

Transforming Historical Intergenerational Trauma



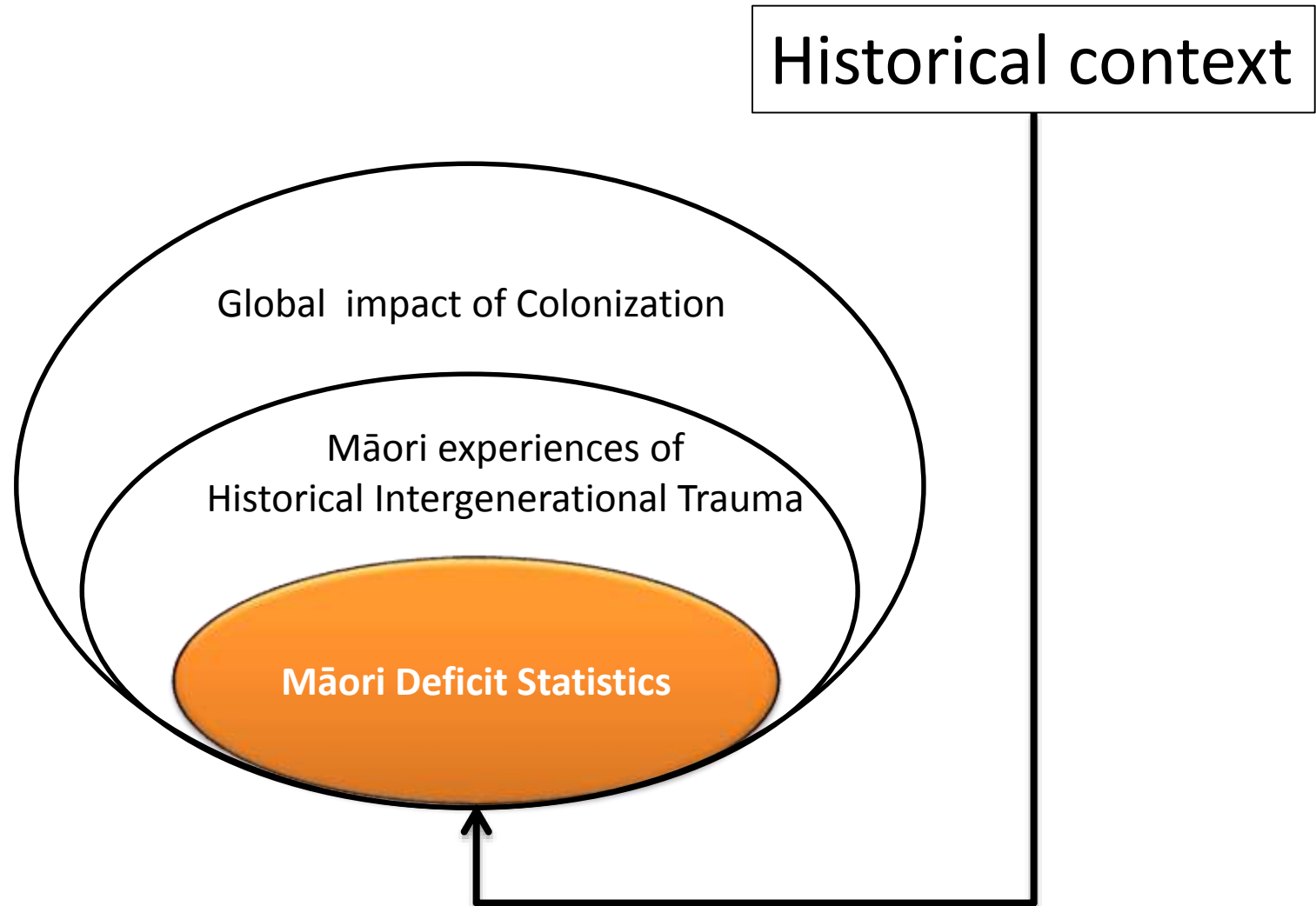
Dr. Rawiri Waretini Karena



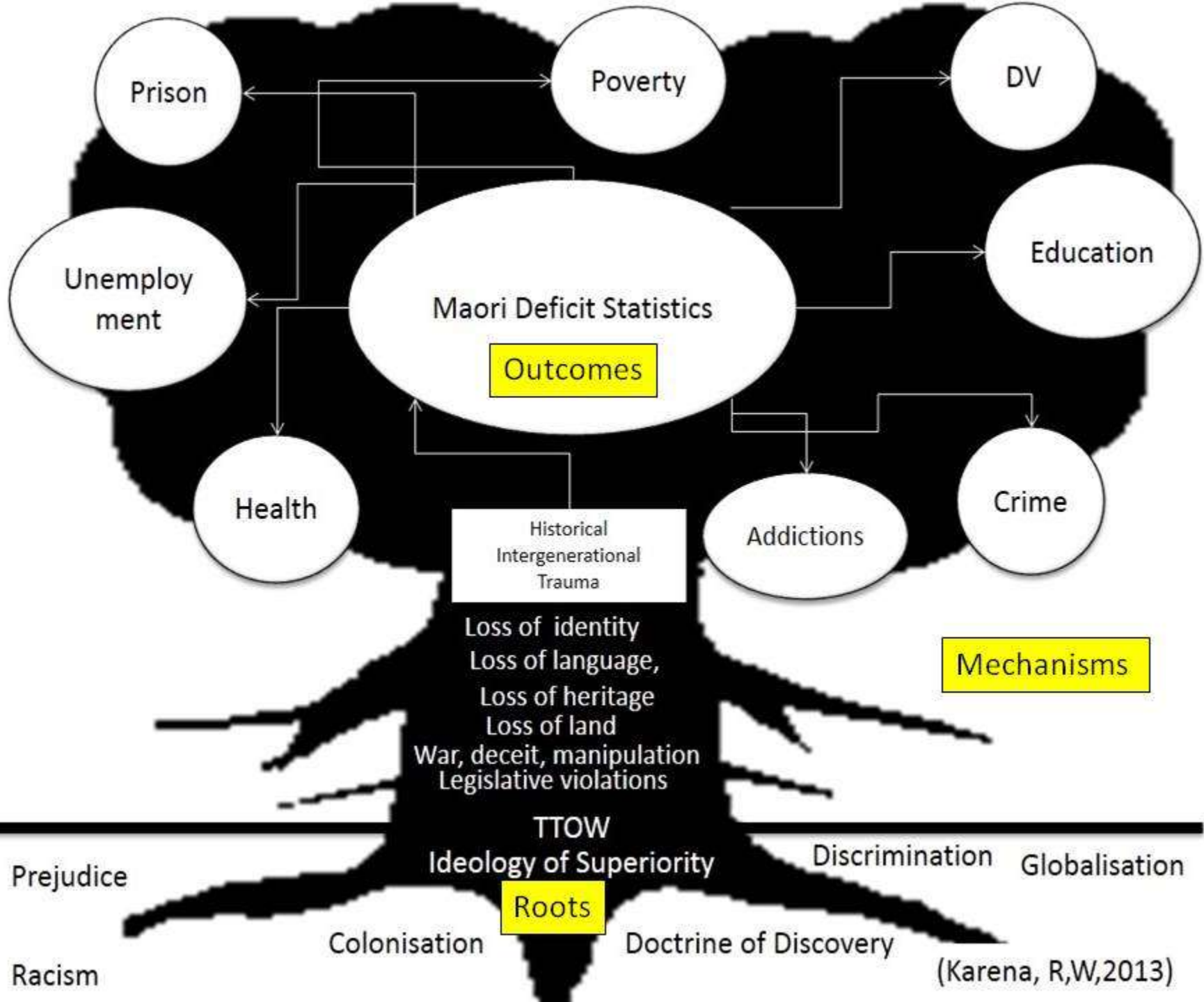
Abstract


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

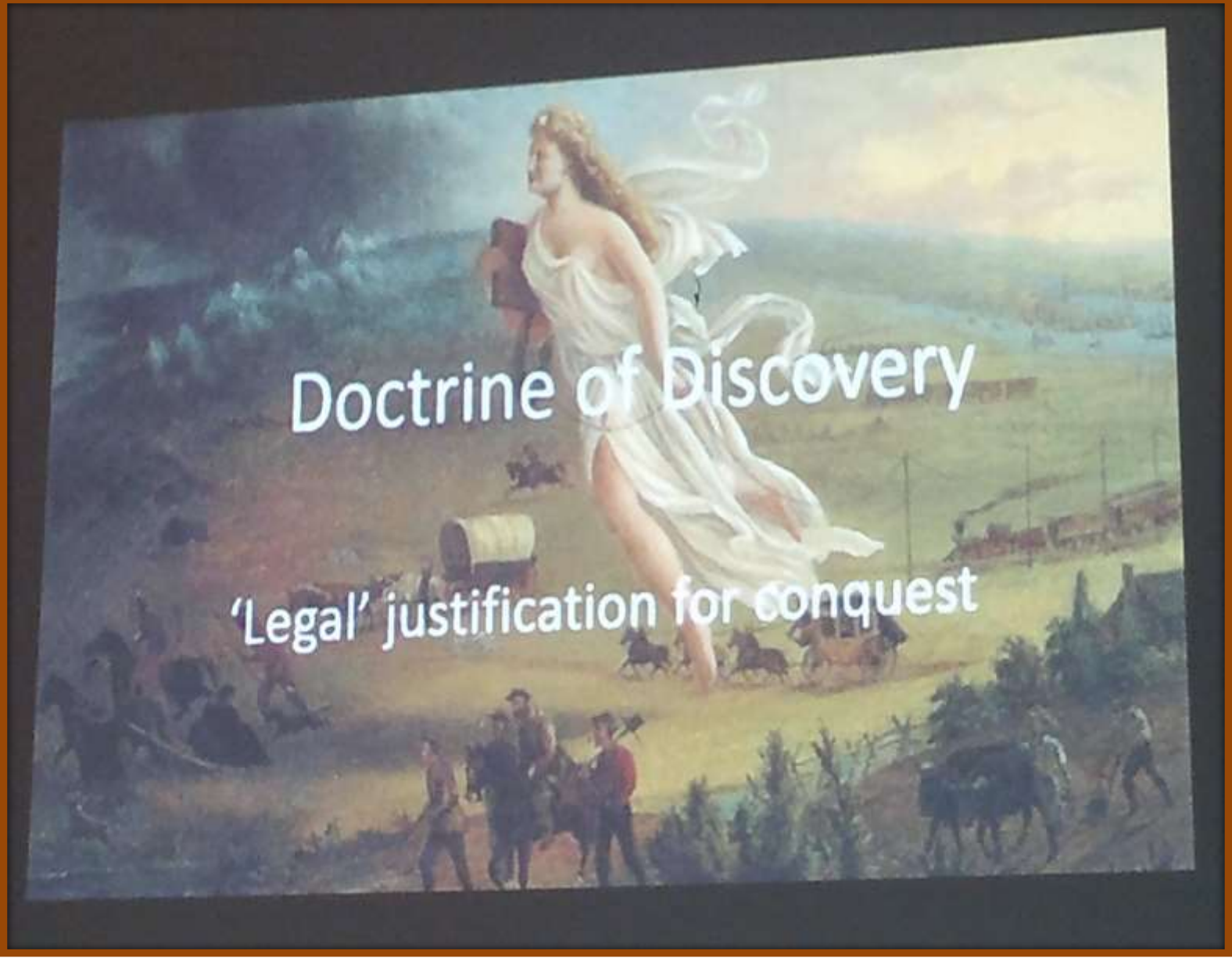
Pūrākau theory



(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

Age of Discovery

- 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



