

historical intergenerational trauma

and transformative pedagogies



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Doctoral Scholarship Recipient



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Trauma definition

Walters (2011) defines those as an event or set of events perpetuated on a group of people (including their environment) who share a specific group identity (e.g., nationality, tribal affiliation, ethnicity, religious affiliation) with genocidal or ethnocidal intent (i.e., annihilation or disruption to traditional life ways, culture and identity) (Walters et al., 2011). Such events include direct attacks on the community, as in the case of massacres, as well as indirect attacks, as in the case of destroying buffalo to near extinction.



Governor

Rights of British people

Sovereignty

Customary Native title



Tangata Whenua
Worldview

Shared
Space

Tangata Tiriti
Worldview

Te Tiriti O Waitangi 1840 –foundation:

He Whakaputanga 1835

Trade & technology

Land & resources


Lands designated for
Maori




Customs, beliefs, culture

Treaty of Waitangi violations Legislative - Critical Analysis

Breaching TOW – To confiscate Land & resources	Consequences of Breaching TOW for Tangata Whenua
<ul style="list-style-type: none"> ➤ 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. 	Legislation used to acquire land and resources
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"> • Legislation used to block all avenues of redress or compensation by arresting any Māori who protested.
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 • Tohunga Suppression Act: 1908 • Penalties were imposed on tohunga (experts in Maori medicine and Maori spirituality). 	<ul style="list-style-type: none"> • Legislation used to assimilate language, culture & identity

Intergenerational impact & Transference- across generations



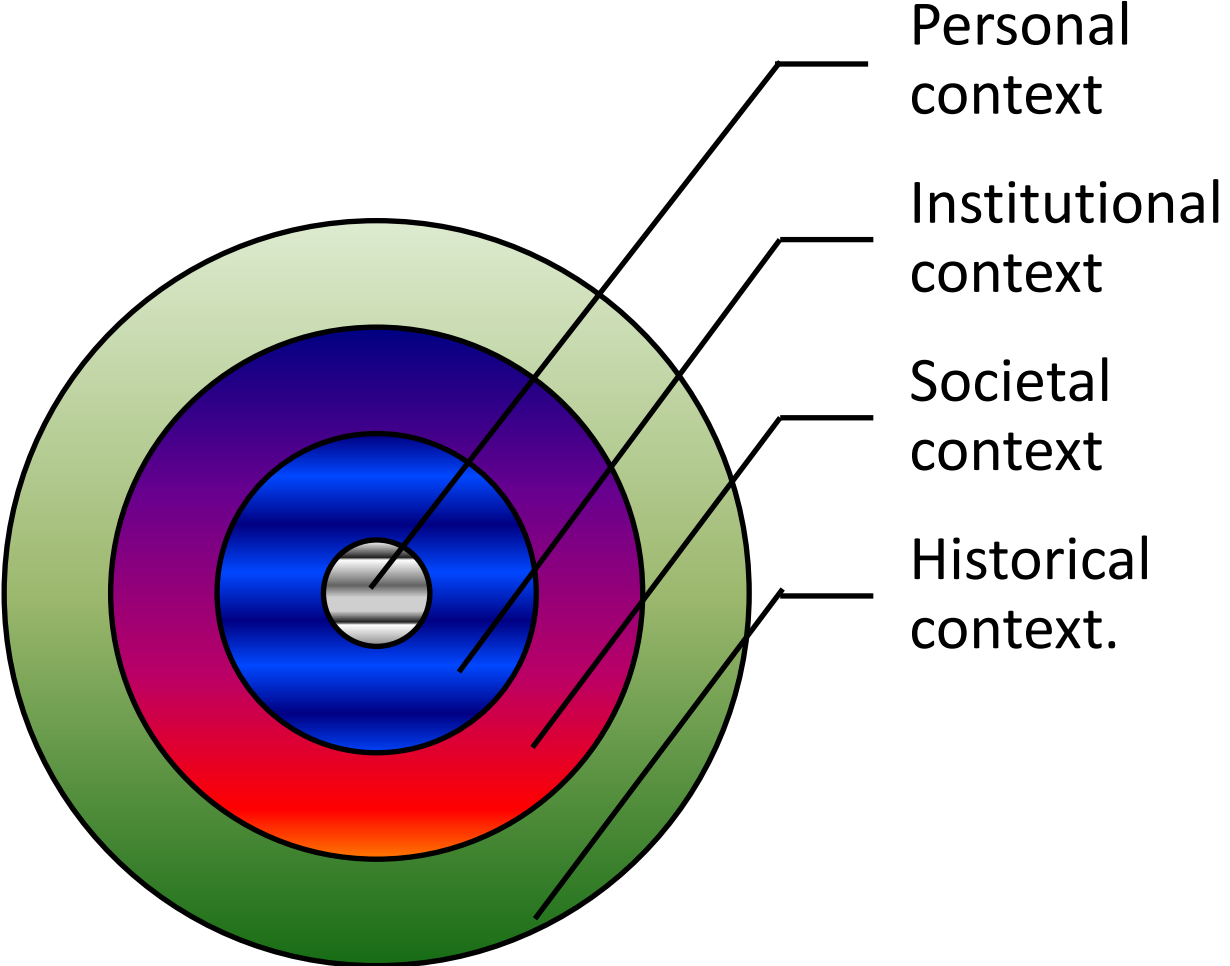
	Via legislative violations	<ul style="list-style-type: none">• Stole land & resources• Removed traditional teachings, tikanga & protocols
	Created environmental impoverishment	<ul style="list-style-type: none">• Subjecting Tangata Whenua to becoming paupers on their land in direct violation of Te Tiriti 1840
	Subjected Māori to assimilation policies	<ul style="list-style-type: none">• Loss of traditional principles, values & protocols• Near extinction of Māori language• Marginalization of cultural knowledge & cultural identity



House of Commons Select Committee on Aborigines

- Formed in 1837 in London England
- Its role, to figure out how to civilise (assimilate) and Christianize Indigenous cultures -
- It distributed assimilating policies to settler governments in Australia, Canada and New Zealand
- They decided the best way to indoctrinate the next generation was by assimilating the children... (Armitage, 1995, p.1).

Contextualizing impacts of Te Tiriti o Waitangi violations



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>	<p>➤ Fought in the Waikato invasion against the British empire 1863</p> <p>➤ Exiled with King Tawhiao into the King country.</p> <p>➤ Fought along side Rewi Maniapoto and Tuhoe at Orakau Pa</p>	<p>Legislative Violations:</p> <p>➤ Native Lands Act</p> <p>➤ Suppression of Rebellion Act 1863</p> <p>➤ Waikato Invasion</p> <p>➤ Native Schools act</p> <p>➤ Tohunga suppression Act</p>
<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> <p>➤ Helped build Turangawaewae Marae</p> <p>➤ Spoke Maori but was caned and punished in school.</p> <p>➤ Fought in World War Two</p> <p>➤ Moved away from Māori culture for western religion</p>	<p>Legislative violations:</p> <p>➤ Native Schools Act 1867</p> <p>➤ Tohunga Suppression Act 1908</p> <p>➤ Native Health Act 1909</p> <p>➤ WW2</p> <p>➤ Hunn Report 1961</p>
<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>➤ Under valued anything Maori</p> <p>➤ Didn't learn tikanga</p> <p>➤ Put his friends before his family</p> <p>➤ Beat and abused his wife and children</p> <p>➤ Was not taught any principles so did not instill values or ethics into his children</p>	<p>Legislative Violations:</p> <p>➤ Hunn Report 1961</p> <p>➤ Pepper potting system</p> <p>➤ Rural to Urban migration</p>
<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> <p>➤ Did not know my native language or culture.</p> <p>➤ Brought up by the state from five years old</p> <p>➤ Decided to change the cycle</p> <p>➤ Chased an education</p> <p>➤ Went to rediscover my cultural heritage</p>	<p>Legislative Violations:</p> <p>➤ Pu Ao Te Atatu</p> <p>➤ NZ Constitution Act 1986</p> <p>➤ Fore shore & Seabed 2004</p> <p>➤ Takutai Moana Bill 2010</p> <p>➤ Oil drilling</p> <p>➤ Fracking</p> <p>➤ TPPA</p>

