

He Kokonga Whare  
Programme:  
*Māori*  
*Intergenerational*  
*Trauma and Healing*

Health and Wellbeing of  
Māori after prison

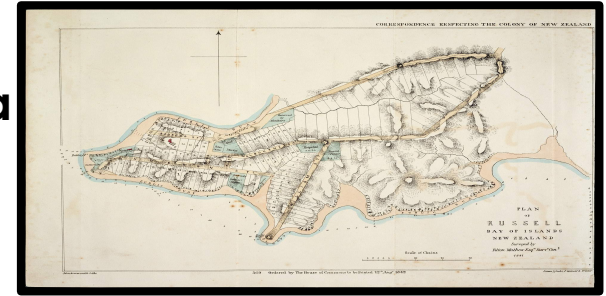
Helena Rattray – Te Mana  
(Ngā Rauru)

6 October 2016

# Early New Zealand prisons



Ngāti Hineuru Prisoners – Rangiriri.  
(1865). John Kinder, Alexander  
Turnbull Library.



Kororāreka gaol. (1840). Auckland  
City Council





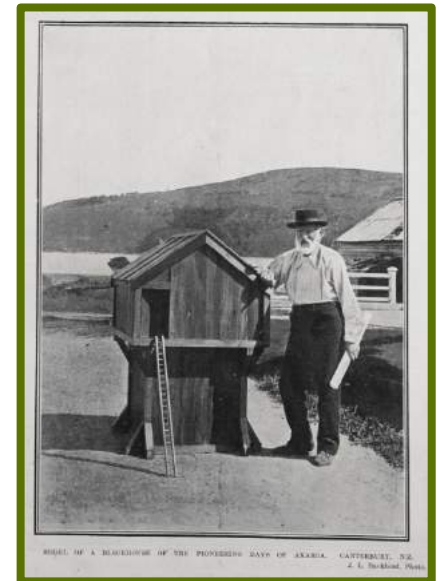
# Military stockades, blockhouses, redoubts



Rutland Stockade. (1847). Joseph Hamley, Alexander Turnbull Library.



Fort Britomart. (1841). Sam Stuart, Auckland Art Gallery.



Model of Akaroa blockhouse. (1845). Grey special collection.

# Wrongful incarceration

Te Pakakohi, Ngāti Ruanui, Ngā Rauru Kīitahi

• 1869 – arrest, imprisonment in Dunedin, for defense against invading colonial invasion (Pakakohi)

Rongowhakaata, Ngai Tāmanuhiri

• 1866 – exiled to Chatham Islands, while land confiscated

Ngāti Hineuru, Maungaharuru-Tangitū hapū

• 1866 – held without trial in harsh conditions, exiled to the Chatham Islands

Ngāti Whare

• 1869 – innocents executed, killed or imprisoned while Crown hunts for Te Kooti

Ngāti Koroki, Kahukura

• Resisting conscription during World War I

Tūranga nui a Kiwa

• 1868 – including execution of unarmed prisoners at Ngatapa Pā

Tūhoe

• 1865-71 – scorched earth tactics, execution of unarmed prisoners and killing non-combatants

Taranaki, Te Ātiawa, Ngāti Mutunga

• 1878-81 – arrests and imprisonment for passive resistance, exiled to South Island prisons

Ngāti Awa, Te Whakatohea

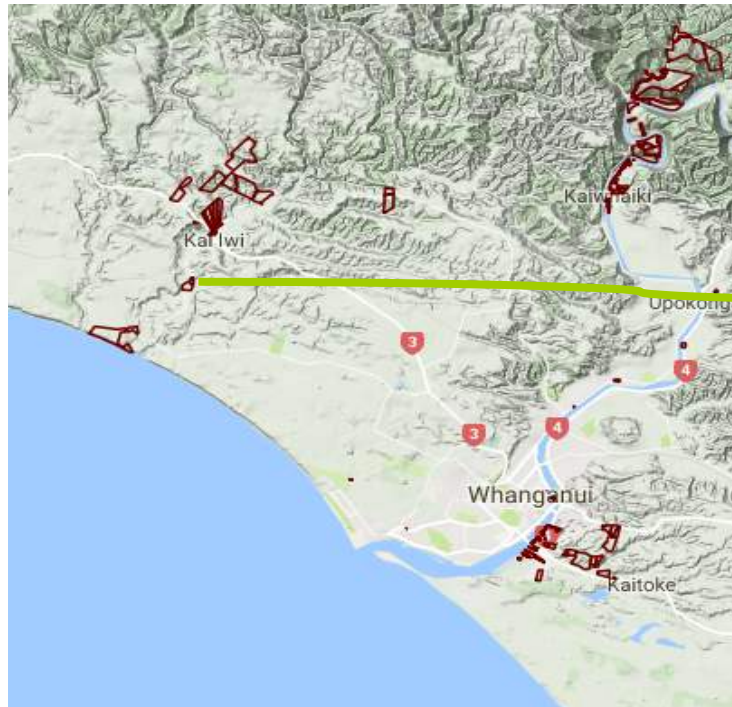
• 1865-66 – 30 arrested, three die while in prison, two executed (including Mokomoko – pardoned in 1992)