- 
- 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 13th century was used to define the proper [lawful] relationship between Christians and 'Infidels' in worldly matters such as property rights
(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



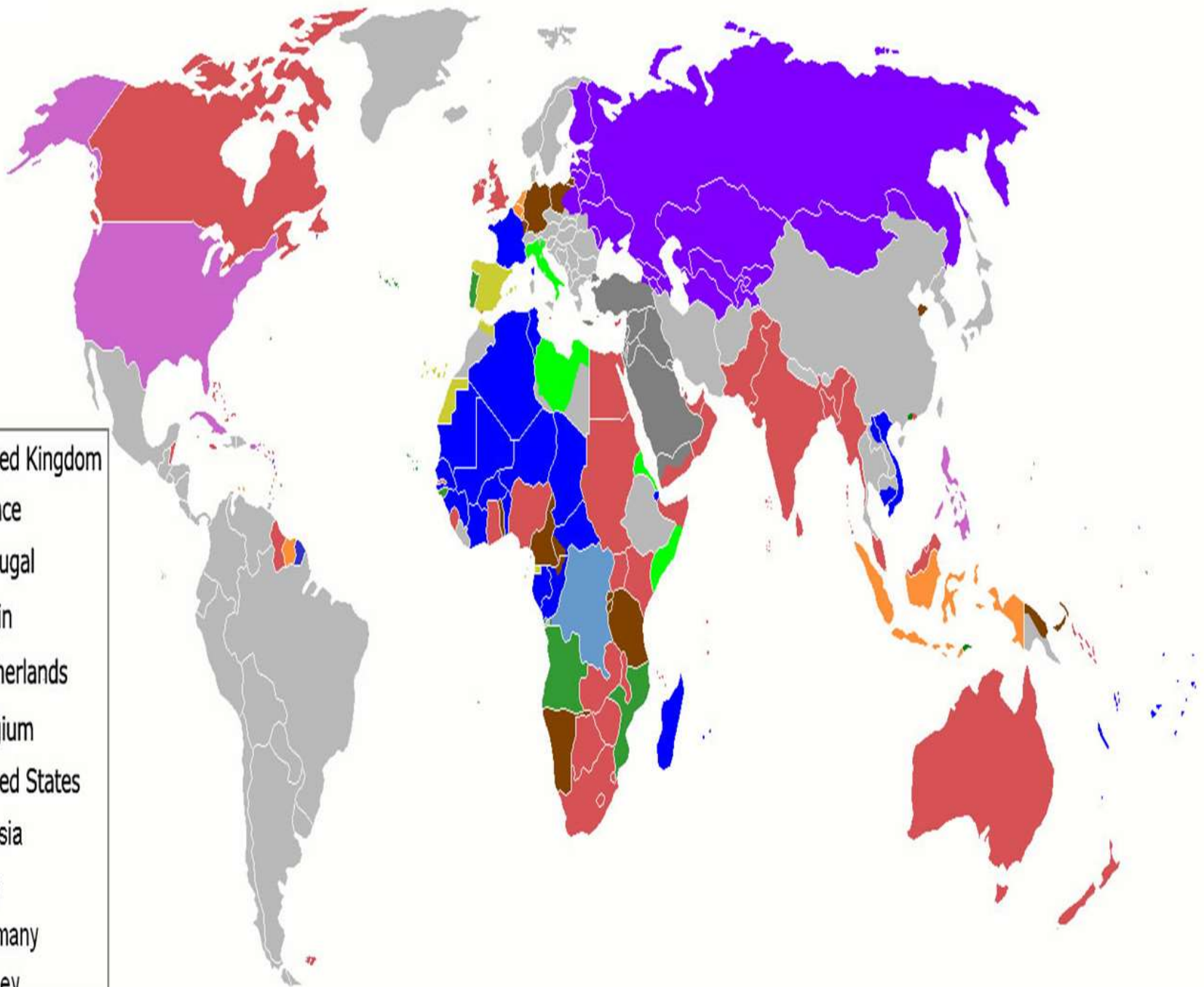
Papal Bull Decree Romanus Pontifex 1455


- 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)