Quote:

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



Rawiri & Dr Eduardo Duran 2012

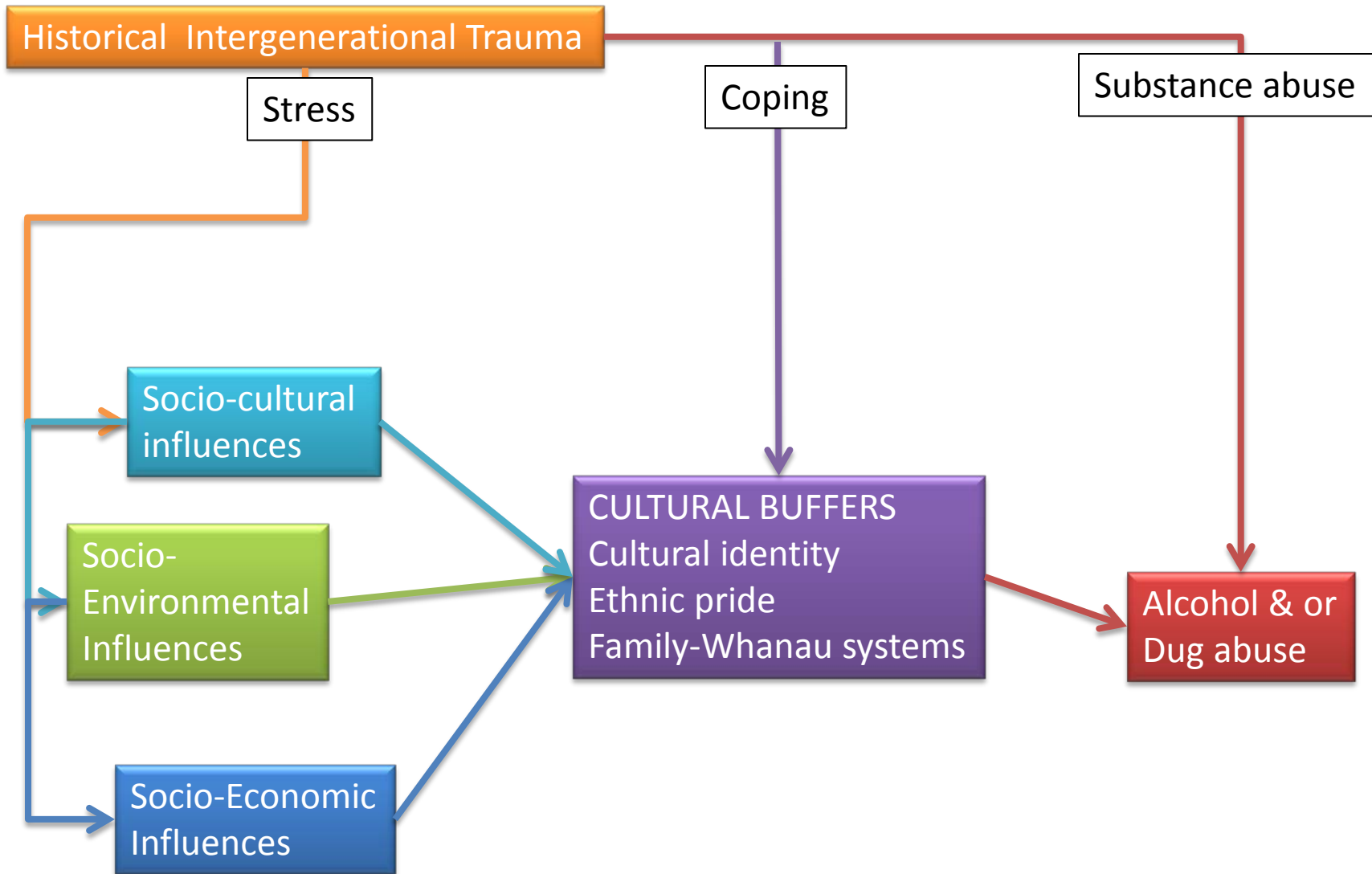
Quote:

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



Rawiri & Dr Karina Walters

Stress coping model



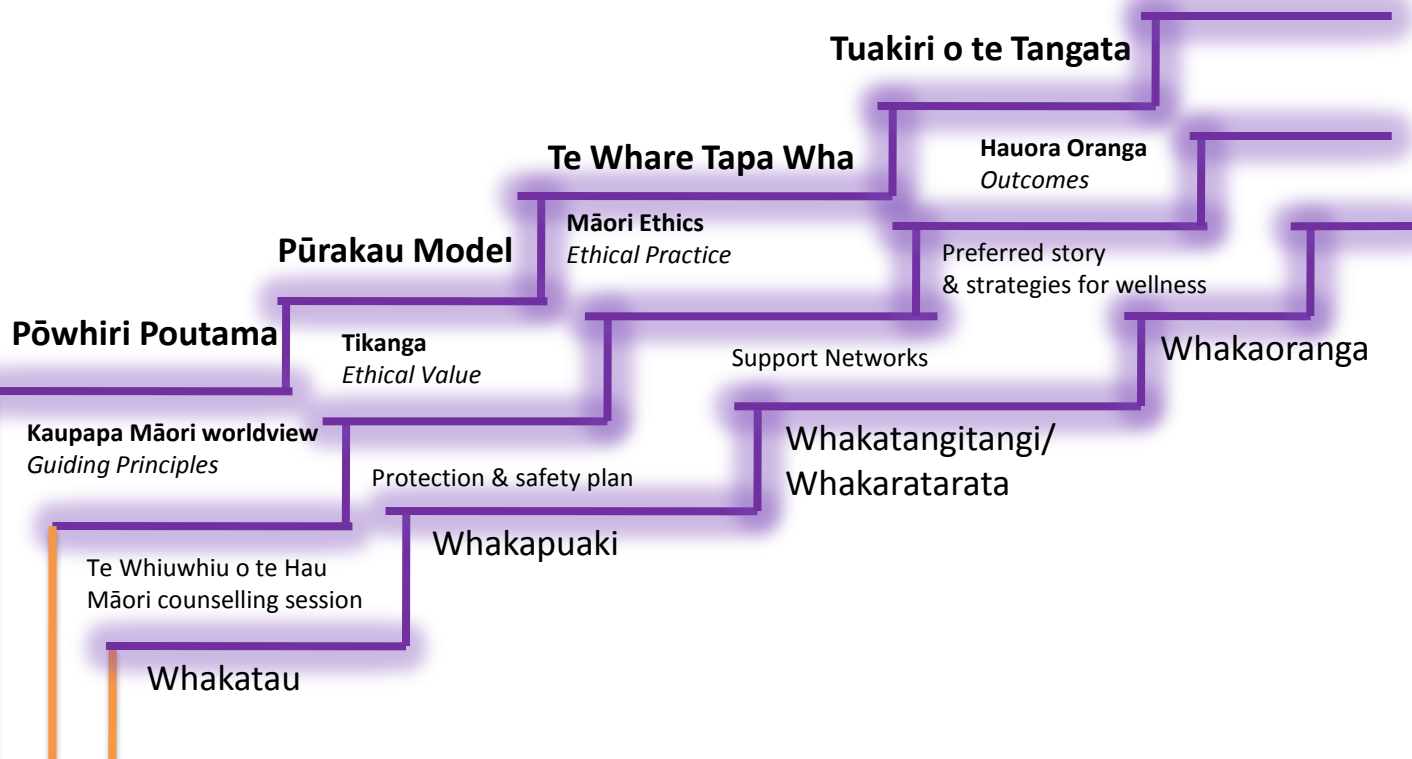


Quote:

- Violence is a spiritually conscious being, a manifested entity/energy
- Oppressors who fire their energy of violence at victims perpetuate a spiritual imprint on a victims consciousness (Duran, E, 2012).

He Kākano Āhau:

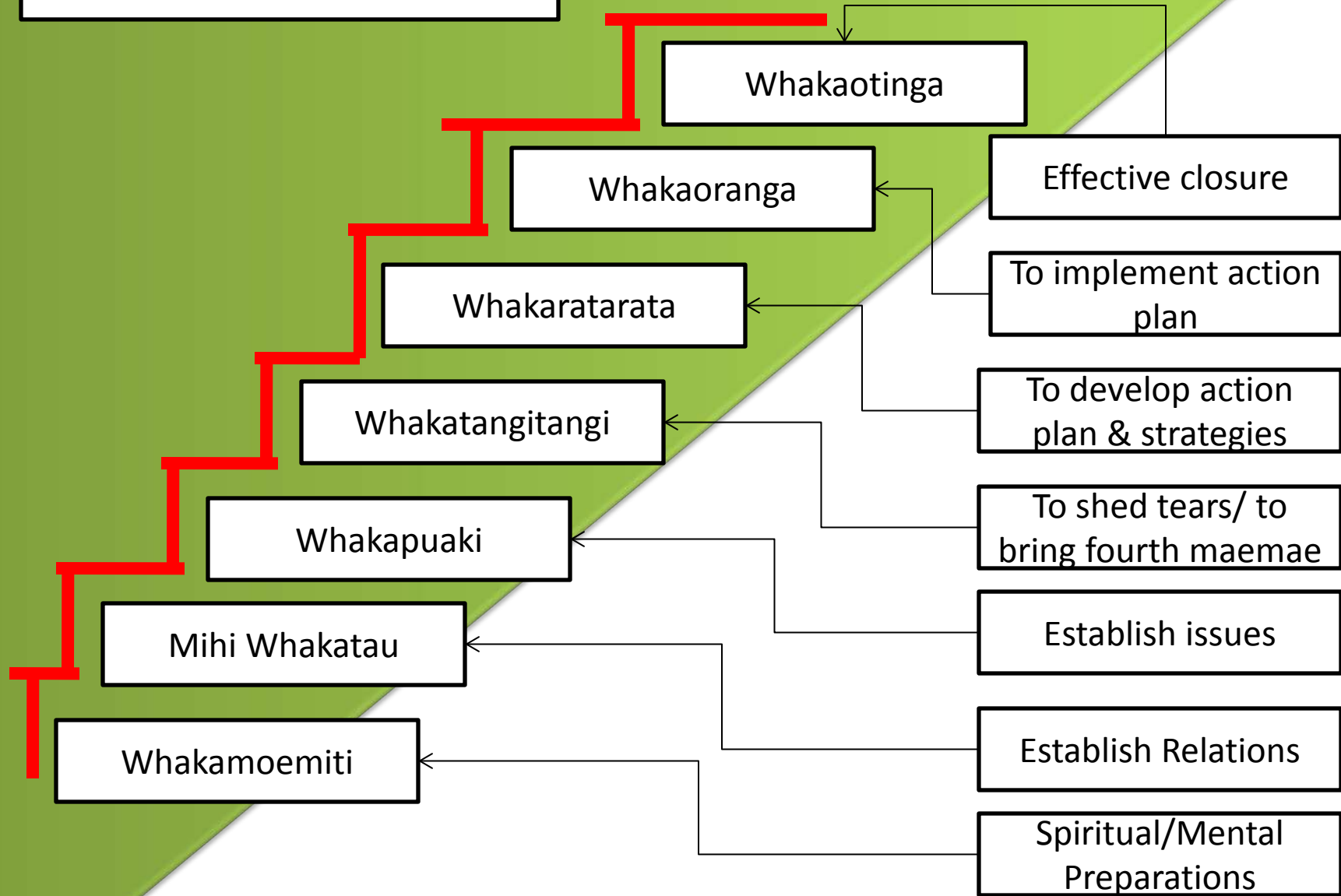
A Framework for working with Trauma Survivors-
from Trauma to Recovery



He kākano āhau
I ruia mai i Rangiātea¹
And I can never be lost
I am a seed, born of greatness
Descended from a line of chiefs,
He kākano āhau

(Karena, R,D,W, 2012)

Pōwhiri Poutama framework:

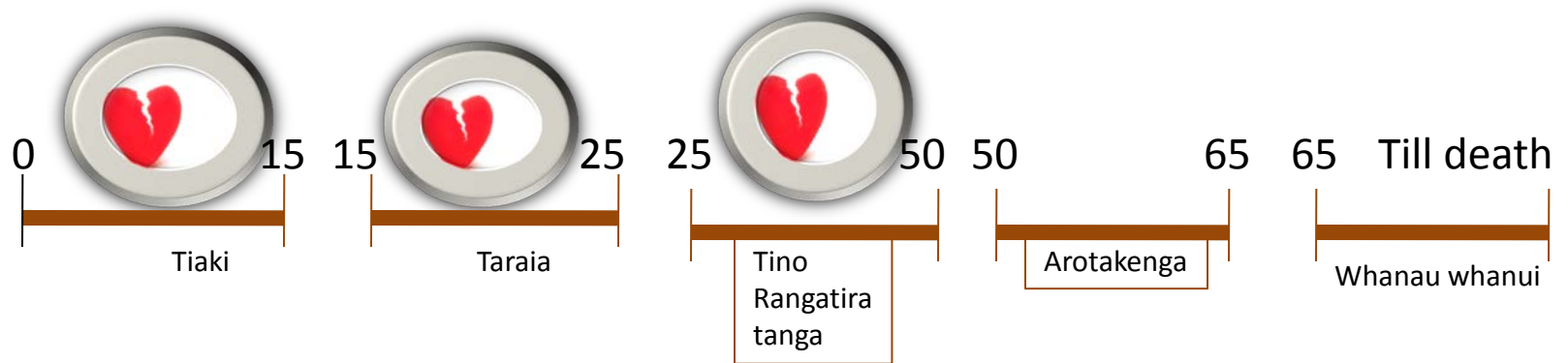


Pūrakau Model:

Age Period	Stage	Characteristic
0 – 15yrs	Tiaki (Cared for)	The story of development begins with the stories of others, who 'author' the 'preface' and 'introduction' of a person's life.
15 -25yrs	Taraia (Experimentation)	The life story experiments with various 'plots'. It depends less and less 'editing' by others for provision.
25 – 50yrs	Tino Rangatiranga (Self-determination)	The story of development takes on its own life where choices are made about with whom one becomes a 'co-author'. Decisions are made about the 'storyline' of the following 'chapters'.
50 – 65yrs	Arotakenga (Evaluation)	The story writes into its history new 'editions' depending to whom the story is being told. It also is a time of reflection and evaluation
65 – death	Whanau Whanui (Extended family)	Moments in one's life story are highlighted in a 'biography', like a 'movie' being played in one's mind. Enjoying and depending on family becomes significant

Elkington, J.(2001)

Pūrakau Model:

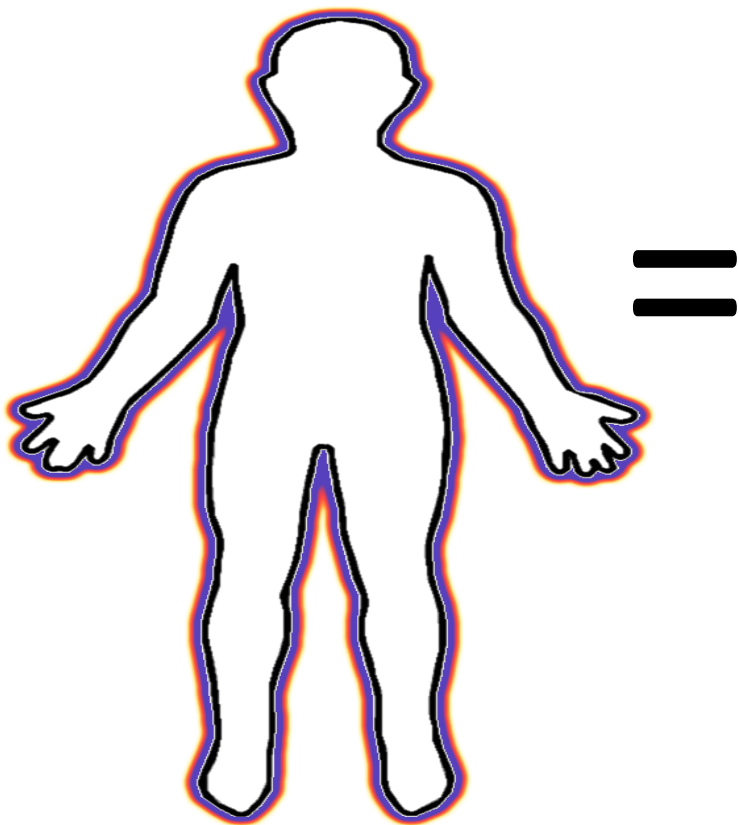


Pūrakau Model: = Spaces of time in ones life



= The fractured Wairua

Dehumanization of the sacredness of the human spirit



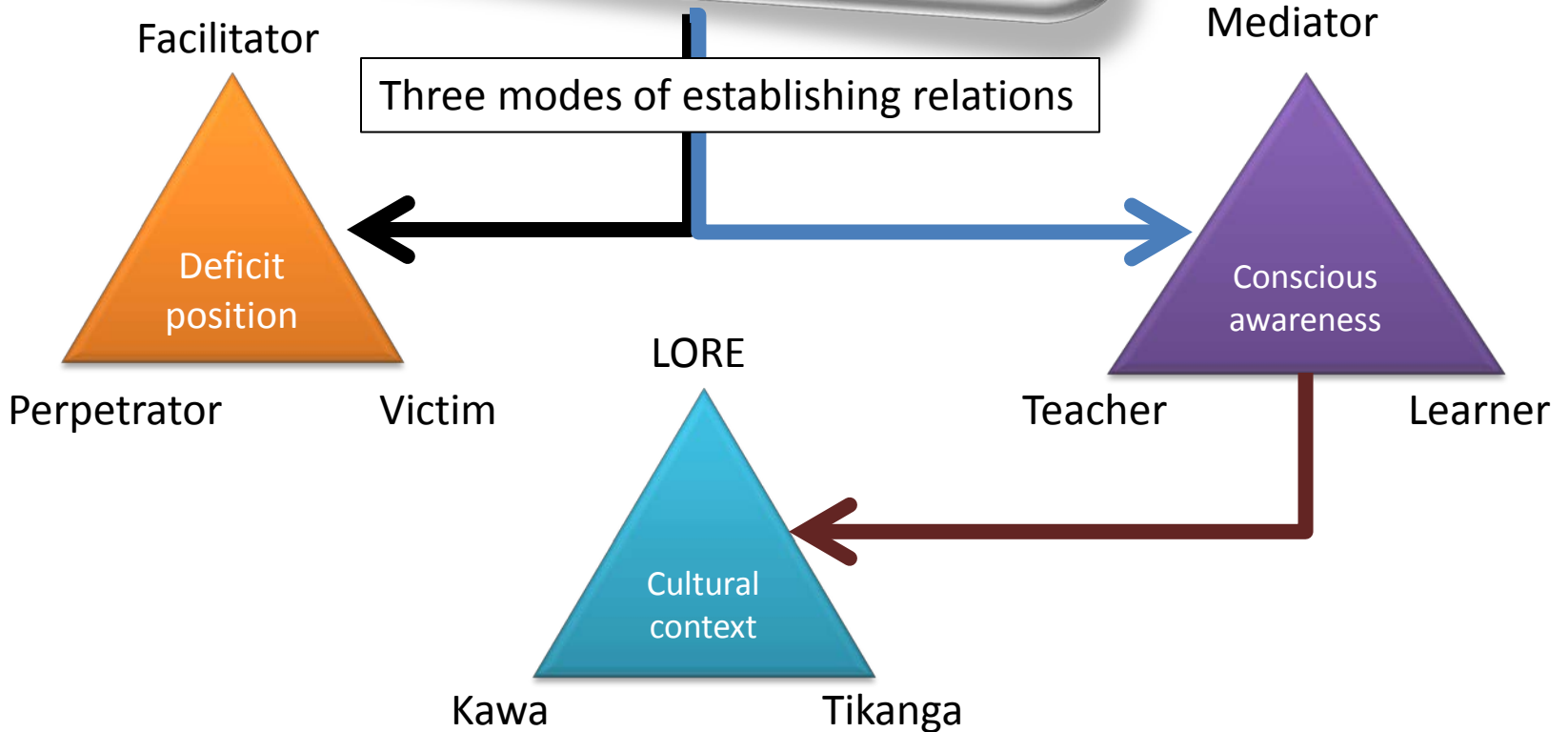
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From tapu- or sacred

