

Impact of colonization on hauora maori



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Tikanga, coming from the Maori word tika which means true or correct, has a wide range of meanings – culture, custom, ethic, etiquette, fashion, formality, lore, manner, meaning, mechanism, method, protocol, style. It can also be described as general behaviour guidelines for daily life and interaction in Maori culture. It is generally taken to mean “ the Maori way of doing things” and commonly based on experience and learning that has been handed down through generations. It is based on logic and common sense associated with a Maori world view.

Kawa is the word used to describe the protocol or sequence of events which occur on the Marae particularly those related to formal activities such as pohiri, speeches and mihimihi, as well as working with Maori health providers and Maori committees who have Iwi and Hapu reps.

Stratified Random Sampling

In a stratified sample the sampling frame is divided into non-overlapping groups or strata, e. g. geographical areas, age-groups, genders. A sample is taken from each stratum, and when this sample is a simple random sample it is referred to as stratified random sampling.

Outcome 2

Task 2. 1

Random Sampling

A simple random sample gives each member of the population an equal chance of being chosen. One way of achieving a simple random sample is to number each element in the sampling frame (e. g. give everyone on the Electoral register a number) and then use random numbers to select the required sample. Random numbers can be obtained using a calculator, a spreadsheet, printed tables of random numbers, or by the more traditional methods of drawing slips of paper from a hat, tossing coins or rolling a dice.

Quota Sampling

In quota sampling the selection of the sample is made by the interviewer, who has been given quotas to fill from specified sub-groups of the population. For example, an interviewer may be told to sample 50 females between the age of 45 and 60. There are similarities with stratified sampling, but in quota sampling the selection of the sample is non-random.

Systematic Sampling

In systematic sampling, the researcher first randomly picks the first item or subject from the population. Then, the researcher will select each n'th subject from the list. The procedure involved in systematic sampling is very easy and can be done manually. The results are representative of the population unless certain characteristics of the population are repeated for every n'th individual, which is highly unlikely.

Task 2. 2

The researcher should take into account tikanga and kawa when doing Maori research. He should know how to interview the participants without causing cultural offence. It is very important that the researcher develops a cooperative working relationship with local iwi and hapu. The researcher should remember that the Maoris always give their time and effort when they take part in something. So it would be a good idea to give them an acknowledgment for this. For example, the researcher could bring food to offer to the participants or give them financial reward for taking part in the research being conducted.

Maoris believe in establishing, maintaining and nurturing reciprocal and respectful relationships. For Maori, the notion of relationships is a core value. The way that Maori interact with each other and the world around them is all based on the notion of inter-connectedness and the nurturing of reciprocal relationships. So it is very important for the researcher to respect their culture as well as establish a good relationship with the participants and their whanau.

A big consideration for Maori researchers is their role as an ‘insider’ or an ‘outsider’ of the community they intend to research. Whether you are a member of the community under research will dictate how participants relate to you, what they will disclose, how they will engage, where they will engage, and their level of comfort in participating. Whether you are an ‘insider’ or an ‘outsider’ will also impact on your own perceptions of what is happening, and on the analysis of the data being retrieved so the material gathered from the research should be used carefully, appropriately and

correctly. After conducting the research, the information should then be shared to the participants and their whanau. Also, before reporting pertinent data gathered from Maori participants, the researcher should ask permission from them first and their whanau.

Outcome 3

Task 3. 1

Maori Regional

Tauranga iwi and hapÅ« continued to lose significant amounts of land after 1886, notably through Crown purchasing, public works, pressures caused by actual and potential rates debt, and the processes of urbanisation and subdivision. The tangata whenua could ill afford to lose any land at all, and the scale of the loss has compounded the prejudice they suffered from the raupatu and its aftermath. Particularly disappointing was the lack of adequate protection or assistance for those groups that were left landless or nearly so. Even where Maori managed to retain land, they faced considerable difficulty trying to develop it. To a large extent, the cause of this was the land tenure and administration system imposed by the Crown on Maori owners.