1914

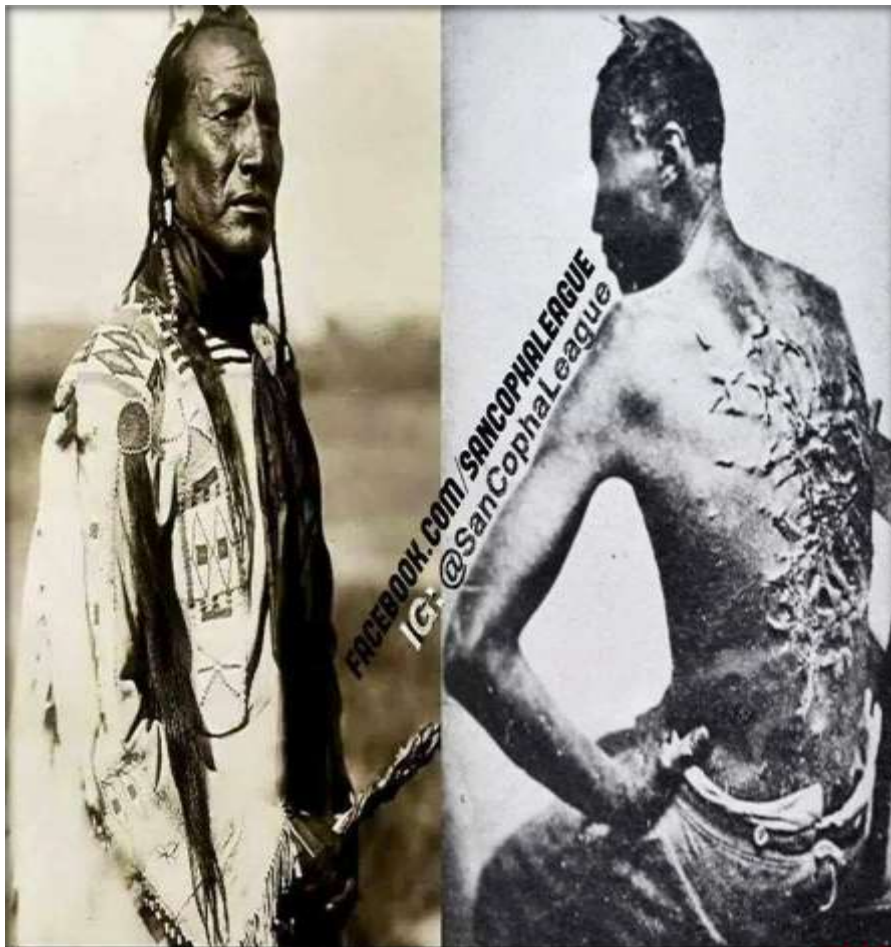
- United Kingdom
- France
- Portugal
- Spain
- Netherlands
- Belgium
- United States
- Russia
- Italy
- Germany
- Turkey





The Doctrine of Discovery remains the law in
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

Glenbow Archives NA-2242-2





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)



Example of Indigenous Deficit Statistics

- 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

Assimilation Policies

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 (189).

- 
- 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



Historical impacts for Māori

- 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).



Impact on Māori society:

- 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



Māori Deficit Statistics Alcohol & Drugs

- A survey in the New Zealand Herald (2007) emphasised that Māori are more likely than other ethnicities to use drugs or drink in a hazardous way.



Māori Stats- Alcohol

- Hazardous drinking occurs in 36 per cent of Māori, 33 per cent of Pacific people and 23 per cent of others.



Māori Stats- Drugs

- Drug use occurs in 20 per cent of Māori, 13 per cent of others and 9 per cent of Pacific people.
- Drug disorder is most common in Māori at 13 per cent of users, followed by Pacific Islanders at 10 per cent and others on 9 per cent.



Māori Deficit underlying themes

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

Breaching TOW – To confiscate Land & resources

consequences of Breaching TOW for Tangata Whenua

➤ **Native lands Act 1862** designed to break down communal ownership.

This legislation created intergenerational impoverishment

➤ **Native reserves Act 1864:** All remaining reserve land put under settler control of the Crown.

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.

Consequences of Breaching TOW for Tangata Whenua

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

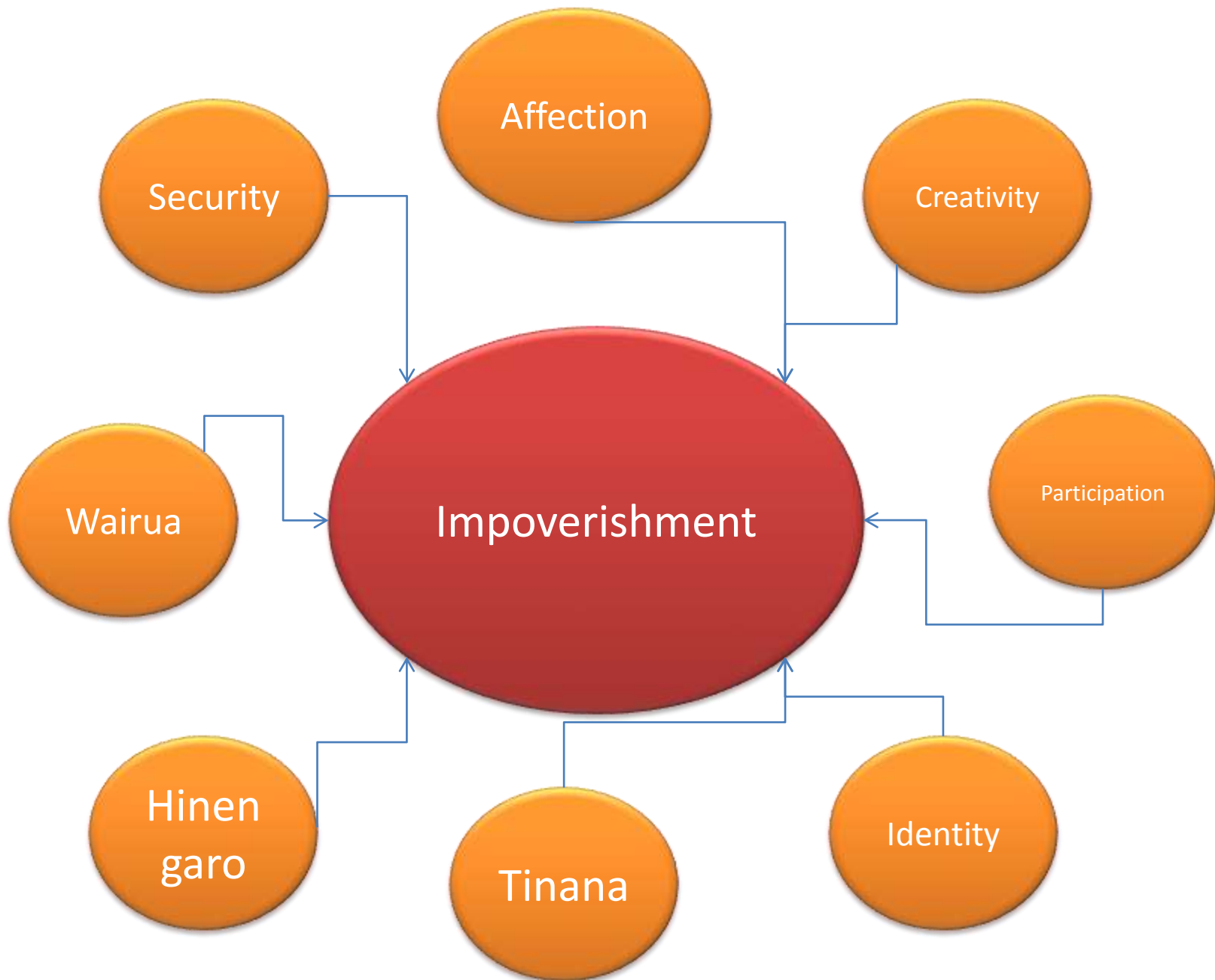
Intergenerational impact & Transference- across generations


	Created intergenerational impoverishment	<ul style="list-style-type: none">• Subjecting Tangata Whenua to becoming paupers on their land
	Subjected Māori to assimilation policies	<ul style="list-style-type: none">• Loss of traditional ways of existing• Near extinction of Māori language• Marginalization of cultural knowledge & cultural identity



Intergenerational Impoverishment

- Is not just materialistic it has many faces



- 
- 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.

A vertical decorative border on the left side of the slide, featuring intricate Maori carvings in a reddish-brown hue. The carvings include circular motifs, possibly representing eyes or traditional symbols, and various geometric patterns.