To noa- or desecration

Betrayal = thirty pieces of silver





Impact of spiritual violence

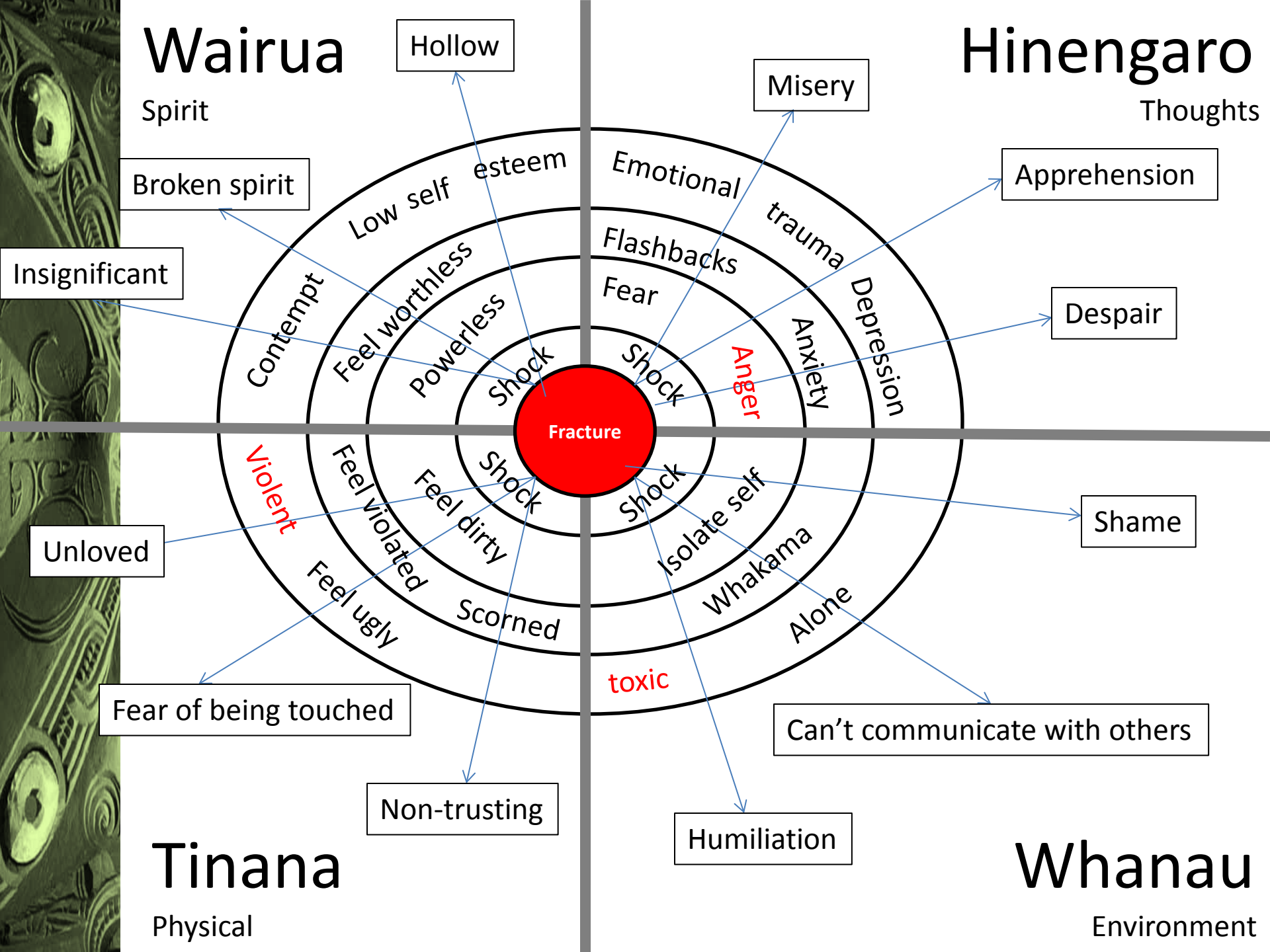
- Due to ‘intent,’ spiritual violence has been delivered upon another leaving a spiritual imprint creating a turbulently poisonous reaction manifesting both internal and external consequences (Duran, 2012)

Wairua

Spirit

Hinengaro

Thoughts



Hollow

Misery

Apprehension

Broken spirit

Despair

Insignificant

Fracture

Shame

Unloved

Can't communicate with others

Fear of being touched

Non-trusting

Humiliation

Tinana

Physical

Whanau

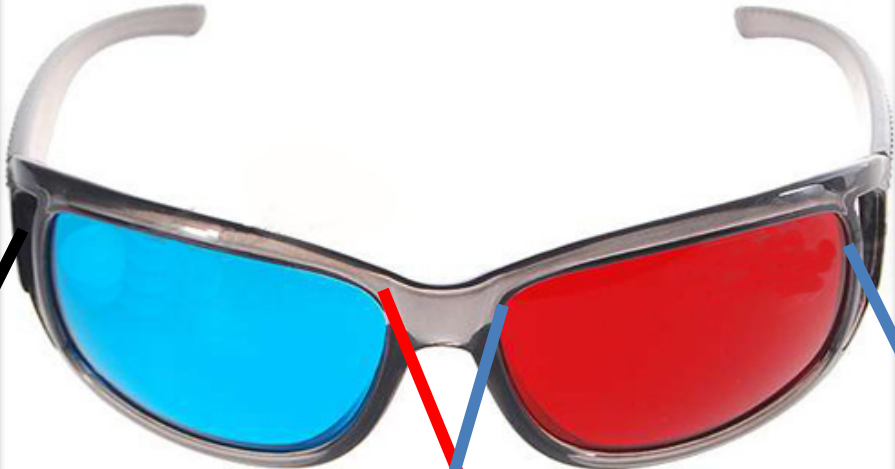
Environment



Quote:

- Those who have been imprinted by the spirit of violence 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).

Coloured perceptions due to trauma





Quote:

- Spiritual problems need spiritual solutions (Duran, 2012).

Wairua
Spiritual development

Whaingā:

'Kia tupu te waiora'

