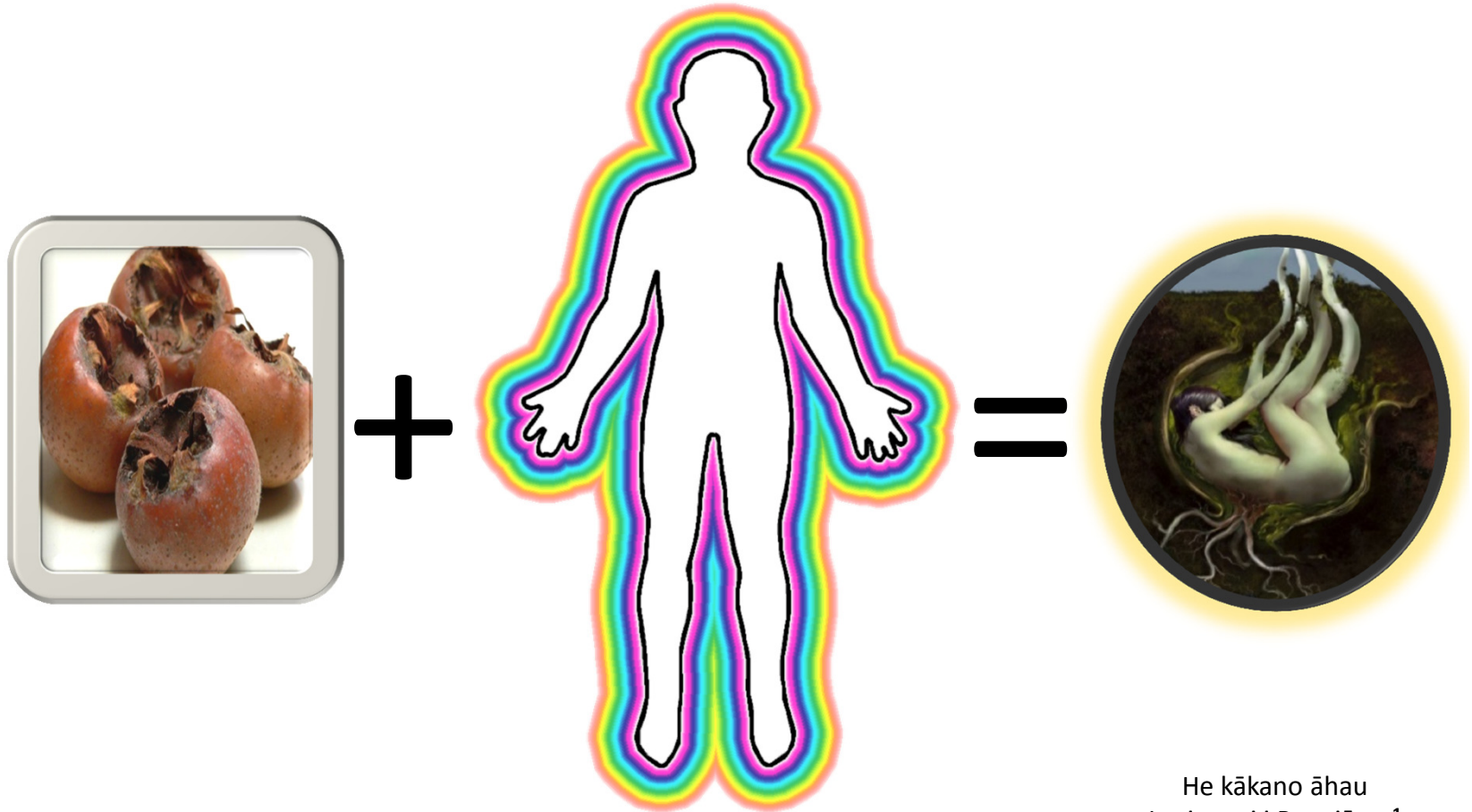
(Manawaiti & Mataira, 1981)