Māori transmission of intergenerational trauma

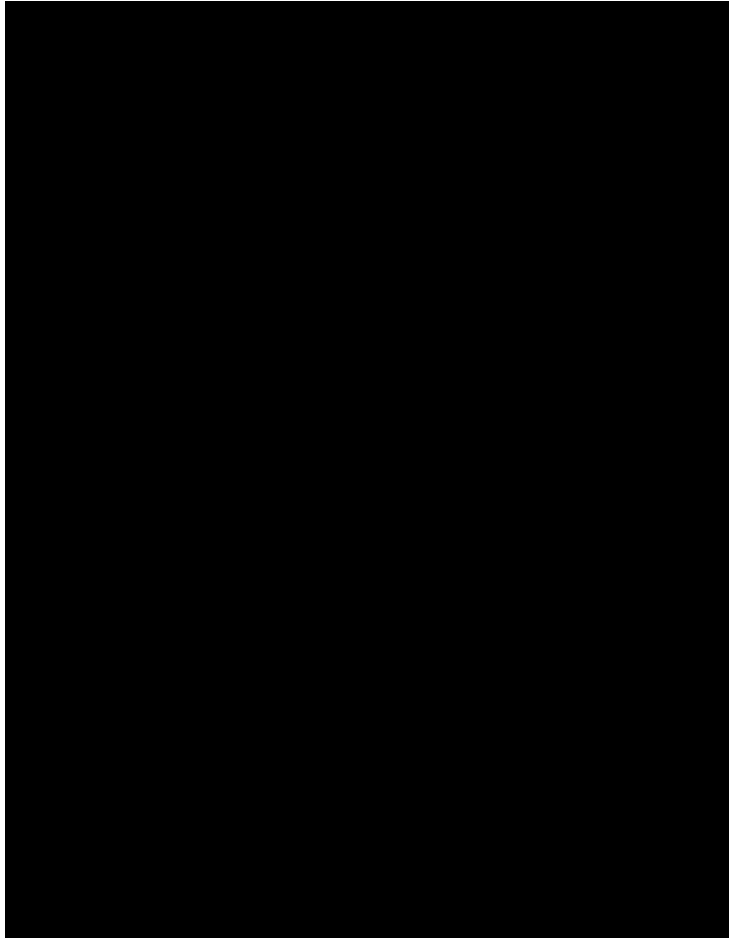
Māori academic writing





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

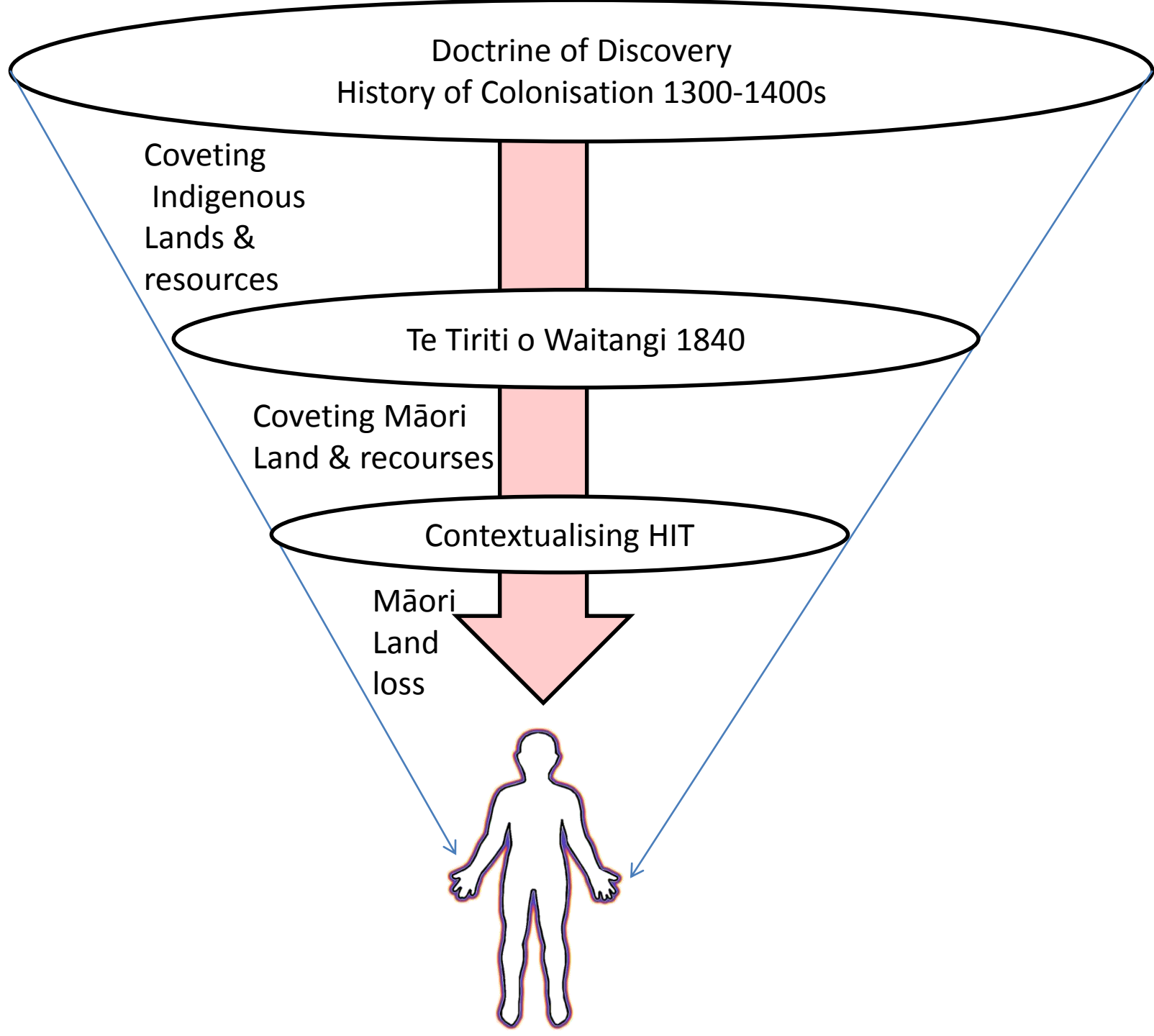
Who will ever know their grief?

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

- 
- 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.



Contextual historical intergenerational trauma in genealogy

Generation 4

1840 - 1940

Relationship with the Colonials



Great Grandfather:

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

Legislative Violations:

- Native Lands Act
- Suppression of Rebellion Act 1863
- Waikato Invasion
- Native Schools act 1863
- Tohunga suppression Act

Generation 3

1920's-1989

Aftermath of colonial assimilation



Grand Father:

Kapa (Tom) Te
Wharua Waretini
Weteni

Brought up by Princess Te Puea

- 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

Legislative violations:

- Native Schools Act 1867
- Tohunga Suppression Act 1908
- Native Health Act 1909
- WW2
- Hunn Report 1961

Generation 2

1946 – 1996

Once were Warriors generation



Father:

Raymond
Bartholomew
Waretini Karena

Welder-
Boilermaker

New Urban Māori

- Under valued anything Maori
- Didn't learn tikanga-cultural heritage
- Put his friends before his family
- Abused his wife and children

Legislative Violations:

- Hunn Report 1961
- Pepper potting system
- Rural to Urban migration

Generation 1

Rediscovering cultural heritage



Mokopuna:

Rawiri-David-
Waretini-Junior
:Karena

Musician -
Lecturer:

Grew up with no identity

- 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

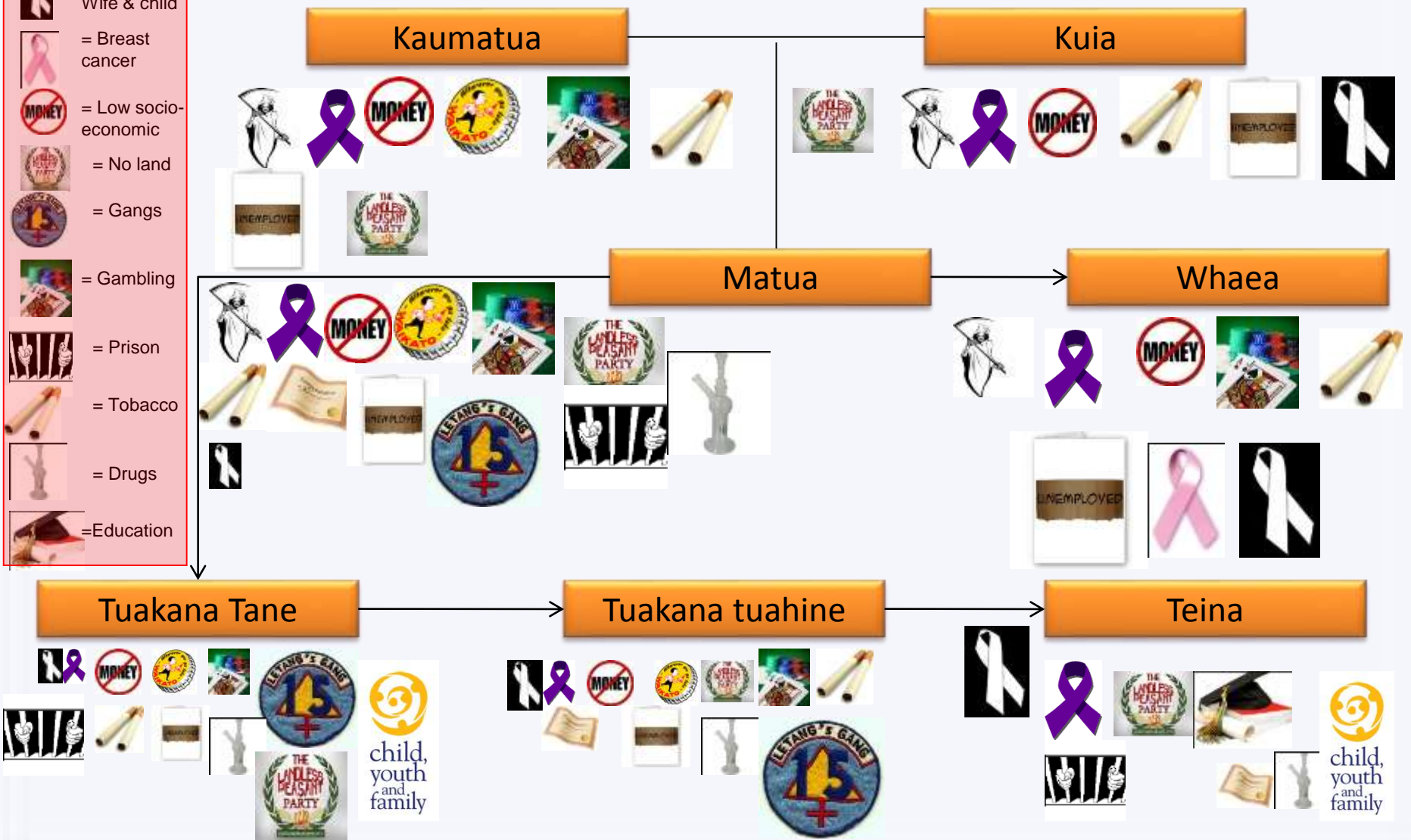
Legislative Violations:

- Pu Ao Te Atatu
- NZ Constitution Act 1986
- Fore shore & Seabed 2004
- Takutai Moana Bill 2010
- Oil drilling
- Asset sales
- Fracking
- TPPA

Contextualizing Genogram

Key:

-  = Death
-  = Domestic violence
-  = DV against Wife & child
-  = Breast cancer
-  = Low socio-economic
-  = No land
-  = Gangs
-  = Gambling
-  = Prison
-  = Tobacco
-  = Drugs
-  = Education



- 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).





Genesis behind Māori deficit statistics

- Alcohol & drug abuse for Māori are a consequence of intergenerational poverty leading back to the Native Lands Act
- Violence, Domestic violence, child abuse & sexual abuse all have a genesis to the Tohunga Suppression Act 1909 where traditional values and ways of engaging with others from a cultural perspective was made illegal



A Framework responding to historical trauma

- The He Kakano Ahau Framework strips back layers of legacies to identify intergenerational implications

He Kākano Āhau:

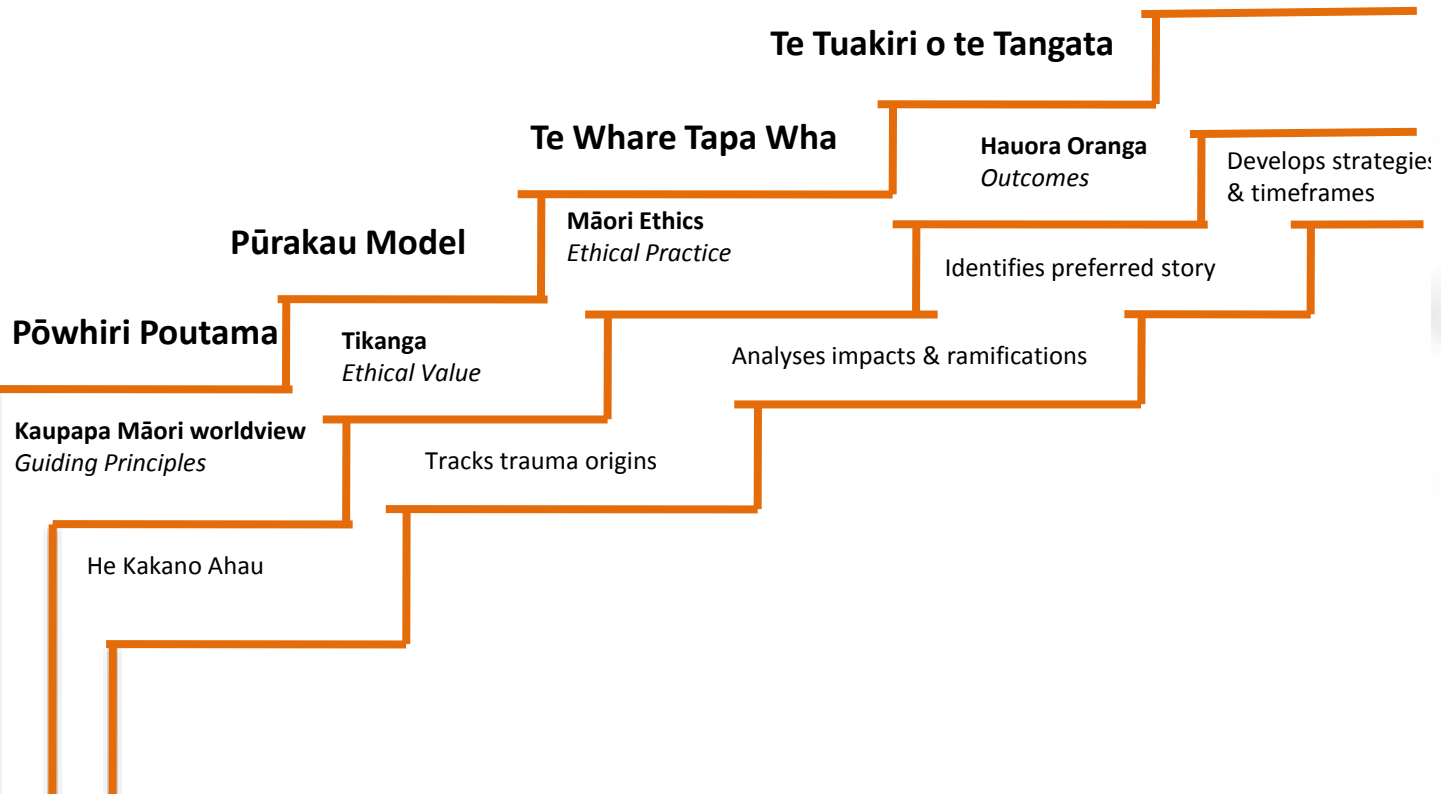
A Framework for responding to colonization & The impacts of historical intergenerational trauma