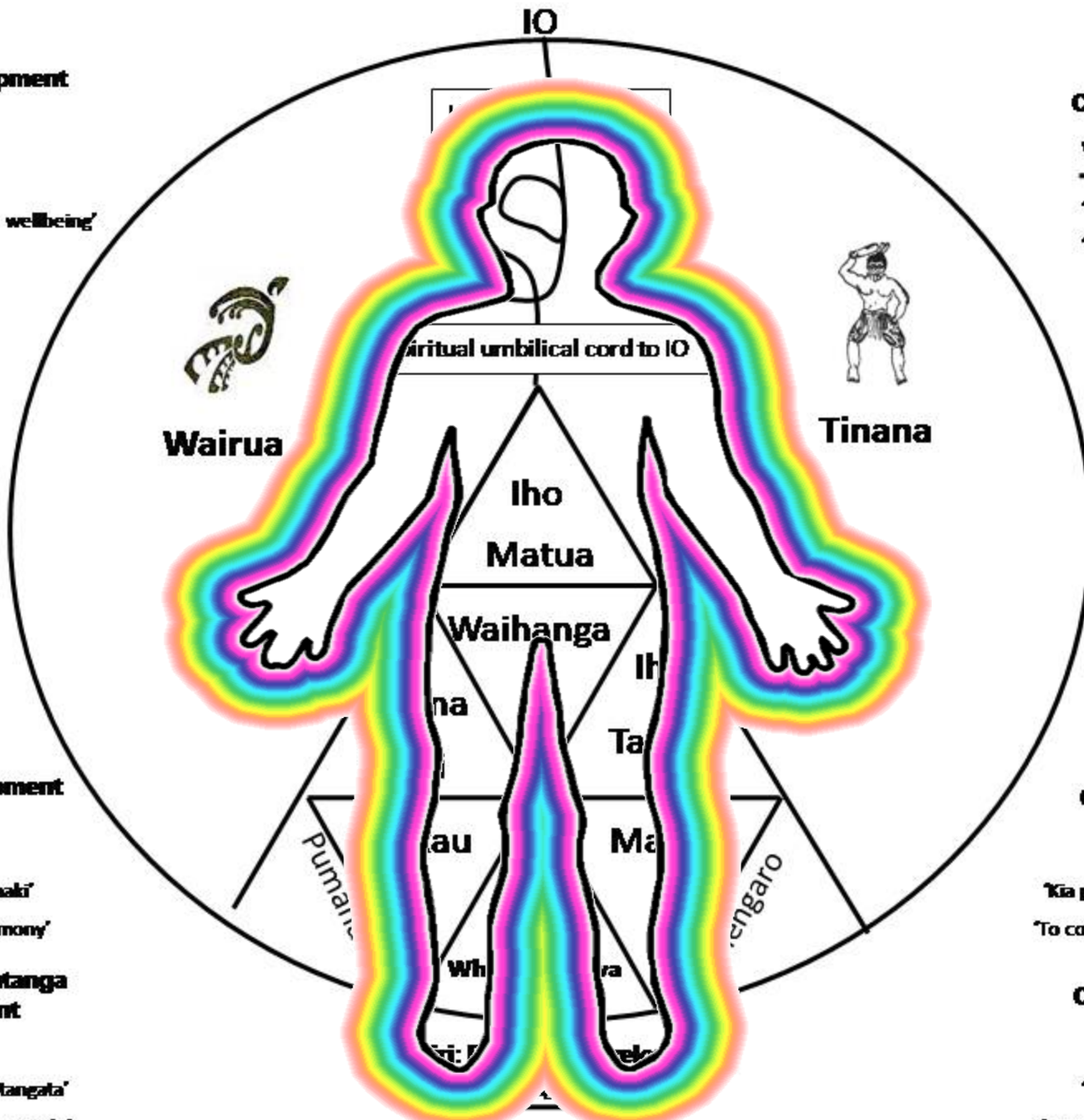
'To cultivate spiritual wellbeing'

Māoritanga
Cultural development

Whaingā:

'Kia tupu te reo'

'To cultivate the language'



Ngakau
Emotional development

Whaingā:

'Kia tupu te ngakau māhaki'

'To increase peace, harmony'

Whākawhanaungatanga
Social Development

Whaingā:

'Kia whai koha ki ngā tangata'

'To contribute to the people'

Hinengaro
Cognitive Development

Whaingā:

'Kia puta te tīro ki te pūtaio'

'To comprehend cognitive science'

Wāihanga
Creative development

Whaingā:

'Kia mōhio ki te tito waiata'

'To understand & compose songs'

'Kia tu māia, kia marama ki tōna ake tuakiri' 'To stand proud & comprehend your character, identity'



Iho Matua

In what way do you connect to others?

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?

Tapu

What does the word sacred mean to you?

Ihi

Tell me a little about your personality?

Noa

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

Hinengaro

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

Ngakau

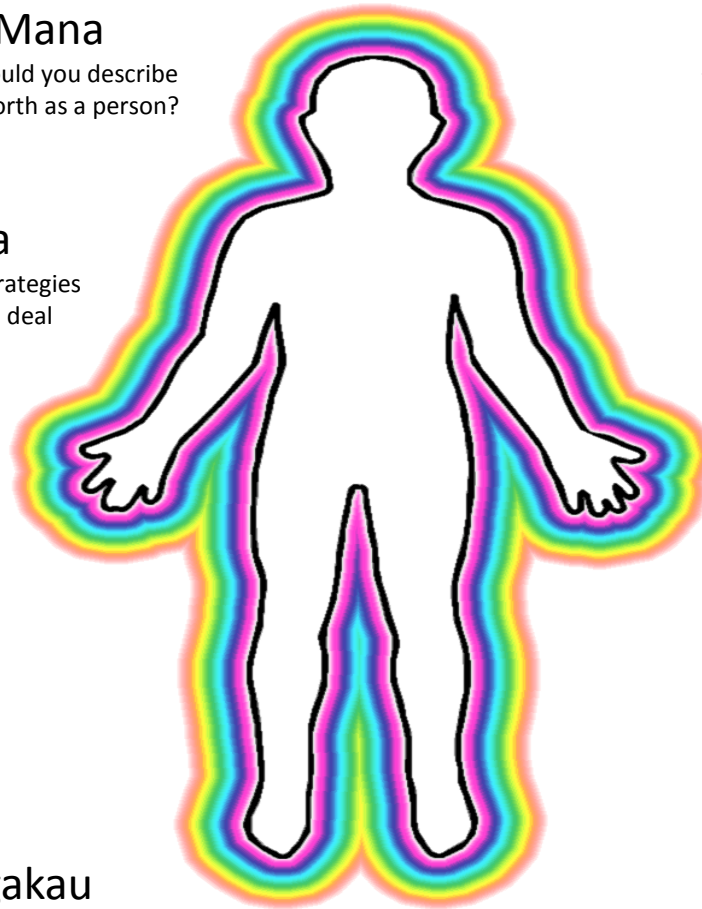
Emotionally, how has this experience impacted?

Pumanawa

What traits, skills have you genetically inherited that have enabled you to respond to the issue?

Whatumanawa

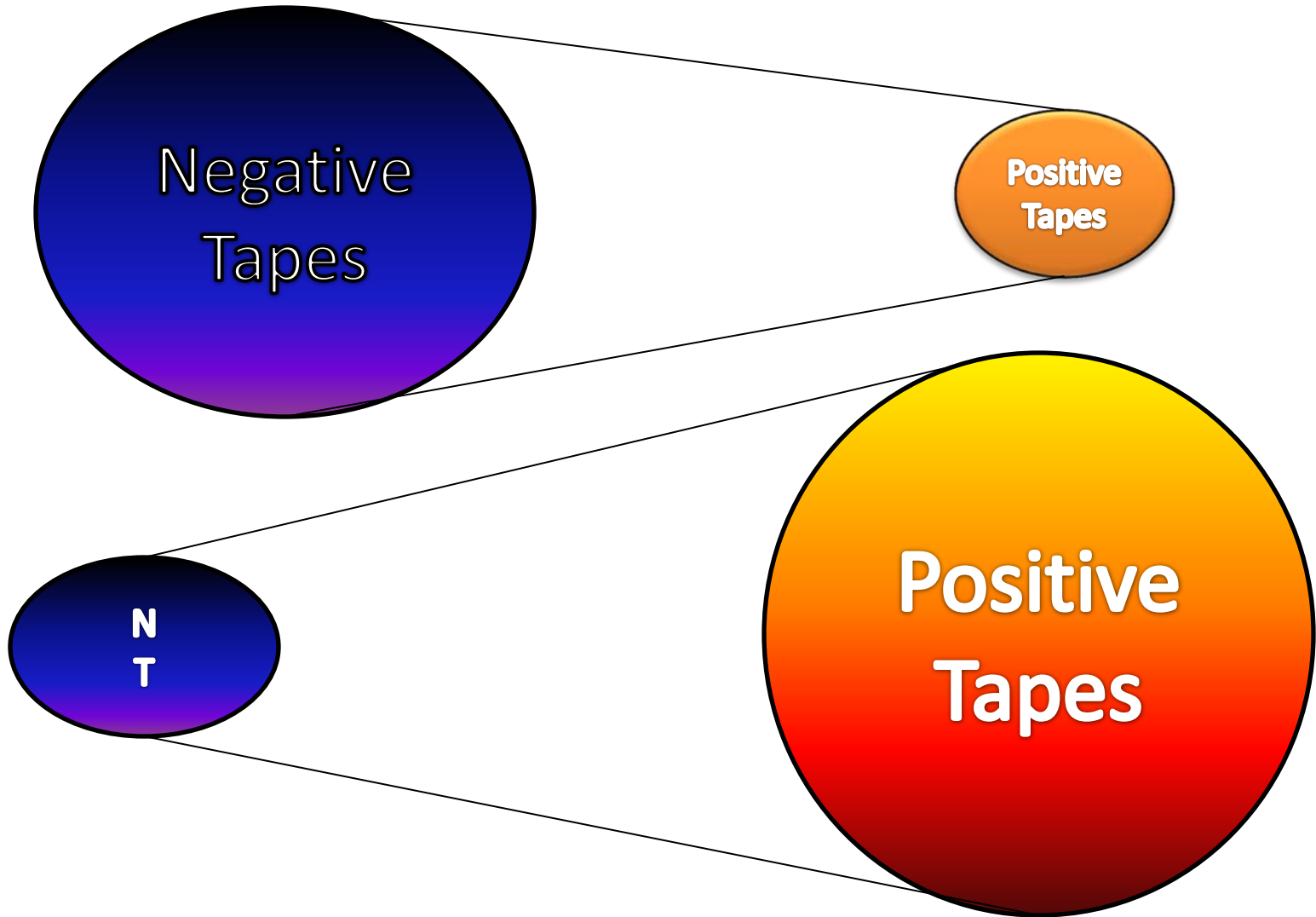
What is it that you hold most dear to you?



