

# **Work Life Balance: A Maori Women's Perspective**

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Master of Arts**

**By Ngaire Te Aroha Harris**

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## ATTESTATION OF AUTHORSHIP

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signed by .....

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*Kaua ma te waewae tutuki, engari ma the upoko pakaru*

*Persevere with determination, don't be put off by small obstacles*

Arohanui ki a koutou katoa

Ethics approval was granted by the Auckland University of Technology Ethics Committee, on 14 November 2005 reference number 05/226

## ABSTRACT

Spending time at work, with family/whanau, and communities takes up a large proportion of Maori women's lives. Finding a balance can often be complex and challenging, due to surrounding environmental influences that are continually changing. This thesis explores those challenges, and considers whether 'being Maori' affects the way they manage their lives around the dimensions of work family/whanau and community.

The study interviewed Maori women over 20 years of age, in paid work, and who were active members in two urban Maori communities of Auckland, namely Te Whanau o Waipareira Trust and Manukau Urban Maori Authority.

It was anticipated that information gleaned could be used to consider positive strategies to facilitate the better management of their time given the constraints imposed on them by modern existence without compromising their cultural obligations as Maori actively involved in their communities.

Overall, it was found that being Maori does have an affect on how the women manage their lives around work, family/whanau, and community. A number of factors are identified that help balance work and everyday life including whanau and community support as well as individual strategies and personal assistance. For example, flexible employers that valued Maori beliefs and culture helped reinforce and facilitate the achievement of this balance. Similarly, quality childcare was invaluable. Further research is suggested as to how Maori women balance competing priorities from community and whanau demands.

## **CHAPTER 1: INTRODUCTION**

As society moves into the 21st century there is an increasing expectation that women are not only responsible for nurturing and raising families to ensure that future generations are confident and competent members of New Zealand society, but that women should also participate in the paid workforce. Managing both roles, caregiver and provider, is putting increasing pressure on women to achieve and maintain work life balance.

This is compounded for Maori women, who are not only attempting to manage work life balance issues, but retain whanau, hapu and iwi cultural expectations and responsibilities. Maori women are an increasing proportion of the paid workforce therefore exploring work life balance for Maori women is essential to support them, their families and the wider communities in which they live and work.

### **RESEARCH AIMS AND OBJECTIVES**

The primary aim of this research was to ascertain whether being Maori affects the way women manage their personal, work, family/whanau, community activities. Secondly, the study aims to identify factors that may facilitate practical work life balance strategies. The results of the study may benefit family/whanau, workplaces and communities by increasing the minimal literature base on work life balance for Maori women.

The structure of the study is described in conjunction with the chapter outlines. Chapter two reviewed literature in relation to Maori women in the workforce, a personal health and wellbeing perspective, a family/whanau perspective, a community perspective, then a section of balancing work, family/whanau and community and lastly literature on the notion of time and time management. Chapter 3 describes the methodology, and the Maori women participants from the two communities. Chapter 4 presents the findings from individual interviews and focus groups. Chapter 5 discusses the literature and findings from the interviews. Finally, chapter 6 presents the conclusions and recommendations for future study.



## **RESEARCH METHODOLOGY**

### ***Ethical considerations***

The key ethical consideration to the study was in relation to Article 2 of The Treaty of Waitangi. Article Two articulates, the retention of Maori control over Maori resources, including people (Health Research Council of New Zealand & Te Kaunihera Rangahau Hauora o Aotearoa, 2004). To that end prior approval was sought and gained from the Maori communities and the Auckland University of Technology Ethics Committee before the study proceeded. The communities accepted the researcher's topic and the relationship of the researcher, as an observer. This also mitigated the concern that Maori communities have been perceived as being over researched (Smith, 1999), as the communities considered the topic would assist Maori women and the wider whanau members.

### ***Theoretical and conceptual frameworks***

The research is located within grounded theory, in that it begins with a research situation, (work life balance) then uses interviews and observations to allow common themes to emerge and discussed while accessing appropriate literature.

Mason Durie's (1998) Maori health and wellbeing conceptual framework, te whare tapa wha (the four sided house) is utilised to situate Maori women, family/whanau and communities from a Maori worldview.

The Broffebrenner (1979) Ecological Framework (Table 1) has been adapted for this study, to illustrate the differing levels and environments that affect Maori women. For instance, the microlevel refers to the individual and their immediate family/whanau in a household context. Mesolevel refers to the activities at work and communities. Exolevel refers to, government policies, and Maori governance board decisions. Finally, the macrolevel considers global trends, social and cultural values. Underpinning the framework is the notion of time as it is important to understand the how time affects on Maori women and at all levels.