Poutama:
Framework

Āria:
Theory

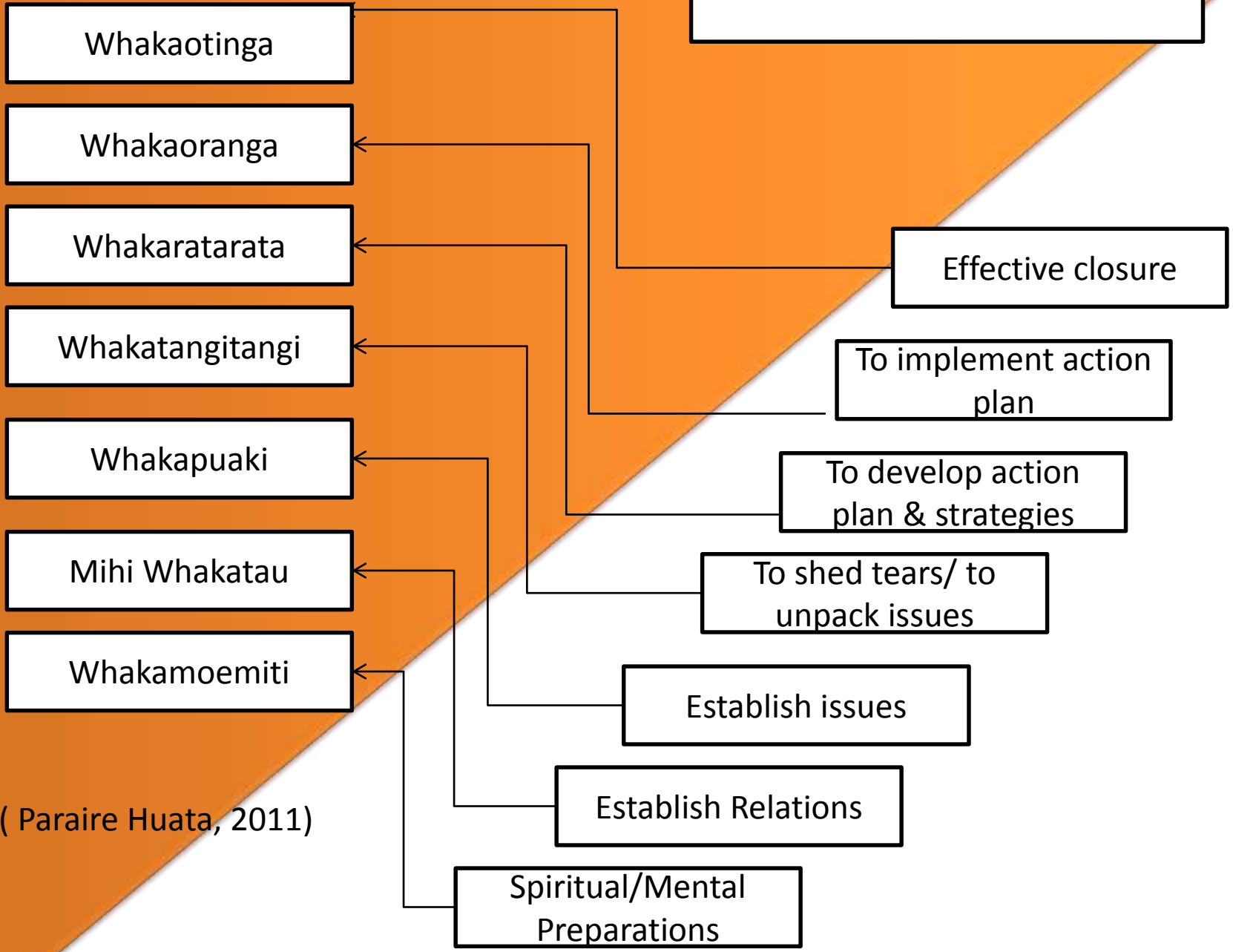
Rauemi:
Process



He kākano āhau
I ruia maii Rangiātea¹
And I can never belost
I am ased, born ofgreatness
Descended from a line of chiefs,
He kākano āhau

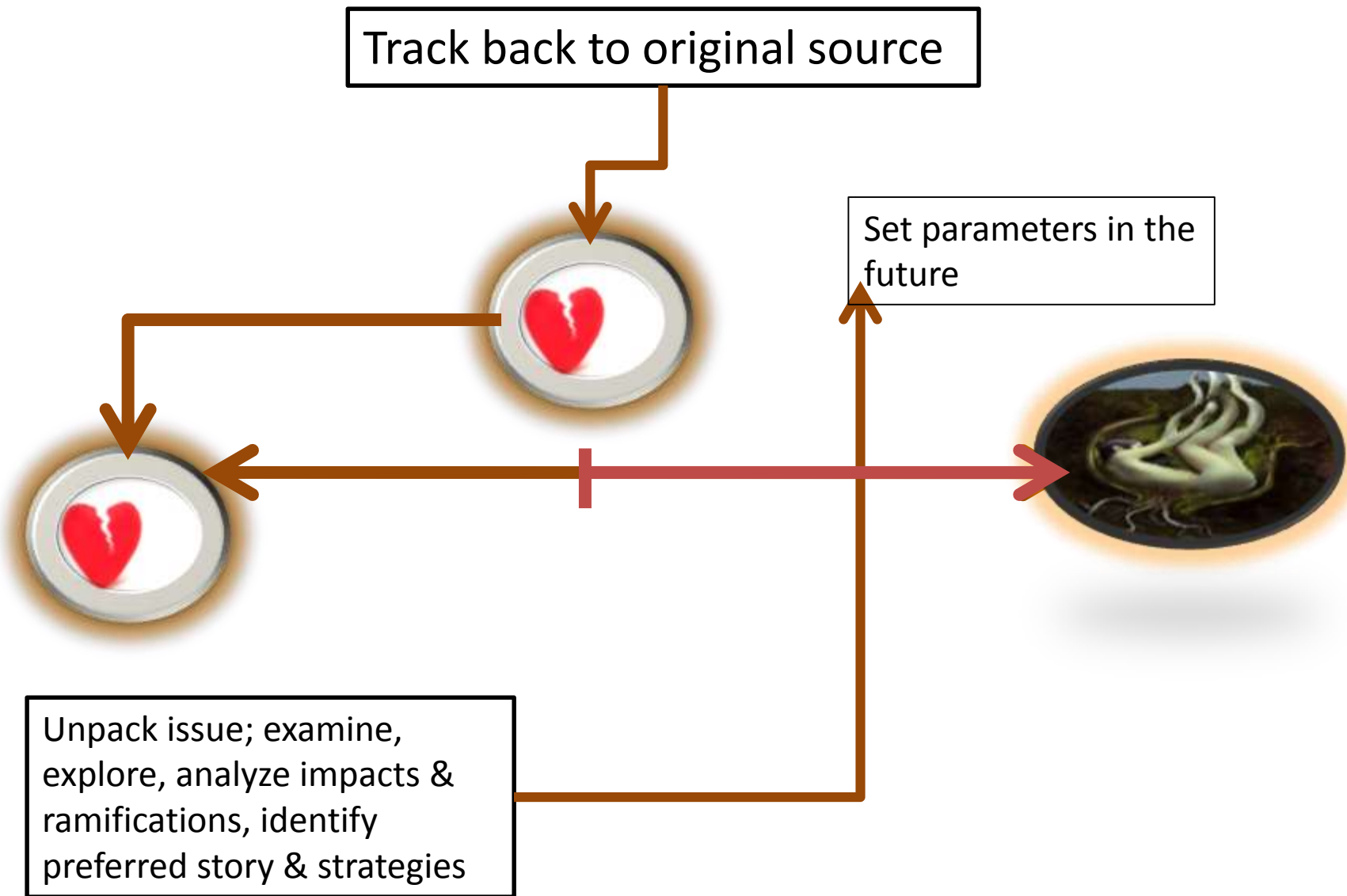
(Karena, R,D,W, 2012)

Pōwhiri Poutama framework:

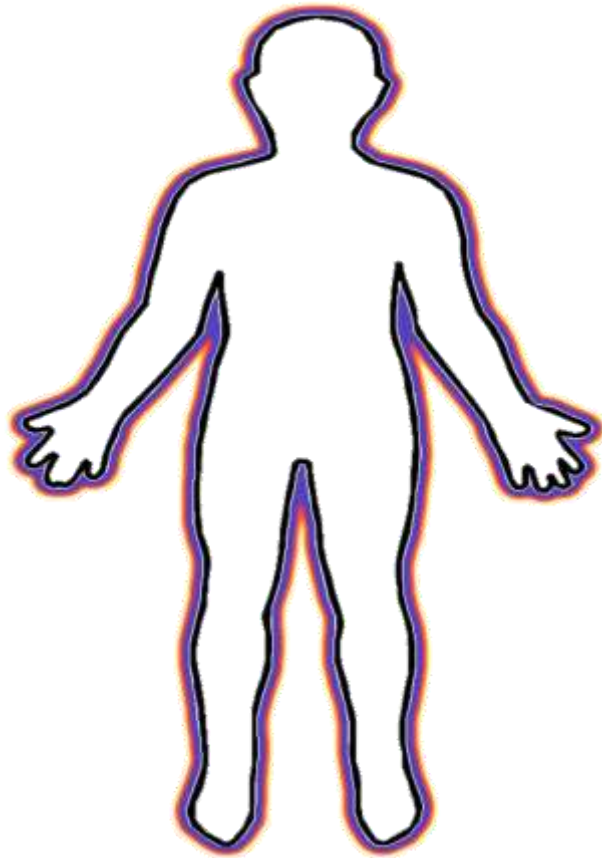


(Paraire Huata, 2011)

Pūrākau Model



Dehumanization of the sacredness of the human spirit



From tapu- or sacred

=



To noa- or desecration

Dr Eduardo Duran:

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).



