

# [Impacts of whakama and implications on hauora outcome](https://assignbuster.com/impacts-of-whakama-and-implications-on-hauora-outcome/)

* Simran kaur brar

1. 1 Choose any four of the following and briefly analyse what effect each one would have on the hauora of a Māori client )

Shame: Sometimes Māori clients feel shame to explain personal problems and personal diseases with other person. They feel unsafe or shame to expose their body parts in the front of other person. They feel shy to discuss their problem with female doctor or health worker. The outcome of this problem is that if one doctor or nurse take care to the Māori client by this client trust on him or her and they discuss their problem openly.

Self doubt: Some clinet have self doubt about somethings so they took wrong way. When the client have self doubt about somethings they dropped their confidence level and it put bad effect on client, s health because they do not explain their problem properly so that’s why doctor or nurse cannot treat the client properly . The outcome of this is that if the doctor or nurse treat, communicate and take care in good way by this client put trust on them.

Feeling inferior: Some client feel inferior to discuss our problems with others and they feel agitate while exposed their body parts in the front of doctor and health worker and they feel uncomfortable when they explain their problem with doctor and health worker. If doctor, health worker and client have a good understanding between them client cannot feel inferior.

Feeling misunderstood: Some Māori client feeling misunderstood regarding culture when their body. Sometime health worker change the client, s pad but not ask him in that situation client feel misunderstood so if health worker communicate with the client before doing their work it is beneficial for client.

1. 2 Select any 4 and analyse the impact of each one within a hauora context.

One to one consultation with a health worker: If client discuss their sexualy problem with same gender they not feel shy this is very benefical for him because they like privesy and they explain their problem openly. Docter and health worker treat him with right way so it helpful for him.

One to one consultation with a health worker of a different gender: Client feel hesitate when he discuss their problem with different gender . They cannot explain their problem properly and caregiver also cannot explain their problem to the male doctor . So doctor cannot give the treatment to the client properly and it is not good for client, s health.

Consumer survey: It is not a affective way because Māori client do not response to survey. Doctor cannot give treatment to the client in proper way by this problem cannot be solve and it is not good for client health. So face to face approach is more beneficial

Group consultation with a health worker of a different gender: It may be inappropriate and it is very hard for client because they feel uncomfortable to discuss their problem in the front of other so it put negative empact on client.

1. 3 Identify and analyse 2 adverse socio cultural and 2 socio economic factors which could cause whakama and affect hauora outcomes for Māori

Adverse socio cultural factor one

Lack of identity: Māori are affected by lack of identity becauce of cultural and economic factors. Lack of connection, generational impact. These issues put big impacts on Māori health. So if care giver have a knowlage about culture, language by this way they can easly understand the client

Poor education achievement: if care giver have a knowledge about language and cultura by this they can understand the problem of client because if they have no knowledge they can not understand client problem.

Adverse socio economic factor

Education: The Māori people economic factor is not good. Mosty Māori peoples have not peoperly skilled and they do not paid. More Māori are not doing work government take them all the skilles . They are very important part of newzealand economy because this is a land of Māori.

Employment: Mostly Māori people not doing work and they face many difficulties due to lack of education. They face health and income problem.

2. 1(a) Negative impacts of whakama on hauora

Isolation and feeling unsafe while in hospital setting: Sometime Māori client feel shy and uncomfortable with other. They cannot discuss their problem confidently because they feel shame by this problem doctor cannot take him proper treatment and it puts bad effect on his health.

Feelings of whakama if using rongoa: some Māori clients feel inferior to discuss our problem with others. They feel agitate in the front of doctor and health worker when exposed their body parts and they feel inferior when explain their peoblem in front of doctor.

Literacy: It can also put effect on Māori client. If Māori client can less literate that can be put effect on their health and our income.

2. 1(b) Positive impacts of whakama on hauora

Tikanga best practice guidelines: If care giver give respect to the client and sharing all resources by this client share all the problem with care giver . Good repport is

Literacy: Literacy is also the effect on hauora. Do good arrangement of education for Māori client because education improve the literacy and economic condition. By education Māori safe their culture.

Code of rights: Treat the client with respect, treat with care and receive the right servicesand explain all the condition to the client and listened the client carefully in this way client put trust on the care giver and share all the problem openly this is very good for his health.

1. 1(b)

