

HUI TAUMATA – 31ST MAY 2024 AT OMAHU MARAE NGĀTI KAHUNGUNU

SUBMISSION FOR MĀORI UNITY

WHAKAPAPA

Uhia mai E Hika
Taku aho Tāngaengae
Aue Kia Whakatōroa I Whiti
Taku Rere
I Te Moana Nui A Kiwa
I Te Awa O ngā Nuhaka
Kauhu I Waitirohia
Matawhiua ana ki Moumoukai maunga
Taka Te haere ki Maunga Mauwhiri
Ko te iti o Tāhaenui
O Ngai Te Kauaha
Kia whakatauki au i konei
Wiwini ki uta
Wiwini ki tai
Taku waewae tipa
Ki te kura e
Ko ngā Whare rau o te Tahinga
E ngunguru nei i au au aue hā!

Kia ora koutou katoa

Systemic Racism continues to discriminate against any cultural values, practices, and knowledge. Why is Whakapapa not considered? let alone important when all their systems to operate and manage their structures fail. Why isn't whakapapa considered when reclaiming our Tūpāpaku

Whakapapa as an essential pou within Mātauranga and tō tātou nei Ao Māori is one of the most significant forms of education and survival. As it contains all aspects that makes us tangata whenua, the knowledge that is carried and passed on allows us to explore and identify all of those in our lives, the lives of our tipuna and the lives of those around us. In contrast, there are no official recognitions from the crown or government agencies that allow whānau pani to utilise whakapapa as a way of reclaiming the tūpāpaku of our loved ones, hindering whānau pani the opportunity to properly tangi and also creating a barrier to which we yet again as tangata whenua have to adjust and change our own tikanga on our marae within our iwi to suit another western process. Utilising our knowledge of whakapapa would allow us to shorten timeframes from when our loved one passes on to our ancestors to then when we can reclaim our tūpāpaku to bring back to our Tūrangawaewae to tangi.

Within the western processes of once one of our whānau have passed on there can be an extremely long time in which the whānau pani actually receive their loved one back because of the strict and unchanged processes with the Police, coroners, mortuaries and other relevant parties that effect this current issue. Because of this there are no implimentations of Tikanga or Mātauranga within this which in result if it was, could easily shorten the timeframe of getting the Tūpāpaku released from the Coroners (some whānau have to wait up to 30 days to get their loved one back). If there was an opportunity where Whakapapa was utilised within the Police Report process and Coroners process there could many ways in which the "workload would lighten". An example worthy of discussion is

utilising Whakapapa as an identification tool, with this the identification process would be shortened as there is a breadth of knowledge that comes with Whakapapa when learning about the connections and identity of all things for Ngai Māori.

The fact that we have to dilute our tikanga by way of grieving in limbo while we wait for processes that hinder our necessary grieving process to accommodate ture pākeha when there is no longer a need to hold the tūpāpaku is ignorant and steeped in discrimination and prejudices that for generations held our people in choke holds that inflict unnecessary trauma to the whānau while stretching resources to accommodate our whānau as they are moving in the space of grief and bureaucratic restraints. We as a people have endured this type of discrimination because our tikanga namely our whakapapa that has endured over hundreds of generations and has stood the test of time is unrecognised and not upheld in these spaces. By rights as tangata whenua this is the exact space that our whakapapa should be injected and upheld as evidence to identify our tūpāpaku and be of use without being tampered with or diluted to accommodate a system that has systemically and historically subjected us to all forms of racism

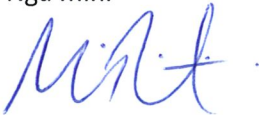
RECOMMENDATIONS:

- 1 For Whakapapa to be explored as an identification tool within the Police Reporting processes and the Coroners processes.
- 2 How tikanga and matauranga can be implemented.
- 3 Inclusion for Whānau pani from the beginning to the end of the process upon release.

Eg. Formation of body structure known to Whakapapa.

Eg. ID Markers

Ngā mihi



Moira Ropitini, Piripi Ropitini, Tia Ropitini

On behalf of (estate) Kiwa Ropitini-Fairburn