Along with their loss of land, Tauranga Maori suffered reduced access to and use of traditional resources from the rivers, sea, and forests of Tauranga Moana. The intensification of economic activity and the accelerating pace of urban development often led to degradation and pollution of those environments. Alongside that, development has endangered the cultural heritage of Tauranga Maori: despite some protections, many sites of cultural,

spiritual, and historical importance have been modified or even destroyed. Where their environment and cultural heritage are concerned, the tangata whenua have had to fight hard to maintain even a faint shadow of the tino rangatiratanga and kaitiakitanga they exercised at the time the Treaty was signed.

Maori National

The history of Maori grievance over Crown breaches of the Treaty of Waitangi dates back to the 1840s. As early as 1849 Ngai Tahu chiefs complained about the methods used in purchasing their lands. Around 1860, Maori still held onto most of their land, except for a few areas, particularly Wellington, Wairarapa, Hawke's Bay and parts of Northland. The 1860s saw confiscations of millions of hectares by the government and large areas of land lost through the effect of the Native Land Court.

On 5 May 1863, Premier Alfred Domett sent a memorandum to Governor George Grey, proposing that Maori in a 'state of rebellion' have their lands confiscated as a punishment. At first confiscation was intended to be relatively restricted, but it gradually became more and more elaborate. Land was confiscated both from tribes who had rebelled against the government, and those who had fought as government allies. It was envisaged that military settlers would be placed on confiscated land. Confiscations under the New Zealand Settlements Act 1863 and its amendments took place in South Auckland, Waikato, Tauranga, Ōpāitiki-Whakatāne, Taranaki, and the Māihaka-Waikare district in Hawke's Bay.

Confiscations also took place in Poverty Bay under separate legislation. The period between 1890 and 1920 saw a boom in government land purchases, despite Maori protests. By 1937, very little land was left in Maori ownership. Maori were devastated by the effects of land confiscations, disease, and poverty. They also suffered discrimination in areas such as health, welfare, housing, military service, and sport. The pakeha laws and governance have excluded Maori from their land and culture and also afforded only marginal opportunity for Maori to participate in the economy or governance.

Other Indigenous

Native Americans Regional

Indigenous peoples of California were Native Americans who lived in California before colonialism. This group covered much the same area as present day California. They survived mainly on plant food including grasses and acorns. Along the coast they supplemented their food with fish and seafood, and in the interior with animals such as deer and rabbits. They lived in villages of about 100 people, not always related. Because the villages contained people who were unrelated, there was a form of society with relationships between villages.

Europeans first came to this area in 1542, and missions were established soon after. The missions would become the dominant economic force in Spanish colonial Alta California. By 1803 the population of nominally converted Native Americans was about 20, 000. Using Native American labour, the Franciscans were developing the missions into physically impressive places with stone and abode buildings. The missionaries had legal custody of Native American people who had gone or been taken to the <https://assignbuster.com/impact-of-colonization-on-hauora-maori/>

missions and regulated their lives in every detail. They were forced to labour in the mission fields, shops, and kitchens and took care of the thousands of cattle the missions owned. During this time the Native Americans had their land taken from them by force, and thousands were needlessly massacred. Although there are still groups present in the area today, much of their cultural identity has been lost.

Native Americans National

Native Americans had inherited the land now called America and eventually their lives were destroyed due to European Colonization. When the Europeans arrived and settled, they changed the Native American way of life for the worst. These changes were caused by a number of factors including disease, loss of land, attempts to export religion, and laws, which violated Native American culture.

A side effect of the Europeans greed and attitude is that they could take anything they saw. A determined effort was made to completely suppress the Native culture. This active suppression took many forms. Certain tribes were freely supplied with guns, so that they could wipe out their neighbours. Old problems between tribes were brought back into the open, causing wars. The army and many settlers treated the Natives as nothing more than pests to be got rid of. Laws were introduced that banned certain ceremonies, forced the children into the European education system, and tied whole groups to land that was useless and could not sustain them. The intention was to deny them of their cultural identity, which has the same effect as wiping them out.

