Transforming Māori Experiences of Historical Intergenerational Trauma

Dr. Rawiri Waretini Karena
This presentation examines links between Māori deficit statistics, Māori experiences of historical intergenerational trauma, and colonisation.
Māori Deficit Statistics

Māori experiences of Historical Intergenerational Trauma

Global impact of Colonization

Historical context

(Dr Jacquelyn Elkington 2006; Dr. Jenny Lee, 2005)
• To understand links between Māori deficit statistics, & Māori experiences of historical intergenerational trauma, this presentation focuses on the history of colonisation
Doctrine of Discovery

‘Legal’ justification for conquest
Precipitated by Columbian voyages
European powers were eager to obtain portions of land from Indigenous peoples
European emissaries were encountering other European powers during their travels
They recognized a need to establish a formal code of judicial standards of engagement with Indigenous peoples
This lent a patina of legality to the actions of the European Crowns

(Churchill, W, 1993, p.34)
• In order for any such regulatory code to be considered effectively binding by all Old World parties, it was vital that it be sanctioned by the Catholic Church”.

• A series of Papal Bulls begun by Pope Innocent IV during the late 13\textsuperscript{th} century was used to define the proper [lawful] relationship between Christians and 'Infidels' in worldly matters such as property rights (Churchill, 1993, p. 35).
Papal Bulls can be defined as official decrees of the pope, and was the exclusive letter format of the Vatican from the fourteenth century. Churchill (1993, p. 35)
• This presentation focuses on two Papal Bull Decrees from the Vatican
Papal Bull Decree Terra Nullus 1095

• Was used to claim land that was considered un-occupied.
• This included:
• Australia, parts of the United States and the South Island of Aotearoa New Zealand
Papal Bull Decree Romanus Pontifex 1455

• Romanus Pontifex 1455 called for non-Christian peoples to be invaded, captured, vanquished, subdued, and reduced to perpetual slavery and to have their possessions and property seized by Christian monarchs

(World Church 2012)
The Doctrine of Discovery remains the law in all settler / colonial societies around the world today.

(The World Church Council 2012, p.1)
AMERICA WAS BUILT ON TWO MONUMENTAL CRIMES: THE GENOCIDE OF THE NATIVE AMERICAN AND THE ENSLAVEMENT OF AFRICANS. THE TENDENCY OF OFFICIAL AMERICA IS TO MEMORIALIZE OTHER PEOPLES' CRIMES AND TO FORGET ITS OWN IN ORDER TO SEEK A HIGH MORAL GROUND AS A PRETEXT TO IGNORE REAL ISSUES. — MAHMOOD MAMDANI
Impact of Doctrine of Discovery on Indigenous peoples

• In 1492 Christopher Columbus on behalf of Spain enslaves, the Arawak People, commits genocide and their total extinction by 1555
• Christopher Columbus initiates the slave trade in Africa in 1500s
• In 1519, Francisco Pizarro carried out a similar extermination against the Inca empire in South America.
• 500 year war with First Nations People, genocide 100 million first Nations Indigenous
• British & French colonise Canada, in the 1500s, caused genocide, thousands of children disappear from boarding schools, Indigenous women continually subjected to murder & traded for sex in the USA
• Australia suffered genocide, extermination policies, and lost generations
• Jan 17 1893 the USA Navy and American settlers held up the Hawaii monarchy forcing Queen Lili’uokalani to yield her throne under protest.
Indigenous Deficit Statistics

• The psychological implications of trauma are evident in all Indigenous cultures affected by colonization

• Deficit statistics in education, employment, poverty, addictions, mental health, suicide, crime, & prison statistics are comparable across Indigenous cultures affected by colonization

(Walters et al, 2011; Brave Heart, 1995; Estrada, 2009; Fanon, 1963; Memmi, 1991)
96% of Indian males and 92% of Indian females experience alcoholism by the time they have reached 12th grade (Oetting & Beauvais, 1989).

Death from alcohol related causes are five times more likely than for White Americans, additionally, suicide rates are 50% higher than the national average (Brave Heart, Chase, Elkins, & Altschul, 2011, p. 283).
• Introducing the House of Commons Select Committee on Aborigines
The House of Commons Select Committee on Aborigines

- Established in England 1837
- Made up of Government and missionaries
- Developed assimilation policies for Commonwealth countries

(Armitage, 1995)
Armitage (1995) states that:

- In Australia these policies were introduced through the protection of 'Aborigines' statutes which were passed in the period between 1869 and 1909; in Canada they were introduced within the framework of the Indian Act 1876, and its successors; and in New Zealand they were introduced in legislation establishing the Native Department (1861) and the Native Schools Act, 1867.
• What this highlights is that the House of Commons Select Committee on Aborigines developed a colonizing template then superimposed policies over a variety of countries bringing about a global assimilating agenda
Comparing historical intergenerational trauma across Indigenous Cultures

- Māori did not suffer from the intentional practice of mass genocide with a loss of over 100 million Indigenous peoples like the First Nations
- Māori did not suffer the extinction and total annihilation of their people like the Taino (Arawak) people
- Nor were Māori exterminated, & suffered lost generations like the Australian Aborigine
- Māori did not experience an extreme degree of slavery like the African Americans
• At a macro level - Māori experienced a form of cultural genocide, land displacement and disenfranchisement.
• They also experienced economic destruction leading to intergenerational poverty.

