

Transforming Māori Experiences of Historical Intergenerational Trauma

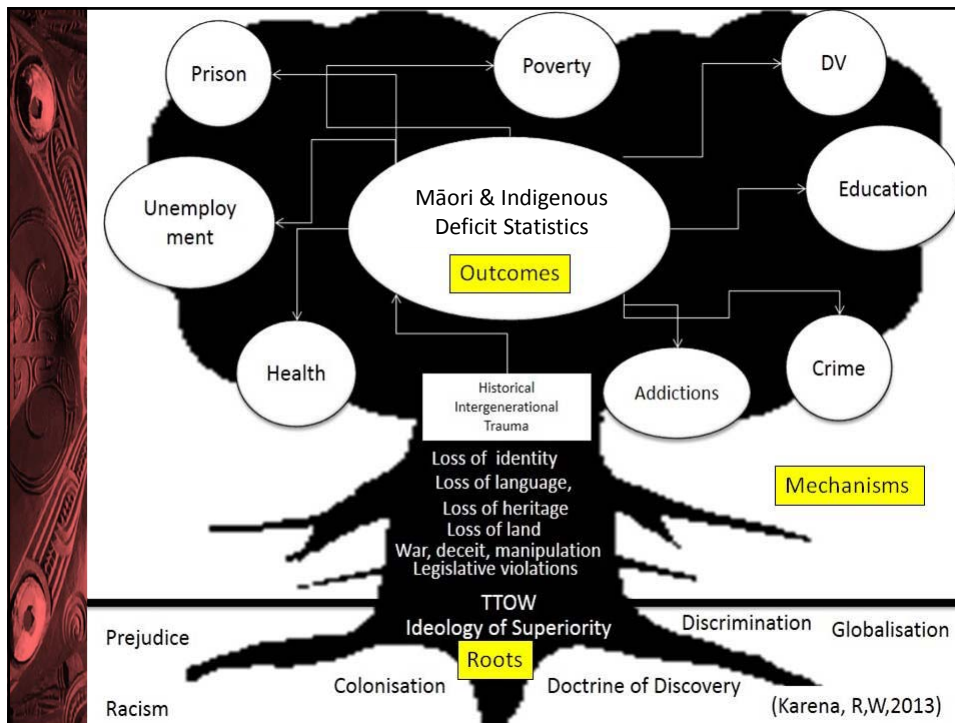


Dr. Rawiri Waretini-Karena

Mākū anō ē hanga tōku nei Whare
Ko te tāhuhu-he Hīnau, ko ngā 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

