



Māori deficit statistics in Aotearoa New Zealand: A response for Maori by Maori

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Deficit statements by non Māori expert

Statement

- “The more Māori you get in an area, the more violent crime you get- that's a fact of life”
- Professor Greg Newbold; Sociologist, criminologist-
- Canterbury University



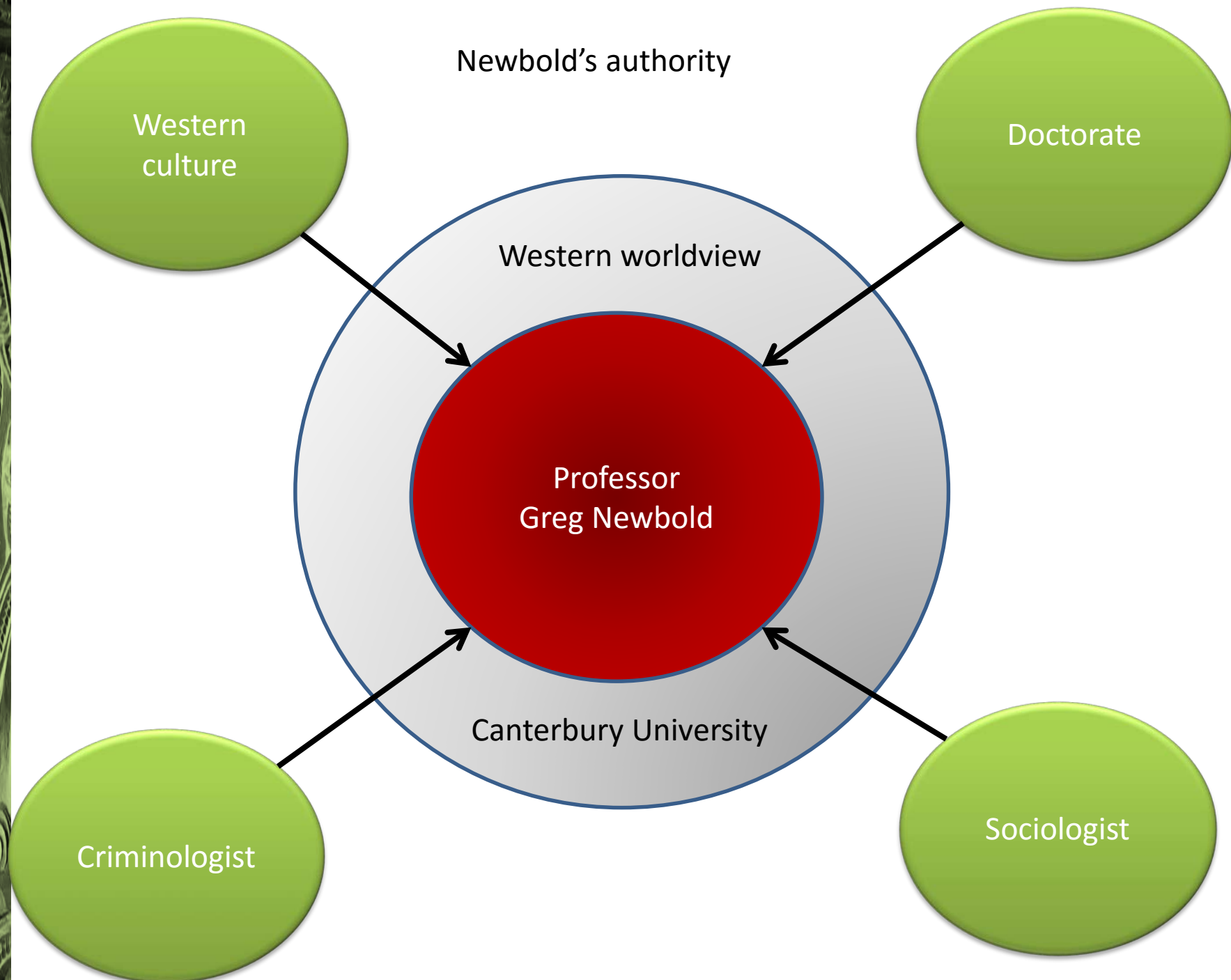
Māori deficit statistics

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



Responding to Newbold

- Uses two sociological theories to validate his statements about Māori
- Labelling theory
- Deviance theory





Labelling theory

- Giddens (2002) explains : “labelling *theorists neglect the processes that leads to acts defined as deviant* (p.211)



Deviance theory

- Giddens (2002) argued that, individuals *actively choose to engage in deviant behaviour in response to the inequalities of the capitalist system* (p. 212).



