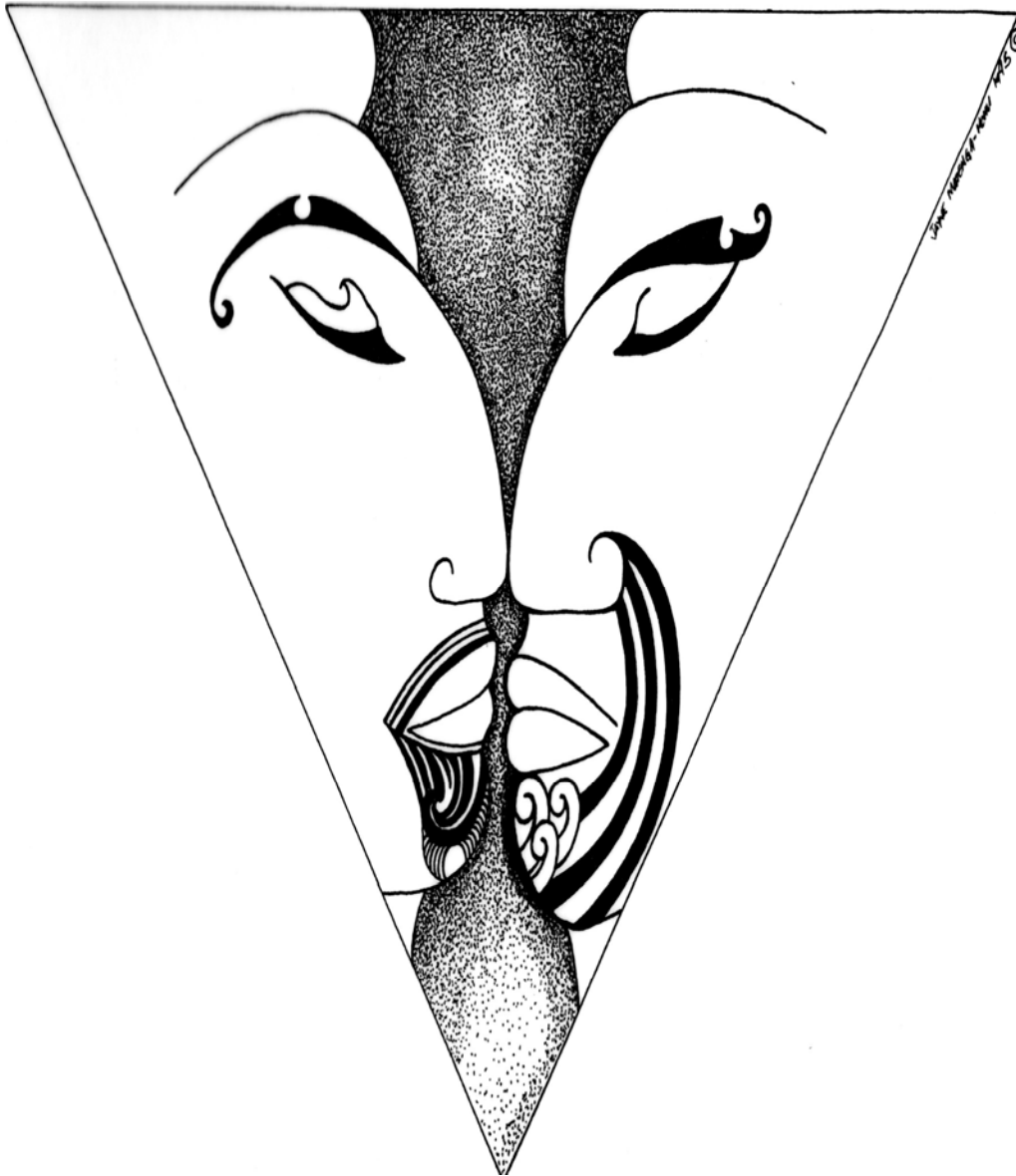


**International Expert Group Meeting on
Indigenous Children and Youth in detention, Custody, Adoption and
Foster Care**

4-5 March 2010, Vancouver.



**Healing an Indigenous nation
Using Maori Models of Practice
Traditional and Intertribal Knowledge
Written by Hinewirangi Morgan
Art work by Jayne Te Hikuwai Kohu**

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Papaki tu ana, nga tai ki Mauao	Where my sacred mountain Mauao stands
I nukunuku hia, I nekeneke hia	the tides slaps and moves at her feet
I whiua rere hia-e hotu	the power of the ocean is strong
Te wahine rua I te wai	and I desire that connection
Ki tai wiwi, ki tai wawa	I sneezed therefore I am
Ki te whai ao, te ao marama	
Tihei Mauri ora	

Papatuanuku kei waho e takoto nei	to the earth mother outside
e Ranginui e tu iho nei, tena korua	To the sky father I greet you both
Ki te tangata whenua o Vancouver	to the first nations people greetings
Te iwi o tenei whenua, nga tangata whenua	
Tena ra koutou, tena koutou, tena koutou katoa.	

(PP slide 2 -Waiata)

Ko Hinewirangi toku ingoa,

We know that we are over represented in prison, both young and old. We are over represented in mental health institutions and in health institutions we have the highest percent of children giving birth to children.

If you want to find these statistics just Google them and you will have all that you want to know, and it is to this conference I come with the wish to share with a journey of what brings me to this work.

I have worked in this prison for 17 years. I have worked through all units and I am now finally based in the Maori Focus Unit Te Ao Marama.

(pp slide 4.)