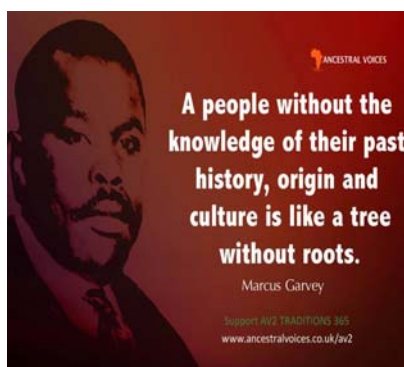


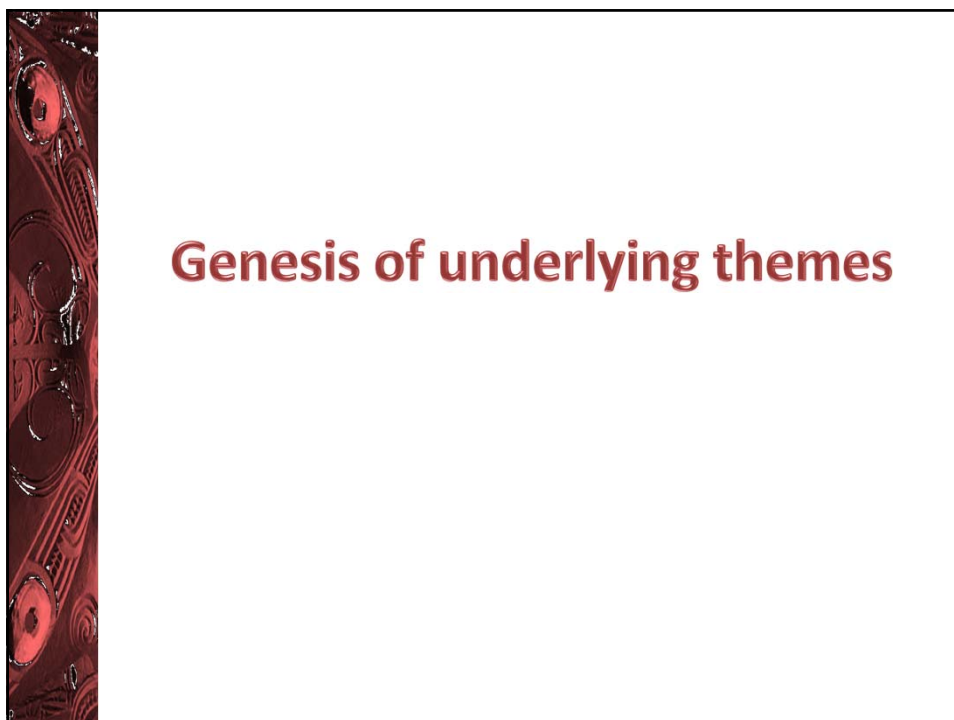
Product of the State

Quote:

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

Marcus Garvey 2013

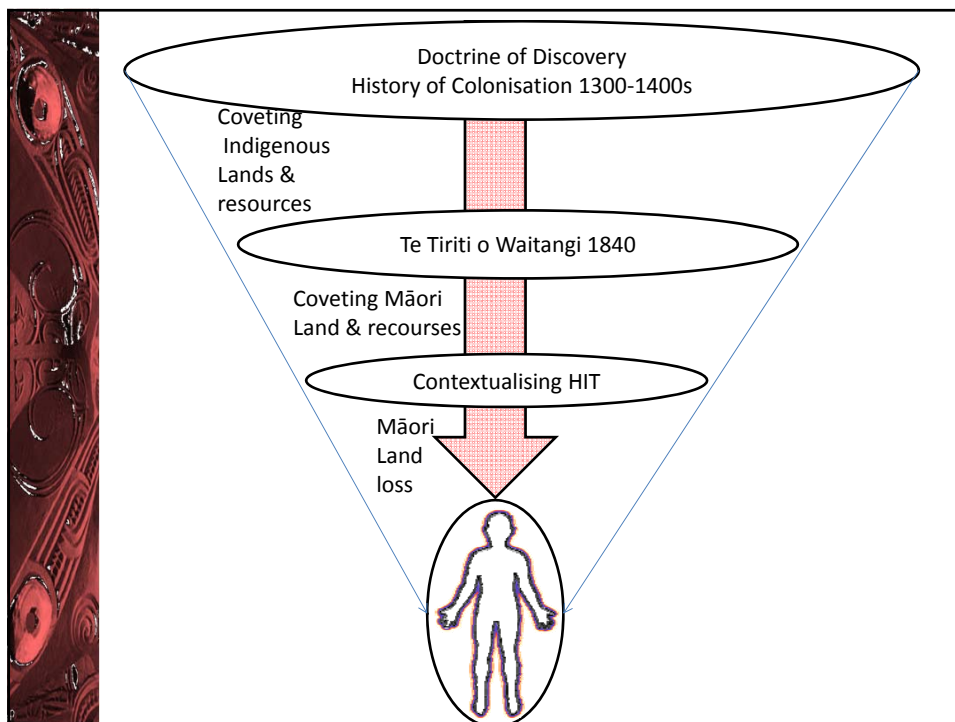







Treaty of Waitangi Legislative Violations - Critical Analysis	
Breaching TOW – To confiscate Land & resources	consequences of Breaching TOW for Tangata Whenua
<p>Native lands Act 1862 designed to break down communal ownership.</p> <p>Native reserves Act 1864: All remaining reserve land put under settler control of the Crown.</p>	This legislation created intergenerational impoverishment
Breaching TOW - By blocking all forms of redress & accountability for fraudulent actions	Consequences of Breaching TOW for Tangata Whenua –
<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. 	<ul style="list-style-type: none"> 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
<p>The Native Schools Act: 1867</p> <ul style="list-style-type: none"> Schools would assist in the process of assimilation. 1871 A Government stipulation that instruction in Native Schools had to be in English only <p>Tohunga Suppression Act: 1908</p> <ul style="list-style-type: none"> Penalties were imposed on tohunga (experts in Maori medicine and Maori spirituality). 	<ul style="list-style-type: none"> 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

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



Contextual historical intergenerational trauma in genealogy				
<p>Generation 4</p> <p>1840 - 1940</p> <p>Relationship with the Colonials</p>		<p>Great Grandfather:</p> <p>Te Nahu Te Kuri Waretini- Weteni.</p>	<ul style="list-style-type: none"> ➢ 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 	<p>Legislative Violations:</p> <ul style="list-style-type: none"> ➢ Native Lands Act 1863 ➢ Suppression of Rebellion Act 1863 ➢ Waikato Invasion ➢ Native Schools act 1863 ➢ Tohunga suppression Act
<p>Generation 3</p> <p>1920's-1989</p> <p>Aftermath of colonial assimilation</p>		<p>Grand Father:</p> <p>Kapa (Tom) Te Wharua Waretini Weteni</p>	<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 	<p>Legislative violations:</p> <ul style="list-style-type: none"> ➢ Native Schools Act 1867 ➢ Tohunga Suppression Act 1908 ➢ Native Health Act 1909 ➢ WW2 ➢ Hunn Report 1961
<p>Generation 2</p> <p>1946 – 1996</p> <p>Once were Warriors generation</p>		<p>Father:</p> <p>Raymond Bartholomew Waretini Karena</p> <p>Welder-Boilermaker</p>	<p>New Urban Māori</p> <ul style="list-style-type: none"> ➢ Under valued anything Maori ➢ Didn't learn tikanga-cultural heritage ➢ Put his friends before his family ➢ Abused his wife and children 	<p>Legislative Violations:</p> <ul style="list-style-type: none"> ➢ Hunn Report 1961 ➢ Pepper potting system ➢ Rural to Urban migration
<p>Generation 1</p> <p>Rediscovering cultural heritage</p>		<p>Mokopuna:</p> <p>Rawiri-David-Waretini-Junior :Karena</p> <p>Musician - Lecturer:</p>	<p>Grew up with no identity</p> <ul style="list-style-type: none"> ➢ Did not know my native language or culture. ➢ Wasn't taught tikanga, kawa principles or values ➢ Suffered severe traumatic child abuse , flashbacks, hearing voices and trances 	<p>Legislative Violations:</p> <ul style="list-style-type: none"> ➢ Pu Ao Te Atatu ➢ NZ Constitution Act 1986 ➢ Fore shore & Seabed 2004 ➢ Takutai Moana Bill 2010 ➢ Oil drilling ➢ Asset sales ➢ Fracking ➢ TPPA