Native Americans never came in contact with diseases that developed in the Old World because they were separated from Asia, Africa, and Europe when ocean levels rose following the end of the last Ice Age. Diseases like smallpox, measles, pneumonia, influenza, and malaria were unknown to the Native Americans until the Europeans brought these diseases over time to them. This triggered the largest population decline in all recorded history. Fifty percent of the Native American population had died of disease within twenty years.

They also brought guns, alcohol and horses. The effect of these was to change the way of life for the Native Americans. Horses and guns changed their way of hunting for food. Since the cultural groups had been based on their method of subsistence, changing this changed the groupings. Some major groups moved. Once they started to move fights over territory broke out. Groups who had had plenty of food, now didn't have enough.

Task 3. 2

Maori

Customs

Before colonization, Maori had their own unique identity. Tribes of Maori were called iwi and everybody belonged to one. Customs and protocols of the people influenced their way of thinking and way of living. Visiting tribes followed their hosts tikanga if they wished to return home safely and be welcomed for a return visit.

By the mid 1860's, the Crown introduced legislation which began to enforce the growing assimilation attitude, with the Colonisers wanting Maori to be

absorbed into the new colonial culture, and so the wearing away of the Maori people began.

The mana of the Maori was weakened with the loss of a major part of their sense of belonging. Their customs and traditions were being compromised as the language was diminishing. The less Maori language was used, the less the transfer and understanding of qualities that Maoris used to value. Hapu and iwi almost become nonexistent because tribes struggle to stay together. Many sub-tribes go back to the larger tribe and some become a forgotten people.

Lifestyle

Maori early settlements were often at harbours or the mouths of rivers – close to the sea, with good access to fishing and shellfish grounds. There was extensive hunting of seals and the large flightless bird, the moa.

Increasingly Maori developed horticulture. With careful techniques, often involving the use of stone walls, and fire embers to warm soils, they succeeded in establishing several plants, especially the kumara (sweet potato). They also turned inland, and over several generations encountered the great forests. It moved from being largely maritime to one which, in certain places, was dominated by trees and bird life.

Cannibalism was a feature, as was polygamy. Technology was limited to tools made of naturally occurring materials such as pounamu (the South Island's greenstone) and tuhua (obsidian); flax was used for weaving and other purposes. There was extensive trade in these goods, usually in the form of gift exchange.

With the signing of the Treaty of Waitangi in 1840, New Zealand became a British colony. This saw a great increase in the number of British migrants coming to New Zealand. Many had their passage paid for by colonial companies. The systematic colonial settlement of New Zealand was largely based on the ideas of Edward Gibbon Wakefield, who believed the colonial settlements should be modelled on the structures of British society. Many New Zealand cities and towns were established and populated in this way. These settlements were intended to be civilised and self-sufficient, with small farmers cultivating their land, and living in peace with the native people.

After the first European whalers and traders came to New Zealand, Maori lifestyle in some areas changed dramatically, and never returned to the way it was. One of the most popular commodities the Maoris were interested in trading for were muskets. As Maoris had no long-range weapons, muskets were a valuable asset to tribes. The introduction of muskets made inter-tribal wars far more dangerous, especially if it was a tribe with muskets against a tribe without.

Language

Maori had a language unique to any other country in the world. The Maori language, te reo, is described as a taonga of the Maori people, a special possession or treasure. Although there were slight differences in the dialects among different tribes, the messages and meanings were never lost. Proverbs and genealogy were passed through prayers, chants and songs.

However, due to colonization English has been imposed as the mainstream language, causing a loss of the indigenous language. Initially, te reo was widely spoken by the Europeans particularly in interaction with Maori and by both Maori and European children. In the early 1860s, colonisers became the dominant population and English became the primary language. The Crown's effort to assimilate their own culture had laws which imposed te reo to be confined to Maori communities. Speaking in Maori was officially discouraged and Maoris were punished for speaking their own language. Schooling was enforced, first in te reo for Maori but by 1910, in English only. It was then suppressed either formally or informally so that young Maoris would be able to assimilate with the wider pakeha-dominated community.

