

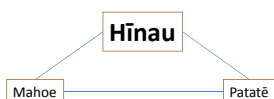
Transforming Māori Experiences of Historical Intergenerational Trauma



PhD Thesis overview
Dr. Rawiri Waretini-Karena

Chapter 1 - Te Tongi a Tawhiao

- Underlying theme - Tūrangawaewae
- Establishes King Tawhiao's prophesy as a metaphor for responding to Māori experiences of HIT



Māku ano e hanga tōku nei whare- Ko te tāhuhu he Hīnau, ko ngā poupou he Mahoe, he Patatē

Findings

- Chapter 1 sets the foundation for the thesis
- Resilience, redemption, recovery and re-emergence.

Chapter 2 Literature Review

- Literature offered: Definitions of HIT
- Historical timeline of colonisation – Doctrine of Discovery
- Theoretical perspectives regarding cultural trauma & memory identity formation of a collective
- Impacts of HIT across 3 countries via assimilation policies
- Identified two examples of health disparities in 4 countries-Alcoholism, Boarding schools

Findings

- The Literature review highlighted gaps in Māori academic writing on the topic of historical intergenerational trauma
- The gaps initiated the question “What were Māori experiences of historical intergenerational trauma?”.

Chapter 3 - Research Methodologies

- Sets research plan and objectives
- Introduces 3 theoretical methodologies- Pūrākau theory, critical theory & Indigenous research methodologies.
- Establishes Māori ethical framework in research
- Describes data collation
- Discusses both importance and limitations of the study

Findings

- Pūrākau theory peels back layers of narratives to expose underlying themes
- Critical theory examines underlying themes
- Indigenous research methodologies guides practice in research journey.
- Importance & limitations brings to the fore both strengths and weaknesses of the research.

Chapter 4 - Ko te Hīnau

- Underlying theme –renaissance
- What was the Māori world like pre-colonial
- Māori establish their sovereign authority
- Met British royalty and established a relationship
- Māori traded all over the world
- Established Internationally recognised flag
- Proclaimed sovereignty as an independent state.

Findings

- Had issues with kidnapping by British & Australian sailing ships
- Had issues with settler lawlessness
- Established Te Wakaminenga as part of an interdependent alliance to respond to the economic demands of Europeans
- Created a thriving and successful economy

Chapter 5 - Ko te Mahoe

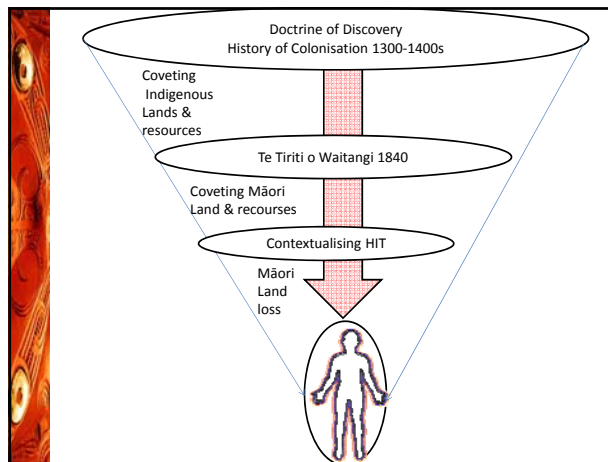
- Underlying theme- Resilience
- Entered into a treaty with the British Empire
- Legislative policies of the British and Settlers started war, confiscated land, assimilated away from cultural identity.
- Created intergenerational impoverishment
- Displacement, alienation, and other traumatic impacts

Findings

- This chapter gives a macro view of Māori experiences, expressions and transmission of historical intergenerational trauma

Chapter 6 - Ko te Patate

- Underlying theme redemption- recovery
- Contextualises macro view of historical intergenerational trauma by offering a personal account of historical intergenerational trauma.



