

WHENUA PROJECT

Aims to conceptualize and explore the trauma of land loss from colonization, and to find culturally relevant solutions to affect Māori health and wellbeing as well as broader development aspirations

- Based in Te Runanga o Ngāi Tahu



- Ngāi Tahu Research Participants



UC **NGĀI TAHU RESEARCH CENTRE**

Method



- Hui - to explain project and receive comments, suggestion, and community feedback on the project's purpose and processes
- Snowball sampling method through whanau networks - 8 whanau participated - 80 individuals
- Open-ended interviews to elicit stories across generations - participant led story telling
- Designed to look at changes and insights across generations
- Historical analysis of stories by past generations within whanau



The Whenua Project — Historical Trauma within Ngai Tahu Associated with Land Alienation: Processes, Stressors, Symptoms, and Buffers

Colonization Processes

Land ALIENATION (G1): Loss of Economic Autonomy, Loss of Political Autonomy

Loss of economic and political autonomy was a direct result of the loss of land. This was a process of dispossession, not just of land but of the ability to control it. The process was a loss of control over the land and the ability to control it. The process was a loss of control over the land and the ability to control it. The process was a loss of control over the land and the ability to control it.

DEPENDENCE on Settler Society (G1&G2): Provision of work & employment; Resources; Education and Training

Provision of work & employment; Resources; Education and Training

DEVELOPMENT of Settler Institutions (G2, G3, G4, G5): Education, Employment, Government

Education, Employment, Government

SURVIVAL Strategy

Develop Knowledge of Settler Institutions (G2, G3, G4, G5)

Education, Employment, Government

Decisions to ASSIMILATE (G2&G3) To understand and operate within Settler culture

To understand and operate within Settler culture

Encountering Institutionalized RACISM (G1, G2, G3, G4, G5) Anti Maori, Anti Ngai Tahu

Anti Maori, Anti Ngai Tahu

State ASSIMILATION policies (G1, G2, G3)

State ASSIMILATION policies (G1, G2, G3)

Negative Views INTERNALIZED

Negative Views INTERNALIZED

Physiological and Psychological Stressors

Material Poverty & Economic Marginalization

Material Poverty & Economic Marginalization

Diminishment of Tino Rangatiratanga

Diminishment of Tino Rangatiratanga

Urban Migration

Urban Migration

Separation from Whānau Tū and Support / Whānau Support

Separation from Whānau Tū and Support / Whānau Support

PSYCHOLOGICAL ALIENATION caused by separation from Whānau

PSYCHOLOGICAL ALIENATION caused by separation from Whānau

ALIENATION from Ngai Tahu Culture

ALIENATION from Ngai Tahu Culture

ALIENATION from Ngai Tahu and Pākehā Cultures

ALIENATION from Ngai Tahu and Pākehā Cultures

ALIENATION from settler culture

ALIENATION from settler culture



Stress Symptoms

Loss of INDEPENDENCE, STATUS and CONTROL

VIOLENCE (G2, G3)

VIOLENCE (G2, G3)

ADDICTIONS

ADDICTIONS

Land Conflict

Land Conflict

Experiences of ALIENATION

Experiences of ALIENATION

Experiences of ALIENATION

Experiences of ALIENATION

Experiences of ALIENATION

Experiences of ALIENATION

Buffers Against Stressors

Rebuilding Political Institutions

Rebuilding Political Institutions

Building economic autonomy

Building economic autonomy

Education

Education

Maintaining Ngai Tahu Culture

Maintaining Ngai Tahu Culture

Maintaining Whānau/Whānau Tū

Maintaining Whānau/Whānau Tū

Mara from Whenua

Mara from Whenua

Spirituality

Spirituality

Self-Actualisation and Forgiveness

Self-Actualisation and Forgiveness

Experiences of BELONGING

Experiences of BELONGING

ALL HEALTH

ALL HEALTH

Experiences of NEGATIVE SELF CONCEPT

Experiences of NEGATIVE SELF CONCEPT

Experiences of Positive Self-Concept

Experiences of Positive Self-Concept

Experiences of BELONGING

Experiences of BELONGING

ALL HEALTH

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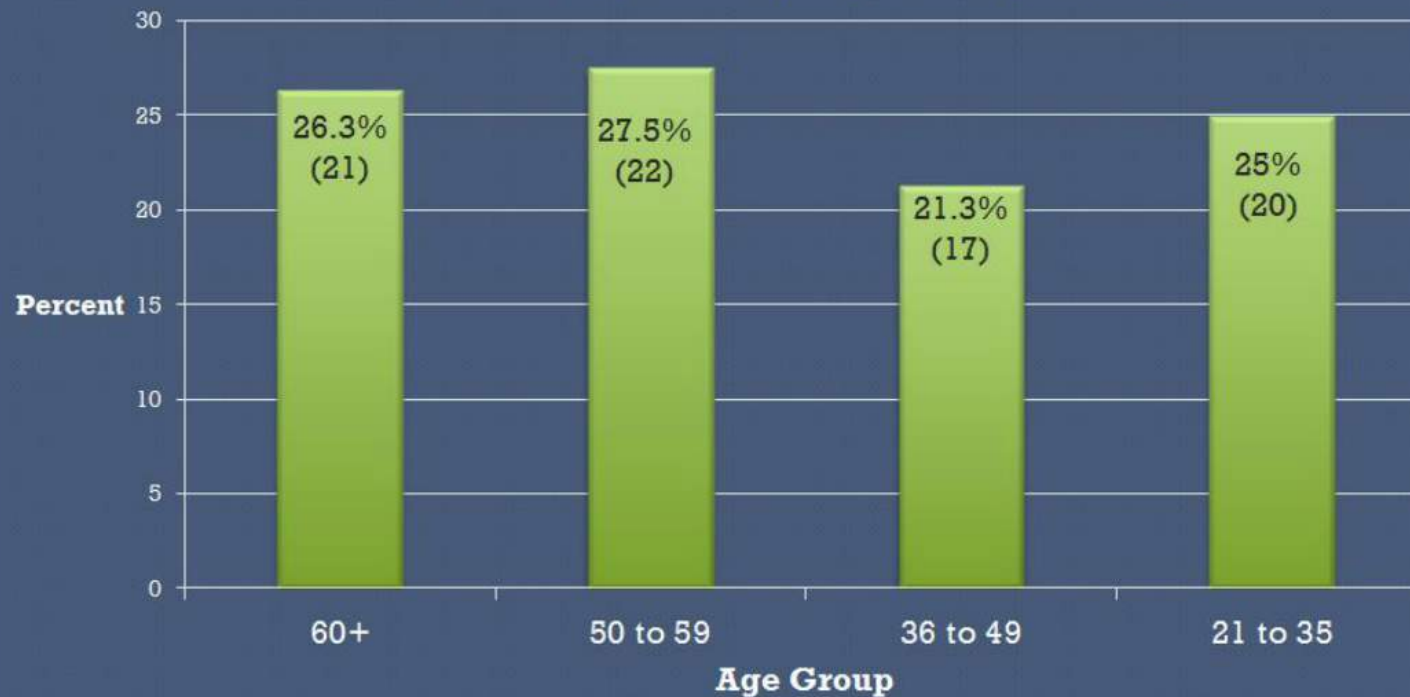
Experiences of Positive Self-Concept

Experiences of Positive Self-Concept



The Research Participants

Research Participants by Age Group (n=80)



*Minimum age = 21; *Maximum age = 85

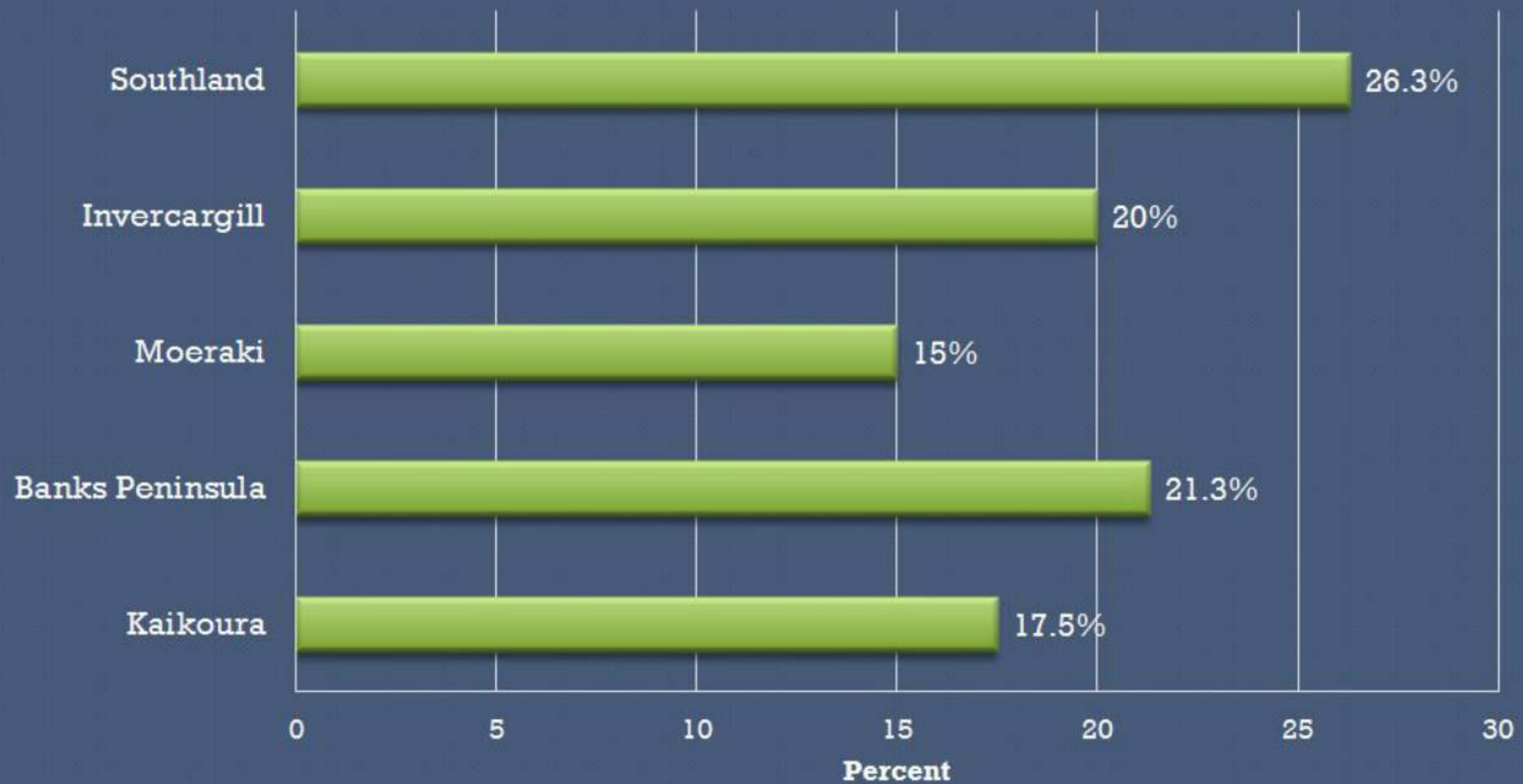
The Research Participants

Research Participants by Sex (n=80)