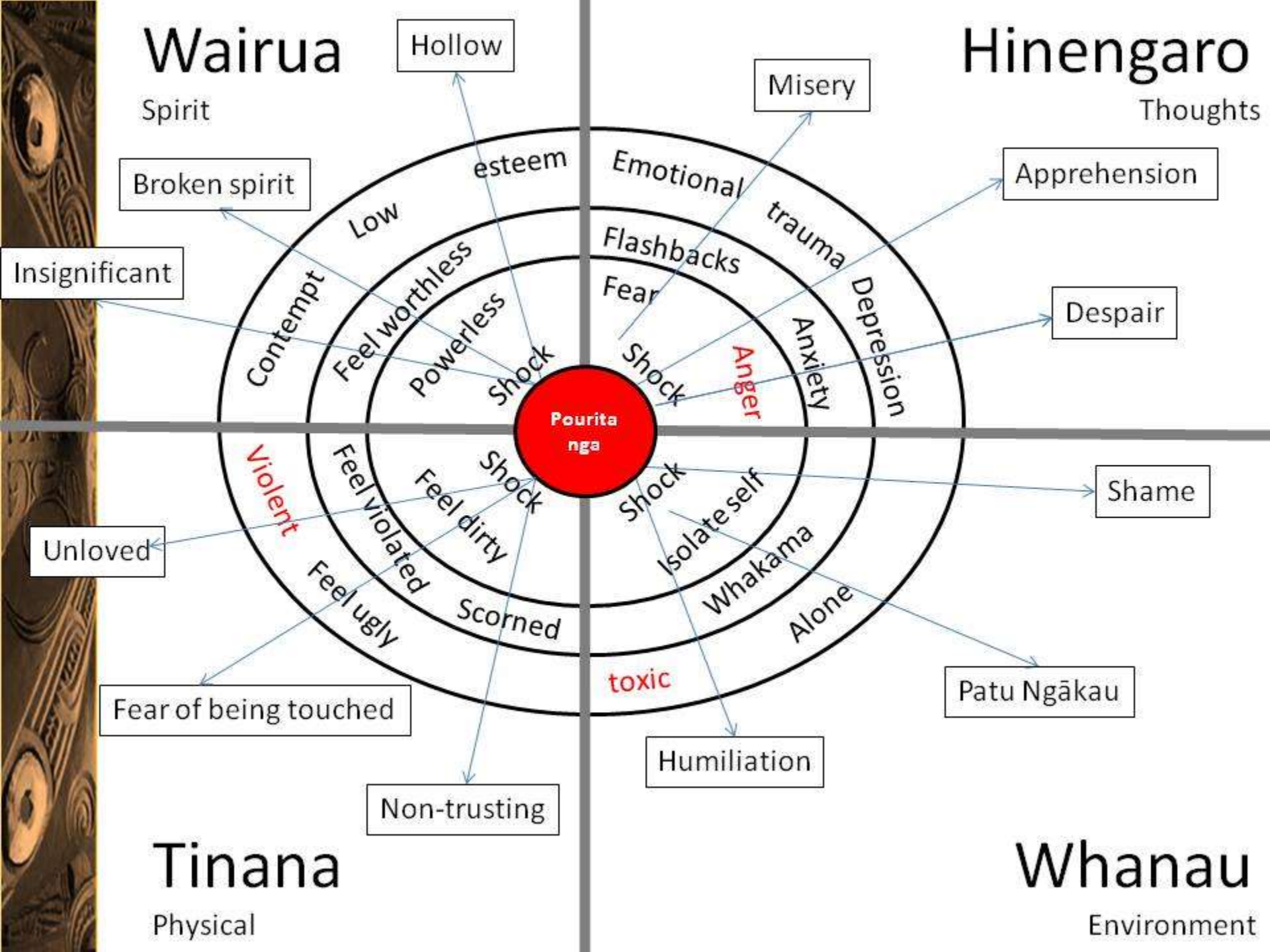
Rawiri & Dr Eduardo Duran

Wairua

Spirit

Hinengaro

Thoughts



Hollow

Misery

Apprehension

Despair

Shame

Patu Ngākau

Humiliation

Broken spirit

Insignificant

Unloved

Fear of being touched

Non-trusting

Tinana

Physical

Whanau

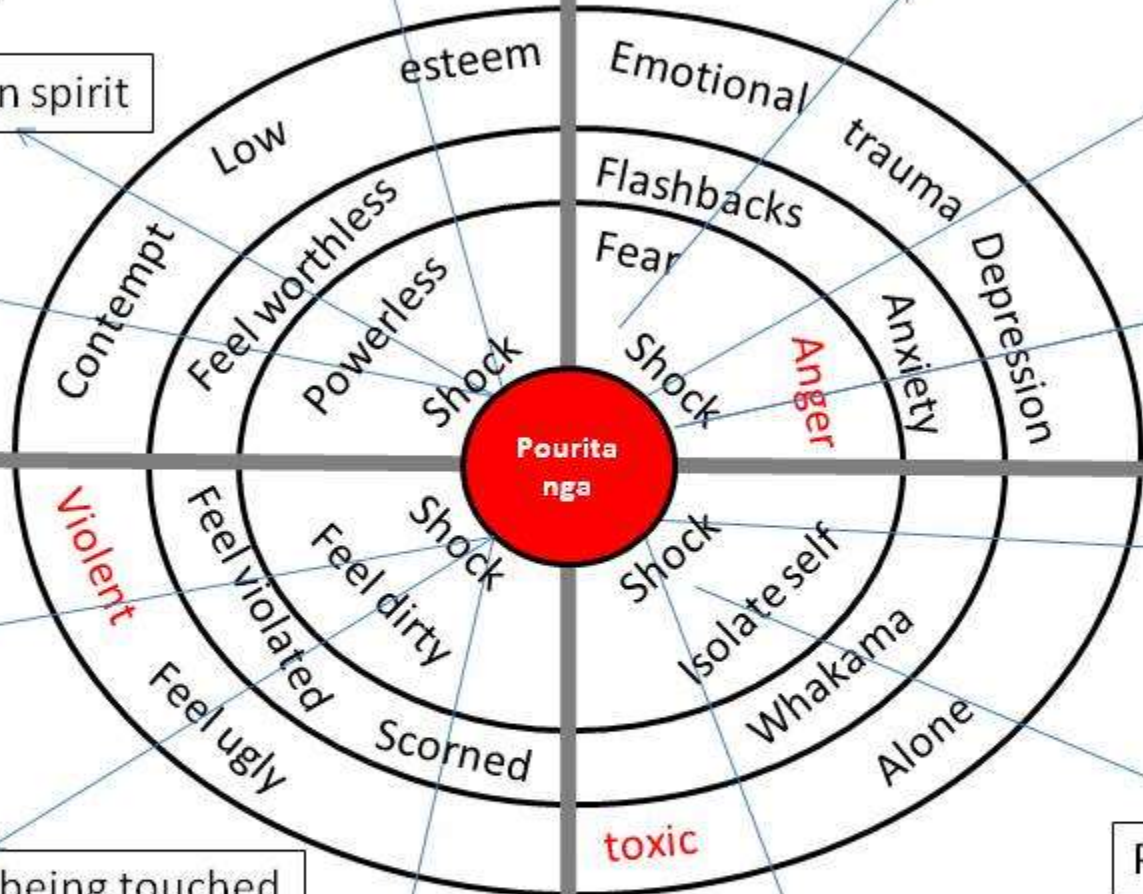
Environment

Pourita nga

Violent

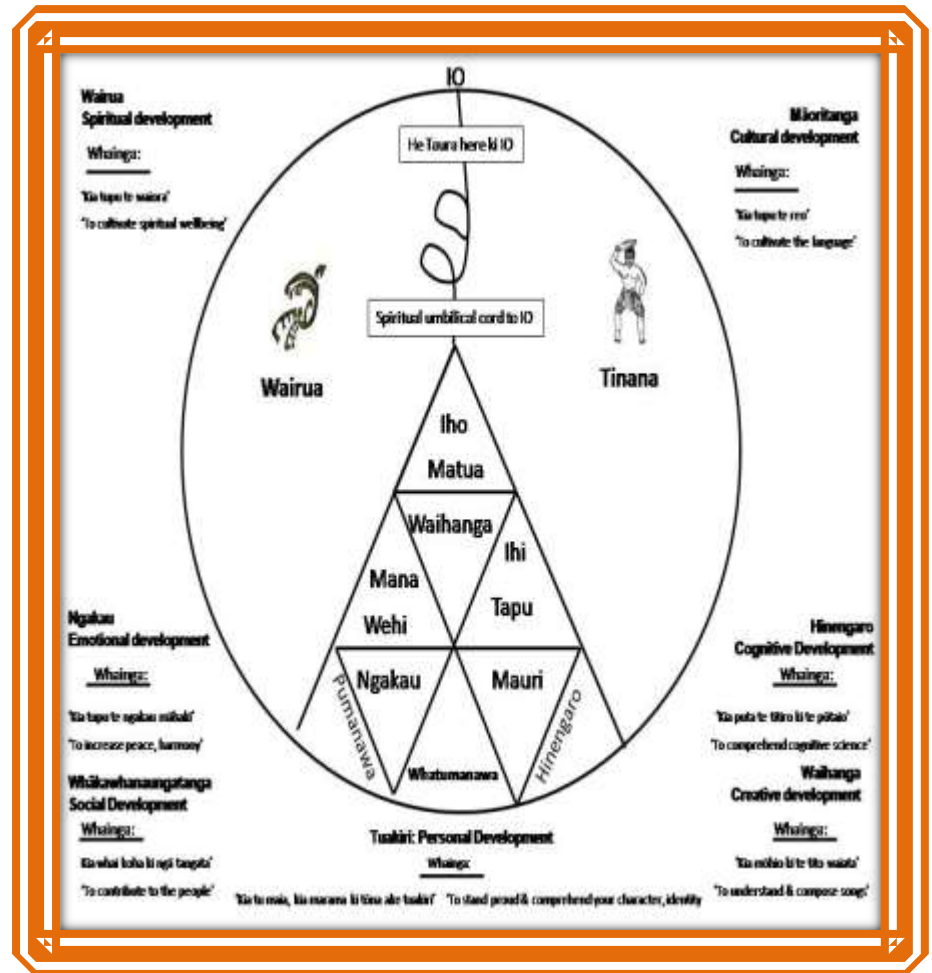
toxic

Anger



Te Tuakiri o te Tangata

- A Māori framework for applying intuition
- Assesses wellbeing from a Māori worldview



Wairua

Spirit

Hinengaro

Thoughts

Whakapapa

Iho Matua

In what way do you connect to others?