By the 1920s only a few private schools still taught Maori grammar as a school subject. Many Maori parents encouraged their children to learn English and even to turn away from other aspects of Maori custom.

Increasing numbers of Maori people learnt English because they needed it in the workplace or places of recreation such as the football field. 'Korero Pakeha' (Speak English) was seen as essential for Maori people. This led to the decline of Maori speakers.

Spiritual Health

Mori had their own spiritual beliefs. There was a belief that humans were part of nature – the forests, seas and waterways. People saw themselves in a sacred relationship with the natural world, and the exploitation of natural resources was conducted under strict regimes of tapu (sacredness) and mana (spiritual authority) administered by tohunga (priests). They believed

in a supreme being and also that each area of the universe was under the guardianship of a caretaker.

Colonisation by Europeans had a significant effect on traditional Maori healing. Tohunga had limited ability to combat the diseases brought by Europeans. Though Western medicine was also relatively ineffectual at the time, this failure still strongly affected Maori confidence in tohunga. Some pakeha missionaries attributed the spread of disease to a lack of Christian faith. As their own healers appeared impotent, many Maori accepted this explanation and turned to Christianity. Over time, the whare wananga (schools of higher learning) which had trained tohunga started to close. The tradition of the tohunga declined.

Psychological Health

The significance of whakapapa according to tikanga Maori, whakapapa is the glue that binds whanau, hapu and iwi together. Knowledge of one's whakapapa is a vital aspect of being Maori. It has been pointed out that whakapapa defines both the individual and kin groups, and governs the relationships between them. It confirms an individual's membership and participation rights within her or his kin groups.

Traditionally every adult person was expected to know and to be able to trace descent back to the tribal ancestor, or back to at least the common ancestor after whom the group with whom one lived was named. The rights and claims that an individual could make to the resources of the group she or he related to, or identified with depended on such knowledge.

When the Europeans came, family structures became dysfunctional. Oppression of Maori culture was predominant. The colonisers denied the Maori their whakapapa which is one of the worst things to happen to a Maori. This led to trauma and abuse and neglect of the Maoris especially the children who were often separated from their whanau.

Physical Health

Evidence suggests that Maori life expectancy at the time of Captain James Cook's visits to New Zealand (between 1769 and 1777) was higher than that in Britain. Maori may have had a life expectancy at birth of more than 30, compared with less than 30 for people in Britain. After European contact, however, there was a major decline in Maori life expectancy. By 1891 the estimated life expectancy of Maori men was 25 and that of women was just 23.

Between 1840 and 1891 disease and social and economic changes had serious negative effects on Maori health and a significant impact on the population. Tribal dislocation from the traditional Maori environment was brought about by the land wars and the large-scale land confiscations that followed. There was widespread loss of land through purchase and the operation of the Native Land Court, and new patterns of land use and economic activity. Maori changed housing styles, water supplies, sanitation and diet. These affected standards of health usually for the worse.

Very large increases in the European population during this period meant Maori across the country were continuously exposed to new diseases. Many Maori children died in their first year of life, often from pneumonia and

respiratory infections. In addition, many adults and older children suffered from epidemics of viral disease and typhoid fever, as well as from tuberculosis, a chronic disease that often ended fatally. Relatively high death rates combined with low birth rates saw a rapid decline in the Maori population between 1840 and 1878, with a slower decline from 1878 to 1891. Between 1840 and 1891 the Maori population may have halved. The population continued to decline until the century was nearly over.

There were humanitarian responses to Maori health decline. The earliest providers of medical care were the missionaries. Government hospitals were set up in a few places for Maori in the 1840s. As the non-Maori population grew, hospitals became increasingly pakeha-dominated institutions, built and administered by the local settler communities. Many Maori were suspicious of hospitals for cultural reasons, and were deterred from entering them by fees. From the 1840s the government subsidised a number of doctors (native medical officers) to provide medical care for any Maori who could not afford to pay for treatment.