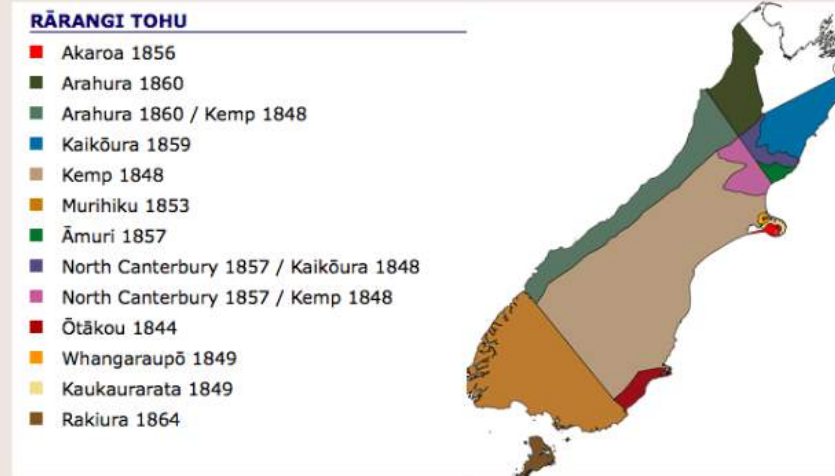
The Research Participants

Research Participants by Location (n=80)



Ngai Tahu Land Sales

Treaty of Waitangi 1840
Crown Preemption



- Negotiating sales with rival tribes
- Placing ambiguous boundaries within sale deeds
- Failing to secure agreement among all individuals with property rights in a territory
- Failing to meet obligations under deeds
 - Mahinga kai
 - Adequate reserves
 - Schools and hospitals

The Reserves

Tribal Territory Pre 1840



Post 1860 - 18 Reserves



- Less than 8 acres per head

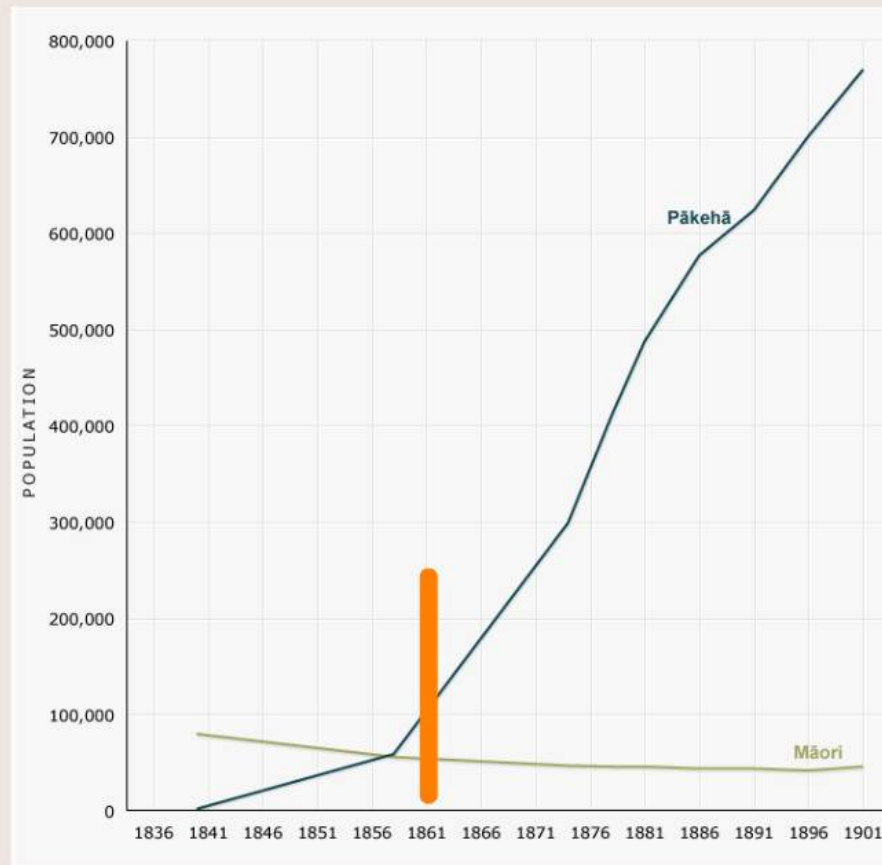
- 99.9% transferred to Crown

All the old mahinga kai are gone and owing to trout having been put in all the rivers we are unable to catch flounders or inanga, or eels, without risking the chance of being fined or imprisoned' [Tikao Wira]



'We are like unto a cormorant sitting on a rock. The tide rises it flows over the rock the bird is to compelled to fly. Do provide us with a dry resting place for us that we may prosper' [Hone Paratene, 1860 G1]

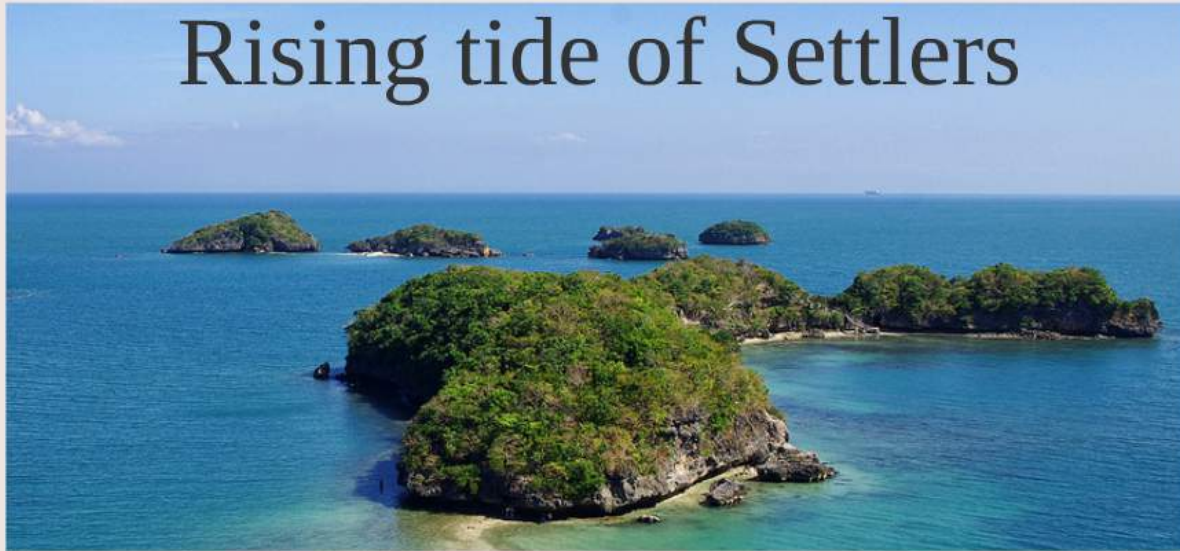
Physical Inundation



From Te Ara <https://ghs13history.wordpress.com/category/maori-pakeha-relations/>

The Reserves are Cultural Islands

Rising tide of Settlers

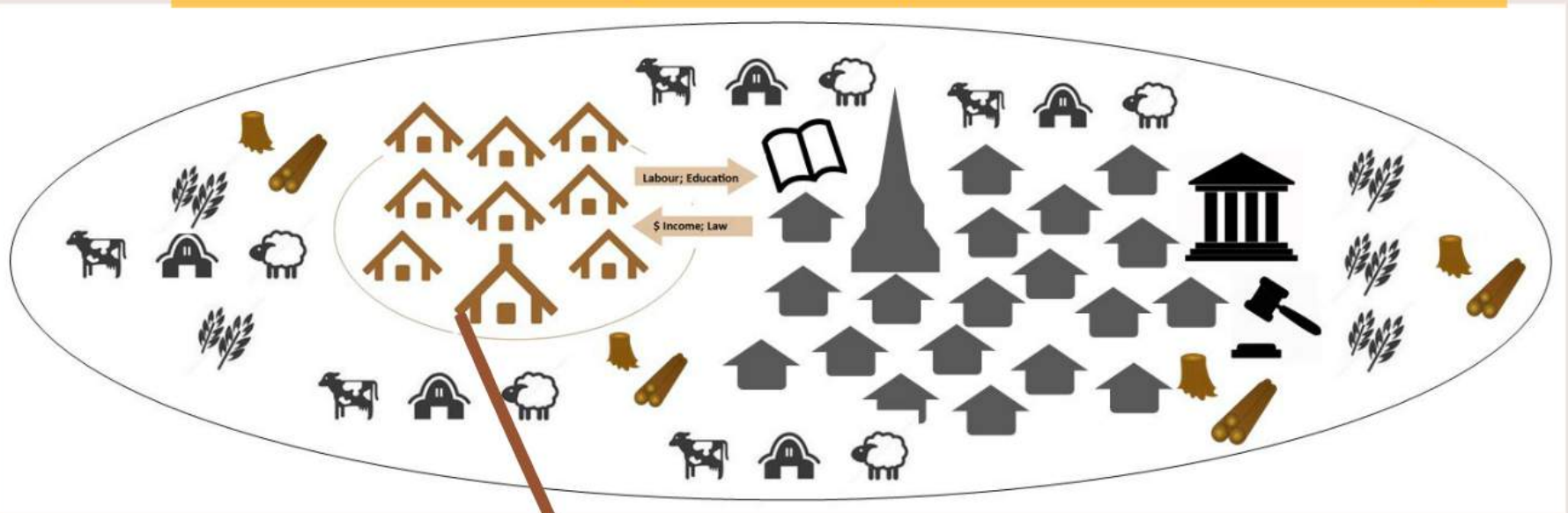


The Pā

The Villages

- Rūnanga Governed

Economic and Growing Political Dependence on Settler Society



THE CONTEXT

'My father... never received any benefit from the sale of the Ngaitahu Block. Their rights were sold by others. They were at Kaiapoi at that time... [I] have six relatives; my and myself make eight, and the area of the land we possess is very limited, altogether insufficient for our wants. Am about thirty nine years old, but have receive no benefit from schools, and am ignorant of the Pakehā's customs and knowledge. Would have been much improved had I received the advantage of education. Have to obtain outside aid by work to enable me to maintain my family; but it is difficult to obtain work, as I am not a skilled workman Tairaoa's and the other meetings have caused a heavy expense to the Natives as well as seriously impoverishing them, as they had to sell their stock and draw their rents in advance to enable them to procure money for the purpose. We have a very little land in cultivation at Moeraki, the most of the reserve' [Teo Tipa, 1891, G2]

A lot of the land around here right up until the battle that went to reclaim the villages that are there today, well, we lost even those... While our people were still living in their houses, Europeans were coming in and squatting on their gardens. So those are the hardships of our many people in those days ... I've never forgotten those things. They were passed down to me... It was some of those things you've got to see how difficult it was for us in those days, especially my ancestors. They had to live through that and then had to fight very hard to get a piece of land for all their people to come in and live on. [82, Male, G4]

MATERIAL POVERTY

My parents, they lived – after they got married – in some fairly poor situation with the housing and things like that ... first ... [they] started living in a sort of tent ... then [they] moved down to a tin hut ... which was just one room, [with a] dirt floor, with tin on the walls, and an open fire. [72, Male G4]

The biggest setback in those days was that there was no work; and when there's no work, you live not below the breadline, but very close to it ... They [parents] picked up work here and there. Whatever was around ... Well, if you were a fisherman, you were okay and you could eat; but if you weren't of the fisherman type, which was a very cold and wet kind of situation – you know what I mean... [80, Male G4]

RACISM

'It wasn't okay for Māori to exist too much beyond their given station thanks Jack. You can be this big but don't try to exist too much down here because we're expert at clipping wings. Let's show you how that works... We struck all kinds of interesting stuff, boy. They crossed the road when they saw us coming. They called us strange names, half caste and quarter caste and rough caste. ... And the thing is my Māori family were all shot down. They'd shut off. It was too hard to try and navigate that stuff. It was shut down Jack. They had shut down... I felt I'd lived in a straightjacket; that something that was in me couldn't exist too much. Something that made up a good part of my life couldn't exist too much' [Female, 62].