(Dr Rawiri Waretini-Karena 2014)
Destruction of Māori society

- Bedggood (1978) argues that “the penetration of the capitalist mode of production and the destruction of the Māori occurred at three levels, economic, political and ideological”... The use of state force to break the elders control of Māori society was necessary... By the destruction of Māori society, the state as midwife of history, introduced the capitalist mode of production in New Zealand” (p. 286).
Rashbrooke (2013) states that:

Central to this story is the appropriation and alienation of almost 95% of Māori land from the nineteenth century well into the twentieth century.

The Treaty settlements process acknowledges that the NZ Crown's acquisition of land was often flawed 'to a lesser degree', and the 'excessive land loss had harmful effects on Māori social and economic development.

Settlements to date have produced compensation of about 1.48 billion... that has to be considered against the impact of losing a Māori international economic base for over more than a century (p.4).
Māori deficit statistics in crime

Area
1. Prison
2. Young offenders
3. Violent crimes
4. Dishonesty offences

Percentage
1. While only 14.5 % of the NZ population make up over 50% of the prison population for males and 60% prison population for females
2. 20% will continue crime into adulthood
3. Increased from 10.3 % in 2002-3 to 11.6 % in 2004-5
4. Make up 60% of all Māori crime

(Jackson, 2012; NZ Herald, 2005)
Underlying themes behind Māori deficit statistics stem from:
1. intergenerational impoverishment,
2. lack of cultural identity,
3. lack of cultural language,
4. Lack of understanding of cultural heritage
5. Lack of whakapapa knowledge
6. Lack of understanding of tikanga / kawa
A product of Colonization
• Genesis of underlying themes
## Treaty of Waitangi Legislative violations - Critical Analysis

<table>
<thead>
<tr>
<th>Breaching TOW – To confiscate Land &amp; resources</th>
<th>consequences of Breaching TOW for Tangata Whenua</th>
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</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. | This legislation created intergenerational impoverishment |

| Breaching TOW - By blocking all forms of redress & accountability for fraudulent actions | |
| Consequences of Breaching TOW for Tangata Whenua – |
| **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. | • This piece of legislation through its practice was discriminatory and traumatised hapū who stood for their rights in defending their people, land and resources |

| Breaching TOW – Using legislation to Assimilate & subjugate Māori culture / language & identity. | |
| **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 English only  
**Tohunga Suppression Act: 1908**  
• Penalties were imposed on tohunga (experts in Maori medicine and Maori spirituality). | • 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 |
### Intergenerational impact & Transference- across generations

<table>
<thead>
<tr>
<th>Created intergenerational impoverishment</th>
<th>Subjected Māori to assimilation policies</th>
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<tbody>
<tr>
<td>• Subjecting Tangata Whenua to becoming paupers on their land</td>
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<tr>
<td>• Loss of traditional ways of existing</td>
<td></td>
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<tr>
<td>• Near extinction of Māori language</td>
<td></td>
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<td>• Marginalization of cultural knowledge &amp; cultural identity</td>
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Intergenerational Impoverishment

• Is not just materialistic it has many faces
Dr John Reid 2013; Max Neef Human needs theory

Impoverishment

- Affection
- Creativity
- Participation
- Identity
- Tinana
- Hinen garo
- Wairua

Security
• Max Neef’s Human needs theory describes intergenerational trauma as the psychological implications that stem from unmet needs across generations
Traditional Māori words relevant to Māori Experiences of Historical Intergenerational Trauma
Pouritanga

This can be considered a psychological state ranging in intensity from general feelings of anxiety or disappointment to a deep suicidal depression. Pouritanga is always referred to the ngākau or internal system where memories and knowledge is stored within human beings.

Patu Ngākau

Which can be translated to mean a strike or an assault to the heart, or source of emotions.