Other Indigenous Group

Native Americans

Customs

In North America the continuous interactions with Europeans lead to mutual trading. Native Americans received European manufactured goods: cloth, beads, steel, guns etc. in exchange for animal hides. Native Americans became dependent upon European trading which in turn forced Native Americans to alter their cultural structure. They moved from a socialist

egalitarian society to that with a class distinction, a disparity between that of the proletariat in the form of the Native American and that of bourgeoisie, in the form of the European. As a result of the increased demand in Europe for American animal hides, both Europeans and Native Americans began hunting more animals than they needed to sustain themselves in order to gain more material possessions. Consequently, some Native Americans began practicing polygamy in order to have the women cure the excess of hides that the men had hunted.

Many of the Native Americans had no such concept of land ownership. Native belief

essentially held that the land was a gift from the creator, to be used in common by all of the society for survival and sustenance. In many native societies, no single individual owned the land and no legal institution existed to exclude certain classes of persons from the land. Land ownership, then, was a fluid concept, especially among the nomadic tribes who moved from area to area with the seasons of the year. The native peoples lived off the land. They did not practice wholesale extraction of resources such as timber, fish, and wildlife as did their European contemporaries. In part this was because the land could sustain their small populations and because their needs were relatively simple by European standards of their day. By contrast, the European settlers wanted the creature comforts to which they had been accustomed in Europe. These comforts included commercially manufactured food, clothing, furniture, and so on. Additionally, the new settlers needed to transfer as much wealth as possible, and as quickly as possible, from the New World to their mother countries.

Lifestyle

Before they were colonized, lifestyle depended largely on the type and amount of food available, and how easily people could move around. The size of individual groups within each area was limited by the amount of food available and the ability to store food.

Native Americans took the roles of farmers, gatherers, fishermen, and hunters as the changing seasons and their environments required. They usually lived in relatively small villages, but large towns were common where resources could support them. They lived day-to-day in social systems resembling extended families and were governed mainly by tradition. People in the east and in the river valleys of the Plains, in continuity with the Woodland tradition, depended mainly on farming. Along the Pacific coast, people relied on fishing, and sometimes whaling, and in the south on acorns, in continuity with the societies of the Archaic period. In the arid country between Rockies and the Sierra Nevada, small groups travelled from resource to resource within huge territories, surviving by maintaining an exquisite knowledge of their environments.

When the Europeans came, they re-introduced horses to the Native Americans. This greatly impacted their lifestyle. This new mode of travel made it possible for them to expand their territories, exchange goods with other neighbouring tribes and easily capture game for their food. However, there were instances wherein the Natives were herded onto reserves rather than permitted to freely hunt and wander around their traditional homelands.

Language

There were almost a thousand languages spoken in the Americas before the arrival of Europeans. In addition, these languages showed tremendous variety between one another. A trio of individuals from three areas a hundred miles apart might very likely have been completely unable to communicate by speech. There was, however, a sign language used in some areas to allow communication between those of different tribes. The spoken languages were neither primitive nor simple and many had grammars as complex as those of Russian and Latin. None of the native languages of America had a writing system until the arrival of Europeans.

The arrival of European culture was not kind to the indigenous cultures of the Americas. The population of the native civilizations of the current territory of the United States fell from about 20 million to the present level of less than 2 million. Beyond the shrinking size of the ethnic populations, the languages have also suffered due to the prevalence of English among those of Native American ancestry. Most Native American languages have ceased to exist or are spoken only by older speakers.

Spiritual Health

The Native Americans believed in the Great Spirit. The Native Americans believed the Great Spirit had power over all things including animals, trees, stones, and clouds. The earth was believed to be the mother of all spirits. The sun had great power also because it gave the earth light and warmth. The Native Americans prayed individually and in groups. They believed visions in dreams came from the spirits. The medicine man or shaman was

trained in healing the sick and interpreting signs and dreams. <http://library.thinkquest.org/04oct/00019/1x1.gif>

When the Europeans came, many Christian missionaries tried to force Native American people to abandon traditional religious beliefs and practices. Missions were introduced, and Natives were aggressively encouraged to convert to Christianity. Christian missionaries would sometimes launch attacks on Native American religious institutions when forcing them to convert to Christianity did not work. These harmful attacks destroyed their beliefs. Most of the groups had had some form of ancestral worship and this enforced change in religion altered their culture identity. Also, when the European settlers took over land traditionally belonging to the Native Americans, this meant they were dispossessed of their own lands. For a culture that was linked inextricably to the land, it was a real tragedy to be separated from their spiritual roots.