MIXED FAMILY RACISM

Not much to say about Dad's family, they pretty much disowned him when he married Mum. Some of my uncles wouldn't talk to us kids, any of us, because we were half-castes. [Female, 50]

RELATIONS OUTSIDE THE PĀ (ISOLATION OF PĀ)

And I was just like saying to Dad, “We got told off for trying to get some pigeons.” It’s like, “Oh they’re queer.” And it’s only like eight miles away and it was like a different planet’ [Female, 53]

The Pakeha villagers, some of them anyway, made sure that we knew we were different, that we were Maori ... That prejudice was there ... but I don’t think they knew they were doing it. We used to get called ‘Hori’ a lot, and not in a nice way ... Of course, Mum had trained us kids not to say anything ... [Female, 62, G5]

The story goes that the rest of the families had registered as Italians. Ours were the only families that acknowledged themselves as Maori. All the rest that were brown were Italians, because it was better to be Italian than Maori back then. [55, Male, G5]

DISEASE

'I looked at Ngāi Tahu and land and how it disappeared and how much was taken and how much was left and how health was a serious issue back in those days and the things that people got away with. One of the things that I had heard was that over in Wairewa that water was poisoned to make people move out, or flour was poisoned and there was arsenic in the water and all that sort of thing from the timber mill. So our people were really, really sick, so numbers went right down...' [Female, 75]




Survival Strategies





Education

I was attending Christ's College. This "Hui" was no easy matter for me, but my mother pleaded with my feeding parents and I was allowed to go home . . . At this stage of my life I had forgotten, not lost, my Maoritanga. I was being nurtured by my Pakeha parents, whose home was a bastion of Western culture and scholarship . . . For a day and one night I was thrown back into limbo of the past. My people were curious to see one of their own dressed in College Grey - Eton collar and straw caddy. To hear my own language spoken was something foreign. . . All appeared to me as strange.



‘Well Dad always said to us that when we were born, as each one was born, he said to Mum, “What do you want your kids brought up, how do you want your kids brought up? Do you want them brought up as Māoris or Pakehas?” And he said, “Before you say anything there’s nothing for them as Māoris,” he said, “There never will be.”’ [Female, 85].

ASSIMILATION

“‘Yeah we’re Māori, my family are Māori, but you don’t need that, you don’t need to know all that, it’s over, you don’t need that in this world, it’s done.” She’d come out with comments like that. “How do you use these poi mum?” and she’d go, “You don’t need to know, it’s just something that they used to do.” She left it; she parked it up...[Female, 50].

‘... Mum as have the other uncles and aunties have also said that pop and nana have been told that there was no future for Māori so they must bring their children up as European because that was the way of the future so they did. Mum did say that nana and pop both spoke Māori, they were both fluent, but only spoke it when they didn’t want the kids to know something... It would seem that our parents’ generation were the first link if you like to Western, everything in a Western way if you know what I mean. [Female,56]



The Dangers of Maintaining Tradition

‘It’s really hard ‘cause we kind of grew up with this thing that it was easier not to be Māori because being Māori came with a whole lot of rules. You break the rules of the Pākehā world and you might get a fine; you break the rules of the Māori world you’re going to either die or your family was going to pay for it. So it was easier to think I don’t want anything to do with that. [Male, 32]

INSTITUTIONALIZED RACISM & ASSIMILATION

“We weren’t allowed to talk Māori at school; you got hit over the bloody fingers with the cane.... We never had the opportunities that they’ve got; like you fellas got to learn Māori and that, ‘cause we weren’t allowed to” [Female, 85].

‘Dad came off as an ignorant Māori but I think underneath it all he had a lot more. He was real staunch Māori values and things but I think he had things happen in his life time growing up that he didn’t want to be associated with being Māori... he told me that he got caned at school for speaking Māori. I said, “What did you say dad?” and he said, “It was kia ora.” He said kia ora accidentally to the teacher and so he got six of the best for that... [Female, 51]

The story goes, in those days, it was discrimination for people like us [Maori], and so she really wasn’t accepted ... She had to stand and wait until everybody else had come in and got seated, and then they’d find a place for her to sit, which was always at the front [so the teachers always had their eye on her]. It wasn’t good. [Female, 65, G4]

TY

fairly poor
started living
was just one
[72, Male

Negative Views INTERNALIZED

Dad always said [that] if you want to choose any way in life, choose the Pakeha way. His silly old saying was, ‘There are two roads – one is the Pakeha side and one is the Maori side’; and I always used to take the Pakeha side – you know, the top road. That’s what he [dad] always said, ‘Take the top road’. [80, Male, G4]

Before it was always about, “Why don’t you do something with your land?” and because of the kids you don’t really know why, you’re just think we’re all too stupid. You really do, you start to believe that we must be stupid and don’t know what to do with our land.’ [Female, 51, G5]

“We heard Pop speaking Māori to them and when we questioned him later on about what he was saying, he just turned around and said, “I don’t speak their language I don’t know what you’re talking about,” and pretty much just denied it... They were very clear about that, not just... my grandfather... but also his other brothers and sisters. [Male, 34]



THE PSYCHOLOGICAL BINDS

They’d shut off. It was too hard to try and navigate that stuff. It was shut down Jack. They had shut down...

‘... grew up in the time when the language was outlawed. It was still spoken at home because grandparents lived with them. So he’s living in a life of paradox and uncertainty, and he can do one thing, you’re expected, and there you’ve gotta shut it down. So he lived in that paradigm. He lived in that now you can, now you can’t’ [Female, 62].

NGĀI TAHU CULTURAL ALIENATION

‘They [elders] weren’t raised with those Maori teachings; they didn’t know how to navigate it, so that knowledge never got passed on. So it comes down to the likes of my generation where we have this almost identity crisis, because we have this connection, but a connection to something that we don’t understand... In my opinion, it’s been a trauma... It certainly has had an impact.’ [Male, 32, G6]

‘I think my childhood set me up to be quite confused... I didn’t really identify with being Maori until much, much later in life... My understanding of whakapapa and whanau is really limited... My te reo is limited, but I am Maori. I am Ngai Tahu... I’m at a place where I really want to learn and I’m really hungry... I wish it was easier... It’s almost like I have to pursue it.’ [Female, 28, G6].

I think we’ve become sort of paralyzed by our own lack of knowledge of things... This lack of knowledge of our reo, our tikanga, those things — I know that it is affecting us socially and culturally. We are you know, having to bring people in and we’re even having to pay them to be there so that we can be assured that there is going to be somebody there on the paepae to welcome people. So there’s now an expectation, ‘If you want me to do this, you pay me now’. So we’ve gone away from that aroha manaaki... and that’s why everything is plummeting. It’s just gone. The attitude thing has changed so dramatically and has affected our own social structures and networks. [64, Male, G5]

ALIENATION from Ngai Tahu and Settler Cultures

‘...there was a conflict (between Maori and Pakeha sides) but today there’s not a conflict; I don’t see conflict between them, but I did once upon a time. So that was my life and I guess although I was down in that day world.’...‘And so I went down this wild track. I was in places; I got to places where I’d think what am I doing here, you know with regards to gang situations and seen things that were pretty horrible stuff and was part of pretty horrible stuff?’ [50, Male, G5]

