

Takitoru-

From Parallel to Partnership:



*A ritual of engagement based on Te Tiriti o Waitangi for Safe Cross
Cultural Practice in Māori Counselling and Social Science*

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Rationale:

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To support Maori counselling & Social Science students:

Aim:

- To engage with Tangata Whenua
- To mediate between Tangata Whenua & other stake holders
- To create culturally safe space between stakeholders of NZ

Goal:

- To utilise Te Tiriti o Waitangi for building interrelationships.
- That students become multi lingual with theories and theorists
- That students understand how colonisation shaped cultural safety.

Objective:

- To develop graduates who are/can:
- Culturally safe practitioners with a firm knowledge of historical contexts
- Articulate cultural action for social change using Decolonising and Kaupapa Maori as well as western language and terminologies.





Why is it important?

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- A significant percentage of Tangata Whenua (Māori) utilise social services.
- Majority of social services are run by Tangata Tiriti (Pākehā).
- There are misunderstandings as a result of different worldviews and polarities of thinking.





Intro What is Takitoru?

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Takitoru tukutuku pattern:



Roimata Takitoru



Auckland Museum (1997)



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Whakawhanaungatanga in a Powhiri

Making connections-Establishing Relationships

“A Powhiri is an encounter calculated to reduce space and distance between groups and to explore the basis of a relationship” (Durie, M., 2003, pg. 53).





“Question”

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- What is safe cultural practice?





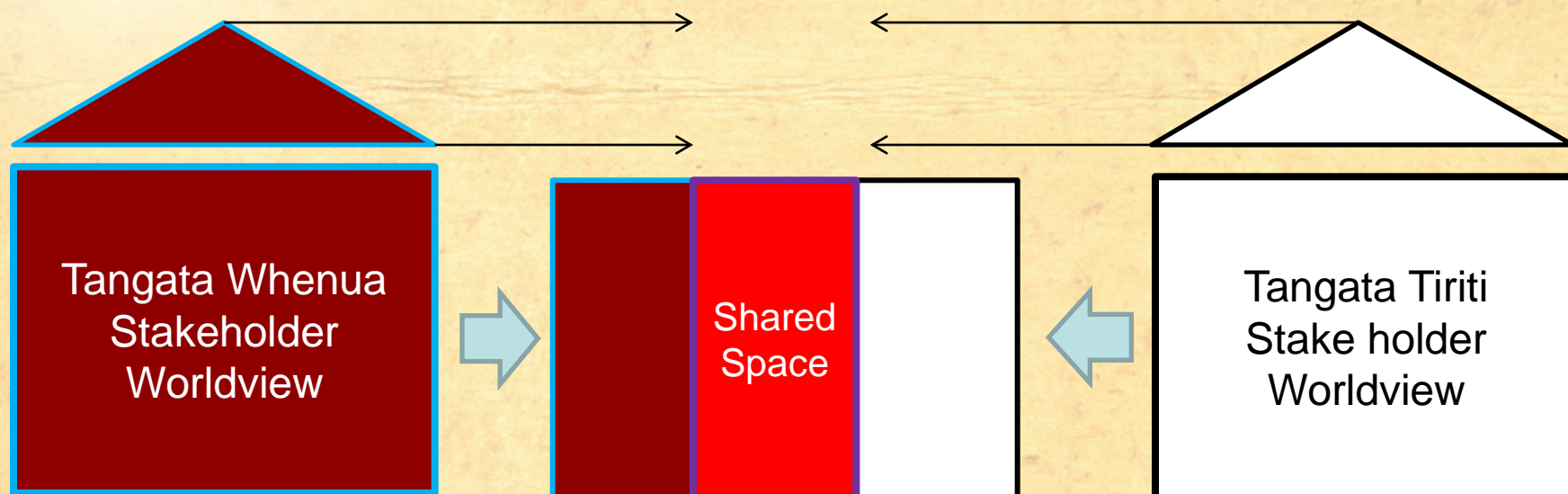
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Safe Cultural practice definition

*“An environment, which is safe for people; where there is no assault, challenge or denial of their identity, of who they are, and what they need. It is about shared respect, shared meaning, shared knowledge and experience, of learning together with dignity, by truly listening”
(Williams,R. 1998,pg.2).*



Parallel to Partnership Stake holder model:



Te Tiriti O Waitangi 1840 –foundation:



Question:

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- Who are the Stakeholders of this framework?





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Tangata Whenua - Definition:

A first nations indigenous native (Māori) whose blood DNA is connected to the whenua (land) - Papatuanuku (Mother Earth) through the toto (blood) of Tupuna (ancestors) that goes all the way back to the Maori mythological stories of creation. (Karena, D, 2011).





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Tangata Tiriti - Definition:

- All people (Pākehā) whose ancestors settled in New Zealand via Te Tiriti o Waitangi treaty 1840
- All peoples who accept that the Treaty of Waitangi relationship is important for creating dialogue in shared space (Karena, D, 2011).





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Tangata Tauwi-Definition:

- All people who have migrated to New Zealand who are not yet aware of Te Tiriti o Waitangi treaty 1840 (Karena, D 2011).