Contextual historical intergenerational trauma in genealogy

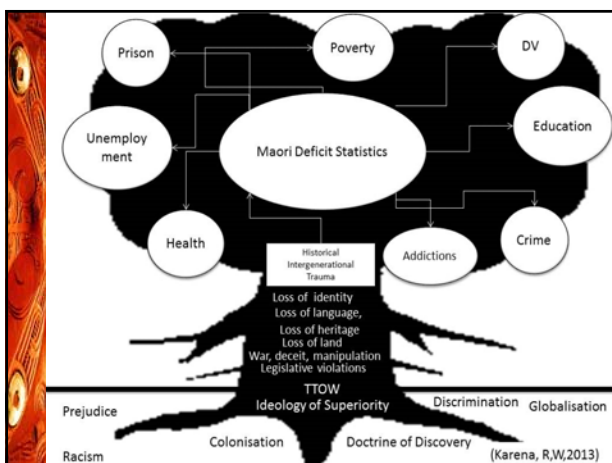
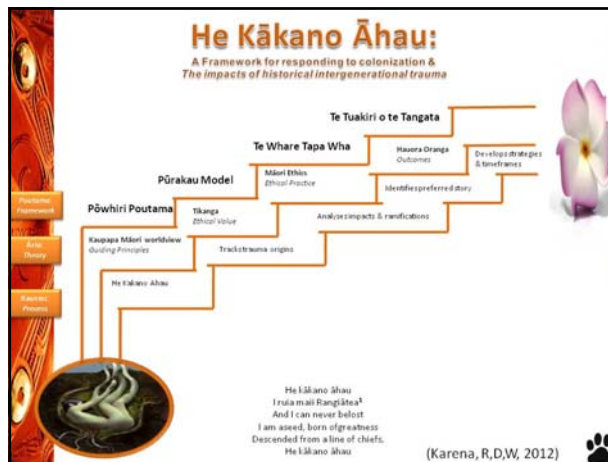
Generation	Relationship	Key Figure	Key Events/Experiences	Legislative Violations
Generation 4 1840 - 1940 Relationship with the Colonials	Great Grandfather:	Te Nahu Te Kuri Warehini- Wefeni.	<ul style="list-style-type: none"> ➢ Fought in the Waikato Invasion against the British empire 1863 ➢ Exiled with King Tawhiao into the King country. ➢ Fought along side Rewi Maniapoto and Tuhoe at Orakau Pa 	<ul style="list-style-type: none"> ➢ 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 Warehini Wefeni	<ul style="list-style-type: none"> ➢ 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 	<ul style="list-style-type: none"> ➢ Native Schools Act 1867 ➢ Tohunga Suppression Act 1908 ➢ Native Health Act 1909 ➢ WW2 ➢ Hum Report 1961
Generation 2 1946 - 1996 Once were Warriors generation	Father:	Raymond Bartholomew Warehini Karena Welder- Bolemeraker	<ul style="list-style-type: none"> ➢ New Urban Māori ➢ Under valued anything Maori ➢ Didn't learn tikanga-cultural heritage ➢ Put his friends before his family ➢ Abused his wife and children 	<ul style="list-style-type: none"> ➢ Hum Report 1961 ➢ Pepper potting system ➢ Rural to Urban migration
Generation 1 Rediscovering cultural heritage	Mokopuna:	Rawiri-David- Warehini-Junior Karena Musician - Lecturer.	<ul style="list-style-type: none"> ➢ 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 	<ul style="list-style-type: none"> ➢ Pu Ao Te Atatu ➢ NZ Constitution Act 1986 ➢ Fore shore & seabed: 2004 ➢ Takutai Moana Bill 2010 ➢ DI drilling ➢ Asset sales ➢ Fracking ➢ TPPA

Findings

- While people are fundamentally responsible for their actions, there are also contributing factors.
- Some factors are invisible due to structurally contributing to the environment a person is born into.

Chapter 7 –Rebuilding my Whare

- Underlying theme- Re-emergence
- Findings and analysis – Historical contexts pre Te Tiriti o Waitangi
- Impact of British & NZ Crown collusion post 1840
- Intergenerational impacts for Māori
- Key issues from Literature review
- Intergenerational trauma links to Māori deficit statistics
- Respond to research questions
- Strategies of response
- Māori counselling strategy



Original contribution to knowledge

- This Ph.D thesis will pioneer the manner in which the legislative violations are perceived in future Māori research
- Thesis emphasises how the impacts of historical intergenerational trauma at a macro level can personally manifest in detrimental ways at a micro level
- The Māori counselling strategy is a framework that is another unique concept that will contribute to Māori knowledge in meaningful ways because it has been developed specifically to respond to Māori experiences of trauma.