CULTURAL ALIENATION

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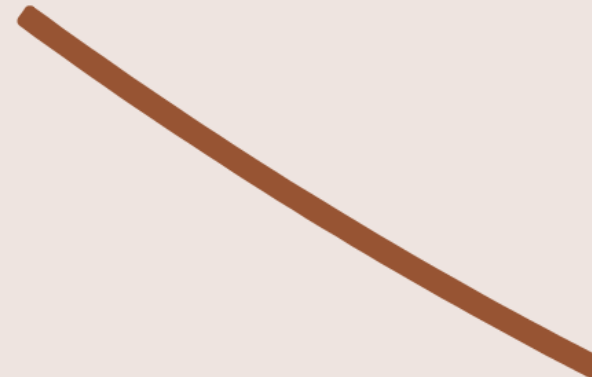
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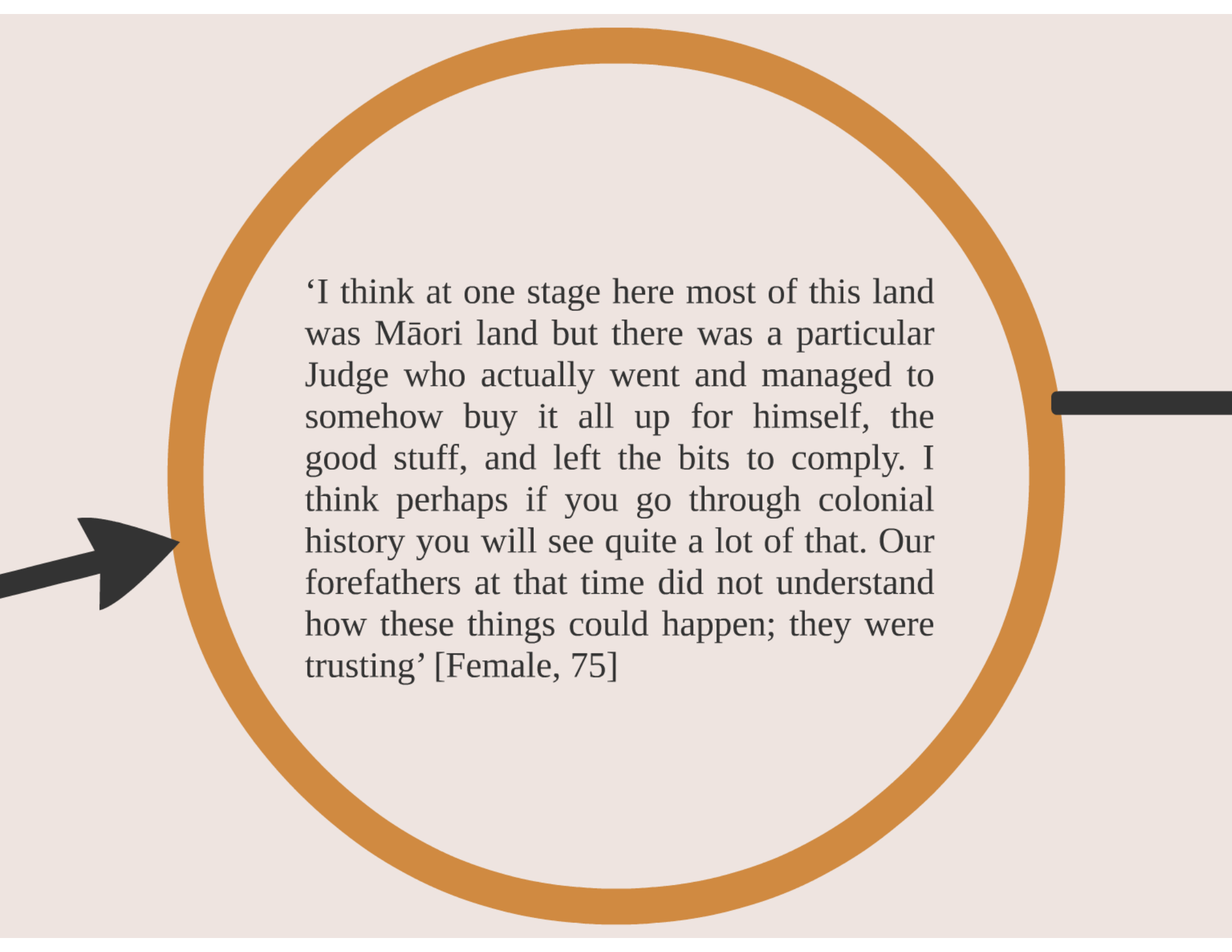
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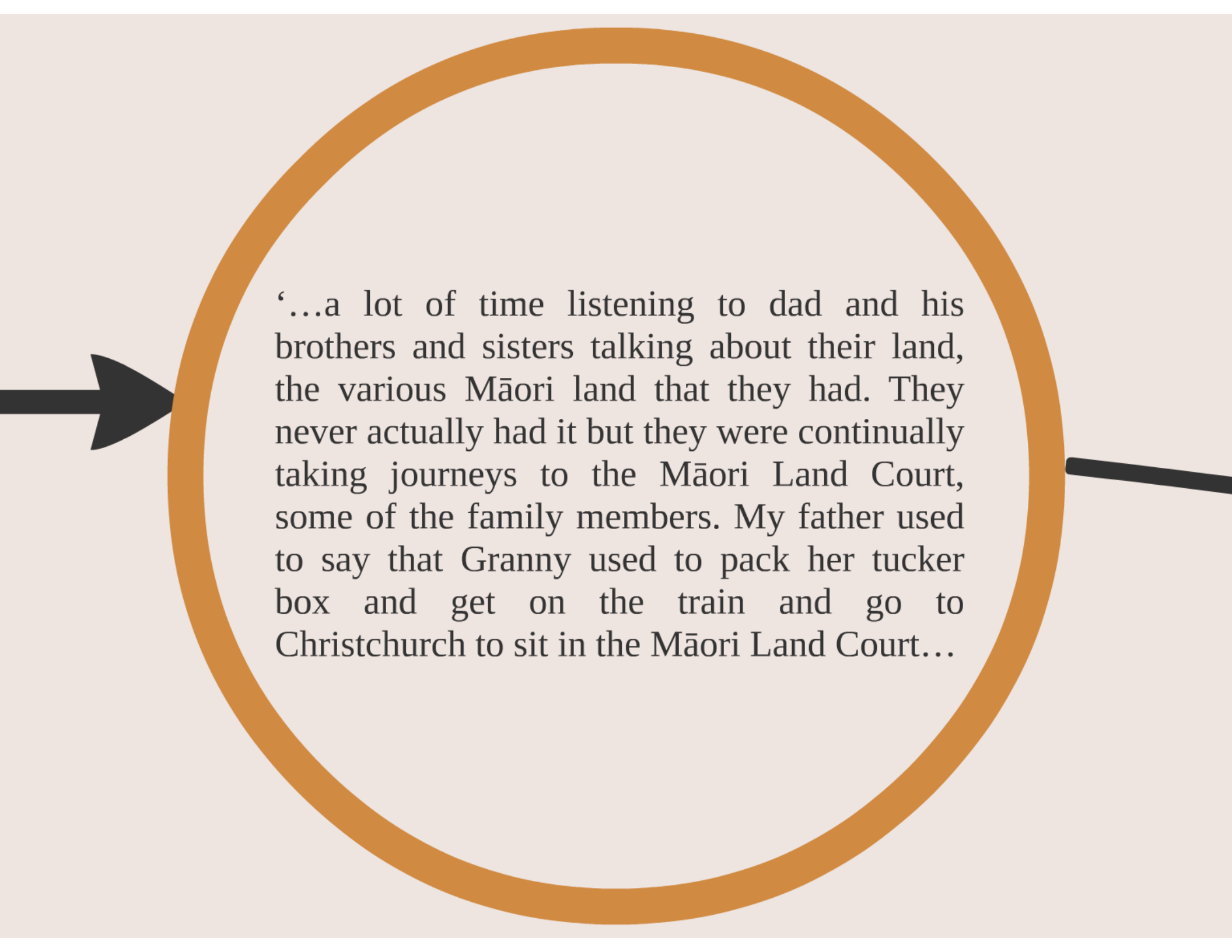


Continued Dis- Enfranchisement

Land Purchases; Native Lands Act (various iterations); New Zealand Settlements Act, 1863; Native Land Court Act, 1894; Maori Lands Administration Act, 1900; Maori Lands Administration Act, 1900; Maori Land Settlement Act 1905; Native Land Settlement Act, 1907; Maori Affairs Act 1953; Town and Country Planning Act 1953; Ratings Act, 1967.



‘I think at one stage here most of this land was Māori land but there was a particular Judge who actually went and managed to somehow buy it all up for himself, the good stuff, and left the bits to comply. I think perhaps if you go through colonial history you will see quite a lot of that. Our forefathers at that time did not understand how these things could happen; they were trusting’ [Female, 75]



‘...a lot of time listening to dad and his brothers and sisters talking about their land, the various Māori land that they had. They never actually had it but they were continually taking journeys to the Māori Land Court, some of the family members. My father used to say that Granny used to pack her tucker box and get on the train and go to Christchurch to sit in the Māori Land Court...

Denigration of Wāhi Tapu

So when they put the rubbish dump there, they were angry, but you didn't know why they were angry. When Tāua went past, she would have a cry or she would be sad or there'd be a moment of silence, you know, there'd be that moment of silence but you didn't know why. You just knew that there was something, that there was a reason for that place, but you didn't know it and so as a child growing up, I remember it as the rubbish dump. [Female, 35]

'My grandfather was buried in the local cemetery, and when they fixed the road, they ran over him – that's over his grave ... They ran over the cemetery ... It is hard to go over the road. I hate going down that piece of road. I really do. It's horrible' [Female, 75].



MOVING FOR WORK & LAND/HOUSING

1930s - 70s

‘...when tāua lived at Little River and they had to leave because of poverty; that’s the reason they left Little River. They had to abandon their houses in 1937, the year dad was born. They were poverty stricken’ [Female, 51].

‘...the depression came. They closed the mill down overnight and all these people that lived there were left homeless. No jobs and there was an exodus... Dad and his family and parents came into town...Everybody who could work or was old enough to work needed to work’ [Female, 72].

PSYCHOLOGICAL ALIENATION caused by separation from Whenua

We were the first generations about to come into the urban shift.... we were the first generation in the south of urban Māori. And the shock of moving...And we were away from Hapuri Maori. We were away from the community. We were growing up amongst neighbours who were uncertain about us entirely. They'd never lived so close to a brown man. So that was the loss” [Female, 62]

‘I think I was six when Granddad died... and we moved out ... which was hideous for me. It was like it was a different planet ... It was a bit weird, and I really didn't like it ... we went out to that alien place ...’ [Female, 53, G5]

‘We used to go down to ... the beach, and we felt that that was our own ... But since we've grown up and moved away, whatever connections [we had] we've lost because when you go there now you have to pay to get through the gate to go down to the beach ... It doesn't particularly worry me, but deep down it does. We can't go back onto that land that we used to go onto ... You know, it was part of the whanau's block. It was ours and we did all sorts of things, but now we can't ... I mean, it's just to have access to the land, to be able to walk down the land and walk across the land that we used to walk across and go to where we used to go.’ [Male, 72, G4]



GRIEF

From: Loss of Life; Culture; and
Spiritual Denigration



ALIENATION

From: Loss of Land; and
Cultures



SHAME

So that inferiority complex was born... a cultural inferiority was
born from there. [50, Male, G5]

From: Racism



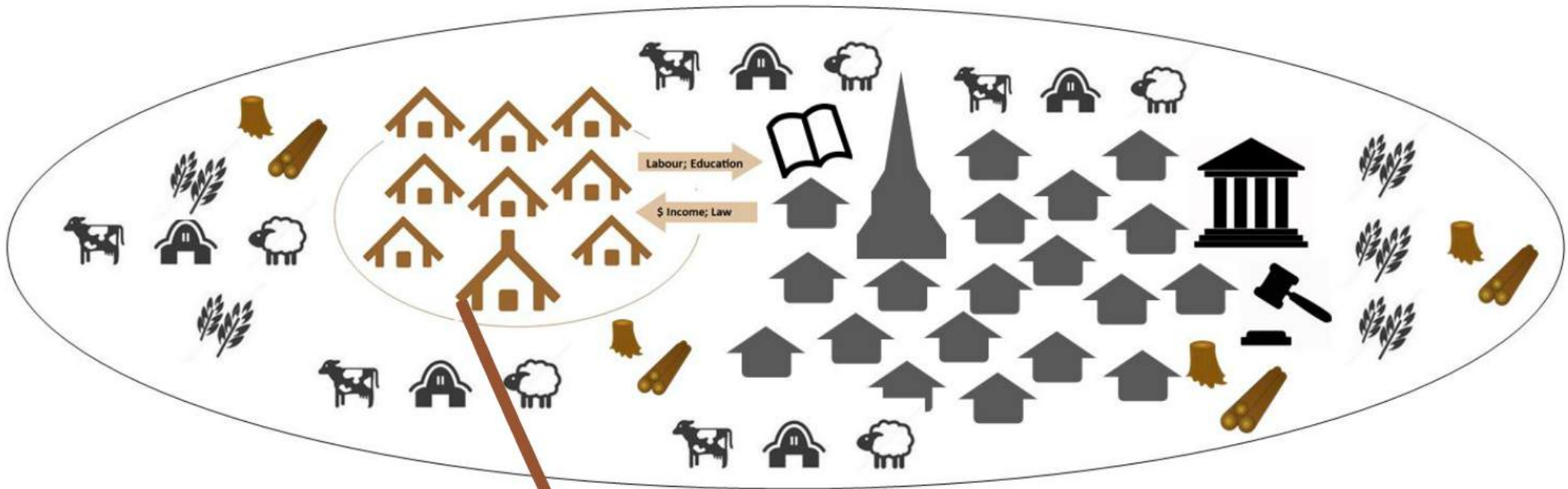
SUBJECTION

From: Pakehā Political
Domination

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Economic and Growing Political Dependence on Settler Society



THE PAA

'Both Nana and Darkie have said that their childhood growing up was hard, that they were poor. As they have both said the exact same phrase, they were hard times but good times.' [Male, 32]

'...And we lived very well really. Like we lived off the land, fishing and all that sort of thing and pig hunting and pigeons. Kereru was a big part of our [diet].' [Male, 72]

'The biggest set back in those days was there was no work and when there's no work you live not below the breadline but very close to it. Whatever you had you... shared around with everybody else. That was the beauty of this wee community; we shared everything we got.' [Male, 80]

In that community we were grown and sheltered and nurtured and all of that... And we were a Māori community. We were a Māori community; we shared the coal, we shared the fish, we shared the wood, we shared the potatoes, we shared... we lived as Hapūri [14.23] Māori...