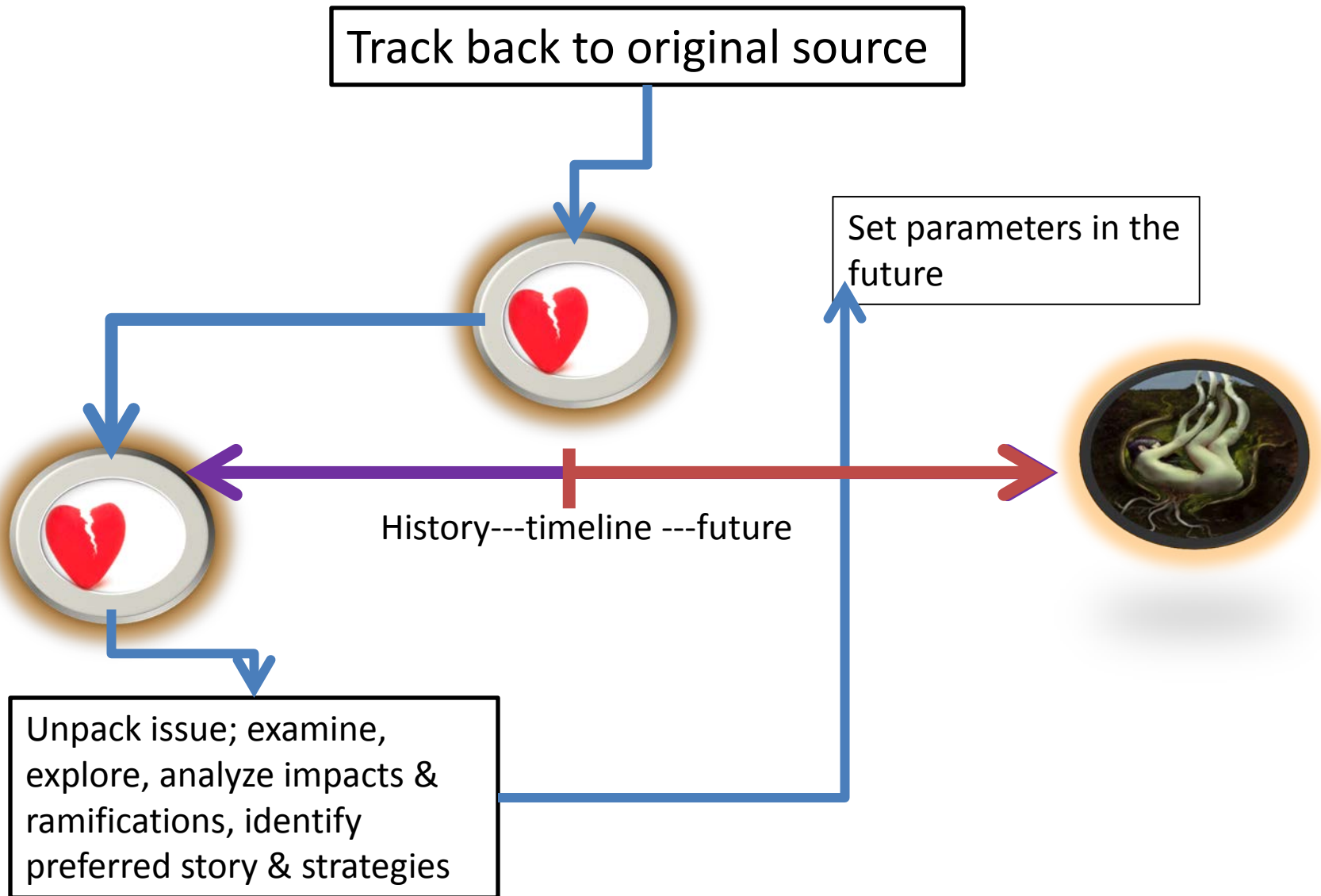
Reprogramming an Intergenerational transfer



