

Chapter 7

The Need Towards Bicultural Social Services in Supporting Senior Chinese Migrants Towards Their Pursuit of Mauri Ora in Aotearoa New Zealand

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ABSTRACT

On the basis of growing interest in a proportion of the aging population and a significantly increased number of immigrants in New Zealand (NZ) in recent years, this chapter tries to identify and describe the value of Mauri Ora. Mauri Ora included many Maori methods, such as takepu taukumekume, whakakoha rangatiratanga, kaitiakitanga, tino rangatiratanga, manaakianga, and ahurutanga, which in shaping practice is reflected in social services for old people. More importantly, these Maori methods can efficiently guide social practice and help senior Chinese immigrants to blend in a new country. A good understanding of the aged social wellbeing is regarded as a method of evaluating the modern society's grade of maturity, and the social services should be the key to help communities to achieve their main goal. This chapter tries to compare and contrast the old NZ people's social wellbeing that depicts their different living places, mainly focusing on the rest home and the own elderly home.

INTRODUCTION

This chapter studies and analyses the challenges of the Chinese elders moving to a new country, where people speak an unfamiliar language, have different desires and habits so that they are difficult to understand each other. This embarrassing situation indicates the Chinese elders have few opportunities to build a relationship with local community if they without social service support. The study tries to explain that Maori methods can guide and inspire social services by helping senior Chinese immigrants integrate into NZ community.

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The Need Towards Bicultural Social Services in Supporting Senior Chinese Migrants

It has been identified the aged population in NZ will potentially increase to 25% of the whole country's population in 2050 (Dwyer, Gray, and Renwick, 2000, p. 1). The gratifying thing is the most of the senior citizens in NZ are preserved guaranteed medical care and social support in their lives. There have been noted that the older adults who live a high-quality life are impacted from their home ship, and neighbourhoods, highlighted in a recent study (Wiles et al. 2009, p. 664-671). However, Johnston and Collins (2013) indicated that there are 38% aged 65 and over NZ people tend to choose to live in the rest home until the end of their lives. On the other hand, the others prefer to live in their homes. It is essential to seek out the social benefits and social disadvantages of the NZ rest home and elder own place, that can give the older people the meaningful information for a retirement plan, and also can help the community to decide the social services focus for the future.

Material needs and spiritual needs are two pillars to support people achieving happiness. Stanford Encyclopedia of Philosophy noted that the meaning of life is an essential element in philosophy which perplexes people live in a complicated society (2007).

As a bi-cultural country, Maori culture influences both Maori and non-Maori in NZ communities. More and more immigrants have been coming to NZ in recent years. Most of the immigrants are adults and received education in their countries or areas, and they are familiar with their culture and tradition. They are also experiencing the friendships and wisdom of Maori lifestyle when they live in NZ. It is necessary to understand the different ethnic life philosophies and well-being, encourage people to know the manifold wisdom of different cultures. Hence a harmonious and peaceful environment will be presented in the community that will in favour of discovering the human well-being.

BACKGROUND

When people leave their country to go to live in a new country, it is common for them to undergo a process of adaptation to the new nation and its culture. Many researchers call this process 'acculturation.' The Encarta Dictionary defines acculturation as "a change in the cultural behaviour and thinking of a person or group of people through contact with another culture." The American researcher, Robin Scarcella, has outlined a four-stage theory of acculturation (1998). According to Scarcella in the first stage of life in the new country, the immigrants feel excited and interested. This step is referred to as "honeymoon or streets of gold" (Scarcella 1998, p. 107). Another American researcher, Winkelman (1994) called the first stage "tourist phase" (p. 122). The second stage in the process of acculturation outlined by Scarcella is called "culture shock" (Scarcella 1998, p. 107), and Winkelman (1994) called the second stage "the crises phase" (p. 122). In this stage, people feel frustration, depression and fearful. Scarcella refers to the third stage of acculturation as "recovery from frustration" (Scarcella 1998, p. 107). In this stage, the immigrants still feel the pressure of different culture, but they start to overcome the problems and try to adapt to the dominant culture. The other researcher, Winkelman (1994) named this stage "the adjustment, reorientation, and gradual recovery phase" (p. 122). The final stage of the acculturation process outlined by Scarcella is called "complete acculturation" (Scarcella 1998, p. 107). In this stage, people typically experience all stages. "Under normal circumstances, people who become an acculturated pass through all the stages at varying rates, though they do not progress smoothly from one stage to the next and may regress to previous stages" (Richard-Amato, as cited in Scarcella, 1988, p. 107). Winkelman (1994) named this stage "the adaptation, resolution, or acculturation phase" (p. 122). The acculturation theory has great practical significance for people to understand the new immigrants'

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