He Kakano framework overview





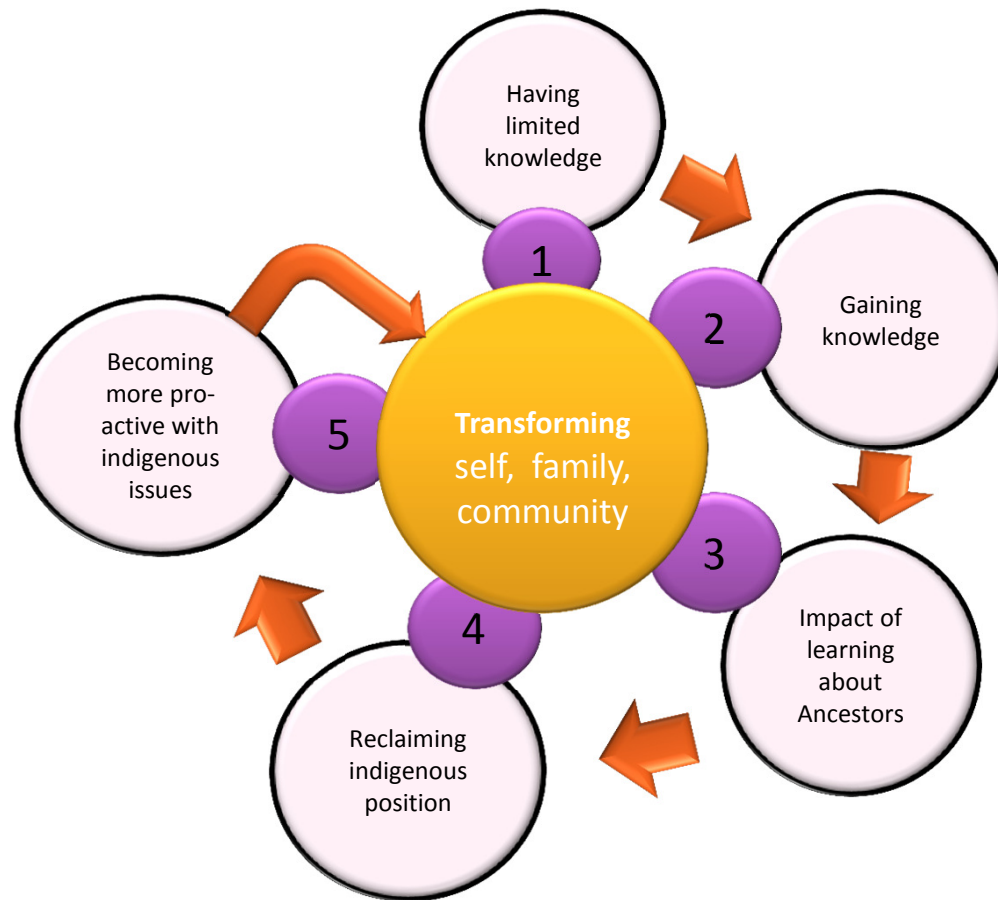
Transforming the issue



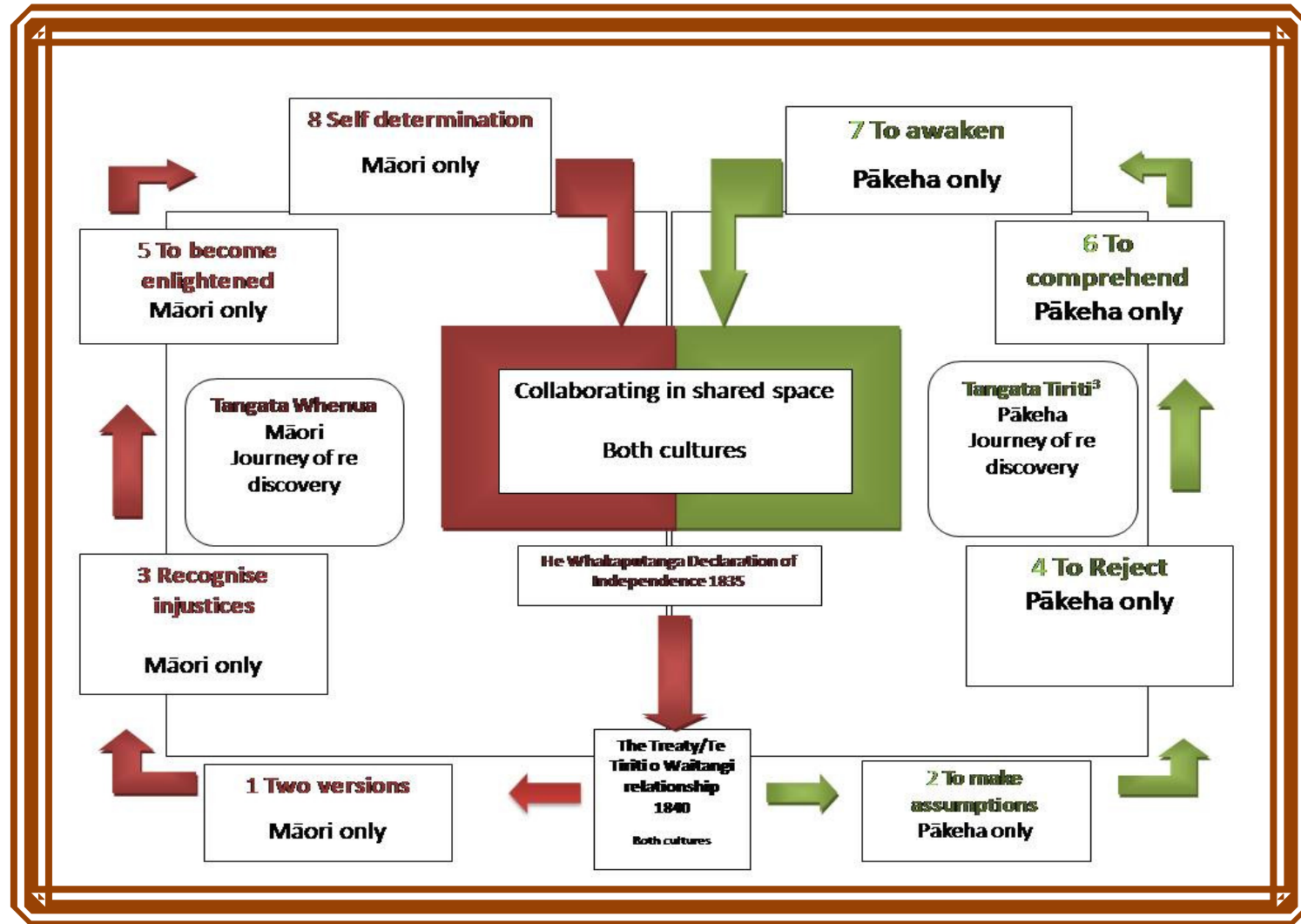
Whakamana

He kākano āhau
I ruia mai i Rangīātea¹
And I can never be lost
I am a seed, born of greatness
Descended from a line of
chiefs,
He kākano āhau

Transforming Pedagogy



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

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