Whakama

A deep sense of shame from being stripped of mana
Whakamomori

• In contemporary times the concept of whakamomori has been translated to mean suicide. However this could also include extreme despair, to fret desperately, or appear to represent the final stage of pouritanga where the will to live is no longer present.
Māori transmission of intergenerational trauma
Māori academic writing

- Waiata Tangi
- Haka
- Moteatea
- Whakairo
- Māori Art
- Pūrākau
- Whakapapa

Historical Trauma
E Pā to Hau
The Caressing Wind – Waiata tangi

The blowing wind from the north brings sorrow
I weep for the loss of my people who have departed to the spirit world
Who will ever know their grief?
Gone are the loved ones from the days when we knew prosperity
This has led to us being ripped apart
and I am shattered to my core

(Te Rangiāmoa, 1864)
• Arbor (2006) believes that cultural trauma is a theory of collective memory that incorporates reiterated problem solving... and that critically analysing cultural trauma offers an opportunity to gain new leverage for examining commemorative practices like the waiata tangi E Pā Tō Hau.

• This in turn reveals how traumatic events continually play out in the memory-identity formation of the collective.

• For Arbour this offered new ways of discovering, and explaining the social, political impacts of historical intergenerational trauma.
Doctrine of Discovery
History of Colonisation 1300-1400s

Coveting Indigenous Lands & resources

Te Tiriti o Waitangi 1840

Coveting Māori Land & resources

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>
</table>
| 1840 - 1940  | 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 |
| Relationship with the Colonials |                    | ➢ Native Lands Act  
➢ Suppression of Rebellion Act 1863  
➢ Waikato Invasion  
➢ Native Schools act 1863  
➢ Tohunga suppression Act |

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<tr>
<th>Generation 3</th>
<th>Grand Father:</th>
<th>Brought up by Princess Te Puea</th>
</tr>
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</table>
| 1920’s-1989  | Kapa (Tom) Te Wharua Waretini Weteni | ➢ 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 |
| Aftermath of colonial assimilation |                    | ➢ Native Schools Act 1867  
➢ Tohunga Suppression Act 1908  
➢ Native Health Act 1909  
➢ WW2  
➢ Hunn Report 1961 |

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<tr>
<th>Generation 2</th>
<th>Father:</th>
<th>New Urban Māori</th>
</tr>
</thead>
</table>
➢ Didn’t learn tikanga-cultural heritage  
➢ Put his friends before his family  
➢ Abused his wife and children |
| Once were Warriors generation |                    | ➢ Hunn Report 1961  
➢ Pepper potting system  
➢ Rural to Urban migration |

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<tr>
<th>Generation 1</th>
<th>Mokopuna:</th>
<th>Grew up with no identity</th>
</tr>
</thead>
</table>
| Rediscovering cultural heritage | Rawiri-David-Waretini-Junior:Karena Musician - Lecturer: | ➢ Did not know my native language or culture.  
➢ Wasn’t taught tikanga, kawa principles or values  
➢ Suffered years of child abuse  
➢ Went on to change the cycle and get an education |
|                     |          | ➢ Pu Ao Te Atatu  
➢ NZ Constitution Act 1986  
➢ Fore shore & Seabed 2004  
➢ Takutai Moana Bill 2010  
➢ Oil drilling  
➢ Asset sales  
➢ Fracking  
➢ TPPA |
• Young Māori ... are the beneficiary of past racial policies and the victim of present racial attitudes. Young Māori are a people moulded in their perceptions and behaviours by the consequences of those policies and attitudes because “the circumstances that destroy a culture are the circumstances that induce crime” (Netter, 1978, cited in Jackson, 1988).
I ruia mai Rangiātea
And I can never be lost
I am a seed, born of greatness
Descended from a line of chiefs,
He kākano āhau
Whakapuaki
whakakaitinga
Whakaratarata
Whakatangitangi
Whakamoemiti

Mihi Whakatau
(Paraire Huata, 2011)

Effective closure
- To implement action plan
- To develop action plan & strategies
- To shed tears/to unpack issues
- Establish issues
- Establish Relations

Spiritual/Mental Preparations

Dr. Rawiri Waretini-Karena 2004
Unpack issue; examine, explore, analyze impacts & ramifications, identify preferred story & strategies

Track back to original source

Set parameters in the future
Dehumanization of the sacredness of the human spirit

From tapu- or sacred

= 

To noa- or desecration
Those imprinted by the spirit of violence / trauma 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).
• A Māori framework for applying intuition
• Assesses wellbeing from a Māori worldview
Whakamana

We can never be lost
We are a seed, born of greatness
Descended from a line of chiefs,
He kākano tātou

Noa/ Desecrated
Transforming self

1. Having limited knowledge
2. Gaining knowledge
3. Understand impact on Ancestors
4. Reclaim indigenous position
5. Become proactive with indigenous issues
6. Transforming self, family, community

(Karena, R,D,W, 2012)


Reid, J. (2013). Colonial Trauma: from a developmental perspective. A presentation given by Dr John Reid in August 2013 to Master's and Doctoral recipients at Te Atawhai o Te Ao- He Kokonga Whare hui. Whanganui. New Zealand