Te Rarawa

• 1937 – imprisonment of Maraea Heke following the dispute of road surveying at Owkata

# Wrongful incarceration...cont'd

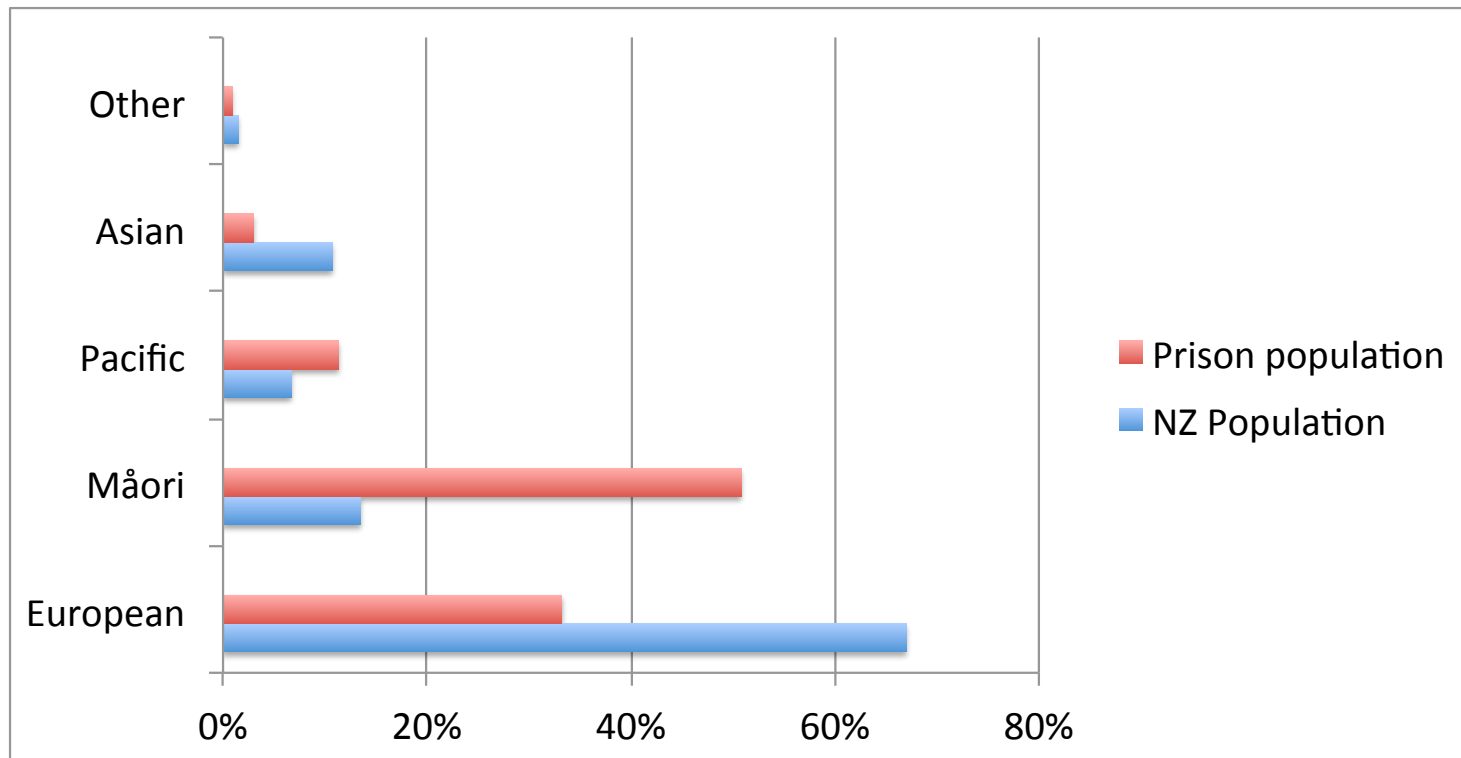
Early New Zealand prisons were used to incarcerate Māori, and there are many more stories of wrongful incarceration within each Iwi.