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





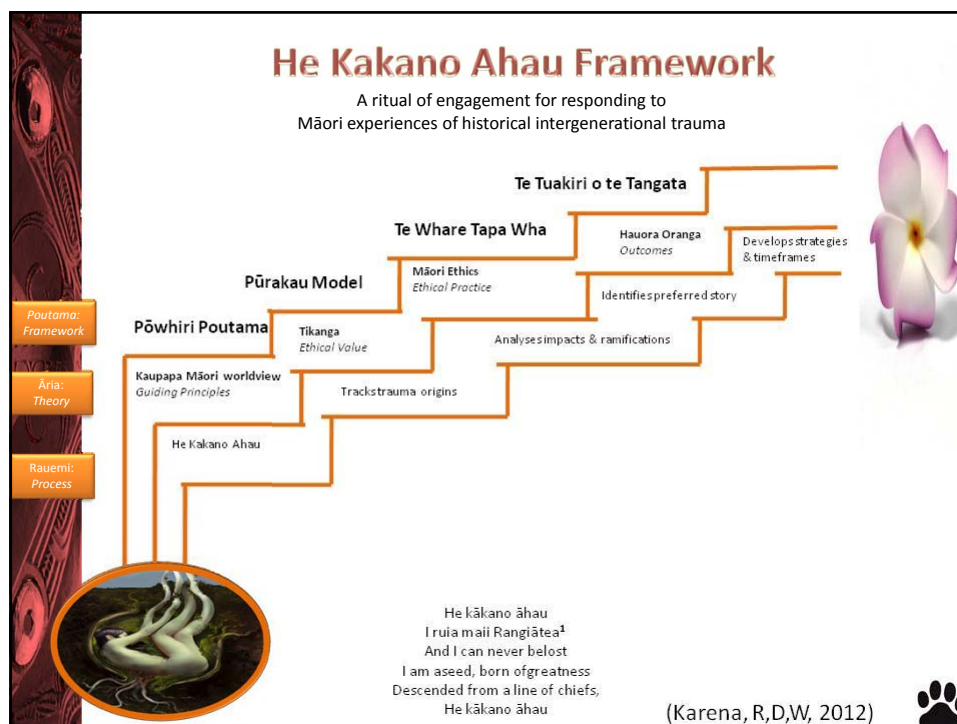
Key Concepts contributing to the Transformation of Māori experiences of Historical Intergenerational Trauma



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.



