historical intergenerational trauma
and transformative pedagogies

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Te Atawhailo Te Ao
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Walters (2011) defines those as an event or set of events perpetuated on a group of people (including their environment) who share a specific group identity (e.g., nationality, tribal affiliation, ethnicity, religious affiliation) with genocidal or ethnocidal intent (i.e., annihilation or disruption to traditional life ways, culture and identity) (Walters et al., 2011). Such events include direct attacks on the community, as in the case of massacres, as well as indirect attacks, as in the case of destroying buffalo to near extinction.
Tangata Tiriti Worldview

Shared Space

Tangata Tiriti Worldview

Te Tiriti O Waitangi 1840 –foundation:

He Whakaputanga 1835

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>
</table>
| ➢ 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 |

<table>
<thead>
<tr>
<th>Breaching TOW – By Blocking all forms of redress &amp; accountability for fraudulent actions</th>
<th>Consequences of Breaching TOW for Tangata Whenua –</th>
</tr>
</thead>
</table>
| 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. | • Legislation used to block all avenues of redress or compensation by arresting any Māori who protested. |

<table>
<thead>
<tr>
<th>Breaching TOW – Using legislation to Assimilate &amp; subjugate Māori culture / language &amp; identity.</th>
<th>Consequences of Breaching TOW for Tangata Whenua</th>
</tr>
</thead>
</table>
| 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). | • Legislation used to assimilate language, culture & identity |
### 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.
### Contextual historical intergenerational trauma in genealogy

<table>
<thead>
<tr>
<th>Generation 4</th>
<th>Great Grandfather:</th>
<th>Fought in the Waikato invasion against the British empire 1863</th>
<th>Exiled with King Tawhiao into the King country.</th>
<th>Fought along side Rewi Maniapoto and Tuhoe at Orakau Pa</th>
<th>Legislative Violations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1840 - 1940</td>
<td>Te Nahu Te Kuri Waretini-Weteni.</td>
<td>Native Lands Act</td>
<td>Waikato Invasion</td>
<td>Native Schools act</td>
<td>Tohunga suppression Act</td>
</tr>
<tr>
<td>Relationship with the Colonials</td>
<td></td>
<td>Suppression of Rebellion Act 1863</td>
<td>Native Schools act</td>
<td>Tohunga Suppression Act 1908</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Generation 3</th>
<th>Grand Father:</th>
<th>Brought up by Princess Te Puea</th>
<th>Legislative violations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1920's-1989</td>
<td>Kapa (Tom) Te Wharua Waretini Weteni</td>
<td>Helped build Turangawaewae Marae</td>
<td>Native Schools Act 1867</td>
</tr>
<tr>
<td>Aftermath of colonial assimilation</td>
<td>Spoke Maori but was caned and punished in school.</td>
<td>Native Schools Act 1908</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fought in World War Two</td>
<td>Native Health Act 1909</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Moved away from Māori culture for western religion</td>
<td>WW2</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Hunn Report 1961</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Generation 2</th>
<th>Father:</th>
<th>Under valued anything Maori</th>
<th>Legislative Violations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Once were Warriors generation</td>
<td>Put his friends before his family</td>
<td>Pepper potting system</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Beat and abused his wife and children</td>
<td>Rural to Urban migration</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Was not taught any principles so did not instill values or ethics into his children</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Generation 1</th>
<th>Mokopuna:</th>
<th>Grew up with no identity</th>
<th>Legislative Violations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rediscovering cultural heritage</td>
<td>Rawiri-David-Waretini-Junior :Karena</td>
<td>Did not know my native language or culture.</td>
<td>Pu Ao Te Atatu</td>
</tr>
<tr>
<td></td>
<td>Musician - Lecturer:</td>
<td>Brought up by the state from five years old</td>
<td>NZ Constitution Act 1986</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Decided to change the cycle</td>
<td>Fore shore &amp; Seabed 2004</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Chased an education</td>
<td>Takutai Moana Bill 2010</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Went to rediscover my cultural heritage</td>
<td>Oil drilling</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Fracking</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>TPPA</td>
</tr>
</tbody>
</table>
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).”

Rawiri & Dr Karina Walters
Historical Intergenerational Trauma

Socio-cultural influences

Socio-environmental influences

Socio-economic influences

Stress

Coping

Substance abuse

CULTURAL BUFFERS
Cultural identity
Ethnic pride
Family-Whanau systems

Alcohol & or Drug 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 victim's 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

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

- Whakapuaki
- Whakatangitangi
- Whakaratarata
- Whakaoranga
- Whakaotinga

To develop action plan & strategies

To shed tears/to bring forth maemae

Establish issues

Effective closure

To implement action plan

To develop action plan & strategies

Establish Relations

Spiritual/Mental Preparations

By Paraire Huata
### Pūrakau Model:

<table>
<thead>
<tr>
<th>Age Period</th>
<th>Stage</th>
<th>Characteristic</th>
</tr>
</thead>
<tbody>
<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 ones 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

Facilitator
Perpetrator  Deficit position  Victim

Mediator
Conscious awareness  Teacher  Learner

LORE
Cultural context  Kawa  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

Tinana
Physical

Fear of being touched

Non-trusting

Unloved

Hinengaro
Thoughts

Misery

Apprehension

Despair

Shame

Whanau
Environment

Can’t communicate with others

Humiliation

Hollow

Low self esteem

Emotional trauma

Emotional

Flashbacks

Fear

Shock

Anger

Hollow

Misery

Contempt

Feel worthless

Powerless

Fear

Scorned

Feel ugly

Feel dirty

Isolate self

Whakama

Alone

toxic

Unloved

Violent

Feel violated

Shock

Shock

Shock

Shock

Violent

Feel ugly

Feel dirty

Scorned

Feel worthless

Powerless

Low self esteem

Emotional trauma

Emotional
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
• Spiritual problems need spiritual solutions (Duran, 2012).
Wairua
Spiritual development
Whainga:
"Kia tupu te wairua"
"To cultivate spiritual well-being"

Māoritanga
Cultural development
Whainga:
"Kia tupu te reo"
"To cultivate the language"

Ngakau
Emotional development
Whainga:
"Kia tupu te ngakau māhaki"
"To increase peace, harmony"

Whākawhanaungatanga
Social Development
Whainga:
"Kia whai koha ki ngā tangata"
"To contribute to the people"

Iho
Physical development
Whainga:
"Kia tu maia, kia marama ki tōna ake tuahini"
"To stand proud & comprehend your character, identity"

Hinengaro
Cognitive Development
Whainga:
"Kia puta te tiitiroki te pūtaiao"
"To comprehend cognitive science"

Tinana
Creative development
Whainga:
"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?

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

Tapu
What does the word sacred mean to you?

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

Ngakau
Emotionally, how has this experience impacted?

Whatumanawa
What is it that you hold most dear to you?

Mauri
What is your understanding of your own life essence?

Wehi
How would you describe yourself when compared to your peers?

Ihi
Tell me a little about your personality?

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

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

N T
He Kakano Ahau Framework – Overview

Track back to original source

Set parameters in the future

Unpack issue; examine, explore, analyze impacts & ramifications, identify preferred story & strategies

History---timeline ---future
Whakamana

We are a seed, born of greatness
Descended from a line of chiefs,
He kākano tātou

Noa/ Desecrated

Tapu / Sacred

Transforming the issue
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 self, family, 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.