CULTURAL FORTIFICATION 1860s to 1930-1950S

Operating Partially within Māori Political and Social Institutions

Whanaungatanga

Strong kinship ties

Tino Rangatiratanga

Degree of self-governance

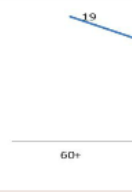
Turangawaewae

Place Identity

PRIDE

STATUS

BELONGING



SHAME

So that inferiority complex was born... a cultural inferiority was born from there. (58, Mako, G5)

From: Racism

BUFFER

CULTURAL FORTIFICATION 1860s to 1930-1950s

Operating Partially within Māori Political and Social Institutions

Whanaungatanga

Tino Rangatiratanga

Strong kinship ties

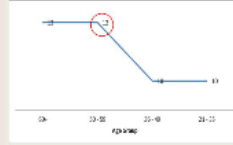
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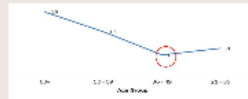
PRIDE

STATUS

BELONGING



Separation from culture



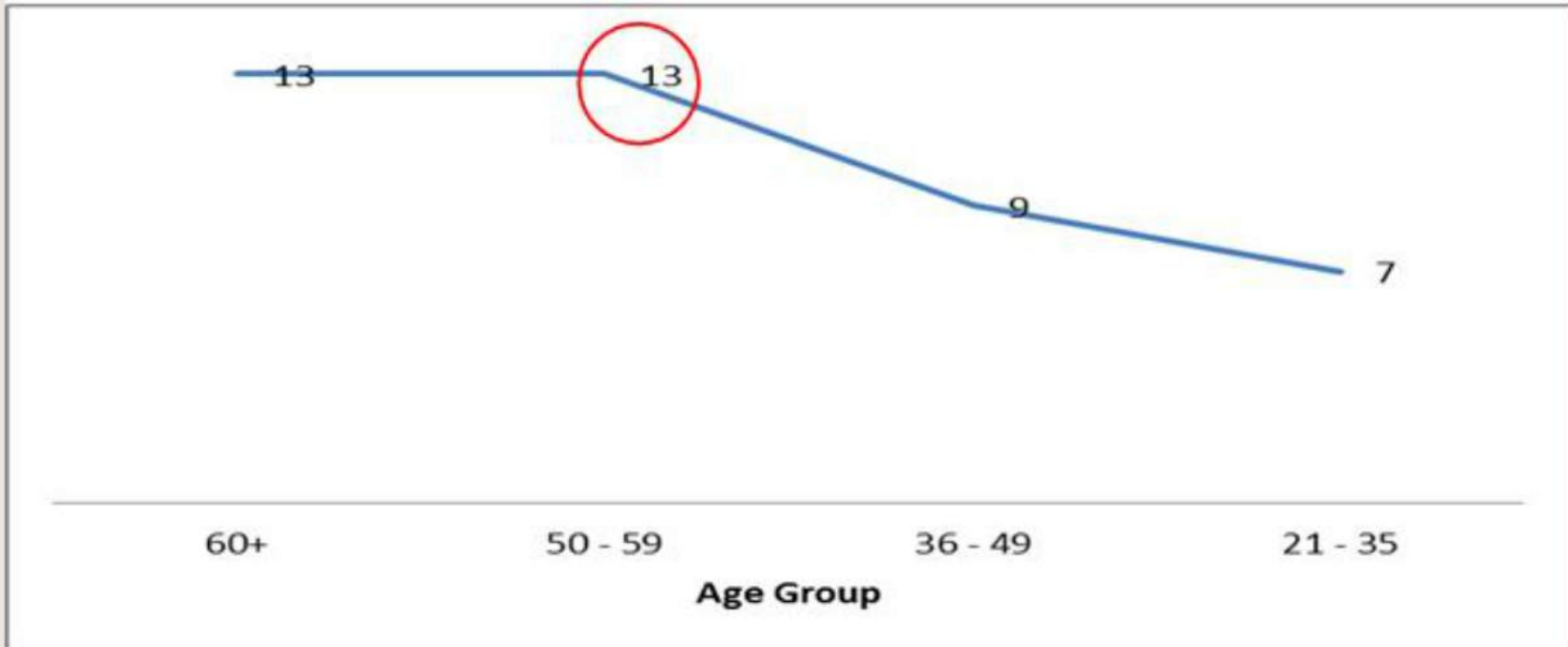
Material Poverty

I do absolutely connect the loss of land to poor and bad mental health in our family... People have considered our family to have had mental health issues, and the doctors have always said it is genetic and all that, and I know it isn't. Well, maybe it is now but it wasn't then. It was depression and breakdown... I have put that firmly and squarely on the fact that they were moved off the land...it broke them... (52, Female, G5)

INTEGRATION INTO PAKEHĀ CULTURE

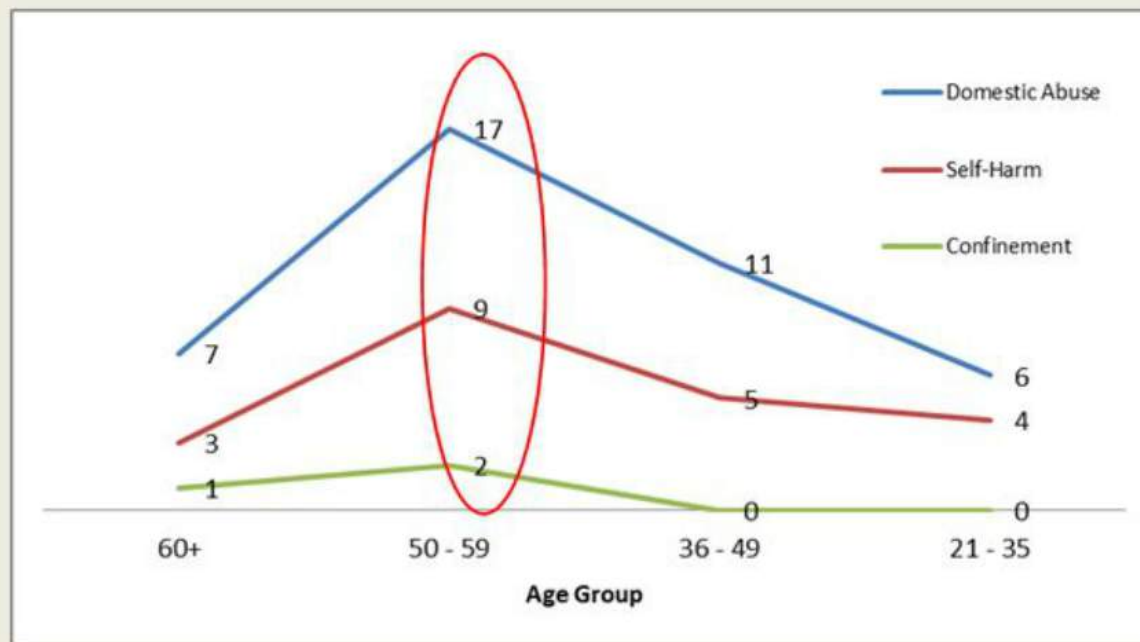
1930s to present

Operating Predominantly
within Pakehā Political
Economic, and Social
Institutions

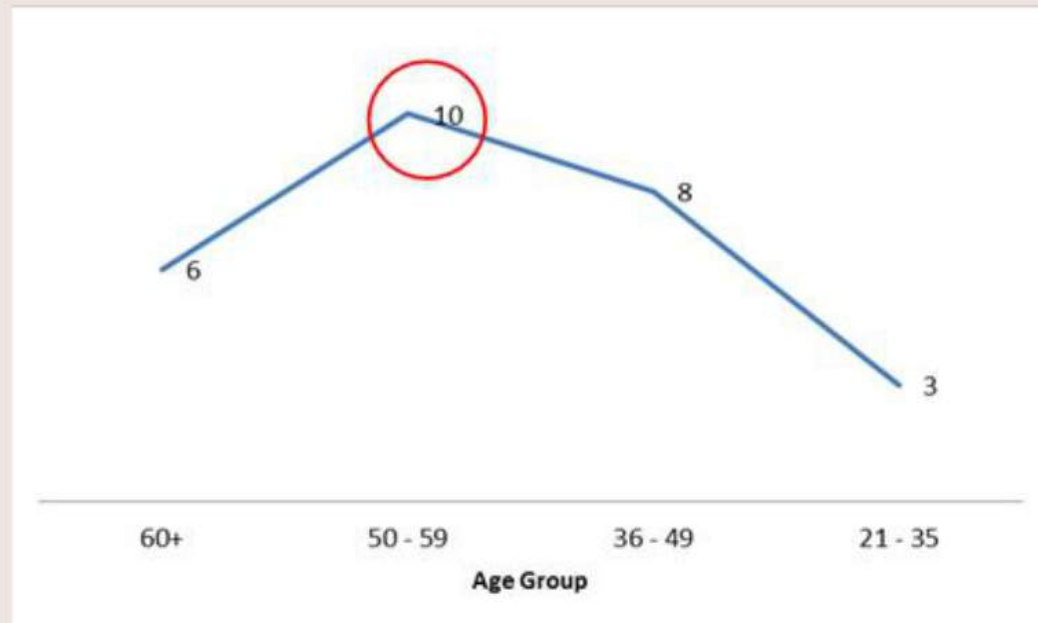


Separation from place



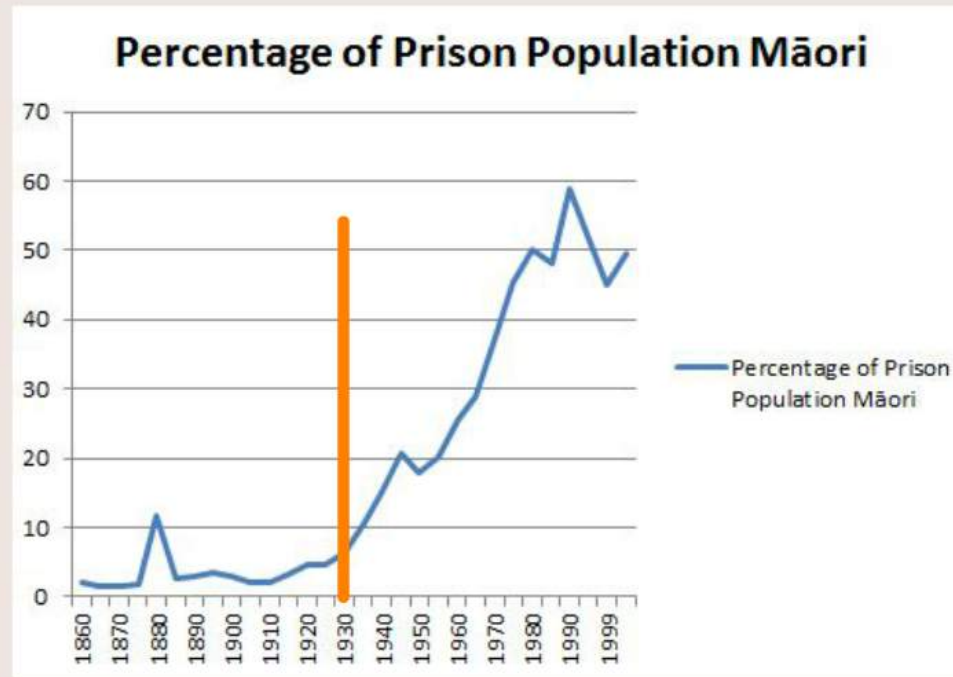


Frequency of Domestic Abuse, Self-harm, and Confinement Narratives



Frequency of narratives expressing separation from kinship ties

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among
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curity



Māori in prison similar to Pakehā per head of population until 1930s

HOME
OWNERSHIP

er among Maori
n Pakeha in the
s (around 70%)
y B. (2016)