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| Relationship grouping | Interconnections | First principles | Key concepts |
| Kohungahunga- Maatua  Matua  Tamariki | Matua: -parent  Kohungahunga: -children   * They take care of them , educate them and help them * They fulfill the all that basic needs of them. * They guide him in all the important decision making in life. | Whanua-relationship between parent and child   * Whanau- Its main responsibility of the maatua to take care of kohungahunga and provide him a safe and caring environment * Whenua- Maatua ensures that child is getting safe land to grow up. * Tinana- matua always remember to take care of child’s body movement caring his body. * Hinengaro – all the feelings and the thoughts of the child is highly appreciated by maatua | Whakapapa-matua and kohungahunga has a strong relationship and he is deeply attached with the matua.  Whanaungatanga-matua provide him all that things needed to be survive.  Kaitiakitanga – they all make him feel his is in safe hands and they will always take care of them. |
| Rangatahi  Pakeke  Kaumatua | Rangatahi: -youth  Pakeke: -adult  Kaumatua: -elder,   * These relations are generational * They provide guidance * They give knowledge about their culture and religious beliefs | Wairau  They build relationships  Teach Māori language.  Hinengaro  They provider leadership they become role models, provide guidance. | Whakapapa  The traditional knowledge is nurtured and is not lost  Whanauntanga  Strengthens the relationship, language cultural belongings and mentor. |
| Pakeke  Kaumatua | Pakeke: -adult  Kaumatua: -elder   * They are intergeneratio-nal * The kaumatua are the role models   They pass down about the marae, iwi and hapu by oral history story or by singing wayata | Wairua–  They build relationships  Teach Māori language.  Hinengaro–  They provide leadership they become role models, provide guidance. | Kaitiakitanga–  Exercise mana of hapu and iwi through kawanatanga   * Provide guardianship. |
| Tuakana  Teina | Tuakana: -Elder siblings  Teina- Younger siblings   * They are in the same family and they respect each other. * They may be the role models for others. * Includingly they also provide knowledge and guidance | Hinengaro  Looks at the role of older and younger. The siblings. | Whanauntanga–  They guide each other. |
| Tane  Wahine | Tane: -man  Wahine: -woman   * The men have leadership quality in them and they command the family * The women has the role of kahikaronga * They both look after each other | Whenua–  They teach to respect the culture.  Wairau  They meet at marae build relationships and both are role models. | WhanaungatangaRelationship with Marae they play their roles and responsibility.  Tikanga–  Follow the protocols |
| Hapu  Iwi | Hapu: -sub-tribes  Iwi: -tribes   * They are intergenerational. * Mana they share cultures, teach from elders to the youngest * Tane is the leader | Whanua –  They support the families. They have nuclear and extended families,  Whenua –  They provide knowledge on how to look after the land and how to protect it. | Whakapapa   * They have connections. * Pass on cultural identity   Whanaungatanga  Strengths the relationship  Whakapapa extends the whanua members. |
| Kohungahunga  Wahine  Matua | Kohungahunga: -infant,  Wahine: -mother  Matua: -parent   * There is very close relation between the mother and the infant, mother feeds the baby through umbilical cord, looks after the baby, nurtures the needs and wants. * Fulfill all the neccesities * Protect the baby from any kind of danger. | Whanua–  The relations between mother and father before pregnancy and after.  Tinana –  Mother looks for the basic necessity of infant. | Whanaugatanga –  Extends the whanau.   * Strengthens the relationships substances like feeding teaching, language and customs.   Kaitiakitanga –  They provide guardianships  Looks after the child and teach them knowledge. |

1. 2

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| First principles | Key concepts | Development | Maintenance | Continuity |
| Whenua–  They teach to respect the culture.  Wairua–  They meet at marae build relatioships and both being role models. | Whanaungatanga-Relationship with marae they play their roles and responsibility.  Kaitiakitanga  follow the protocols | * Teaching on how to protect the land * The knowledge the gain about the culture   identity | * know how to look after the land * making your self confidence in learning about the culture   maintaining the identity | * Through building relationsh-ips   learning more about Māori language |
| Wairua–  They build relationships  Teach Māori language.  Hinengaro  They provider leadership they become role models, provide guidance. | Kaitiakitanga  Excise mana of hapu and iwi through kawanatanga  Provide guardianship | * Introducing cultural identity from the very basic spiritual down into the deeper information * Being role models. | * Hui-gathering for funerals * Learning karakia and its importance(prayers)   Setting examples to the youths | * By learning and practicing mihi-mihi. * Whakataki   Continuing good examples and aspects for others to lean about. |
| Whauna  The relations between mother and father before pregnancy and after.  Tinana  Mother looks for the basic necessity | Whanaugatanga-extends thewhanau.   * Strengthens the relationships substances like feeding teaching, language and customs   .  Kaitiakitanga  They provide guardianships  Looks after the child and teach them knowledge | Whanaugatnagalinked through relationships.   * Procreation * Proper diet of the child   Exercise | Participating in the stuff the child will learn.  Maintaining personal hygiene for the child. | The growth and support to the child given by the parents   * Keeping the child away from harmful substance. |
| Whanua–  Teach about the marae/hapu/iwi  Provide security  Support them in times of need. | Whakapapa–  The traditional knowledge is nurtured and is not lost  Whanauntanga-strengthens the relationship, language cultural belongings and mentor. | * Learning the traditional knowledge.   Strengthening the relationship | * Meeting up in marae.   Making them do things that they can learn about | * Usual gathering with families and friends. * Supporting them |
| Hinengaro–  Looks at the role of the older and younger siblings. | Whanauntanga–  They guide each other. | * Provide leadership * Providing guidance | * Leading the friendship or family, being a role model for them * Showing them the correct path | * Living accordance to moral and value. * Continued to educate others   Maintaining positive attitude |