Ruru Te Mana Trust. (2016). Landcare research.

# 176 years later: Intergenerational impact of incarceration

- The children of prisoners are 6 - 7 times more likely to go to prison than other New Zealand children (Gordon, 2009).





*“Key feature to understanding Māori deficit statistics, is to also understand the intergenerational impacts of colonisation that come with it”* Karena, R. (2013:14)

# Intergenerational Healing

- Each Iwi are fighting the Crown as layers of histories emerge of wrongful incarceration, it continues to be an unaddressed issue.
- Relationships between Department of Corrections and Iwi should extend beyond the land that a prison is located, and include meaningful relationships with Iwi and Hapu.

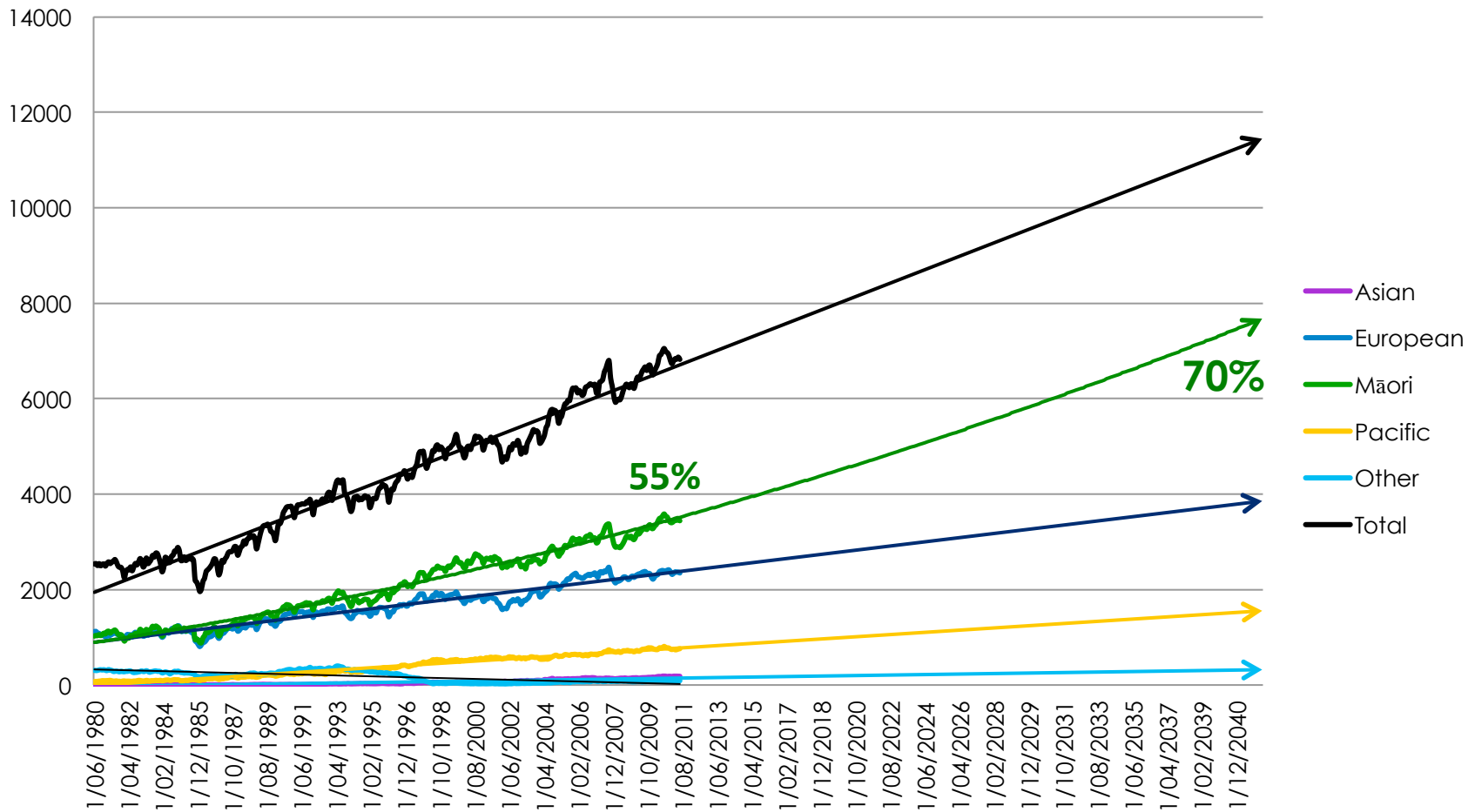


Prisons are a “moral and fiscal failure” English, B.(2011: 1)

“Jail is like an education centre for criminals” (Ringatoi, 23y, wahine, 2 tamariki).

“I don’t think prisons stop crime. Coz all those fullas that are in jail, it’s like an orphanage” (Whakāhua, 26y, tane, 1 tamaiti).

# Inequalities rising



# Health and Wellness goals

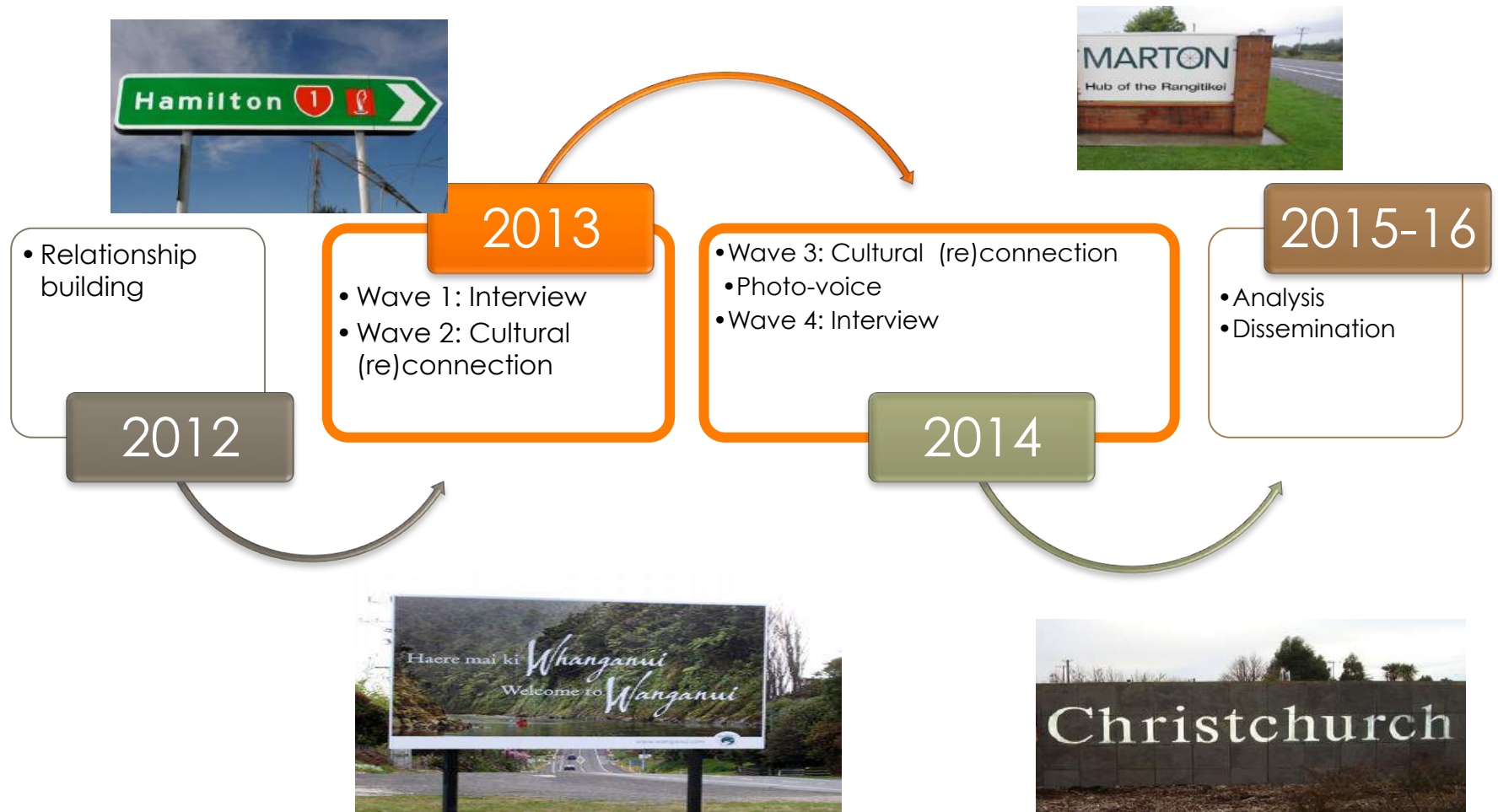
Ahakoā he iti, he pounamu – Although it is small it is a treasure.