Changing negative tapes to Positive regards



He Kakano Ahau Framework – Overview



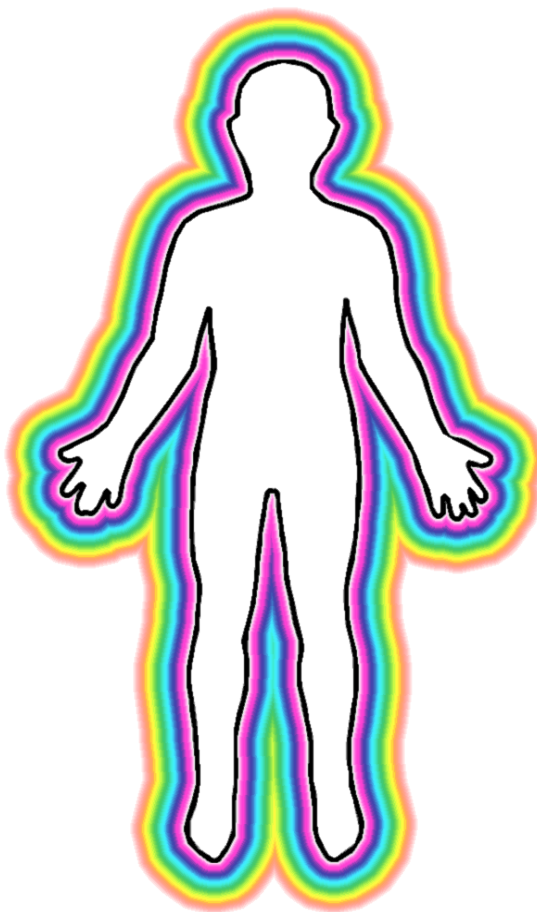
Transforming the issue

Whakamana



Noa/ Desecrated

+



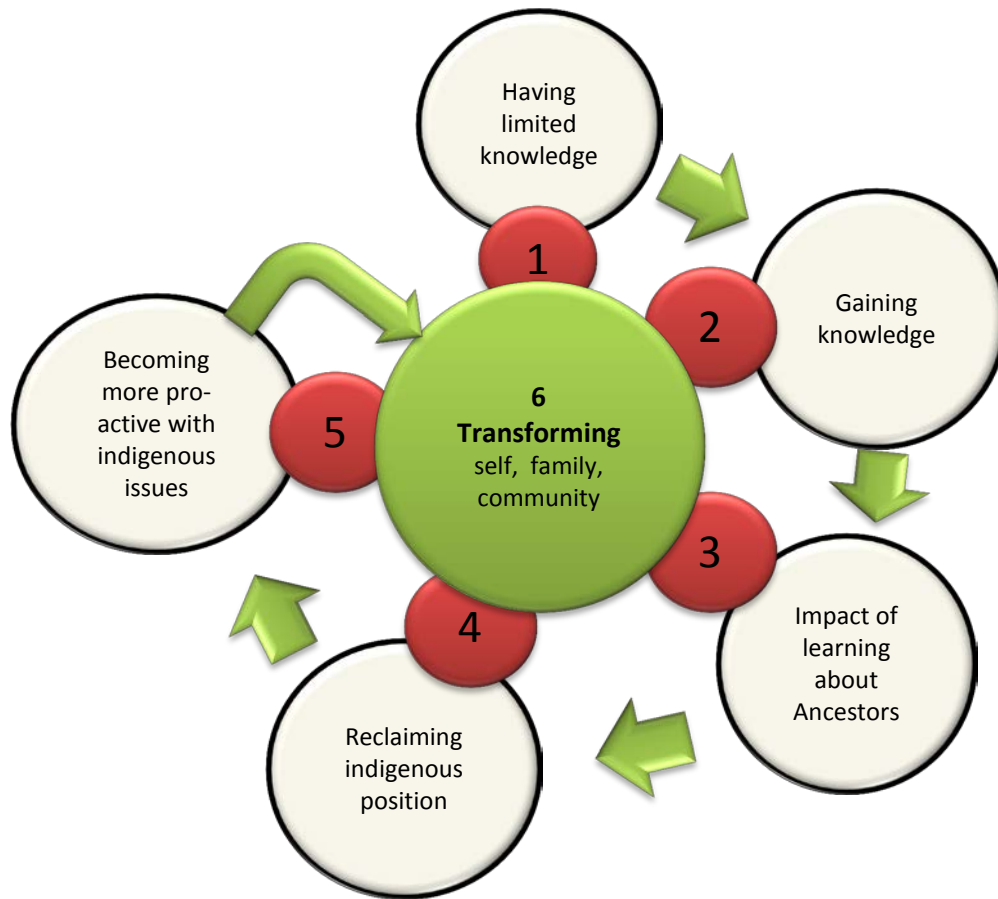
Tapu / Sacred

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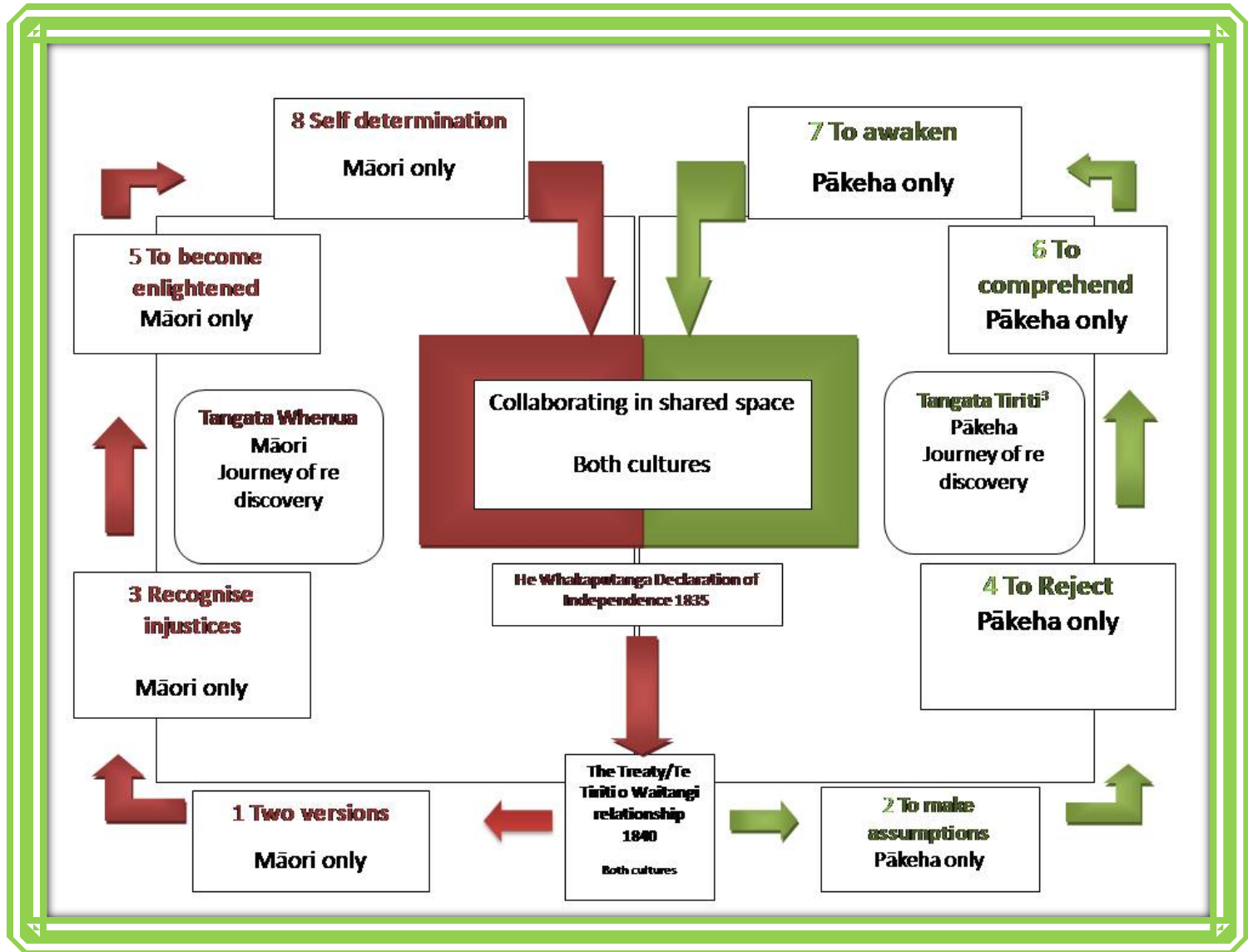


We are a seed, born of greatness
Descended from a line of chiefs,
He kākano tātou

Transforming self



Transforming community





Indicators for Māori

- Incorporate Māori traditional healing approaches into counselling interventions
- Implement an intergenerational transfer based on a positive position at hapu and iwi level
- Take charge of our historical, present and future wellbeing.
- Link into international Indigenous networks to become transformative across the global Indigenous world.

Reference

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