*Table 1. Ecological framework*

<b>Environment</b>	<b>Influencing factors</b>	<b>Maori perspective</b>
<b>Microlevel</b>	Individual, family/whanau and whanau	Maori women, family/whanau
<b>Mesolevel</b>	Work, friends, communities	Maori work sectors, Urban Maori communities, hapu and iwi
<b>Exolevel</b>	Government policies and services Health and education policies and services	Hapu / iwi governance Maori health and education sector
<b>Macrolevel</b>	Economic global trends Social and cultural values	Maori economy Maori cultural values
<b>T I M E</b>		

***Research methods***

A qualitative research design was employed beginning with the literature review to guide the design of the interview questionnaires. From the questionnaires, data was collected from Maori women participants in paid work by way of 15 individual interviews and 3 focus groups, undertaken in June and July 2006. The study focussed on Maori women, as a women’s main role has often said to be in the home as caregivers; however, there is an increasing trend of workforce participation for Maori women. The women were also selected for their active participation within the Auckland urban Maori communities of Te Whanau o Waipareira Trust (TWWT) and the Manukau Urban Maori Authority (MUMA).

The women who were individually interviewed were categorized according to age groups, to provide comparisons between younger and older women. The differing work backgrounds also generated comparisons between the three focus groups.

## **CHAPTER 2: LITERATURE REVIEW**

The literature review incorporates both published and unpublished material from a range of Maori and non-Maori sources. It begins with a brief historical background that considers Maori women in a traditional tribal context moving forward to Maori women in contemporary New Zealand, so that it can chart changes that have occurred over time.

Four main areas of interest from the literature in relation to the study, are covered (i) Maori in the workforce, (ii) health and well being perspectives, (iii) family/whanau with an emphasis on the wider notion of whanau, namely two urban Maori communities, and (iv) balancing work, family/whanau, and community time. In addition, addressing the issues of work life balance is taken into consideration by highlighting cultural time and activities undertaken by Maori women in the communities.

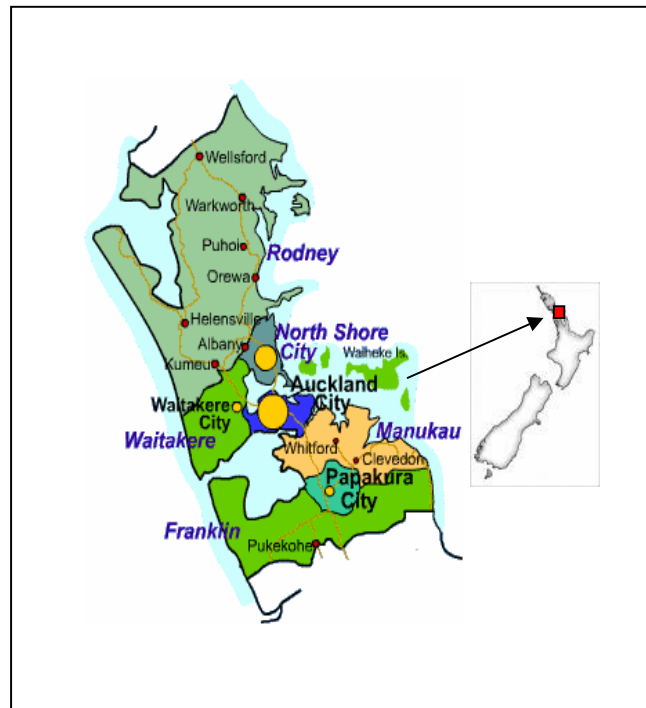
### **NEW ZEALAND CONTEXT**

Geographically, New Zealand is located in the South Pacific region with, a total population of approximately 4 million (Statistics New Zealand, 2005). Maori, the indigenous people of New Zealand, make up approximately fifteen percent of the total New Zealand population with projected growth of more than 20 percent by 2020 (Statistics New Zealand, 2005).

The majority of Maori live in the North Island and recent figures show the largest population of Maori reside in Auckland City (144,000), Manukau City (50,000), and Waitakere City, (24,000) (Statistics New Zealand, 2005). These figures continue to trend upward whereby Manukau City projections in 2020 will have the highest population of Maori in New Zealand (ibid).