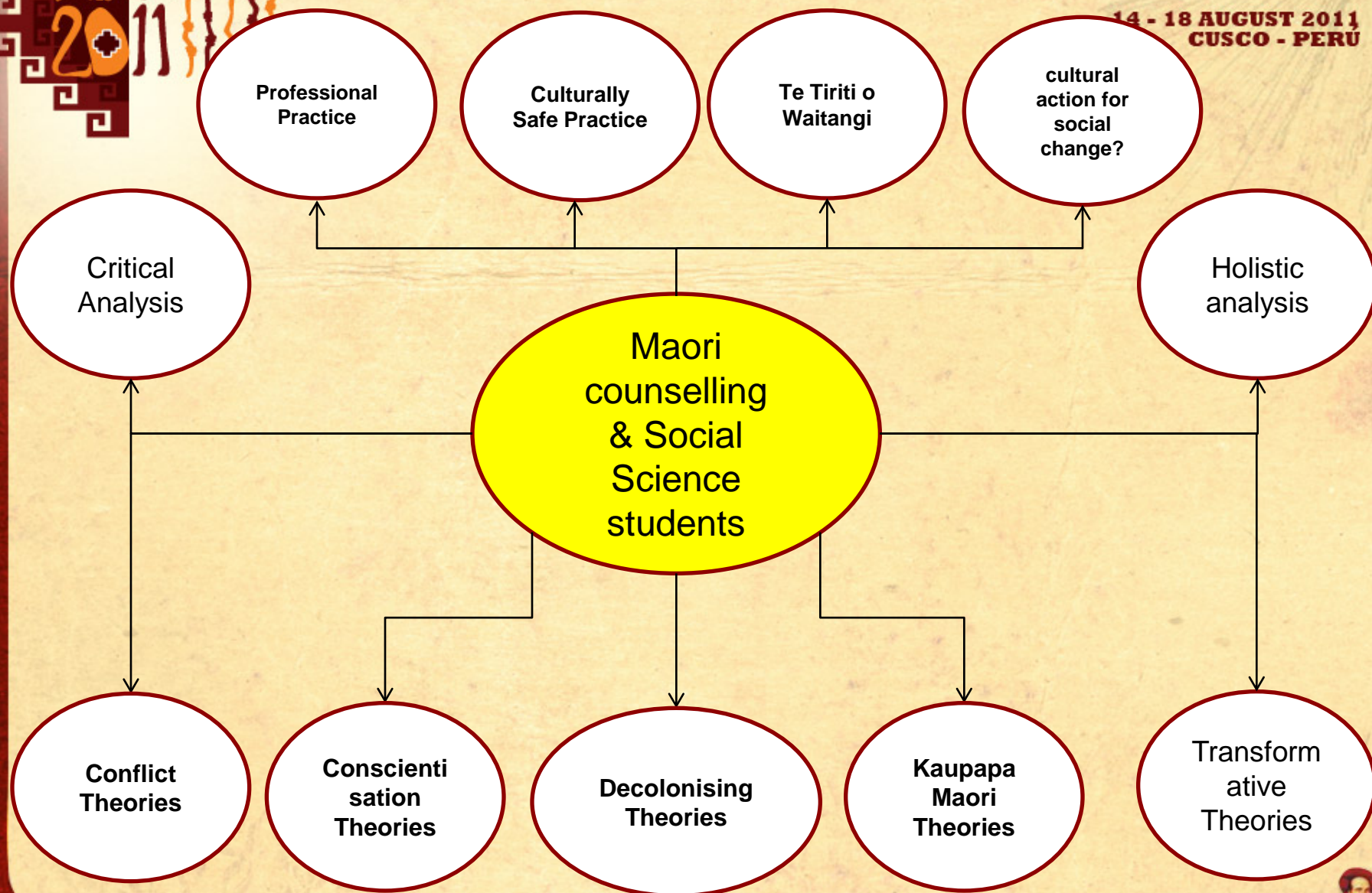


Setting basis for Takitoru framework:

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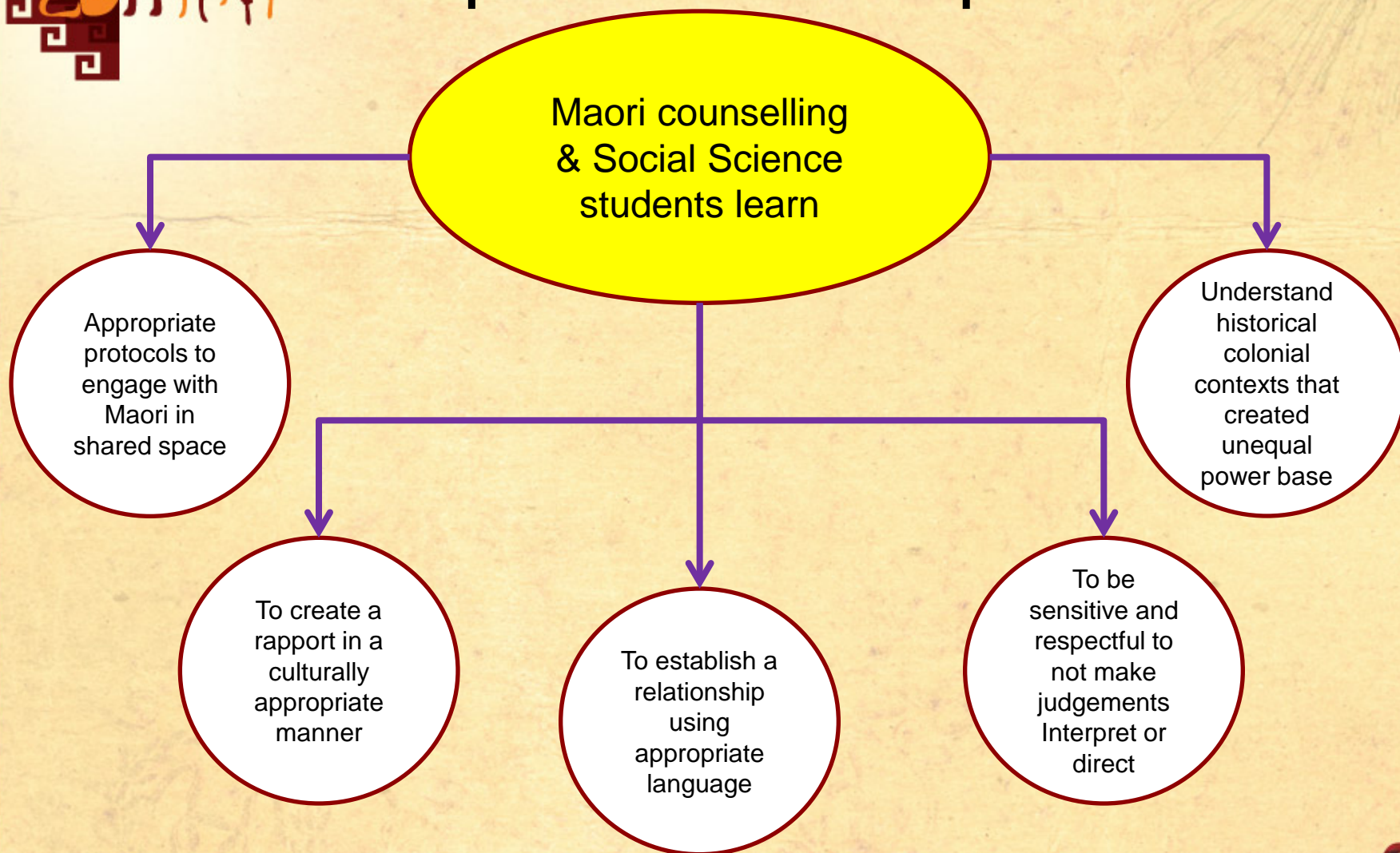
- Educators must reject colonial curricula that offer students a *fragmented* and *distorted* picture of Indigenous peoples, and offer students a critical perspective of the historical context that created that fragmentation (Battiste, M, 2005, pg. 225).





Examples of safe cultural practice

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Fostering safe cultural practice:

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By training professionals to learn about racism they would then be equipped to practice in a culturally appropriate way. The cultural safety example is one model that works toward unlearning racist practices... (Moeke-Pickering, T, 2010, pg. 39).





