

Colonization on hauora for maori sociology essay



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Analyze means answering who are the focus of the research Maori, what is the research all about Impact of Colonisation, why does the researcher want to do that (in-depth understanding of Maori culture especially nowadays), how does the researcher carry out the research (sampling strategies), and when or the timeline of the research (from the date the researcher started the research which is March 14, 2013 until April 3, 2013 which is the day before the deadline).

Sample is a term used to refer a subset of your population by which you choose to be contributors in your research.

Sampling is choosing a portion of the population, in your research area which will be the illustration of the entire population.

Strategy is the plan you set forth to ensure that the sample you use in your research study models the population from which you drew your sample.

Tikanga is originated from the Maori word “ tika” which means correct. Therefore, it generally means “ the way of Maori in doing things” and frequently based on experience and learning that has been passed through generations. It is also based on logic and common sense linked with a Maori world view.

Quota is conveniently selected according to pre-specified characteristics precise to the research topic.

Area sampling is basically multistage sampling in which maps rather than lists or registers function as the sampling frame.

Task 2

Implement sampling strategies for the collection and collation of information about the impact of colonization on hauora Maori.

2. 1 Sampling strategies are implemented in accordance with kaupapa Maori

Kaupapa Maori means Maori are significant participants. Therefore, in accordance with Kaupapa Maori, the implemented sampling strategies in the research are Tikanga, Quota, and Area. First, Area Sampling was used as an initial assessment wherein a geographical area or region is selected by the researcher for the population then confers with a local iwi and Kaumata regarding the Tikanga Maori. Second, Quota Sampling Strategy is used to limit how many participants from a specific demographic are permitted to participate in the research. For instance, 10 000 Maori aged 16-65 years old from Auckland area were allowed to be part of the Rheumatic Fever Research regarding the incidence of Rheumatic Fever in the Maori Population.

2. 2 Sampling strategies are implemented in accordance with local iwi or hapu requirements.

Tikanga

As the environment modifies or as a new situation occurs, Tikanga are depicted or devised to impart particular context responses for it yields repositories of cultural knowledge that can be utilized to endow ethical deliberations. Furthermore, it yields a framework through which Maori can actively participate with Ethical issues and acknowledge the effect of research may have on their values and relationships. Therefore, it is vital to <https://assignbuster.com/colonization-on-hauora-for-maori-sociology-essay/>

mold the process and outcomes of the research around Tikanga for it illustrates how will be an interviewer perform their research in the Maori world such as Kanohi Ki Te Kanohi and Hakawhanaungatanga, and have regards with Mana and tapu.

Literally, Kanohi Ki Te Kanohi denotes face-to-face which means in the context of research it indicates being prepared to show one face and share oneself. To come up a feasible outcome of a research the researchers must be able to fully trust those who will execute the study in analysis, interpretation, reporting and distribution of the data generating opportunities for people to be acquainted with enough. It is essential then for the researchers to front up in the communities. Moreover, allocating time and space to establish relationships called Hakawhanaungatanga is essential towards genuine connection and upholding both parties' Mana, which denotes power, authority or prestige. In Kaupapa research, it is essential not to abrade the Mana of the people by being accountable to the information given to them for they are being trusted from a Maori perspective.

Furthermore, in the context of research when trying to manage, organize, analyze and interpret the concepts of data's generate, it is noteworthy to discuss the sanctity of a person called Tapu for each korero or communication is instilled with Tapu. Therefore, the Tapu of the person must be respected when their words merged with other in acquiring a meaning from a collective body of knowledge. For instance, the intentional lack of distance between the interviewer and the participant is an example of respecting Tapu for it is the acknowledgment of the Tapu nature of the information being shared.

Therefore, for interviewers should not guarantee what one cannot deliver. Be objective to identify the limitations of knowledge and understanding. Retain openness and honesty. Be candid lucid about what will occur with the gathered data portray possibilities. Be rational of what will be achieved and be dedicated in supporting and making positive changes to the community. Take into account that Maori culture is based on holistic view of life and the world.

Quota sampling

In quota sampling, the researcher limits the number of the participants to take in the research. It is also utilized to track the number of participants who meet a certain condition. For instance, 10 000 Maori between the age of 16 and 65 years old from Auckland area were allowed to be part of the Rheumatic Fever Research regarding the incidence of Rheumatic Fever in the Maori Population. However, Maori individuality and willingness to participate should be recognized through Whakarama meaning informed consent (e. g. Consent form).