Ko Wiremu Morgan toku Matua tuturu	Wiremu is my blood father
Ko Tamanuwhiri te Hapu,	His sub-tribe is Tamanuwhiri
Ko Ngati Porou te iwi.	His major tribe is Ngati Porou.

(PP slide 5)

I was raised for the first six years of my life with my Nan and Koro. I was loved and spoiled, because I was also the first grandchild. In our traditions the first grandchild was often taken by the grandparents and raised, to learn all that was important to learn from the traditions and culture.

My Koro (grandfather) was a farmer, orchardist and a gardener my elegant grandmother instilled into me cleanliness was next to godliness.

(pp.slide 6)

At seven years old I was sent home to my mother, who by that time had other children to her new husband Anaru Kohu. He was my father and it wasn't until I was 12 years old that I would understand that he wasn't. I was his whangai child. He was a full blooded, Maori; it was my mother who had a quarter Irish and a quarter Scottish.

(pp: slide 7)

In coming back to my mother, I stepped into a papakainga. The papakainga is a place where the tribal peoples all live together. This was the papakainga of my Dad and here I stepped into the world of horror.

This tribal people where poor they were living in a world of poverty. The house that my mother lived had trees growing through the walls. The wall paper was news paper, the Daily Mirror. It had stories in it and I would learn to read the words. I would follow the story from the kitchen to the sitting room into our bedroom and end in the sitting room again. Or it simply didn't have the end so I would make up the

end. The daily mirror on the wall was our reading matter; we didn't have books except this big old bible that was rescued out of the old church.

We had no electricity; we used candles and lamps during the winter. My mother cooked over an open fire, we washed in an old copper, or in the summer in an old bath tub outside by the tap that came out of the ground. Mum would light a fire under the old tub and put a big wooden board in the bottom so we could sit on it to wash.

There were times when we had no food and mother would send us to the old bacon factory across the fields to collect the pork bones that they threw out and on the way back home we would stop and collect puha, a type of dandelion which we would boil up with a few potatoes and pork bones. This became known as a boil up, a traditional food of the Maori, but it wasn't it was indeed po hara kai, or poverty food.

Often we went to school with no lunch or no shoes on our feet because my mother had a whole new family of 10 children and I was the eldest

Rape, incest and Domestic violence was alive and well in our papakainga, and though our mother and father tried to protect us from that, by keeping us at home and ensuring that we were not around Alcohol and all the parties that were held in the Papakainga, it still managed to hurt us.

(PP: slide 8)

Before the 1600 -1800s our Nation was strong in all areas of life. Its call Tikanga and Kawa, the protocols and ways of operating, way tribal peoples operate. Colonization came, Europeans from England, James Cook, looking for land and resources. England at that time was in an industrial revolution and they could boast at that time that the 'Sun never set on the British Empire.' These were the people who came to colonize us, to save the barbaric, the savages from themselves.

Before they came there was in place:

Tapu . Under religious or superstitious restrictions.

It was our government, our structure, our guidelines.

Rituals. Every aspect of our lives there were Deities that we had in place to Govern us and also to ensure the environmental safety of the Earth mother.

Whenua. Land the Deity the Earth Mother, Papatuanuku was in place, she was

Our mother earth providing us with all that we needed to live a healthy Life, so rituals of protection was in place. We had not understanding Of land tenure, we had a stewardship to protect our mother.

Guardianship.

It is another ritual in place to protect all our natural environment and Resources. We are the guardians not the owners of all these resources And what we needed was provided by the Earth Mother.

Rivers. The rivers were abundant with food and life. Our people built around Rivers because of the natural resources it was. They respected their Rivers keeping the balance, because their lives depended on it.

The caring for all.

We lived a tribal way, a life that meant we take care of each other. All our children were our children and we had the responsibility of Taking care of all the families. There were the fisher folk who built Small fishing villages by the sea and spent the whole summer fishing And preserving fish, and shell fish, drying them by the sun and finally Bringing them home to put in the storehouse for all the village. The forest folk collected the medicines, the planters of the gardens Planted potatoes, and sweet potatoes, the weavers weaved the Necessary clothing for the tribal and the tribe survived the winters Because they worked together for the betterment of the whole tribe.

Kohanga the birthing house of humankind was in place. Understanding the Concepts of Te Whare Tangata (the birth channels) as a very sacred

Place. We understood that the survival of the tribal lied in the womb
And that the seed came from a long line of chiefs as epitomized within
An old proverb

E kore au e ngaro	I am not lost.
He kakano	I am a seed
I ruiruia mai	that comes from
I Rangiatea	The ancestral homes
	Rangiatea.

Te Whare Pora.

The weaving house was in order, where the weavers weaved for the
Whole tribe:

Mats. Cloaks, Baskets, clothing, made shoes. Made all the
Baskets for funerals.

Whare Wananga

All the learning schools were in place. Learning school also selected
Their students from babies, as they watched them grow understanding
Their natural tendencies they guided them as they grew into the
Different schools. The schools were:

*Papatuanuku	The learning school of the earth people. -flora, fauna, food gardens
*Tanemahuta	The learning school of the forest people. -School of Carving. -School of Medicine
*Tangaroa	The learning school of the Ocean people. -School of ocean travel -School of fishing/preserving

Maori.

That is what happened in most indigenous nation, but what I want to address is where to from here.

What is in place that will help our people heal.

Follow the journey I take on the power point and may you understand that we know that the secret to our healing lays within our cultures and traditions.

It is time for indigenous nations to the cross roads, without all the colonized minds that we have to decolonize.