Preconceived Values & Perceptions

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Tangata Whenua values

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- Language tikanga (principles) and culture make up identity
- Have an intrinsic relationship with the whenua (land), Ngāhere (forests) and Moana (sea) who are also considered Tupuna (ancestors).
- Kaitiaki guardians over Ranginui (Father Sky) and Papatuanuku (Mother Earth).
- Holistic way of viewing the world that values inter-relationships
- Cultural identity is fundamental to our way of being and wellness.





Perceptions of Tangata Tiriti:

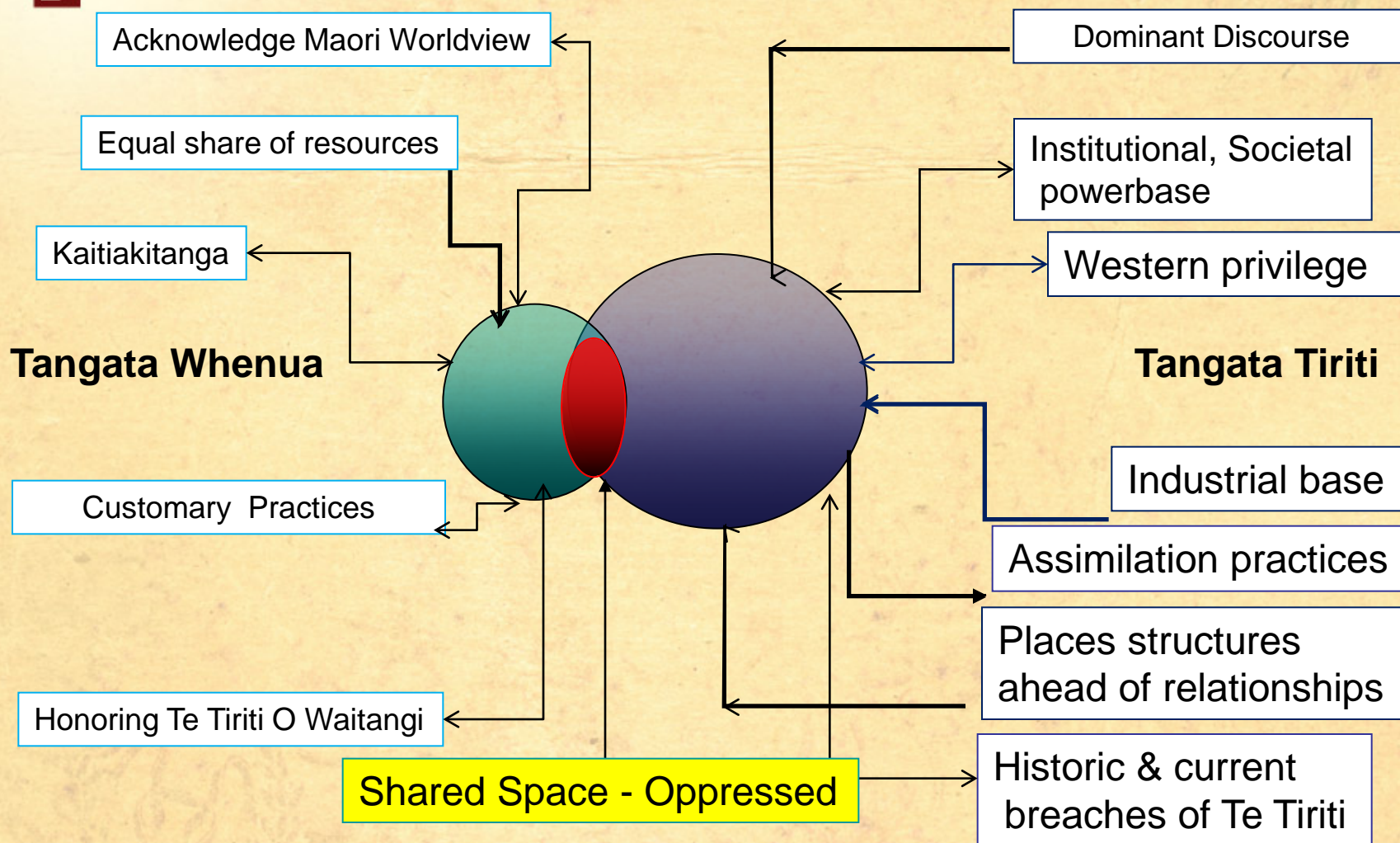
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- a mono-cultural dominant discourse.
- Use societal powerbase for maintaining power & control over the indigenous peoples and their land.
- View all resources from capitalist lenses that subjugate Father Sky and Mother Earth to positions of being a commodity
- Put structures and policies ahead of the needs of its people.



Tangata Whenua historical perceptions when meeting in shared space

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Transforming Subjugation and Oppression

- Oppressors who oppress, exploit, and rape by virtue of their power, cannot find in this power the strength to liberate either the oppressed or themselves. Only power that springs from the weakness of the oppressed will be sufficiently strong to free both.”
(Freire, P, 1996, Pg. 26).





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Intro Te Tiriti o Waitangi Preamble 1840

Preamble:

- Secure Tino Rangatiratanga-Self determination
- Secure Maori land ownership.

(Waitangi Tribunal 2011)





Te Tiriti o Waitangi 1840

Signed between Governor Hobson of the British Empire & 500 Māori Chiefs.

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Article 1: Māori give to the Queen of England the right to have a Governor in New Zealand.

Article 2: The Queen agrees that Māori keep their independence and control over their lands and everything that is important to them.

Article 3: The Queen give Māori people the same rights as British people.

Article 4: The Governor promises to protect Māori customs and the different religions in New Zealand.

(Tangata Tiriti, 2006)