Psychological Health

The Native Americans had never experienced anything like the deadly diseases before that wiped out almost half of their population. Soon after, they began to question their religion and doubted the ability of shaman to heal. They came to believe that Europeans had the power to kill or give life. Native Americans experienced trauma as a result of colonization.

Physical Health

Native Americans knew a lot about healing and natural medicine. The medicine included herbs but also spirits. Native Americans believed that people should live in harmony with the nature and you heal by returning

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people to that harmony. Most of the tribes had special “ medicine” men and women who did the healing. Sometimes they are called shamans. They used lots of different herbs to heal. These herbs were often fixed as tea, but sometimes they were burned and the smoke was a healer. They also did cleansing or purification. They did this most often in the sweat lodge. This lodge is like sauna. They were small houses in which they burned cedar or willow. They were burned over the stones which would get hot. Then they would throw water on to make steam. Native Americans believed that the smoke and steam will clean them off diseases. Native Americans also had lots of ceremonies that were about healing. While they may seem strange, these traditions kept Native Americans healthy for centuries.

Europeans brought diseases against which the Native Americans had no immunity. Influenza, smallpox, measles, and typhus fever were relatively harmless to the European settlers, but these diseases wiped out huge numbers of American Native Americans. Not only did diseases cause a problem, but the introduction of new foods also caused problems. Foods containing wheat and sugar resulted in heart disease and obesity among the Native Americans. European seeds and plants which were brought to North America spread and took over native habitat. Not only did these lead to the extinction of some species of native flora, but the break in the food chain also affected the native animals of North America. This in turn upset the balance of plants and animals on which the Native Americans relied for their food and other needs.

Task 3.3

Maori Contemporary Issues

In 2008 Treaty Negotiations Minister Michael Cullen signed a deed of settlement with seven central North Island tribes, transferring ownership of over \$400 million worth of state forest land and accumulated rentals. The agreement contains only financial redress, on account against comprehensive settlements to be negotiated with each tribe. The agreement is the largest to date by financial value, at NZ\$196 million worth of forest land in total (including the value of the Affiliate Te Arawa Iwi and Hapu share). In addition, but not counted by the government as part of the redress package the tribes will receive rentals that have accumulated on the land since 1989, valued at NZ\$223 million.

As of July 2008, there have been 23 settlements of various sizes. Settlements generally include financial redress, a formal Crown apology for breaches of the Treaty and recognition of the group's cultural associations with various sites. In November 2008, Chris Finlayson, a Wellington based lawyer with experience in Treaty claims, was appointed Minister for Treaty Negotiations following the National Party victory in the 2008 election. As well as the much publicized land and financial compensation, many of these later settlements included changing the official placenames.

The Maori Fisheries Amendment Act 2011 has amended the Maori Fisheries Act 2004. It enables the transfer of Mandated Iwi Organisation status and fisheries settlement assets from an existing Mandated Iwi Organisation to another separate entity of the same iwi, and exempts the asset transfer from the protective provisions of the Act that would require their sale.

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It requires that fisheries settlement assets (being income shares in Aotearoa Fisheries Ltd and fisheries settlement quota) held by an iwi must be held by a Mandated Iwi Organisation. Previously, if an iwi attempted to transfer the fisheries settlement assets to another separate entity of the same iwi, protective provisions of the Maori Fisheries Act required sale of the assets to the highest eligible bidder from other Mandated Iwi Organisations and Te Ohu Kai Moana Trustee Ltd.

It enables the transfer of the status of a Mandated Iwi Organisation (MIO), and all fisheries settlement assets held by that MIO and its subsid