MENTAL HEALTH

'the fact that there are fewer neurotic and psychotic illnesses among Maori than among Pakehas in New Zealand emphasizes among other things the tremendous value to the Maori of possessing a psychological security that comes from tribal and family security

(Beagleholes, 1947)

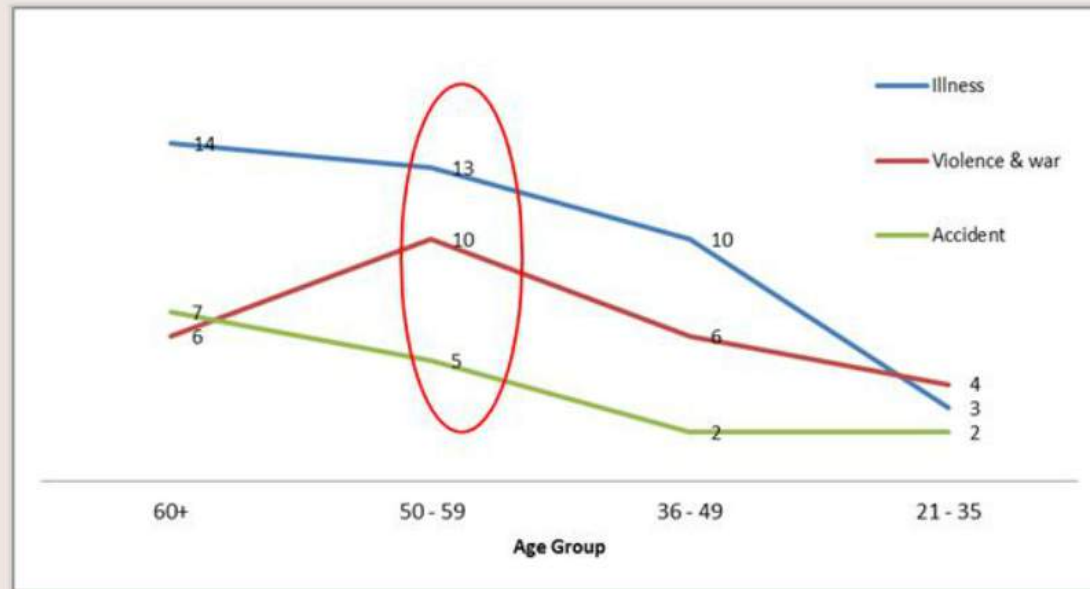
SUICIDE

The high level of suicides among Māori is a recent phenomenon. Until the 1950s it was about half the general rate for New Zealand. Then the numbers increased and from 1996 Māori levels of suicide became higher than non-Māori. Māori suicides were heavily concentrated among the young. In 2001 the male youth suicide rate (ages 15–24) was 38.9 per 100,000, compared with 29.2 for non-Māori. About a quarter of Māori male suicides occurred in prison. Older Māori continued to have a lower level of suicide than young Māori.

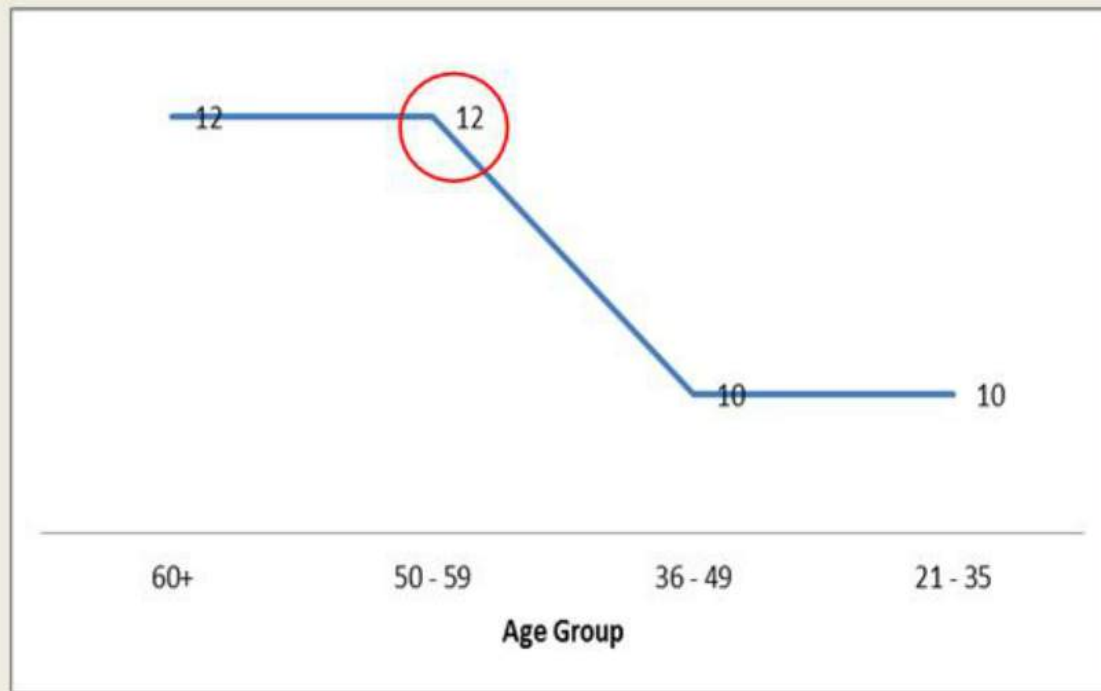
HOME OWNERSHIP

Higher among Maori
than Pakeha in the
1930s (around 70%)

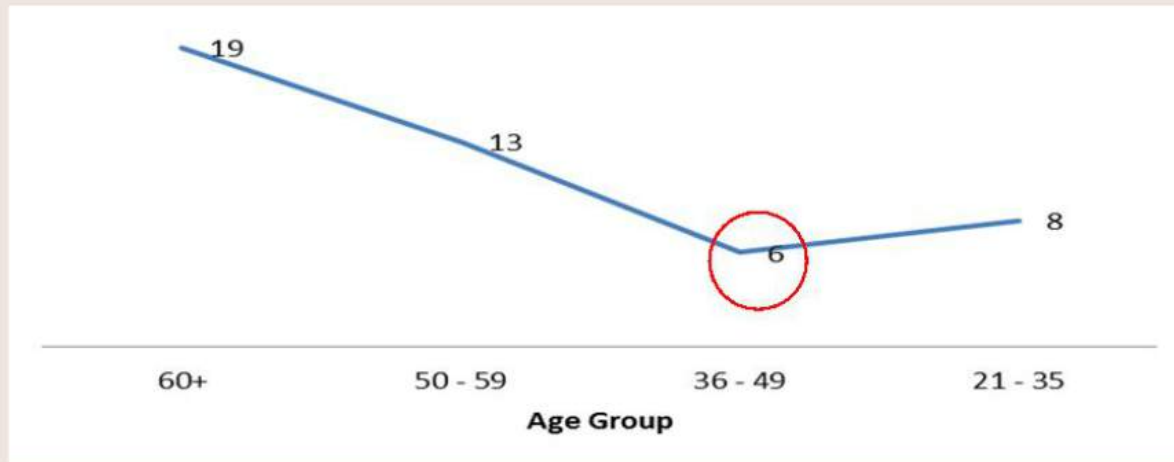
Tau, R. (2016)



Frequency of Narratives Concerning Death Due to Illness, Violence, and Accidents



Separation from culture



Material Poverty

INTEGRATION INTO PAKEHĀ CULTURE

1930s to present

Operating Predominantly
within Pakehā Political
Economic, and Social
Institutions



VIOLENCE

Expressing power to gain a sense of power

‘My father ... he was from that old school – you know, work hard; play hard; drink hard. He was a heavy drinker. That’s from my memory. Me and him, when I was young, we didn’t really get on. He beat me up on a regular basis. If it was today, he’d be in jail. You know, [he] knocked me out time and time again, and this is as a youngster growing up ... My father, he used to knock me out and get the bash and, ‘You bloody idiot’, and boom’ [Male, 50, G5]

The abuse happened when I was between the ages of 4 to 12 ... Until I turned 12 I was scared of [the abuser] ... It felt like he owned me, had power over me ... I felt I couldn’t do anything [about the abuse], and it felt like nobody else could either ... [Female 42, G6]

ADDICTION

Mum and Dad always tried their best, but there was that alcohol; that was a big problem for us, for our family. Alcohol abuse was a huge problem ... and all the rest of it ... [Male, 49, G5]

‘And so I, from when she died, sort of went pretty wild really into drugs and alcohol. At 18 I had my first needle and from 18 through to about 22 I was shooting up whatever. There’s a saying, “Live to use and use to live,” and that was me’ [Male, 50, G5]

POOR HEALTH

The diabetes — we have lots of diabetes. I can't compare with the other runangas, but I know that here, as far as health goes, there's a lot of diabetes, there's heart dis-ease, and there's alcohol and drug addiction... [50, Male, G5]

I do absolutely connect the loss of land to poor and bad mental health in our fami-ly... People have considered our family to have had mental health issues, and the doctors have always said it is genetic and all that, and I know it isn't. Well, maybe it is now but it wasn't then. It was depression and breakdown... I have put that firmly and squarely on the fact that they were moved off the land...it broke them...[52, Female, G5]



CONFLICT OVER LAND

You never hear anything going on all around there. You never hear anything. All you're hearing about is they're always fighting over a bit of land... Any bit of land that comes up, especially Maori land that they're not paying their rates and that on... But that's just how things go. I can remember Dad saying to me years and years ago, 'Don't ever buy Maori land', and I could quite understand why now. [85, Female, G4]

I know about those down here where, some generations back, one grandfather bequeathed a whole lot of everyone's land to one person. I don't think he fully understood what that meant, you know, putting just one name... It didn't used to be that way with land you see. Well...when the daughter of the one that had received some of that land, when she herself died... the thing came up again... and I guess the Council took some of the land and sold it — unpaid rates and all that... So that was quite a big block of land... But yeah, that was one. [52, Female, G5]