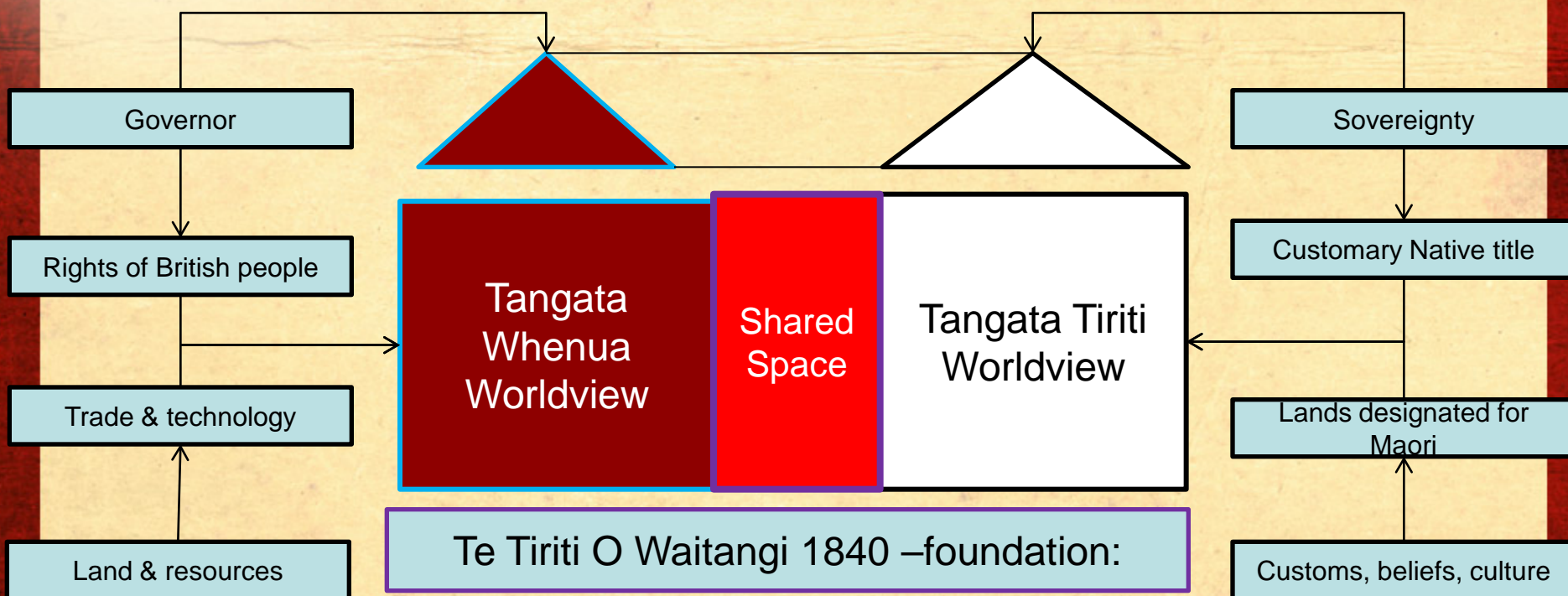


Te Tiriti o Waitangi – Agreement:

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Agreed to share

Agreed to keep:

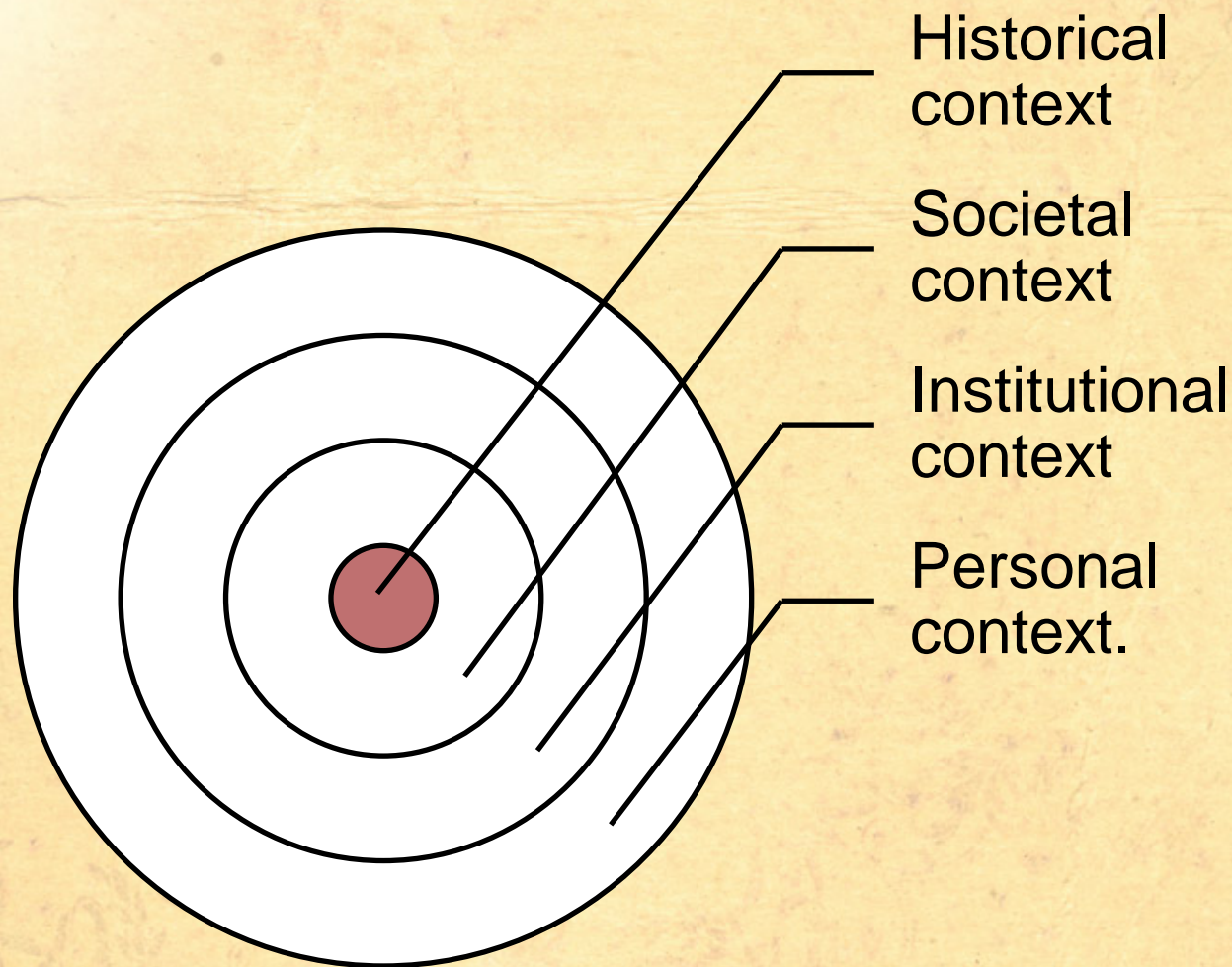


Treaty of Waitangi violations Legislative - Critical Analysis

Benefits of breaching TOW for Tangata Tiriti – Land & resources	Consequences of Breaching TOW for Tangata Whenua - Land & resources
<ul style="list-style-type: none"> ➤ 1844 NZSG has to pay British Empire rent (taxes) for right to occupy NZ. ➤ NZSG breaches Pre emption in article 2 to sell land on the open market to pay taxes to the British Empire. ➤ 1846 Governor Grey abolishes protectorate Dept & gives NZSG exclusive right of pre emption. ➤ 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. 	<p>Changed the terms & conditions set out in TTOW & International law based on the Doctrine of Discovery</p> <p>This is illegal as the NZSG did not sign the TOW so therefore had no legitimate authority. Ultimately it made Maori landless</p>
Benefits of breaching TOW for Tangata Tiriti - Blocking all forms of redress & accountability	Consequences of Breaching TOW for Tangata Whenua – Blocking all forms of redress & accountability
<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. • 1877 The Treaty is declared a nullity by Judge Prendergast in the Bishop of Wellington v Wi Parata case. Legislation was introduced to allow direct purchase of Maori land. This was another breach of Article 2, <p>Maori Prisoners Act 1880</p> <ul style="list-style-type: none"> • 200 Māori were arrested in Taranaki for preventing surveying of confiscated land. <p>Validation of invalid Land Sales Act: 1894</p> <ul style="list-style-type: none"> • Any Pakeha misdealing's concerning Maori lands were legitimised. 	<ul style="list-style-type: none"> • All avenues for redress or compensation were blocked, changed or ignored • By declaring the Treaty of Waitangi a nullity there became no accountability to anyone • By arresting any Maori who protested NZSG were asserting their authority over the Tangata Whenua. • By validating fraudulent land deals Maori had no one to turn to for redress of illegal dealings putting Maori between a rock and a hard place.
Benefits of breaching TOW for Tangata Tiriti – Assimilation & subjugation of Culture / language & identity.	Consequences of Breaching TOW for Tangata Whenua – Assimilation & subjugation of Culture / language & identity.
<p>The Native Schools Act: 1867</p> <ul style="list-style-type: none"> • Was passed extending the parameters of the 1858 Act. These schools would assist in the process of assimilation. 1871 • A Government stipulation that instruction in Native Schools had to be in English. • 1905 The abolition of Native Councils (they had slowed down the Government's land purchases). • Tohunga Suppression Act: 1908 • Penalties were imposed on tohunga (experts in Maori medicine and Maori spirituality). • 	<ul style="list-style-type: none"> • Under the Native Schools act our ancestors were beaten for speaking their own language making the indigenous people undervalue their own culture. • The NZSG blocked all forms of power and authority assured under Te Tiriti o Waitangi • Took away all forms of indigenous knowledge • Maori became strangers in their own land taking on western ideologies and ways of being.

Students to contextualize impacts of Te Tiriti o Waitangi violations





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

Contextual historical intergenerational trauma in genealogy

Generation 4 1840 - 1940 Relationship with the Colonials		<p>Great Grandfather:</p> <p>Te Nahu Te Kuri Waretini- Weteni.</p> <p>Warrior; Spiritual advisor to the Kahui arikinui</p>	<p>Te Tiriti o Waitangi 1840</p> <ul style="list-style-type: none"> ➤ Legislation violations ➤ New Zealand Wars ➤ Land confiscations ➤ Disenfranchised from whenua, & collective holistic societal infrastructure ➤ Assimilated to follow western worldview ➤ Tangata Whenua as a nation became depressed & oppressed 	<p>Was a Kingitanga Toa -Warrior</p> <ul style="list-style-type: none"> ➤ Fought for Kingitanga in the Waikato invasion 1863 ➤ Went with King Tawhiao exiled into the King country. ➤ Fought with Rewi Maniapoto at Orakau Pa ➤ Spiritual advisor to: King Mahuta, King Te Rata, Princess Te Puea ➤ Died 1940
Generation 3 1920-1989 Aftermath of colonial assimilation		<p>Grand Father:</p> <p>Kapa (Tom) Te Wharua Waretini Weteni</p> <p>Te Pou o Mangatawhiri band member:</p>	<p>Impacts of New Zealand Wars</p> <ul style="list-style-type: none"> ➤ Legislation violations ➤ World War 1 ➤ Global influenza epidemic ➤ Depopulation of Maori race ➤ Landless 	<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 ➤ None of his children learnt Māori culture or language.
Generation 2 1946 – 1996 Once were Warriors generation		<p>Father:</p> <p>Raymond Bartholomew Waretini Karena</p> <p>Maori show bands -</p> <p>Welder-Boilermaker</p> <p>(Dusty) - Rubbish truck runner</p>	<p>Pepper potting rural to urban migration assimilation generation</p> <ul style="list-style-type: none"> ➤ Legislation violations ➤ Couldn't speak Maori & had very limited knowledge about the culture. ➤ Landless, living in lower socio economic environment away from confiscated whenua ➤ Violent abusive upbringing Physically abused by step father and uncles 	<p>Never knew his biological father until he was 25 years old</p> <ul style="list-style-type: none"> ➤ Under valued anything Maori ➤ Put partying and 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
Generation 1 Rediscovering my cultural heritage		<p>Mokopuna:</p> <p>Rawiri-David-Waretini-Junior :Karena</p> <p>Musician - Lecturer:</p> <p>PhD Candidate, Master of Arts, B, App Scoc, Sci, DIP</p>	<p>Grew up lower socio economic urban environment.</p> <ul style="list-style-type: none"> ➤ Made Ward of the State at 5yrs old & removed from whanau ➤ Spent 22 years away from whanau being fostered to the state 	<p>Grew up with no identity</p> <ul style="list-style-type: none"> ➤ Did not know my native language or culture. ➤ Brought up by the state. ➤ Decided to change the cycle ➤ Chased an education ➤ Went to rediscover my cultural heritage

- The psychology of oppression is a process of mental, physical and spiritual conditioning or re conditioning that strikes at the very seed and growth process of the inner self... Eventually an aura of self loathing and learned helplessness becomes the norm of negative developmental thought and self perception... (Campbell, D, 2006).