Intention?



To uplift?

To highlight
disparities?

To honour
TTOW
partnership?

Sociology theories that justify discrimination

Deviance theory

Labelling theory

Deficit Theories

Symbolic
interaction theory

Stratification
theory



Quote

Reid (2013) argues that; discrimination is a socially structured and sanctioned phenomenon... Intended to maintain privileges for members of dominant groups at the cost of deprivation for others (p.31).



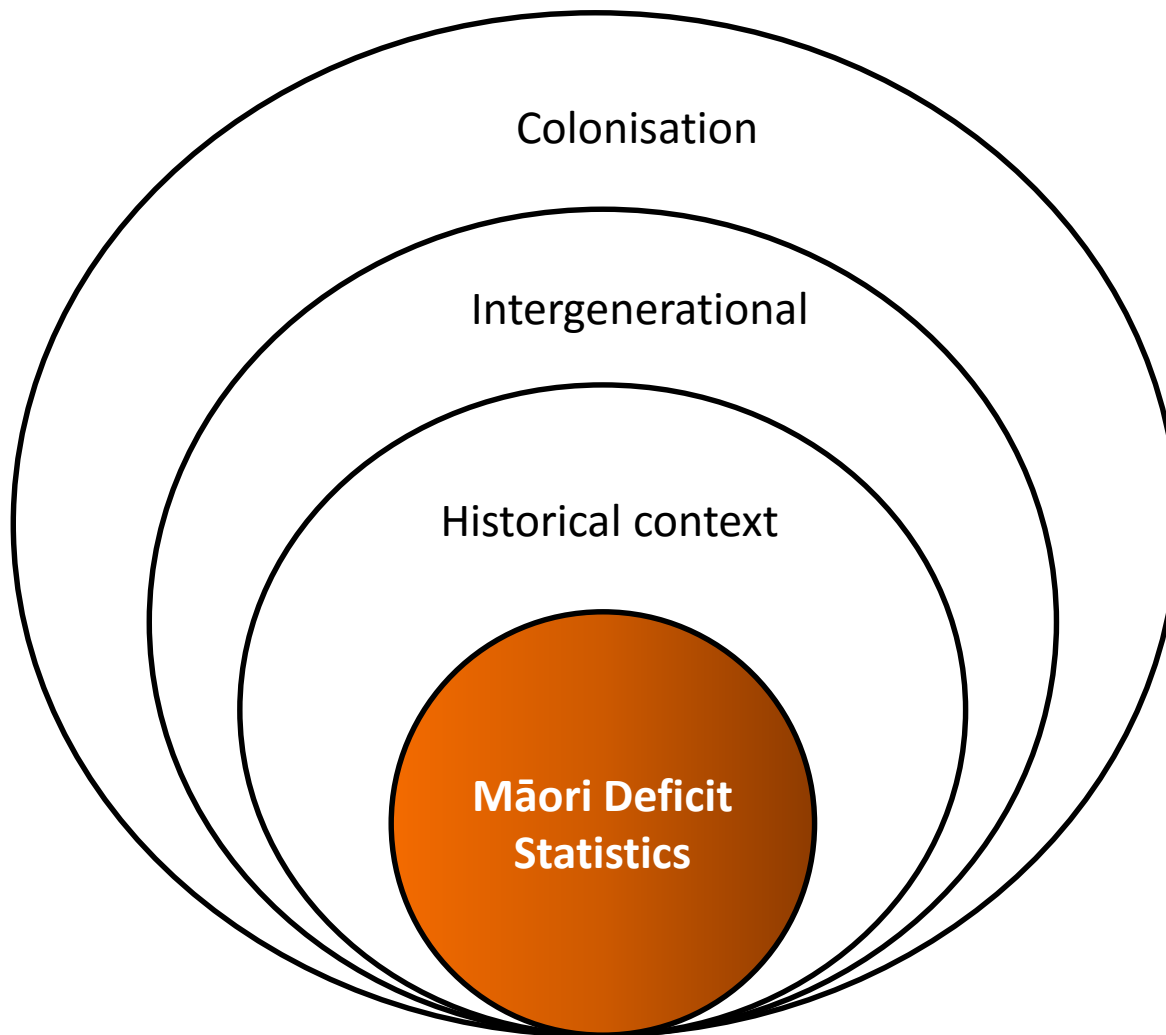
Quote

- A key feature to understanding Māori deficit statistics, is to also understand the intergenerational impacts of colonisation that come with it... Anything less in academia diminishes their position as an expert and makes a mockery of their skill and ability to speak from a fully informed position (Karena, 2013, p.14)

Whaka-ā- rongo – Critical Analysis



Pūrākau Theory



(Karena, R, W, 2013)



Macro-systemic view

- Examine Māori historical contexts from a broader perspective to contextualise Māori deficit statistics.

A vertical decorative border on the left side of the slide, featuring intricate Maori carvings in a dark green color. The carvings include circular motifs, spirals, and stylized figures, typical of traditional Maori art.

Underlying themes behind Māori deficit statistics

Māori deficit statistics

Underlying themes:

- Intergenerational impoverishment
- Lack of cultural identity
- Lack of cultural heritage
- Limited knowledge of whakapapa
- Limited knowledge of tikanga / kawa



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 –

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

Breaching TOW – Using legislation to Assimilate & subjugate Māori culture / language & identity.