WHANAU ENVIRONMENT

Emotional States

Grief
Subjection
Alienation
Shame

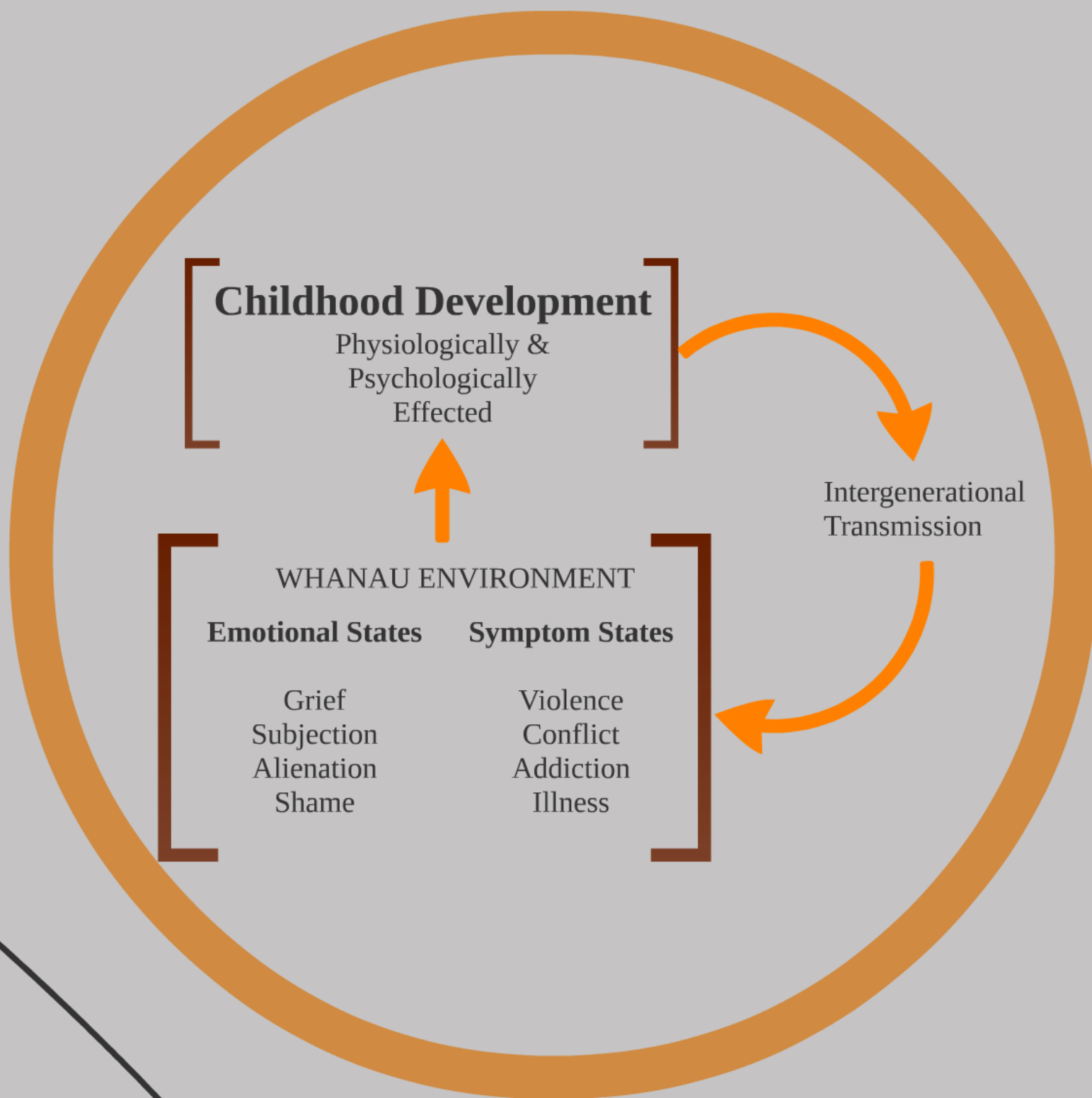
Symptom States

Violence
Conflict
Addiction
Illness

Childhood Development

Physiologically &
Psychologically
Effected





Childhood Development

*Physiologically &
Psychologically
Effected*

WHANAU ENVIRONMENT

Emotional States

Grief
Subjection
Alienation
Shame

Symptom States

Violence
Conflict
Addiction
Illness

**Intergenerational
Transmission**



WHANAU STRATEGIES

Financial Autonomy

I can remember him coming home after leaving for work at 6:30 in the morning, be butchering all day and come home and have a feed and you would see him putting his shearing gears in the car ... I didn't know a harder working person than him. [Male, 52, G5]

What we are doing is, I hope just setting an example to the kids. Let's say it's not just hours for dollars to feather someone else's nest. It's not a greed for the dollar. It's to get a life. [52, Female, G5]

Education

For my grandchildren, I want them to do as well as they possibly can, but remembering who they are, that's the thing... Our eldest daughter, she went to university and that, and she got a degree in whatever it was. She's probably one of the first of our whanau to do that ... My other daughter, she got her university degree too... So that's what I like to see happen for them — that they'll get every learning opportunity. [72, Male, G4]

I notice it in all cultures. If your parents went to university, they will be doing everything they can to get you to university... I think that there has to be an appreciation of how much more you can accomplish once you've had an extended term of learning, how much more you can accomplish for yourself and for everybody else. [75, Female, G4]

Whanau Kinship Ties

First and foremost is family, eh. You need whanau. You need your family around you; and even though every year our family grows, we still like to be tight. You know, we try, and we try. So all of our kids, and all of my brothers and that, and my sister's kids, are close. That's what I learned from our grandparents because they kept their kids close and that. You know, they were all quite a tight unit. Even though we all used to live in town, we still used to go out there [to the land] all the time ... That's home. That's where my urupa is. [Male, 33. G6]

'So we sat down, even though my sister wasn't talking to my brother, we come up with a strategy. And the strategy was focused really on, "How do we as a whānau stay together?" And so one of the first things that we said, "Well actually we can agree to disagree." That's one thing. And we thought, "How are we gonna whānaungatanga given that there's this break down.'" [Female, 60, G5]

SPIRITUALITY

Well for me it's about having a really good understanding and knowing and intrinsically knowing that I am a daughter of Te Atua; I'm a daughter of the tupuna and that whatever I do or any type of ill will that I perpetrate is actually not just gonna have an impact on me. So when I think of mana I think of tapu as well. To me there's an intrinsic connection. So if I have tapu and I'm of Te Atua then that person in front of me has exactly the same whakapapa. [60, Female, G5]

I don't know what it was but it wasn't nice what was taken from me. What was keeping me down it was like around my shoulders and it was like this uplift that happened. I can't put a name to what that was but it was like that world was 'woosh' gone. [50, Male, G5]

MAINTAINING AND REVITALIZING CULTURE

My father was completely alienated from all things Maori... One day, when my daughter was doing kapahaka... we went out and I took my dad out to watch, and all the people out there greeted him like someone back from the dead. All the whanau came up to him and made a huge fuss over him and hongied him... I watched my father and I knew he was feeling it... Then after, he started to try and get [my daughter] to sing Maori songs to him and speak Maori to him. I knew that something had awoken inside of him. [53, Female, G5]

It's making sure that when I go, there are people who have followed behind me that have picked up that mantle; and, I'm lucky my sons are starting to do that. [Male, 55, G5]

The beauty for my daughter was that kohanga was around. She went to kohanga. She actually grew up fluent in the reo and she had those opportunities. She has the kapahaka component, and she loves kapahaka. She loves being Maori. She's actually a mahinga kai girl. Dad taught her to fish and she's continued that. She lives on the coast and goes eeling and whitebaiting and does all of that kind of stuff. She's quite immersed ... We have good discussions around tikanga and what's tikanga and what's not and about our Maori stories and all of that kind of thing. [Female, 42, G6]

MANA FROM WHENUA

‘How does mana relate to whenua? Well if we are as people say, you know I hear in the whaikōrero all the time, you know that we’re of Te Atua and Te Atua gave birth to papa and all those things, well we’re whānau. So I’m talking about intrinsic mana, intrinsic tapu and that’s my family; this is my family. The environment is not separated from me. That’s actually how I think. That is the relationship, it’s the whakapapa connection, via that kind of linear line that’s I guess goes all the way back.’ [Female, 60, G5]

Where my mum lives — the land that Mum’s got now — it used to be in our family, it got lost, and she got it back. Yeah, I don’t know for whatever reason or whatever happened, but it got sold, and then, yeah, one year Mum bought some of it back... It’s not big, but she bought some of it back. That’s meant a lot to me. Oh, it’s meant a lot... That’s pretty strong. [33, Male, G6]

It’s events that keep me attached to the whenua... I actually received my potency from Nga Atua of course but actually having connection to this island.’ [Female, 48, G5]

‘I belong to the island... This belonged to you and you belonged to it... this is my island... Because of the love and the bond and the identity that we’re enmeshed in it.’ [Female, 72, G4]

FORGIVENESS

Well, the thing is, if we don't forgive ... we stay in poverty. We stay in sickness if we don't forgive ... We live under the cloud of it believing that we're okay ... It's like this ... I've got to find that forgiveness in myself. If I don't, I'm the only one who gets sick. My kids get sick. They sit under the same cloud as I do ... [Female, 66, G5]

SELF AWARENESS

I was actually following my mother's pattern of what she did in her marriage. When her marriage was really peaceful, Mum would create a drama. It would explode. I was doing the same in my marriage – when it was going really well, I'd create a drama and then we'd fight and then there would be the silence, because that's what I remembered as a child, that silence after an argument, and then we would talk and it would go really good, and then I did it again. So I went back to that memory. **And so I changed my mind and I broke the pattern. I took on quite a few patterns from my mum. I never truly understood how much I absorbed of it and how much I was actually copying in my own life, in my adult life. [Female, 54, G5]**

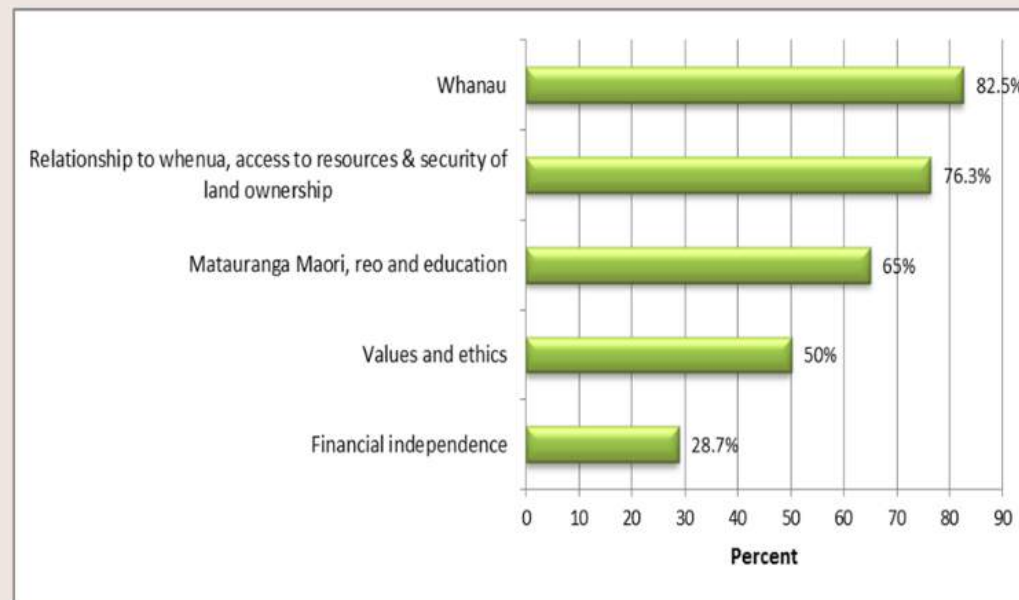
I couldn't see ahead because my past was blocking the way. So what I've done is that living in the present, I put my past over here [beside me], so I can see it coming. It's not blocking my view, but I've got it here. When I hear people say, 'Put the past behind you', I think, ooh, that's a dangerous move. [Male, 50, G5]



REBUILDING THE ECONOMIC AND POLITICAL INSTITUTIONS

I know that since the tribe [Ngai Tahu] settlement [with the Crown], our family is really proud to be Ngai Tahu (Female. 32 G6)