There are two main iwi (tribes) claiming mana whenua (native of the land) of Auckland City namely Ngati Whatua whose boundaries cover Waitakere City and Tainui in South Auckland, illustrated in the map of Auckland below.

*Figure 1. Map of the Auckland region (Wises Maps, 2005)*



#### *Historical overview*

In pre-European times, Maori lived unchallenged in the formation of Taa Te Ao Maori (Maori world views) (Nicholls, 1998). Each whanau (family/whanau), hapu, (sub tribe) and iwi (tribe) had tikanga (customs) pertaining to their specific tribe, with traditional bodies of knowledge befitting the time, place, and situation.

The primary traditional role of women in whanau, hapu, and iwi was in care giving and nurturing tamariki (children), to uphold tribal values like manaakitanga (caring for others), kaitiakitanga (guardianship), and wairuatanga (spirituality) passing on this knowledge to the next generation. Some tribes, like Muriwhenua and Waitaha, women also held roles of rangatiratanga (chieftainship), tohunga matauranga (expert knowledge), whakapapa (genealogy), and rongoa (healing) (Harawira, 1999).

The arrival of European settlers challenged the traditional Maori worldview and a period of conflict and struggle ensued (Walker, 1987). The signing of the Treaty of Waitangi in 1840 was a key step in New Zealand history, and led to the British asserting governance of New Zealand, and colonisation. This process led to drastic changes to the Maori way of life. The

loss of land, language and culture, and illnesses, decimated the Maori population, to 40,000 Maori by the end of the 19<sup>th</sup> century (Durie, 1994).

The outbreak of World War II in 1939 saw an upheaval for New Zealand society, impacting on families, and more significantly, Maori families (King, 1983). As Maori men and women began to join the war effort leaving their rural papakainga (tribal homelands) to move to the urban centers, a role reversal ensued due to the absence of Maori men. The post-war period from 1942-1962, saw rapid escalation of Maori migration from rural to urban centres. More than three quarters of the Maori population, (76 percent) moved from their tribal lands, resulting in 78 percent of the total Maori population living in the urban centres. Several factors contributed to the rapid urbanisation of Maori, these included land loss, employment opportunities, and to support whanau who had moved to the city. King (1983) commented it was important to ensure the, “maintenance of whanau linkages and the availability of well paid but unskilled work” (p. 48).

Coping in the new urban environment proved a difficult adjustment for Maori this included, the struggle to retain their culture, as against the disengagement of their traditional Maori values, beliefs and customs and dislocation from their tribal lands. Moreover some government policies exacerbated their situation for instance the land procurement laws and the prohibition of speaking Maori in schools (Wesley, 1998). This ongoing erosion of Maori traditional values resulted in many social problems.

Organisations like the Maori Women’s Welfare League and the District of Maori Councils saw these social problems and began to refocus their post war efforts to tackle the disparate situation of urban Maori. It is through these types of organisations that the urban Maori communities emerged.

During the 1980’s two such Urban Maori communities were established; Manukau Urban Authority (located in South Auckland) and Te Whanau o Waipareira Trust (located in West Auckland). They sought and gained government funding to provide a range of social services, health and education programs, but with a kaupapa (purpose) of delivering services by Maori for Maori. One of their major challenges was addressing high Maori

unemployment rates. It was envisioned that having services by Maori for Maori meant that they Maori would access these services in a more culturally appropriate manner. The objective was to build capacity within the communities through good health, education so that it would enable them to participate in the paid workforce.

## **MAORI IN THE WORKFORCE**

Twenty years later substantial positive changes have occurred for Maori recently highlighted at the 2005 Hui Taumata (meeting of Maori leaders). Of significance is the unemployment rate being at the lowest point in 18 years. This is evident in the paid workforce figures for Maori, showing 67 percent in 2003 to that of 45 percent in 1986 a growth of 22 percent (Department of Labour, 2005).

Particularly for Maori women who comprised of 28 percent of the paid workforce (ibid); of those 26 percent were multiple jobholders and working part-time (less than 30 hours). Furthermore the occupations for Maori women has seen a shift over the past twenty years into more skilled occupations characterised by three categories; (i) highly skilled (e.g. legislators, managers, and professionals), (ii) skilled (e.g. technicians and trade workers), and (iii) semi-skilled (e.g. clerks, service and sales workers, plant and machine operators) (ibid).

Some factors that have contributed to increased participation by Maori women in the workforce are further elaborated upon for instance; the growing Maori economy, the attainment of higher education levels, the need to raise household income levels and the positive mental health from job satisfaction.