Consequences of Breaching TOW for Tangata Whenua

• **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**

- Subjecting Tangata Whenua to becoming paupers on their land

**Subjected Māori
to assimilation
policies**

- 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

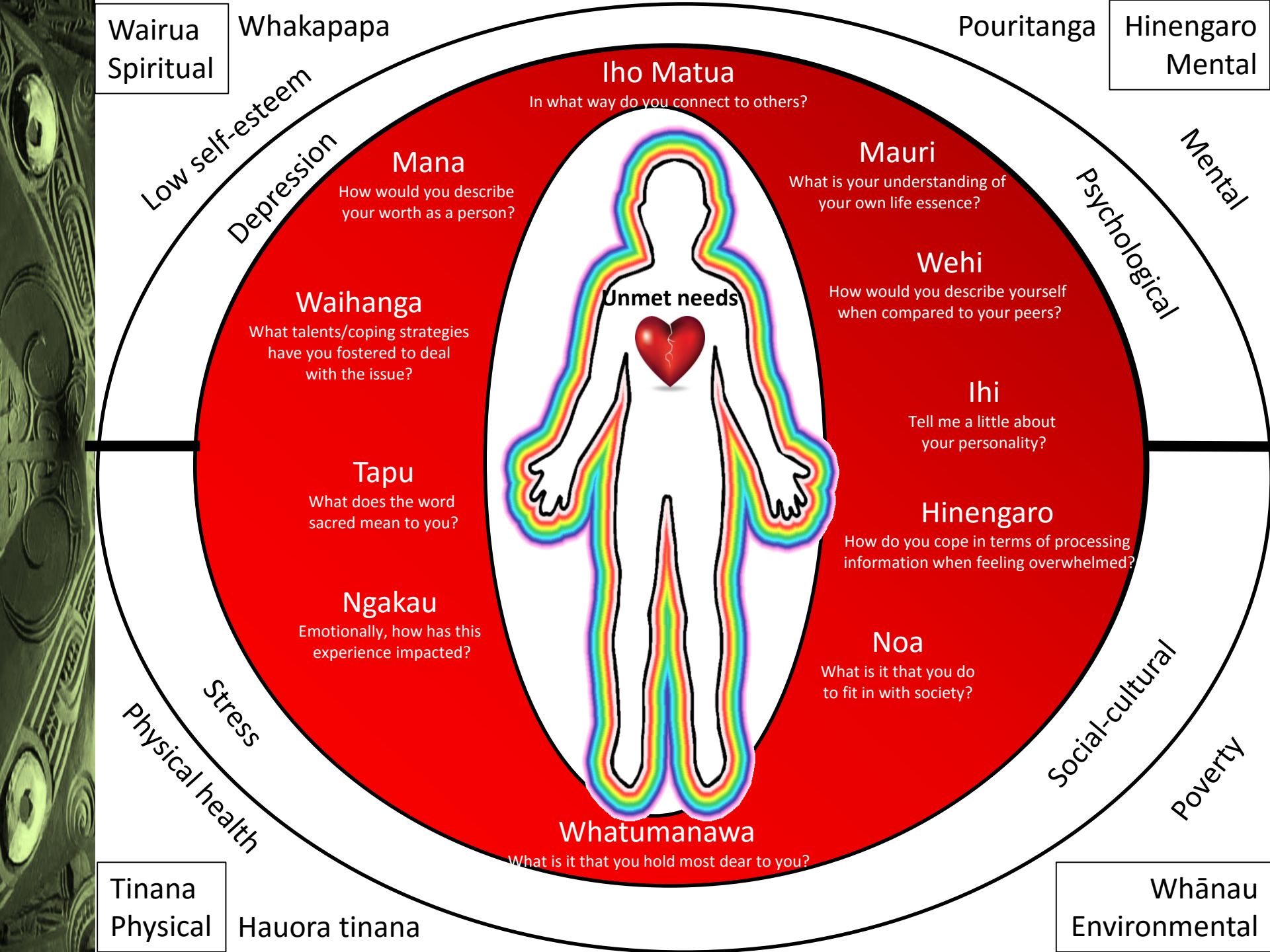


Human-Ends theory on impoverishment

Issue	Meaning
1. Material poverty	1. Lack of resources & assets
2. Poverty of security	2. To be insecure
3. Poverty of affection	3. To not grow up in a loving caring environment
4. Poverty of understanding	4. To be ignored
5. Poverty of participation/ self determination	5. To not participate in decisions that affect you
6. Poverty of creativity	6. To be unimaginative
7. Poverty of leisure time	7. To be enslaved to the decisions of others
8. Poverty of identity	8. To have an insecure identity creating a psychological disorder

(Human ends Theorist: Max Neeffe)

Needs	Needs not met
Subsistence- The need for food shelter and water	Illness and death
Leisure- The need for rest and play	physical, social, and mental health issues ,from lack of nurturing and caring environments
Affection-The need for care and love	physical, social, and mental health issues from lack of nurturing and caring environments
Understanding-The need to understand and be understood	physical, social, and mental health issues from lack of nurturing and caring environments
Participation- The need to participate in decisions that affect an individuals life	Xenophobia, dissidence, violence, political and social instability
Freedom- The need to choose life options and self determine	Unrealised potential, dissidence, various physical and mental issues
