Transforming Māori Experiences of Historical Intergenerational Trauma

Dr. Rawiri Waretini-Karena

Mākū anō ē hanga tōku nei Whare
Ko te tāhuhu-he Hīnau, ko nga poupou he Māhoe, he Patetē

Abstract

- This presentation examines links between Māori deficit statistics, Māori experiences of historical intergenerational trauma, and colonisation.
Māori & Indigenous Deficit Statistics

- The psychological implications of historical intergenerational trauma are evident in all Indigenous cultures affected by colonisation
- Deficit statistics in education, employment, poverty, addictions, mental health, suicide, crime, & prison are comparable across Indigenous world
Consequence of Colonial Hegemony

Product of the State

Quote:

A people without knowledge of their past history, origin and culture is like a tree without roots

Marcus Garvey 2013
## Treaty of Waitangi Legislative Violations - Critical Analysis

<table>
<thead>
<tr>
<th>Breaching TOW</th>
<th>Consequences of Breaching TOW for Tangata Whenua</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Native lands Act 1862</strong> designed to break down communal ownership.</td>
<td>This legislation created intergenerational impoverishment.</td>
</tr>
<tr>
<td><strong>Native reserves Act 1864</strong>: All remaining reserve land put under settler control of the Crown.</td>
<td>Consequences of Breaching TOW for Tangata Whenua –</td>
</tr>
<tr>
<td>Breaching TOW: By blocking all forms of redress &amp; accountability for fraudulent actions.</td>
<td><strong>Suppression of Rebellion Act 1863</strong></td>
</tr>
<tr>
<td><strong>No right to trial before imprisonment.</strong> Its intention was to punish certain tribes for perceptions of rebelling against the Crown.</td>
<td>• This piece of legislation through its practice was discriminatory and traumatised hapū who stood for their rights in defending their people, land and resources.</td>
</tr>
<tr>
<td>• Schools would avoid in the process of assimilation, 1871.</td>
<td>• These pieces of legislation were used to assimilate to western ways of thinking resulting in the removal of Māori cultural heritage, Māori language, Māori identity, Māori principles, protocols, and Indigenous ways of existing.</td>
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<tr>
<td>• A Government stipulation that instruction in Native Schools had to be in English only.</td>
<td><strong>Tohunga Suppression Act: 1908</strong></td>
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<tr>
<td>• Penalties were imposed on tohunga (experts in Māori medicine and Māori spirituality).</td>
<td></td>
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</tbody>
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Intergenerational impact & Transference- across generations

**Created intergenerational impoverishment**
- Subjecting Tangata Whenua to becoming paupers on their ancestral lands

**Subjected Māori to assimilation policies**
- Loss of traditional ways of existing
- Near extinction of Māori language
- Marginalization of cultural knowledge & cultural identity

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**Doctrine of Discovery**
History of Colonisation 1300-1400s

- Coveting Indigenous Lands & resources
- Te Tiriti o Waitangi 1840
- Coveting Māori Land & recourses
- Contextualising HIT
- Māori Land loss
# Contextual historical intergenerational trauma in genealogy

<table>
<thead>
<tr>
<th>Generation 4</th>
<th>Great Grandfather:</th>
<th>Legislative Violations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1840 - 1940</td>
<td>Te Nahu Te Kuri</td>
<td>1863</td>
</tr>
<tr>
<td>Relationship with the Colonials</td>
<td>Waretini- Waters.</td>
<td></td>
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<tr>
<td></td>
<td>Fought in the Waikato invasion against the British empire 1863</td>
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<tr>
<td></td>
<td>Locked with King Tawhiao into the King country.</td>
<td></td>
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<tr>
<td></td>
<td>Fought alongside Rewi Maniapoto and Te Hoo at Orakau Pa</td>
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<thead>
<tr>
<th>Generation 3</th>
<th>Great Grandfather:</th>
<th>Legislative Violations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1915-1968</td>
<td>Gapa (Tom) Te</td>
<td>1867</td>
</tr>
<tr>
<td>U.S.A. Exile</td>
<td>Waretini (water)</td>
<td></td>
</tr>
<tr>
<td>Alzheimer's</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Fought in the Waikato invasion 1863</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Exiled with King Tawhiao into the King country.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fought alongside Rewi Maniapoto and Te Hoo at Orakau Pa</td>
<td></td>
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</tbody>
</table>