“No snotty noses” (Patai, 30y, wahine, 4 tamariki).

“A happy family. Kids without scabs” (Tai, 31y, wahine, 6 tamariki).

“Frozen milk in the freezer next to lots of meat packs and lots of medicines in the bathroom cupboard” (Manaki, 31y, wahine, 2 tamariki).

# Research project



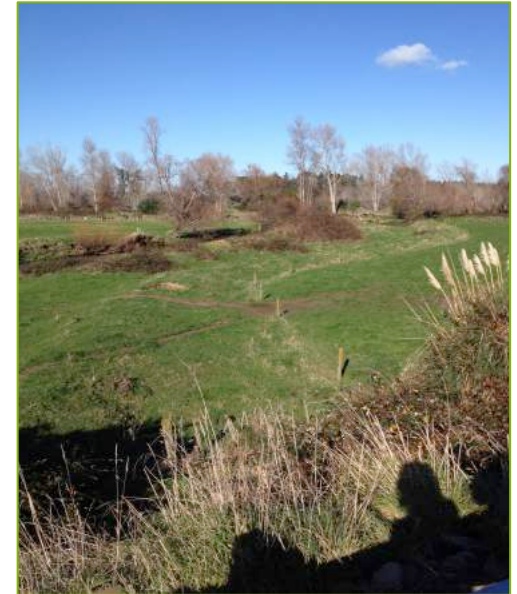


# Data collected

- 35 Tangata ora (21 tāne, 14 wāhine)
  - Traumatic brain injury screening
  - Early-life events checklist
  - Life-history qualitative interview
  - Micro-aggression survey
  - Photo-voice (nature of wellbeing)

# Inspiring Wellbeing

(Re)connecting to whakapapa



# Findings

- (Re)connection to cultural identity works, it helps to reduce recidivism
  - Of the 35 tangata ora, only 2 (5.7%) have returned to prison.
  - Good news: According to Department of Corrections recidivism rates of Māori should have been 19.6 (156%) within 24 months
- Tangata ora follow-up feedback
  - Whakapapa was shared by people from own hapu
  - Felt Hapu inclusion and cultural care, opposite to the barriers of exclusion, shame and silence
  - Provided on-going cultural and domestic care

# Findings...cont'd

- Reintegration
  - Access to positive role models with similar life experiences to support tangata ora
  - Tangata ora need long-term navigation support, they are already in a vulnerable state, with little resources - 1 additional problem creates chaos
  - Cultural (re)connection is better absorbed when basic needs are met first (e.g. a home, kai, relationships)



# Findings...cont'd

- Untreated health issues
  - Tangata ora (both tane and wahine) had high rates of Traumatic Brain Injury
    - Risk management vs treatment
  - Higher than expected rates of victimisation and sexual violence (both genders)
- Prevention
  - Address the unaddressed health issues of Māori
    - Victimisation, addictions, mental health, Fetal Alcohol syndrome, learning disorders
  - Address structural racism
  - Address high rates of police abuse

**WHAINGA (33y, tane, 6 tamariki)**

I've been in the system 30 years.

I haven't had one year without a court appearance,  
some sort of police call out.

Why does this keep happening to me?

That's the magic question,  
if I could just figure that out.

So I start questioning what I'm doing,  
who I'm seeing,

I start taking in advice from other people

Sometimes the damage is done and you can't undo it.

You're stuck in the cycle  
and there's no way out.

I try every day to do things that are gonna....  
get me out of the system.

Just little things.

Help people wherever I go.

I try and be nice to people.

I'm not out there trying to actively hurt people.

Like counselling,  
making goals,  
trying to educate myself,  
get work.



Te Rūnanga o NGĀI TAHU



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# Photo credits

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