Protection- The need to protect feel secure from harm	Insecurity obsessive disorders, post traumatic stress disorder etc
Identity- The need for a strong and secure identity	Serious mental and physical health issues, unrealised potential
Creative- The need to be creative	An inability to innovate in response to challenges and opportunities
Transcendence- The need for self realisation	Inability to comprehend complex problems



Dr David Bedggood quote:

- 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).





Māori historical intergenerational trauma

- Stems from Te Tiriti o Waitangi and psychological implications based on unmet needs in terms of:
- Injustice
- Betrayal
- Confiscation of land and resources, loss of traditional sustainability, forced Māori to participate in a colonialist economic, political, and social world from an intergenerational position of disadvantage



Traditional Māori words that are relevant to intergenerational trauma

Traditional Māori kupu relevant to 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





Traditional Māori words

relevant to intergenerational trauma

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 expressions of intergenerational trauma



Māori expressions of intergenerational trauma

- Most of Māori experiences of historical trauma can be found in Moteatea and waiata tangi, also known as laments



E Pā to Hau

The Caressing Wind – Waiata tangi

E pā tō hau he wīni raro
He hōmai aroha
Kia tangi atu au i konei
He aroha ki te iwi
Ka momotu ki tawhiti, ki Paerau,
Ko wai e kite atu
Kei hea aku hoa i mua rā
I te tōnuitanga?
Ka haramai tēnei ka tauwehe
Ka raungaiti au, e

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 , Ngāti Apakura, 1864)