SOURCES OF WELL BEING





CONCLUSIONS



Traumatic Event/s



Psychological and
Physiological Changes



G1

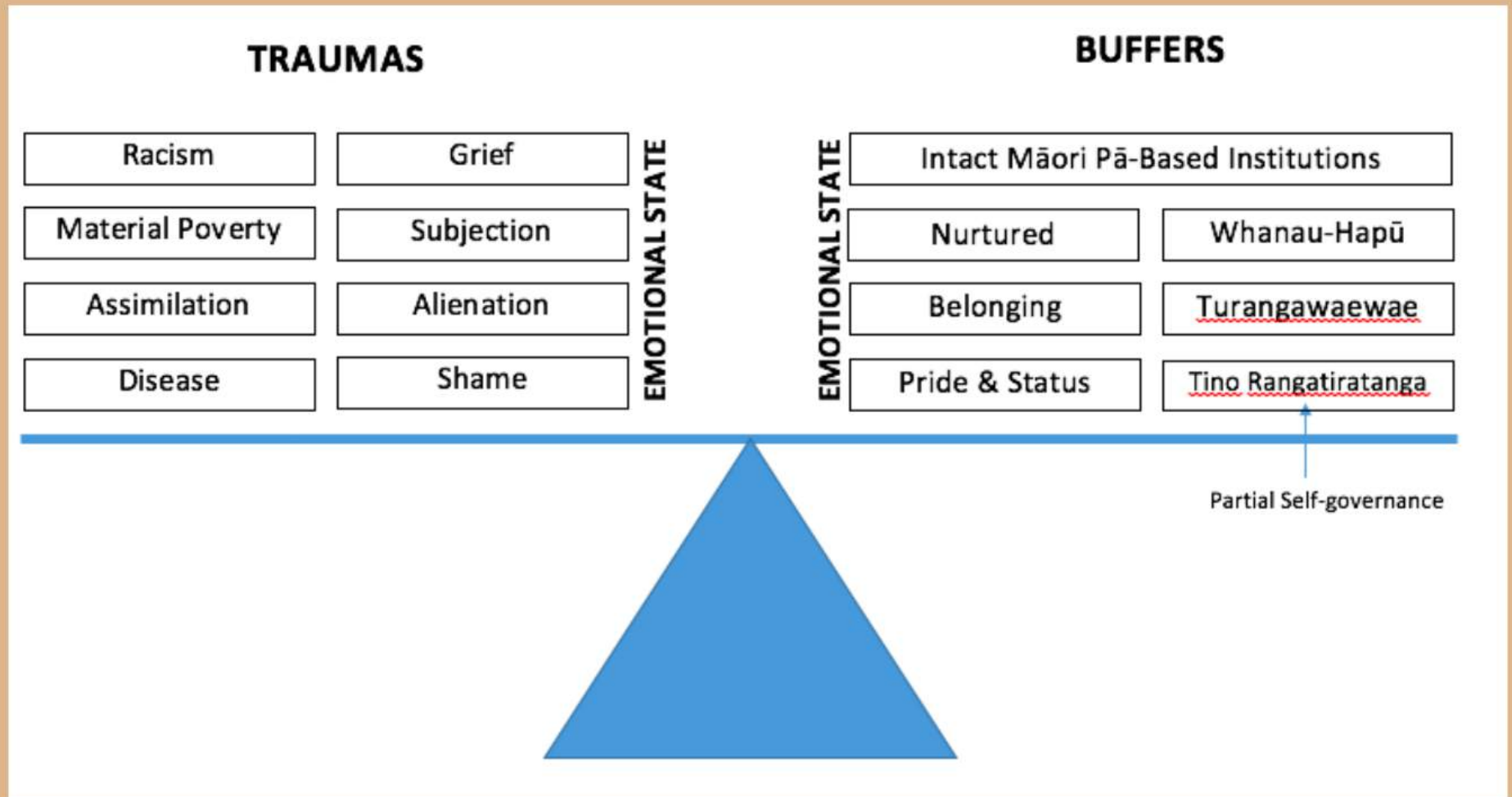


G2

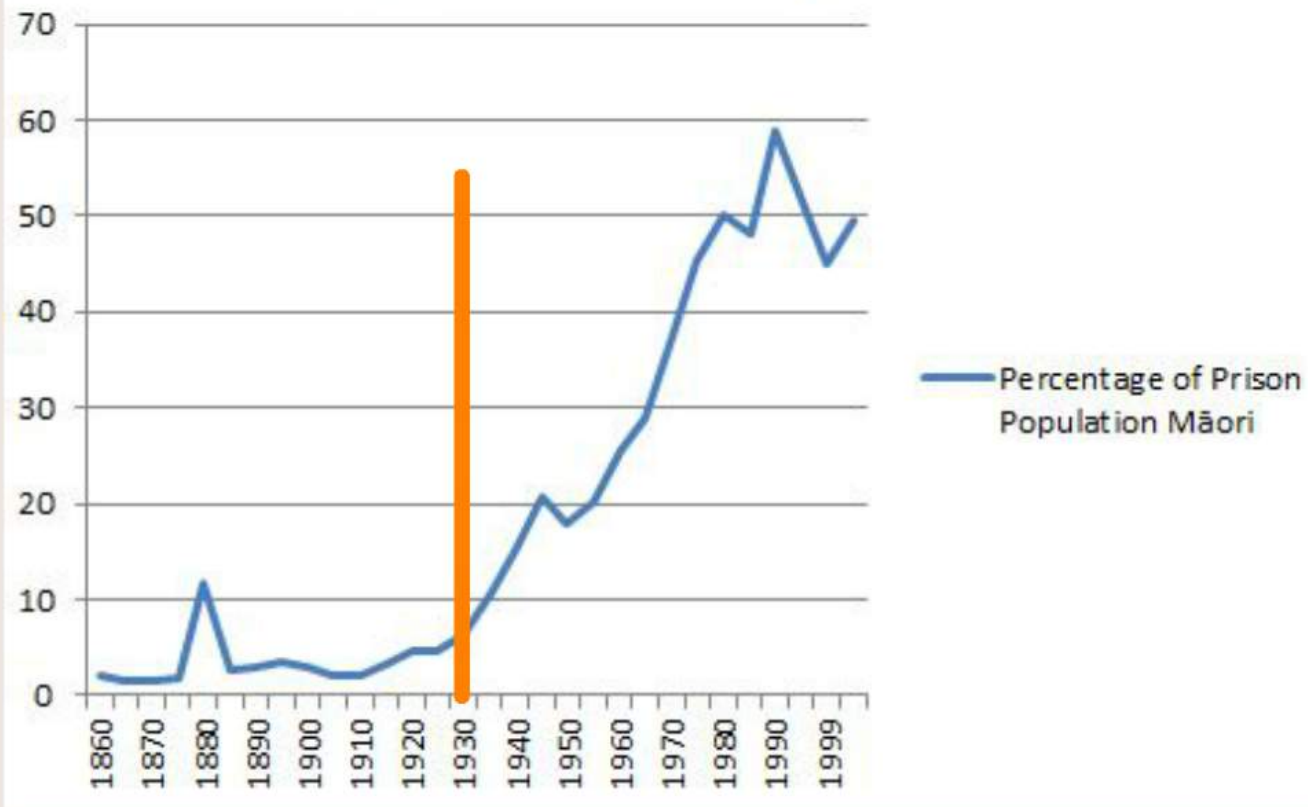


Etc.

Traumas Balanced by Buffers til 1930s

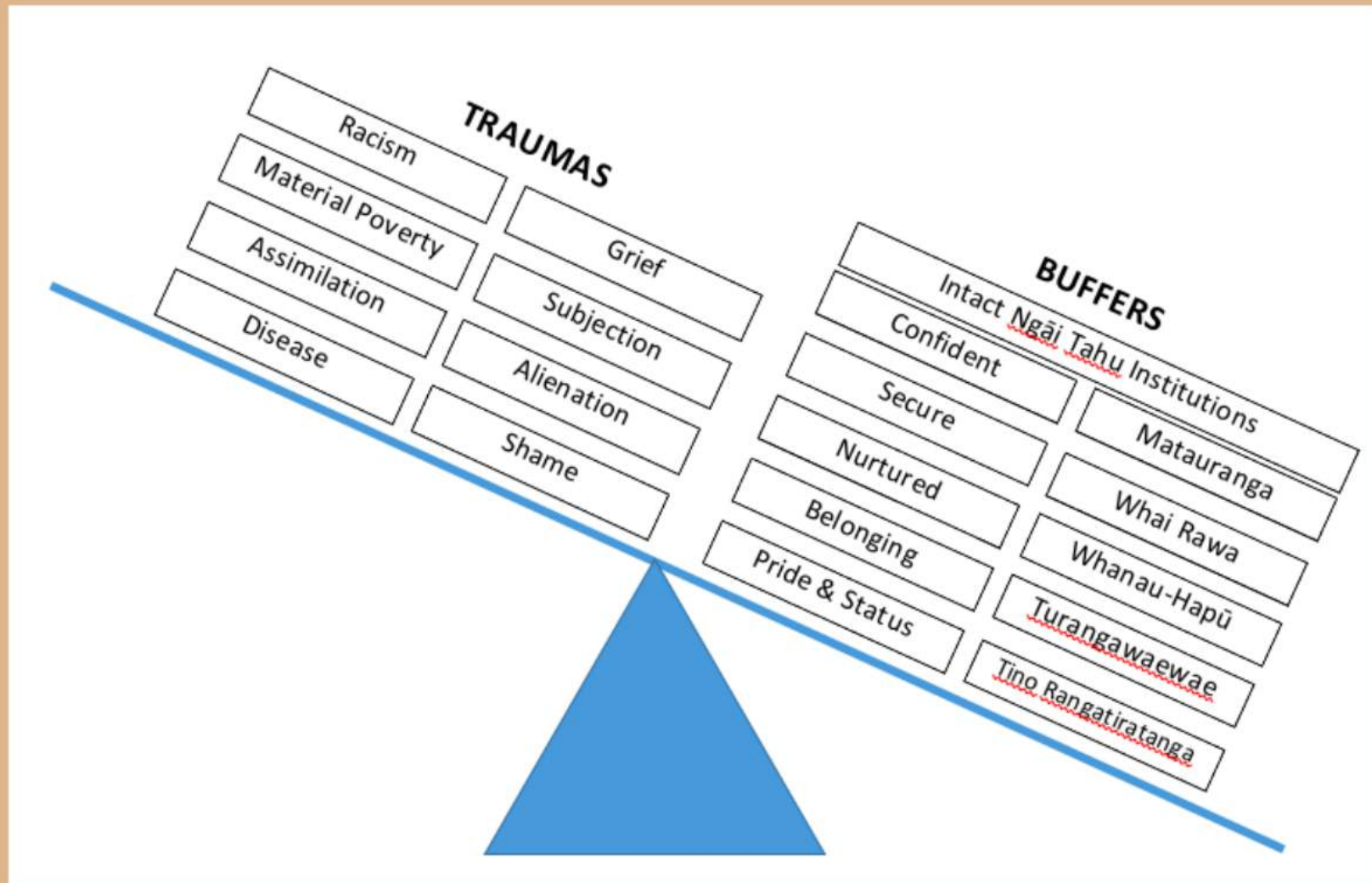


Percentage of Prison Population Māori



Māori in prison similar to Pakehā per head of population until 1930s

Building Buffers



PAPAKAINGA

The self-governing village

Re-building economic security, local government, cultural identity, and social support.



PAPAKAINGA The self-governing village

Re-building economic security, local government, cultural identity, and social support.



Tailored Health
Interventions for Colonial
Trauma

Developing Papakainga

Developing Papakainga

Little different to planning subdivisions:

- Working with MoE & DHBs to plan new health and education facilities in villages.
- Exploring rights under the RMA for Runanga to regulate and plan developments.
- Extending experiments regarding local judicial systems and enforcement to local bodies.
- Establish 'rent to own' whanau housing initiatives underwritten by post-settlement entities.
- Establish commercial and retail areas (e.g. Kamloops Canada) - bounce the \$