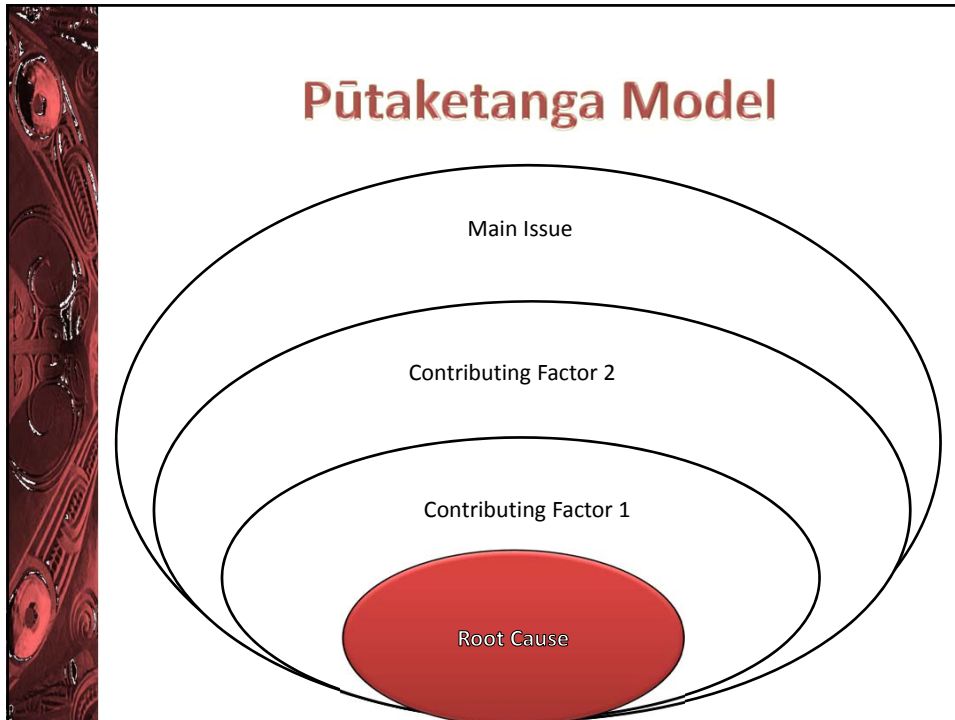
Contributing Theorists

- 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 Philosophy

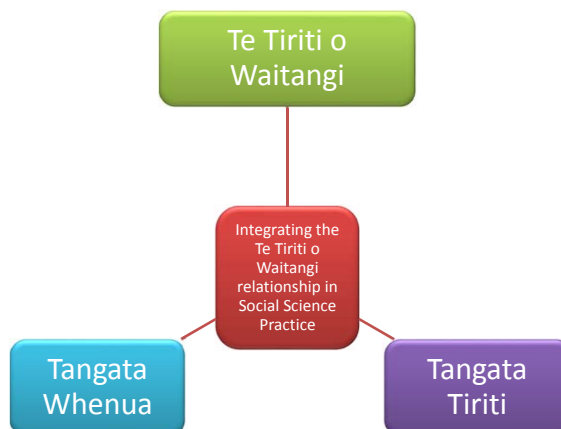
- Pūtaketanga theory advocates that everything has a genealogy or a whakapapa
- It therefore surmises that nothing manifests from out of thin air.



Pūtaketanga Theory Rationale

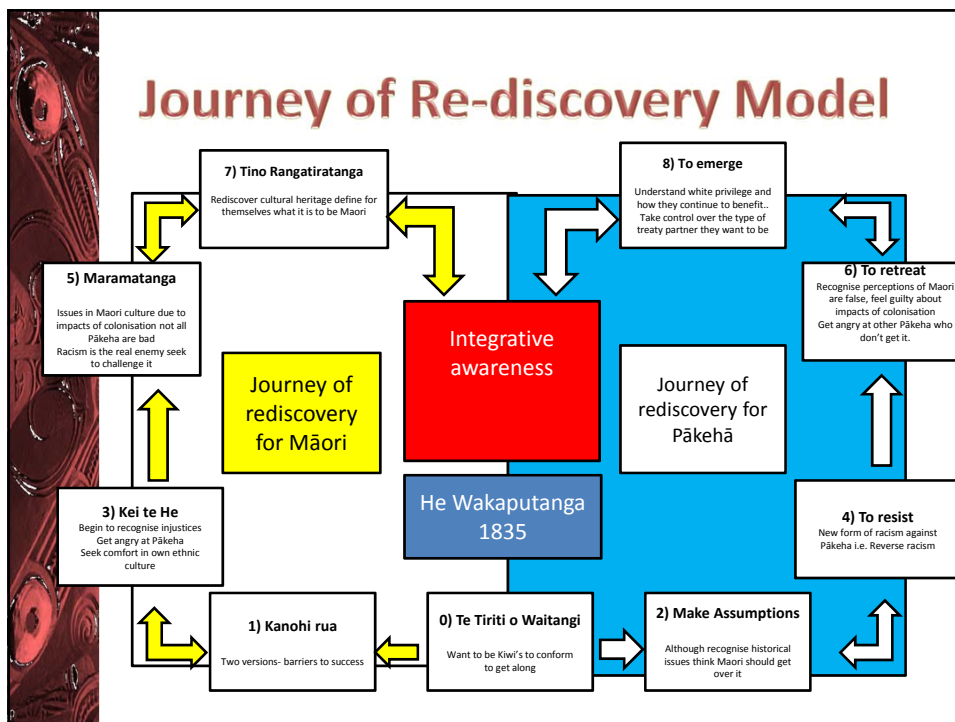
- Pūtaketanga theory unpacks layers of stories and contributing factors to make sense of issues.

Takitoru – From Parallel to Partnership



Takitoru Underlying themes

- The journey of rediscovery model creates a level of integrative awareness between Māori and Non Māori students



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.



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