Epigenetic Research

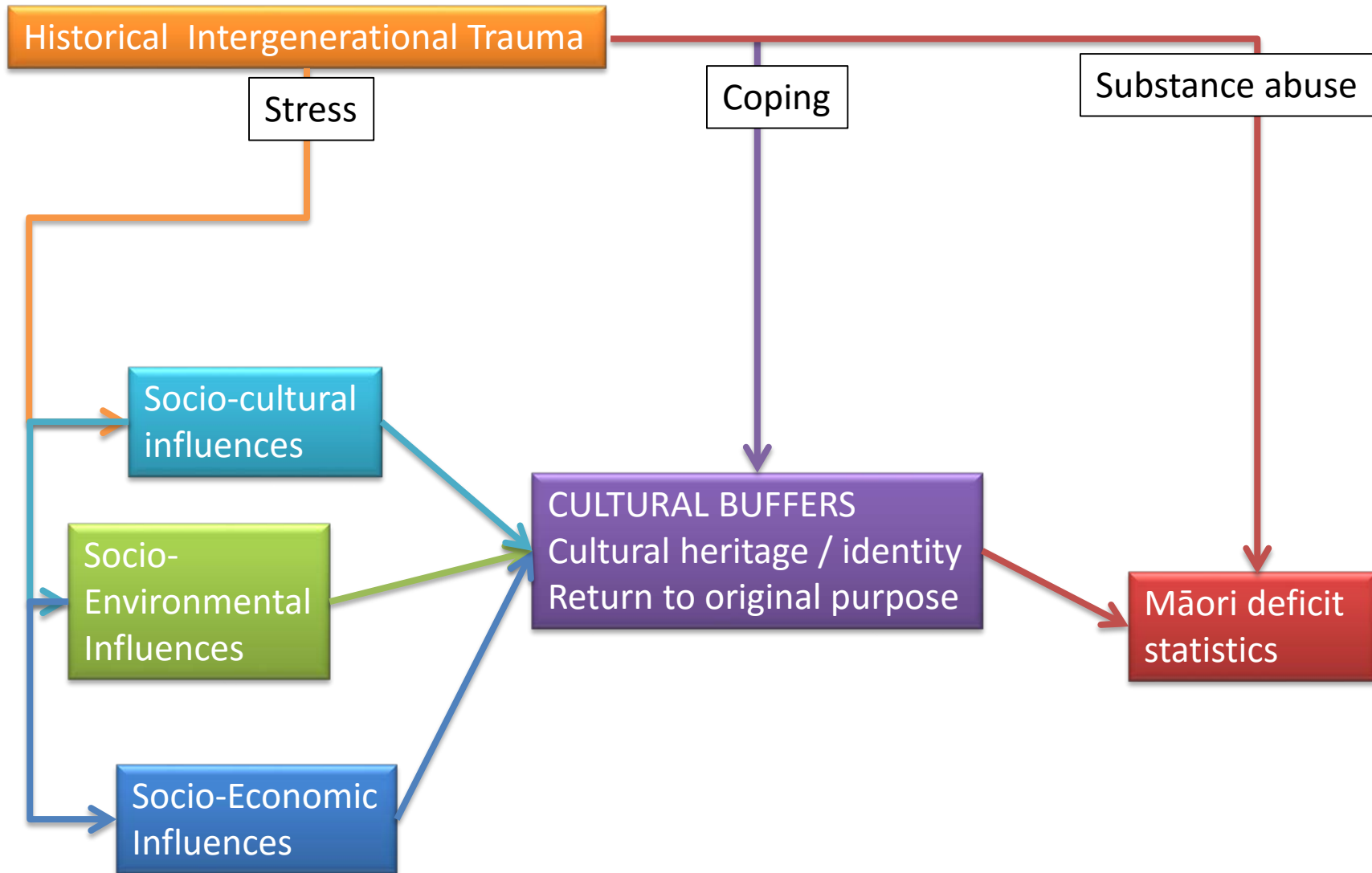
- “Epigenetic research has discovered that at a cellular level, stress from one generation can be carried to the next generation (Walters, K, 2012).



