

## **Minutes.**

### **Auckland public meeting to discuss ACART's proposed amendments to the donation and surrogacy guidelines**

31 October 2017

#### **Manawanui Marae consultation with members**

##### **Narrative:**

The discussion centred around 'Te whare tangata o te wahini' = 'the sacred home of the woman/her womb'. Noted that there are family pressures to reproduce and carry on the genealogy.

Noted the stigma of a household with no children in it. This is sometimes referred to as 'whare ngaro' = 'a house/genealogy lost'. This is bad because the household is not contributing to the collective iwi/hapu by contributing children. Consensus that in this case, couples would be grateful to have a child to whangai.

##### **Specific areas of interest:**

##### **Biological link**

Agree strongly that where a family can have a biological link, they will. ART is a last resort.

Human beings are spiritual beings with a human relationship. The biological link is not so important.

It is common practice for a family to 'whangai' a child. This means to bring up a child that is not theirs that has come to them for some reason. With the support of the wider Whanau, this child is accepted and brought up as if biologically part of the family.

A culture of openness and access to whakapapa is ultimately important in knowing where one comes from.

The child's wellbeing is of upmost importance.

##### **Two family policy**

Strongly supportive that full biological siblings should be limited to two families only. Noted that the main reason for this is because the Maori community is small.