Key



Death



Violence



Alcohol



Jail



Gangs



Lost land



War

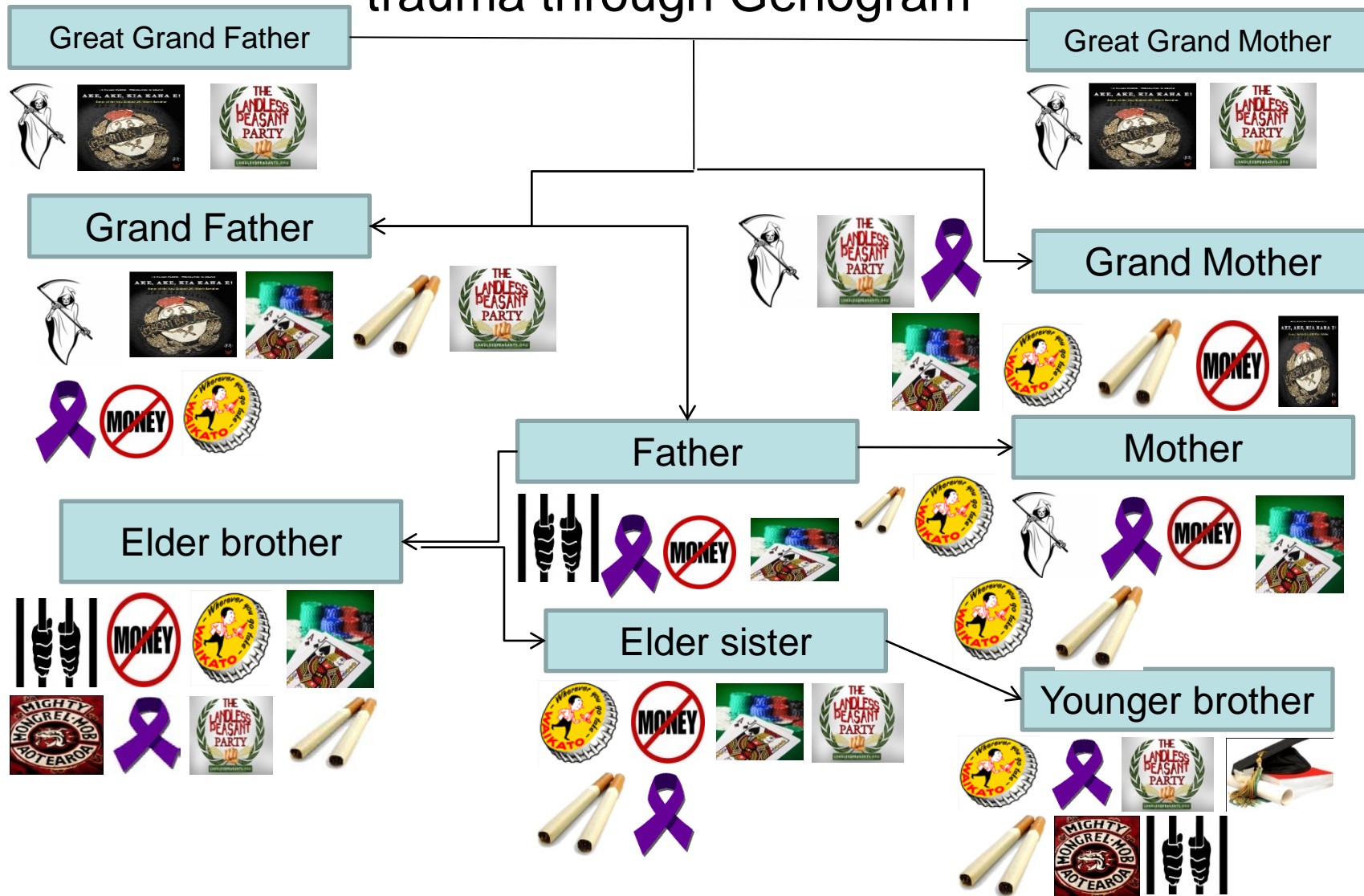


Gamble



Degrees

Contextualizing symptoms of historical Intergenerational trauma through Genogram





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Historical Intergenerational trauma

- The native idea of historical trauma involves the understanding that the trauma occurred in the spirit or soul... (Duran, E, 2006, p.7).





Re-establishing relationships between stake holders

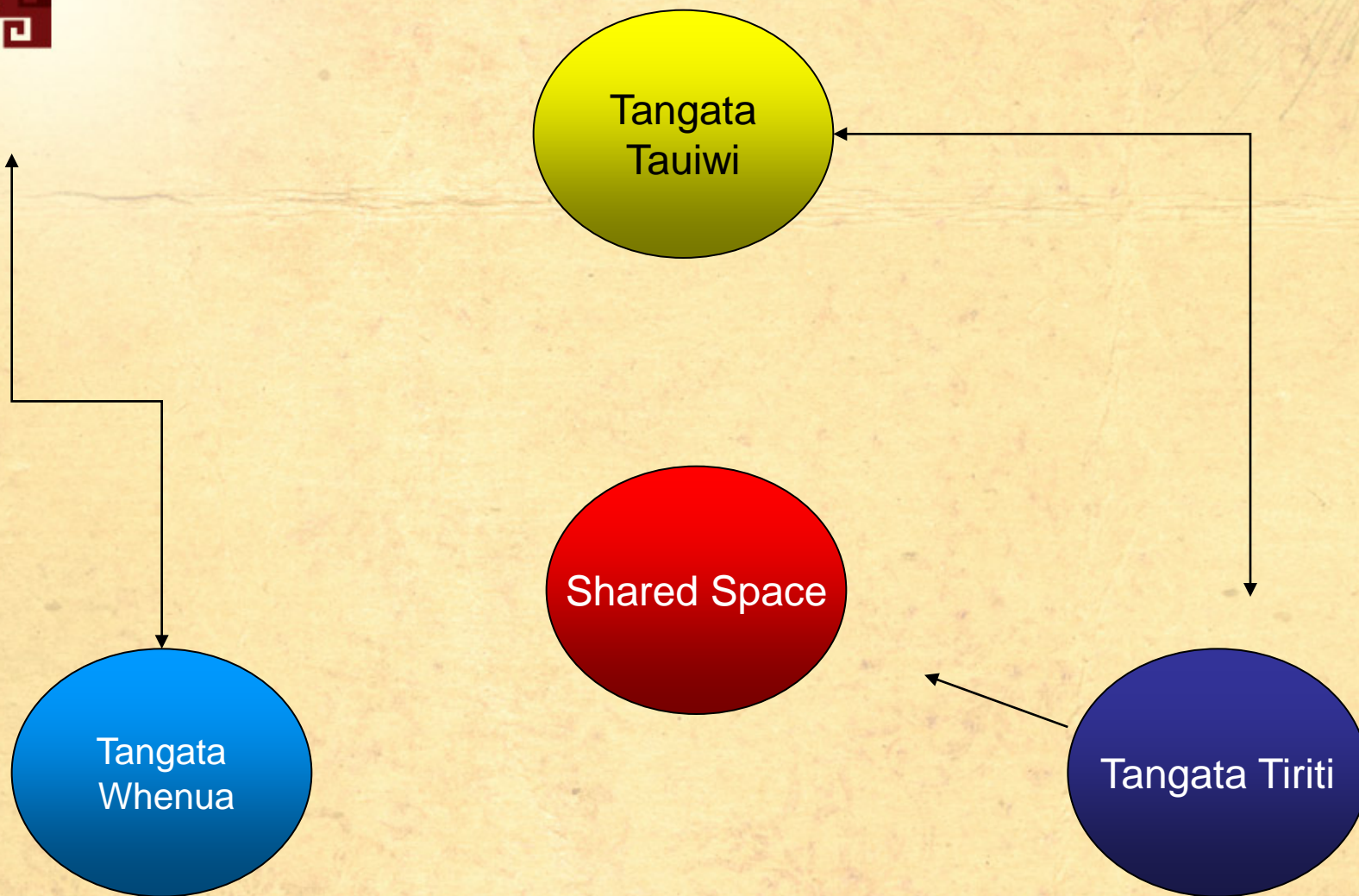
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By acknowledging that the relationship needs to be re- established from a position founded on Te Tiriti o Waitangi brings all stake holders together again.