Dr Karina Walters



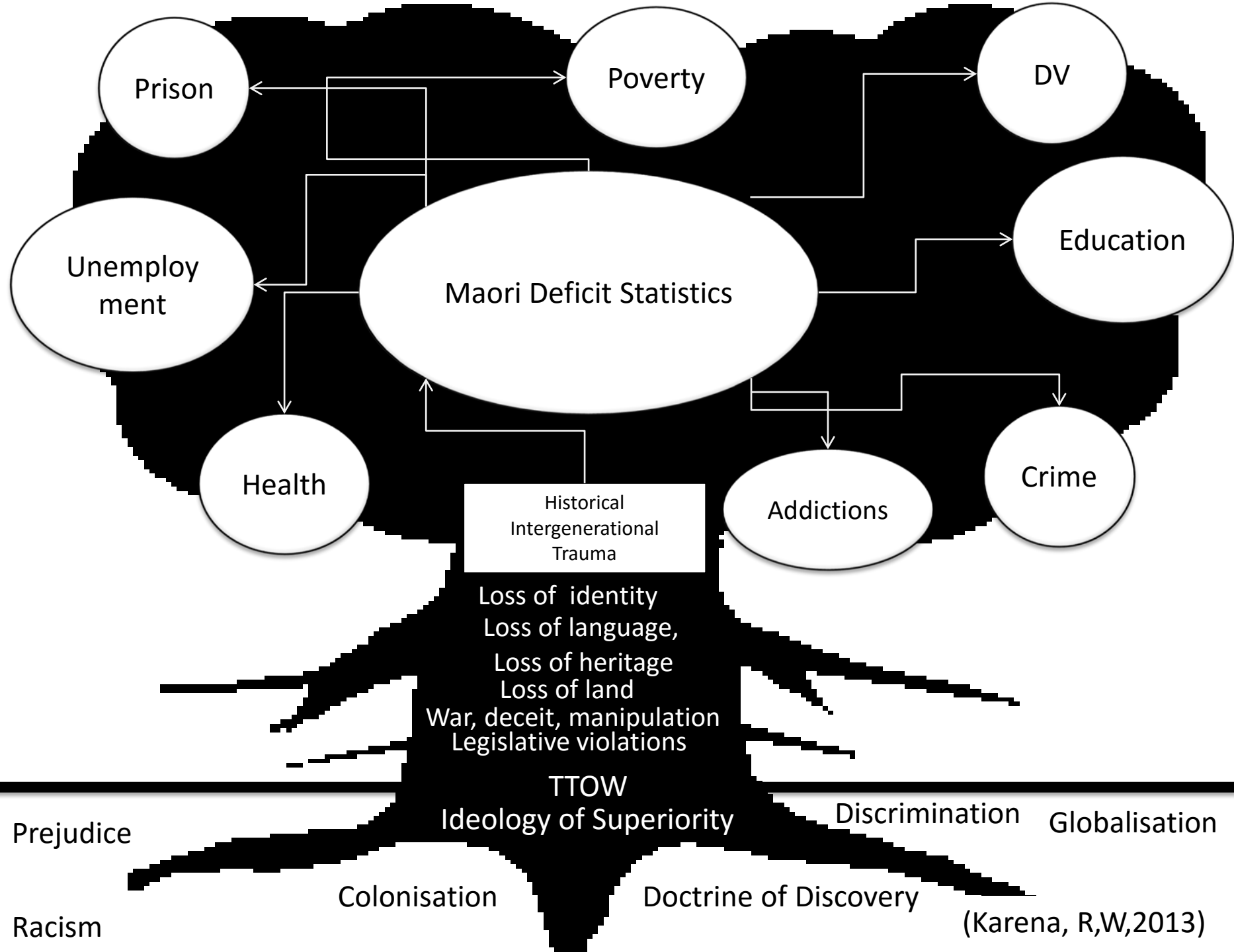
Stress coping model





Mereana Pitman

- Colonisation has taught Māori to hate ourselves and each other (Pitman, 2011)





Indicators for Māori

Health disparities will continue to get worse for Māori until there is a reclamation of three powers.

- The power to protect their taonga
- The power to define what constitutes a taonga
- The power to decide the best way in which to protect their taonga

Overall goal:

- To have the Treaty honoured according to what the Te Tiriti o Waitangi actually says



Summary

- Māori deficit statistics has a historical context
- Sociological theories of a dominant discourse are implied to justify discriminatory practices
- Māori have experiences of (HIT) that are distinctive to their own intergenerationally live experiences
- Māori have their own words, expressions and intergenerational transmission of (HIT)
- It is Māori who have the strategies that respond to and transform (HIT)

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