Pouritanga

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?

Ihi

Tell me a little about your personality?

Tapu

What does the word sacred mean to you?

Hinengaro

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

Ngākau

Emotionally, how has this experience impacted?

Noa

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

Hauora/oranga

Whatumanawa

What is it that you hold most dear to you?

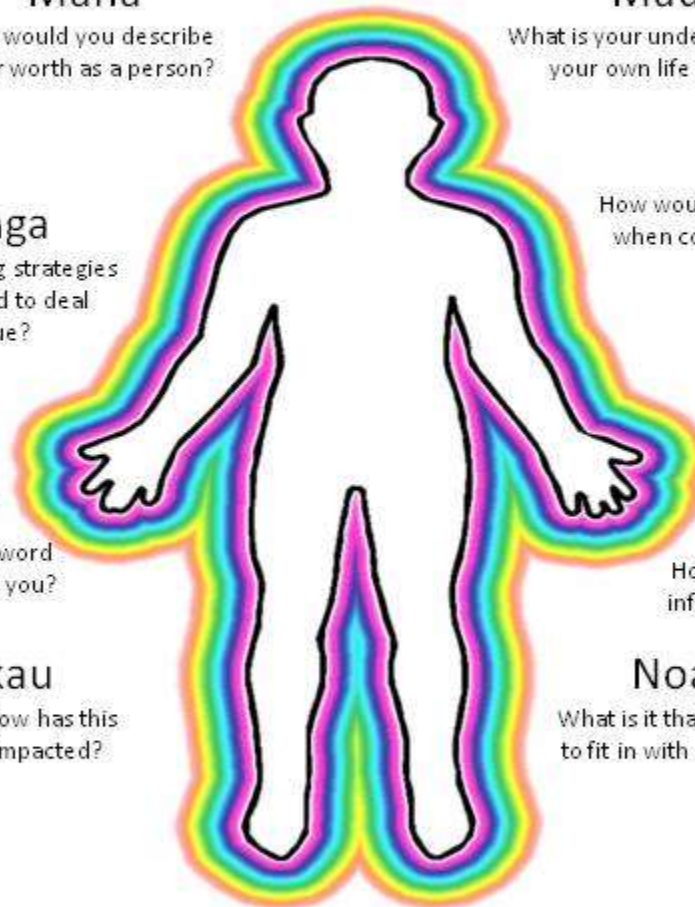
Papatuanuku

Tinana

Physical

Whanau

Environment

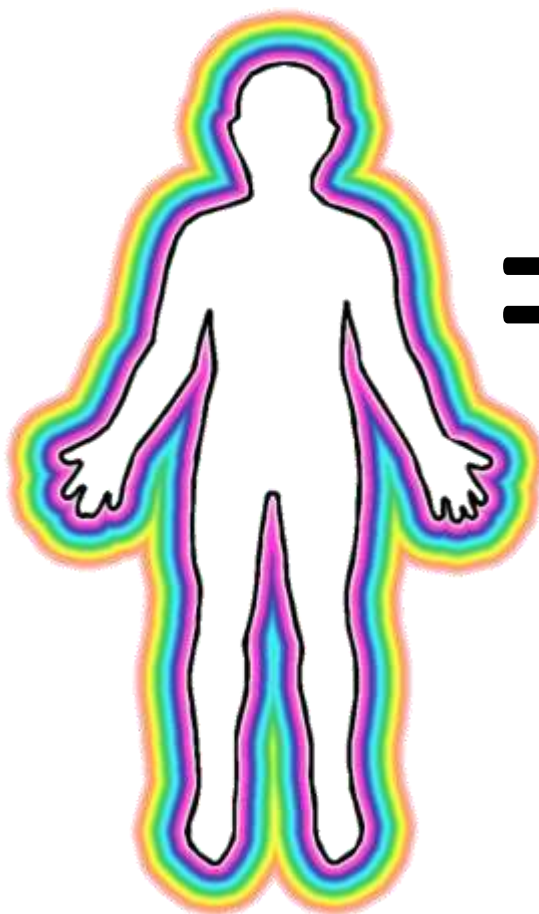


Transforming the issue

Whakamana

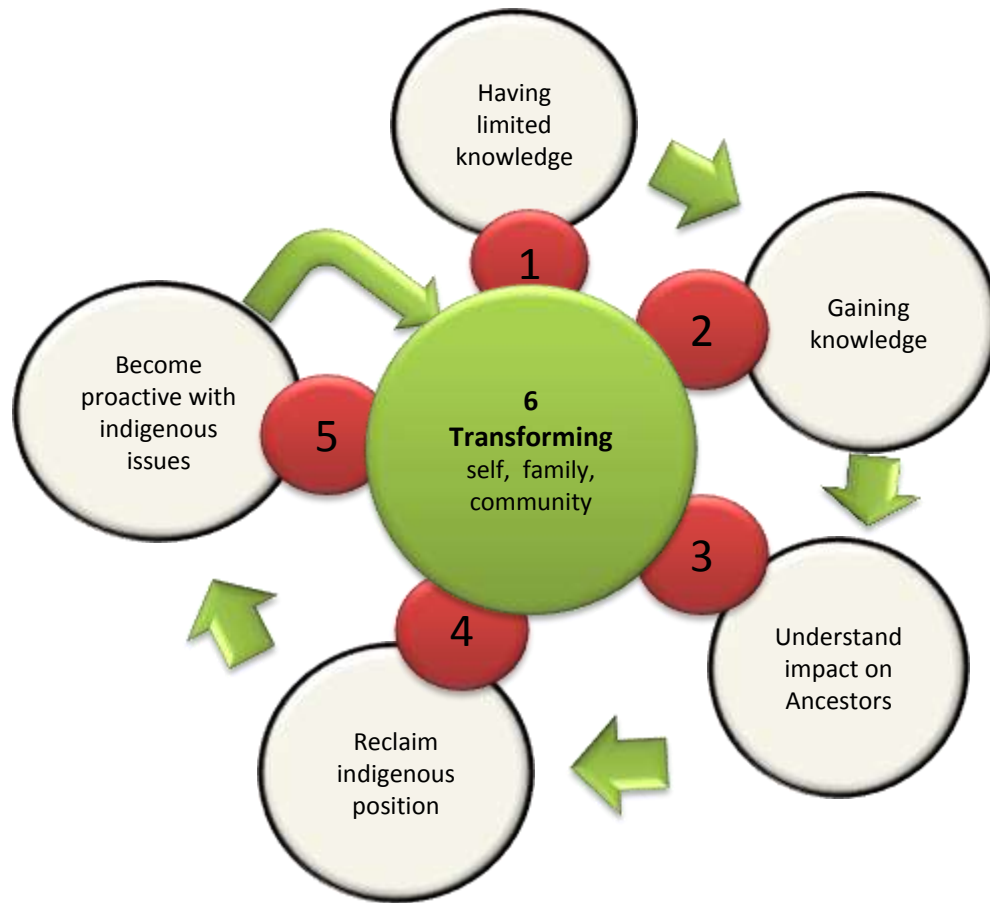


Noa/ Desecrated



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

Transforming self



(Karena, R,D,W, 2012)



Conclusion

- Although there has been a lot of financial recompense from NZ Crown the psychological implications that stem from the intergenerational impacts of colonisation also contribute to Māori mental health & illness in meaningful ways

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