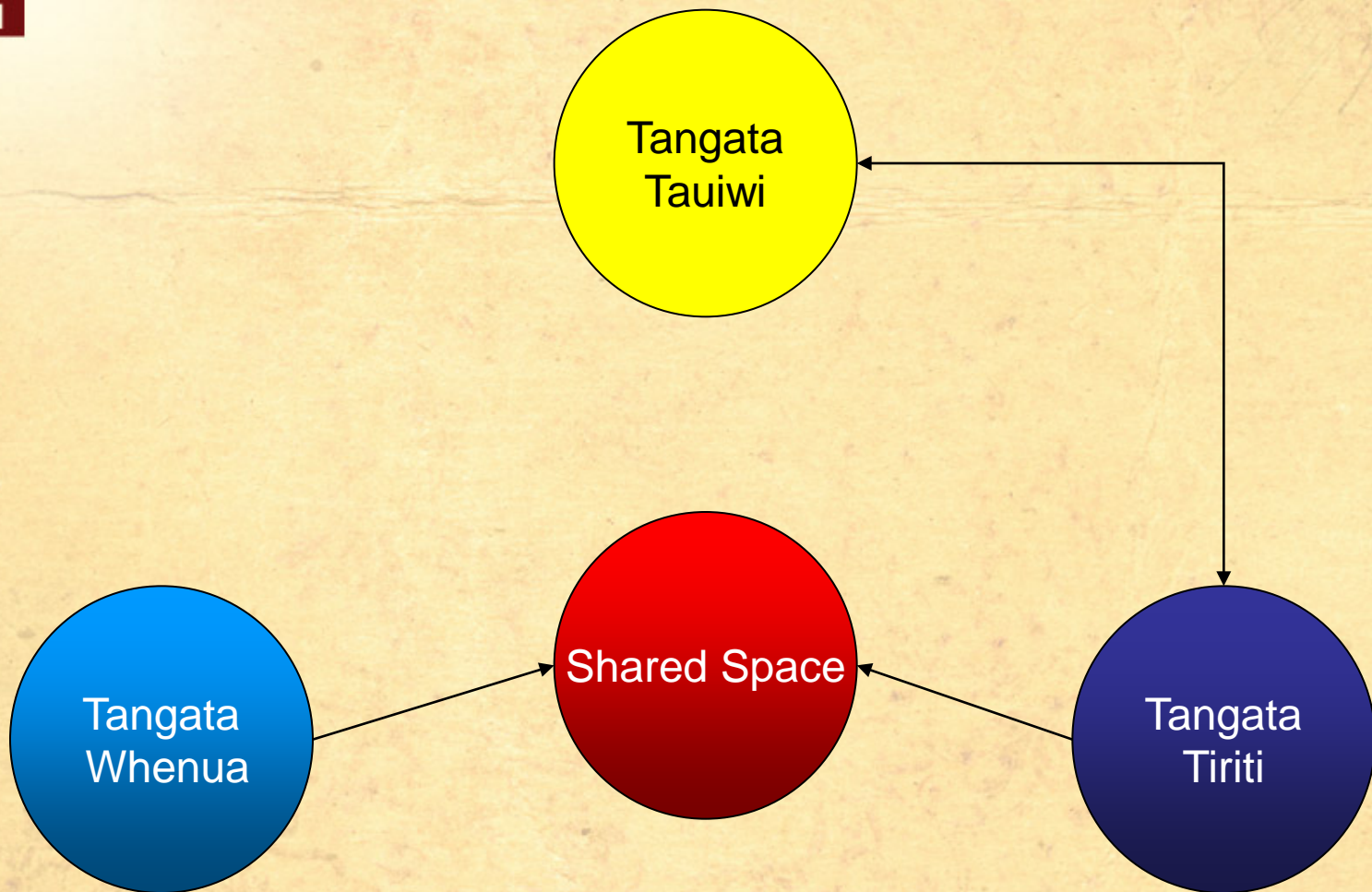
Current Relationship

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Partnership Relationship

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Kawa: Guidelines

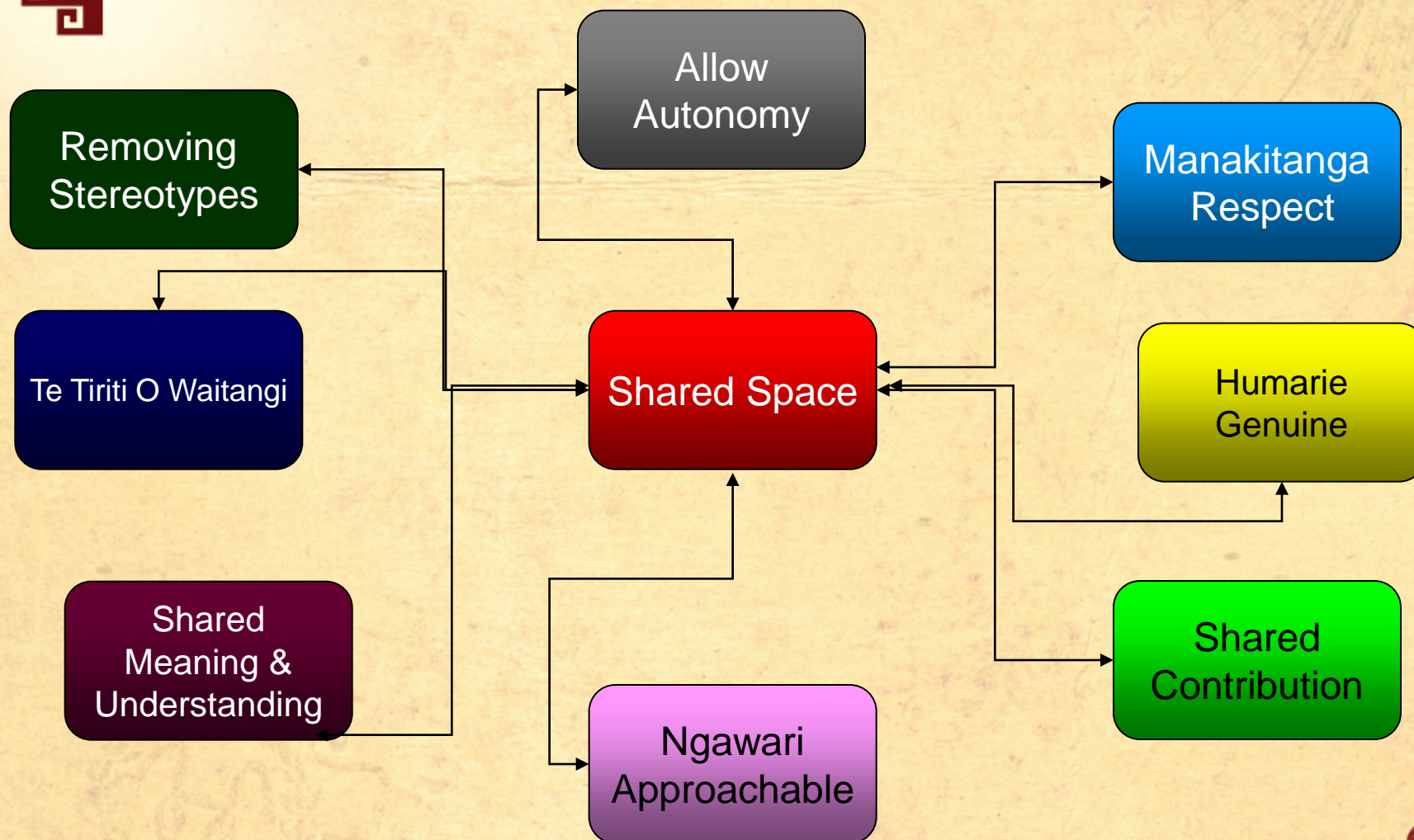
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- The kawa or guidelines determine the context of the relationship, as well as the grounds under which the relationship is established.



