

Marae, Iwi and Hapū Q&A

Have you had the challenge of mandated vs not mandated marae?

Yes, we have had that challenge. Case by case basis. In some instances, non-vaccinated were given one time that they could pay their respects. The trick for that solution is to protect the whanau pani as well, as it's very difficult to not awahi whanau when they are in that space (and for the non-vaccinated time, the paepae should be younger, boosted, etc).

- Tina Ngata, Researcher, and Indigenous Rights Advocate

Many of our whānau are in motels and have no choice but to isolate in small, confined areas, what can we do?

Such an important issue. Thanks for raising Tania. One approach we have used is to think of emergency accommodation as its own 'bubble' issue. So, kind of treating it like one big bubble to support. RATs available for all. Manaaki support for all. One provider on the ground to be trusted. Not a solve all, but a start.

- Dr Jade Tamatea, Endocrinology, Waikato DHB

How do we deal with that argument "natural immunity" should be treated same as vaxxed?

These are very tricky discussions; all forms of immunity can wane over time, so it does depend on when they had COVID. We have seen overseas that the unvaccinated can be infected with covid many times over. In the 3 months after infection, you probably have a good level of protection following infection.

- Dr Anthony Jordan, Immunology and Allergy, ADHB

For us if we've said not vaxxed, then we ask those who have immunity but are unvaxxed to utilise the unvaxxed option for paying respects just because it's difficult for us to confirm that or build a process around it.

- Tina Ngata, Researcher, and Indigenous Rights Advocate

How about no jab no job for Marae kaimahi? Isn't this contrary to our manaaki obligations?

This is a really important point. For our marae, we look at the first responsibility of manaaki to be towards the manuhiri rather than the kaimahi/ringawera, and the first responsibility of manaakitanga, and first expression of aroha, is to keep them safe.

- Tina Ngata, Researcher, and Indigenous Rights Advocate

Where can we access these resources to know the kawa, tikanga, are these resources available at local marae, can it be accessed online? for whanau to see and make an informed decision?

A number of these resources can be access from your local marae, hapū and iwi. It can also be a helpful way to connect with marae if whānau have anxiety around connecting with their kāinga, particularly if the bonds are not yet strong. Mauri ora

- Dr Jason Tuhoe, GP, Papakura Marae Clinic

As a non-whanau ora kaupapa how do we support MSD and provide the services we know will help whānau?

This has been difficult for us as well as we had partnerships with other providers which were working so well and amid the surge it should be all hands to the pump! We would encourage you discussing with your DHB to see if they can support outside of MSD

- Dr Anthony Jordan, Immunology and Allergy, ADHB

We've noticed many people aren't putting their hand out because there's 'always someone worst off'. It's showing in IR business support and MSD welfare support data.

Ae, this is seen across many different fields and in so many ways!

- Dr Maia Melbourne-Wilcox, GP, University of Otago

Kapai thank you for that because it puts a lot of pressure on marae to try and abide by the rules and it is always safety of whanau that does make us hesitant

Ae! we are facing similar issues all around the motu

- Dr Maia Melbourne-Wilcox, GP, University of Otago

Kia Ora, what are the websites that we can get these resources and recordings off?

www.uruta.maori.nz, we'll also upload to our YouTube here <https://www.youtube.com/channel/UCOIOK-69xkuVY7xtuvOP2dg>

- Dr Jade Tamatea, Endocrinology, Waikato DHB

Answered Live

- How can marae reassure manuhiri that we are safe enough for manuhiri to use the marae again? Especially if we have chosen not to mandate but our processes are all accordingly and with the safety of all
- From a tikanga perspective of the individual, what would you suggest that would assist the individual to continue maintaining their practices within their own spaces? This relates to their Hinengaro, their wairua and their rangatiratanga in their whanau.