### ***Maori economy***

The Maori economy defined as businesses and transactions where ‘Maoriness’ matters in ownership, assets and culture” provides a key contribution to the New Zealand economy at 1.4 per cent or \$ 660 million (NZIER & TPK, 2003). A significant proportion of this figure comprises of agriculture, fishing and cultural exportation to overseas markets. This has ushered in the need for Maori to take more control over these assets and business

transactions (ibid p.34). In taking control, Maori have identified the lack of knowledge and skills to support the ongoing economic development, hence one of the aspirations to participate in higher education levels.

### ***Education levels***

Numerous studies have linked higher levels of education with improved employment opportunities and income levels (Ministry of Education, 2005, Ministry of Social Development, 2004). Maori participation in tertiary education has increased sharply in recent years where one out of three Maori tertiary students were women (Ministry of Education, 2005). This may be attributed to, key policy change in the Maori tertiary education framework (ibid). In developing the framework, the Maori tertiary reference group drew on Mason Durie's landmark work on Maori educational advancement, with its three shaping visions; to live as Maori, to actively participate as citizens of the world, and to enjoy good health and high standard of living (Durie, 2000).

### ***Job satisfaction***

Previous years the perceptions of job satisfaction held by Maori women were that of necessity rather than satisfaction. Today paid employment is perceived as being positive for the wellbeing for most people (Wadsworth, 1991). Overall, it contributes to improved life satisfaction and good mental health (Jenkins, 2001). This study sought to confirm whether job satisfaction is an important aspect of for their positive mental health. However, there was little literature to identify job satisfaction for Maori women, rather literature tended to examine the workplace and how to work with Maori in providing job satisfaction.

An example is, Smith and McNaughton (1999) booklet 'Working with Maori: Te Mahi Tahiki te Maori, A Beginners Guide for Employers' encourage workplaces to consider job satisfaction by valuing cultural diversity. Smith and McNaughton cover Maori cultural aspects like karakia (prayer), tangihanga (funeral) so that employers have a better understanding of Maori workers (Cox & Beale, 1999 ).

On the other hand those not experiencing job satisfaction have identified that workplace stress is caused from working long hours (Callister & Dixon, 2001). This may result in

conflict within the family/whanau and household and personal 'burnout' for the individual. This is further supported by Pouwhare (1999) in her studies on Maori whanau and violence. Moreover, if work and family/whanau balance is left unchecked it has the capacity to impact negatively on family/whanau time, community life and personal health and wellbeing (ibid). These issues will be discussed further in the succeeding chapters.

### ***Income levels***

The key decision for Maori women to participate in the workforce is to provide an income that will assist in meeting family/whanau needs that includes covering the basic household expenses. Maori women were more likely to be working in the low to middle income levels and were under represented in the higher income level, at 5 percent compared to non Maori women at 9 percent (Department of Labour, 2004). The issue with Maori women not in the high-income levels is that higher income earners have an advantage in providing more resources and are able to balance work and family/whanau life because their incomes allow them to pay for childcare and house cleaning (Callister, 2001).

The Household Labour Force (Department of Labour, 2005) survey reported that low-income earners tend to work extra hours, or have multiple jobs to make ends meet. Maori women fall into these categories (Ministry of Women's Affairs, 2004). To offset this the government initiative 'Working for Families package', announced in the National Budget 2004 (New Zealand Treasury Department, 2001) targets 300,000 families who may be eligible to receive up to an average of \$100 per week by 2007.

### ***Childcare***

Another factor that has supported Maori women into paid work, particularly young single mothers has been the rise in childcare centers. Childcare centers have doubled between 1990 and 1997 to a total of 240 centers in Auckland alone (Duncan & Chase-Lansdale, 2001). However some studies suggest that childcare centers are not the best place for children, nor are family/whanau and grandparents (Leach, Slyva, & Stein, 2005). Leach et al. (2005) report that the best childcare is provided by the 'mother' however if children are to be in care it should be high quality childcare centers that are appropriate for the children.



In summary, participation of Maori women in the workforce has increased, underpinned by a need to increase household income, supported by a growing Maori economy, increased educational attainment, and better accessibility for mothers to childcare. Further discussion about issues in the workforce will be covered below; the next section will focus Maori health and wellbeing perspectives in relation to the personal health, family/whanau and community.

## **HEALTH AND WELLBEING PERSPECTIVES**

This section is an exploration into the health and wellbeing of Maori women; the purpose is to provide a perspective on what helps or hinders the women in relation to work life balance. It is contextualised within the constructs of Durie's (1998) health and wellbeing model, te whare tapa wha (the four sided house).