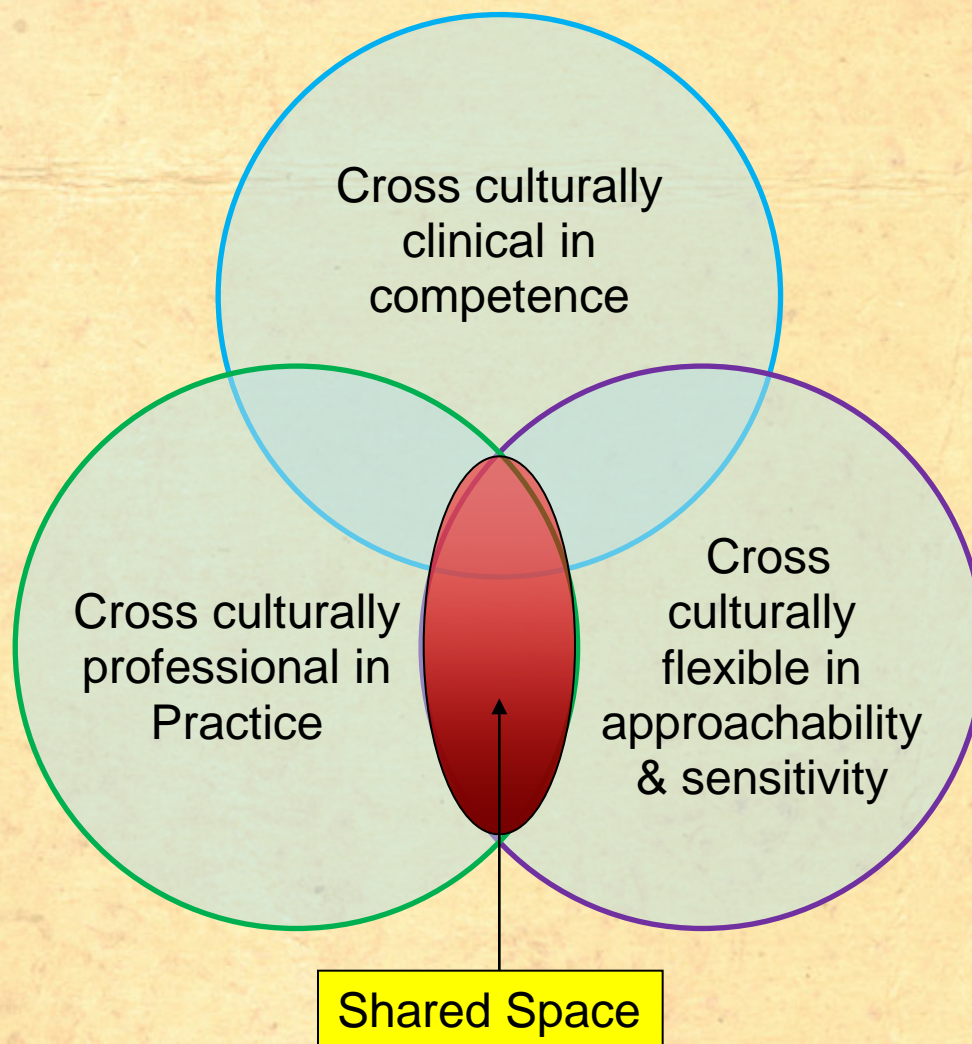
Kawa-guidelines in shared Space

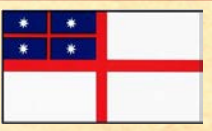
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Developing effective Maori counselling and social science students

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Nga Whakaminenga o Aotearoa

The Treaty of Waitangi 1840

Atua

Tupuna

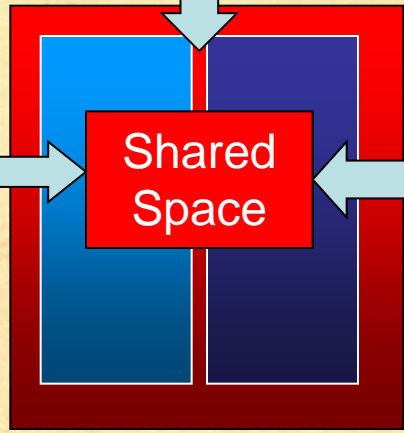
DOI 1835

TTOW 1840

Ture 1993

TOW 1840

Tangata Whenua



NZ Settler Government



Customary Maori Law/Lore
Ahi ka

Kaitiaki
Tiriti
Manuwhiri

Tangata Tiriti
Tangata Tauwiwi

Maku ano toku nei whare, Ko te tāhuhu he Hinau, Ko nga poupou he Māhoe, he Pātete





Conclusion

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This presentation endeavours to educate and train Maori Counselling and Social Science students about:

- The important role Te Tiriti o Waitangi plays in forming meaningful relationships.
- Understand the implications and impacts of historical contexts
- Why the need to create dialogue based on the protocols and worldview of the indigenous culture they engage with.
- Why the need to development alternate theories and transformative constructs that advocate a more inclusive society.





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