Area

After the researcher selected a region or area for the research, consultation with whanau, local iwi, local hapu, Kaumatua, Maori providers and Maori groups of that selected region or area is vital. For consultation is an eye opener to the researcher regarding the cultural considerations when doing home visit for Kanohi ki te Kanohi, a Maori term used to refer a face-to-face interview. Therefore, the researcher becomes more culturally safe and considerate to the Maori when conducting home visit for he/she knows the notions of cultural and social responsibility and respect for Maori such as <https://assignbuster.com/colonization-on-hauora-for-maori-sociology-essay/>

removing shoes at doors, introducing oneself, recognizing the Maori individuality and their willingness to participate in the research via Whakarama which is a Maori term for informed consent such as signing form, listening (Whakarongo), observing and paying attention to the opening and closing Karakia, a Maori term for incantations and prayers. Moreover, allocate time and space to establish relationships called Hakawhanaungatanga. Therefore, do not be in a rush for setting rapport and observe Manaakitanga, which means acknowledging the Maori participants who have been interviewed and ensuring the Mana of both parties is upheld by bringing food for sharing. Manaakitanga is also correlated with notions of cultural and social responsibility, and respect for people by ensuring the Maori names and places are written and pronounced properly.

Task 3

3. 1 The impact of colonisation on hauora at regional and national level is analysed in accordance with cultural customs.

Maori

Regional:

One impact of colonization for Maori at regional level was diseases which were brought in to New Zealand by the European colonizers such as Whooping cough, Influenza, Measles and Smallpox which were the chief reason why Maori population dropped to about 40% in 1890 for they did not have immunities and resistance as well as absence of cure towards these newly-introduced diseases. Moreover, they had bordered access to

reasonably priced and healthy food as well as reduced understanding of health and nutrition that raised their risks of chronic disease.

National

The impact of colonization for Maori at national level was enormously devastating because European colonizers set new laws that suit them and disregarded Ture, meaning Maori laws. Then, there was one specific European law which entitled Maori the rights to vote but they were not allowed to possess their own land that lead to land confiscation. Therefore, landless Maori lost their sense of belonging and identity for they believe that their genealogy is founded from which mountain they bow to, what river/ lake or sea they nourish from, what marae havens them, what sub-tribe they put on the cloak of and what tribe they will one day stand to battle for. They also underwent reduced access to and utilize of traditional resources from the mountains, rivers, lakes and seas which have been degraded and polluted due to intensification of economic activity and the accelerating pace of urban development. Alongside that, development has jeopardized the cultural heritage of Maori in spite of some protections. For instance, many sites of cultural, spiritual, and historical importance have been transformed or even demolished. Therefore, the tangata whenua have had to fight hard to keep even a faint shadow of the tino rangatiratanga and kaitiakitanga they exercised at the time the Treaty was signed.

Native Hawaiians

Regional:

The impact of colonization at regional level for Native Hawaiians was also new diseases that brought in to the islands by the colonizers such as

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Whooping cough, Influenza, Measles and Smallpox which annexed every region of Hawaii and nearly eradicated its indigenous people who did not have immunities and resistance as well as absence of cure towards these newly-introduced diseases. Therefore, this was the shattering point in terms of the population, race and passing on the Native Hawaiian tradition to the next generation.

National:

The impact of colonization at national level for Native Hawaiians were chaotic governmental and religious systems because the top monarchy women at the time who were Hewahewa, Keopulani, and Ka'ahumanu wrecked and reversed the Ai Kapu meaning religious laws Hawaiians formerly believed. Therefore, Native Hawaiians, who were left uncertain of what to do about their religion and had never practiced previously the things that missionaries stated in their messages to all of the Hawaiians, were curious, intrigued, listened and adapted Christianity. Thus, they became aware of a single 'god' who they had never perceived or contemplated before, and they had set up governmental system of laws again that helped them in getting the people back to order and to replace the Kapu that had been wrecked as well as daily and monthly calendar, religious holidays, and the time concept. Therefore, it is evident that Christianity is the dominant religion nowadays in Hawaiian society.

3. 2 The impact of colonisation on the cultural base and the effects these have on health are analysed in accordance with cultural customs.

Maori

Customs and Language:

Maori customs and language were majority assimilated by Western colonizers during and after colonization. Because of assimilation policy, the young Maori generations were detached from their Kaumatau, whanau, hapu and iwi. Therefore, the elderly knowledge, teachings and customs were diminished in the community. Moreover, in the decades following the signing of the Treaty, the number of native speakers diminished to the point where the language was in danger of extinction because it became illegal to convey Te reo particularly in schools so Maori children were being punished if they expressed themselves in their native language. Therefore, these punishments had negatively affected the mental health and psychological health of the Maori children.