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<thead>
<tr>
<th>Generation 2</th>
<th>Great Grandfather:</th>
<th>Legislative Violations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1946 – 1996</td>
<td>Kapa (Tom) Te</td>
<td>1908</td>
</tr>
<tr>
<td>U.S.A. Exile</td>
<td>Waretini (water)</td>
<td></td>
</tr>
<tr>
<td>Alzheimer's</td>
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<thead>
<tr>
<th>Generation 1</th>
<th>Great Grandfather:</th>
<th>Legislative Violations:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rediscovering cultural heritage</td>
<td>Rawiri David:</td>
<td>1967</td>
</tr>
<tr>
<td>Mokopuna</td>
<td>Waretini-Junior</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Karena</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Musician - Lecturer:</td>
<td></td>
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<tr>
<td></td>
<td>Grew up with no identity</td>
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<td></td>
<td>Did not know my native language or culture.</td>
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<td></td>
<td>Didn’t learn setting, Māori principles or values</td>
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<td></td>
<td>Suffered severe traumatic child abuse, flashbacks, hearing voices and trances</td>
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**Quote:**

We grow up in the face of our histories, born into environments constructed by others

Waretini-Karena 2014
Intergenerational Trauma stemming from Hobson’ Quote:

- Colenso (1840) conveyed that Hobson spoke English while Henry Williams interpreted into Māori.
- Her Majesty Victoria, Queen of Great Britain and Ireland, wishing to do good to the chiefs and people of New Zealand and for the welfare of her subjects living amongst you, has sent me to this place as governor. But, as the law of England gives no civil powers to Her Majesty out of her dominions, her efforts to do you good will be futile unless you consent Her Majesty has commanded me to explain these things to you, that you may understand them. The people of Great Britain are, thank God! free; and, as long as they do not transgress the laws they can go where they please, and their sovereign has no power to restrain them. You have sold them lands here and encouraged them to come here. Her Majesty, always ready to protect her subjects, is also ready to restrain them. Her Majesty the Queen asks you to sign this treaty, and give her that power which shall enable her to restrain them (Colenso, 1840, as cited in Healy et al, 2012, p.184).

Waitangi Tribunal findings

“Britain's representative William Hobson and his agents explained the treaty as granting Britain "the power to control British subjects” and thereby to protect Maori“

(Bennett, & Quilliam, 2014)
Quote

- People start to heal the moment they feel heard

Cheryl Richardson

Implications of Waitangi Tribunal findings

- Implement and development of Māori Law/Lore
- Re-establishing traditional trade
- Potential for expansion of Mātauranga Māori Epistemologies at tertiary level in generational stream education
- More sustainable practices based on Cultural values
Key Concepts contributing to the Transformation of Māori experiences of Historical Intergenerational Trauma

Education

Two Māori concepts introduced into Counselling, Social Work and Mental Health at Wintec:

• He Kakano Ahau Framework
• Pūtaketanga Theory
• Takitoru
Pūtaketanga Theory

Pū= Origin + Take= Issue + tanga = action

As opposed to Pūrakau theory which unpacks layers of stories, Pūtaketanga theory focuses on specific issues and layers of contributing factors leading back to root causes.

While Pūrākau theory examines macro perspectives, Pūtaketanga theory examines micro perspectives.
Dr Rapata Wiri advocates that mātauranga Māori perspectives should have a whakapapa, and be based on tikanga Māori principles and values.

Dr Jacquelyn Elkington & Dr Jenny Bol Jun Lee advocate that Pūrākau is a methodology that exposes layers of narratives or stories.

Professor Linda Tuhiwai Smith Advocates a decolonising methodology that proclaims “only Māori” are the validators and legitimisers of Māori knowledge and histories.

Pūtaketanga theory advocates that everything has a genealogy or a whakapapa.

It therefore surmises that nothing manifests from out of thin air.
• Pūtaketanga theory unpacks layers of stories and contributing factors to make sense of issues.
Takitoru – From Parallel to Partnership

Te Tiriti o Waitangi

Integrating the Te Tiriti o Waitangi relationship in Social Science Practice

Tangata Whenua

Tangata Tiriti

Takitoru Underlying themes

- The journey of rediscovery model creates a level of integrative awareness between Māori and Non Māori students
**Journey of Re-discovery Model**

1. **Kanohi rau**
   - Two versions: Barriers to success.

2. **To Te Tiriti o Waitangi**
   - Want to be Kiwi’s to conform to get along.

3. **Kei te He**
   - Begin to recognise injustices.
   - Get angry at Pākehā.

4. **To resist**
   - New form of racism against Pākehā, i.e. reverse racism.

5. **Maramatanga**
   - Issues in Māori culture due to impacts of colonisation not all Māori are bad.
   - Feel guilty about impacts of colonisation.

6. **To retreat**
   - Recognise perceptions of Māori are false.
   - Feel guilty about impact of colonisation.
   - Get angry at other Pākehā who don’t get it.

7. **Tino Rangatiratanga**
   - Rediscover cultural heritage as they first knew it.

8. **To emerge**
   - Understand white privilege and think Māori should get over it.
   - Feel guilt about impact of colonisation.

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**Conclusion**

- An analysis of Indigenous & Māori experiences of historical intergenerational trauma highlights both similarities and degrees of differences.
- Introduced Māori models, theories and practices that are being implemented into Māori Counselling, general stream counselling, Social Work and Mental health at Waikato Institute of Technology WINTEC.