However, in the last 20 years, Government has supported Maori efforts to restore Te Reo through kura kaupapa (schools) and Kohanga reo (preschool language nests). Furthermore, the Kaupapa research and Tikanga Best Practice were commenced to guide the health care providers in primary and secondary particularly the General Practitioners because many Maori use English for daily basis but healthcare providers and GPs may meet older Maori who communicates only Te reo, and younger Maori who claim their rights to communicate in their own language. Thus, healthcare providers and GPs should also have knowledge of accessible translation services in their

region and should learn how to articulate Maori words properly so they can engage fully with Maori patients and develop the chance of creating a powerful therapeutic relationship. This can also decrease their lack of knowledge about Maori customs and language that can affect on providing health services in flourishing outcomes because they are knowledgeable about often misinterpreted Tapu and noa which are profound concepts for these are perceived as underpinnings of a system of “ public health” in which social and spiritual health are associated with elements of physical health. Additionally, Maori are failing younger than PÄ)keha for they are more socially disadvantaged, poorer, and are less likely to obtain help so the government focuses on recovering the physical wellbeing of Maori as well as psychological perspectives. Therefore, Whanau Ora Strategy, Maori Health strategy, and District Health Board (DHB) were commenced as well as New Zealand Public Health and Disability Act 2000 that acknowledges the Treaty of Waitangi, by obliging the District Health Boards to recover the health outcomes of Maori.

Lifestyle:

In according with the civilization and urbanization, the lifestyles of Maori revolutionize too far from old traditions and assimilated the Western lifestyle such as fast food enjoyment so their physical health is negatively affected for they are at high risks of non-communicable disease. Moreover, the Kaumatua tend to have less contact with younger generations so the gap between these two generations widens that leads to the loss of their identity, psychological and spiritual health.

Native Hawaiians

Customs and Lifestyle:

Modifications in the environment as a result of colonization and westernization have been dramatic when compared with traditional indigenous life ways. For instance, they have assimilated the Western lifestyle such as fast food enjoyment so their physical health is negatively affected for they are at high risks of non-communicable diseases. Moreover, their risks of non-communicable diseases further as their physical activities decrease due to transport system which is one product of urbanization. However, their spiritual health and psychological health have progressed because they believed that Christianity has helped them in the right direction after embracing it. Therefore, they have become aware of a single 'god' who they had never perceived or contemplated before, and their wrecked and reversed Ai Kapu, meaning religious laws Hawaiians believed, have been replaced as well as their daily and monthly calendar, religious holidays, and the time concept. Therefore, it is evident that Christianity is the dominant religion nowadays in Hawaiian society so Christianity has a positive effect on the spiritual and psychological health of the Native Hawaiians.

Language:

It also became illegal for Native Hawaiians to express themselves in their own native language which was prohibited from being taught as a second language due to 1896 law that obliged English to be the solitary medium and base of instruction in all private and public schools so Hawaiian children were being punished if they did speak their own native language. Therefore, these

punishments had negatively affected the mental health and psychological health of the Native Hawaiians children.

3. 3 Contemporary issues affecting hauora as a result of the colonization process are analyzed in accordance with cultural customs.

Maori

Health legislation and legislative processes:

The New Zealand government commenced Maori Health strategy, and District Health Board (DHB) as well as New Zealand Public Health and Disability Act 2000 to acknowledge the Treaty of Waitangi by obliging the District Health Boards to recover the health outcomes of Maori through enabling them to contribute in decision-making and to partake in the service delivery associated with health and disability.

Tribal claims to national government:

Minister Michael Cullen signed a settlement deed with seven central North Island tribes in 2008 Treaty Negotiations. Therefore, over \$400 million worth of accumulated rentals and state forest land were transferred to these seven tribes but this agreement includes only financial redress, on account against inclusive settlements to be discussed with each tribe. Moreover, a formal Crown apology for breaches of the Treaty and acknowledgment of the group's cultural associations with diverse sites as well as altering the official place names are contained too.

Establishment of national indigenous protest movement and organisation:

When the Maori Party was established on 7 July 2004 by Tariana Turia and Pita Sharples, the revival of fading Maori culture was stirred to an extent of alarm for several sector of New Zealand society due to the court judgement positioning that some Māori appeared to have the right to get official tenure of a particular portion of Marlborough Sounds seabed. Moreover, this party supports tax reductions, heritage studies in all schools, 60 years of age as retirement age for Maori, and most of all Maori tenure of the seabed and the foreshore. Therefore, the establishment of Maori Party has been a giant leap for Maori in reviving their fading culture.

Native Hawaiians