The four sides of the house are fabricated by te taha tinana (physical wellbeing), te taha hinengaro (mental well-being), te taha wairua (spiritual well-being), and te taha whanau (family/whanau well-being) (ibid). Te taha tinana examines the physical aspects of stress, sickness, and reduced physical activity that may arise from a lack of work life balance. Te taha hinengaro examines mental health, anxiety and other stress related manifestations. Te taha wairua discusses the importance of wairua. Te taha whanau examines cohesiveness, collectivity and family/whanau relationships. Te taha whanau may also relate to the wider notion of whanau as a community, in this case, the urban Maori communities of TWWT and MUMA.

### ***Tinana/ Physical***

Te taha tinana examines the physical aspects including heart disease, physical activity and sleep disorders that may adversely affect work life balance for Maori women. An overall current snapshot of Maori health status is provided here, including life expectancy, and mortality rates.

Life expectancy for Maori women has improved over the past five years, but continues to have disparate health status to non-Maori women (Ministry of Health, 2006). According to

the Ministry of Health (ibid) non-Maori women have a life expectancy of 81.9 years, and 73.2 years for Maori women. In association with life expectancy is the measurement of mortality rates where the median age at death for a Maori woman in 2000 was between the ages of 60 and 64 years, and the leading cause of death was ischaemic heart disease (Caccioppolo & Cullen, 2005). A significant factor contributing to heart disease, among other diseases (like cancer and diabetes, although not covered in the study) is the higher smoking consumption for Maori women (51.9 percent) than non Maori women (20.6 percent) (Ministry of Health, 2006).

To address the heart disease problems, health promotion programs have been devised like Auahi Kore (smokefree) quit line and the green prescriptions. The green prescription encourages a physical activity to combat and prevent heart disease. (Sport and Recreation New Zealand, 2003). According to the Sport and Recreation (ibid) there has been an increase in physical activity where Maori are more likely to participate in team sports rather than individual physical activities.

The issue of sleeping disorders (sleep disruption lasting more than six months) has become a visible health concern for Maori. Regular sleep patterns are required to maintain optimum health, as recent sleep studies have found that Maori aged 20-60 years are more likely than non-Maori to have insomnia, a common sleep disorder (Gander, Paine, & Travier, 2006). The study recommends that balance between physical activity and rest contributes to reducing stress levels and initiates healthy sleeping patterns (ibid). A key finding from the study connected socio-economic factors, coupled with broken sleep during the child rearing ages as causal factors rather than ethnicity and/or gender.

### ***Hinengaro/ Mental health and well being***

Hinengaro pertains to the mind where feelings, emotions and behaviour are processed. The purpose of the material is to present te taha hinengaro in relation to Maori women in the work place. It includes job satisfaction, happiness, and workplace issues of stress and anxiety. In addition, an examination of cultural identity as a major factor in positive mental health and wellbeing is presented.

Jenkins (2001), commented that being in paid work promotes good mental health. A definition of good mental health is the capacity to feel, think and act in ways that enhance your ability to enjoy life and manage the challenges we face (World Health Organisation, 2004). For Maori this definition does not align with Maori concepts of good mental health due to the exclusion of the spiritual dimension discussed further on by Durie (1997).

Workplace 'stress' is increasing (The Mental Health foundation of New Zealand, 2003) not only for Maori women but the overall workforce, and there is a ripple affect into home life and relationships. Work place stress is defined as "the awareness of not being able to cope with the demands of one's environment" (ibid, p.12). Some of the underlying causes according to a New Zealand Treasury cabinet paper (2001) is the culture of an organization, impacting adversely on employees stress levels. For instance, if the organizations' staff culture is aggressive or unrealistic in work demands this creates a stressful workplace (ibid). Lipsey (2004) supports this in his findings, that if negative work relationships are not resolved swiftly these can lead to a range of negative impacts not only at work but also into the homes and personal lives of employees.

In terms of Maori, an important aspect of good mental health, at an individual level is cultural identity (Durie, 1997). According to Arohia Durie (ibid), a lack of cultural identity, dislocation and isolation from ones culture may lead to poor mental health, illness and wider social problems. An important aspect of cultural identity is te reo (Maori language) that has struggled to gain prominence in New Zealand society as it allows Maori to participate more fully in Maori society. To illustrate, Maori women were not attending church or hui because they could not understand te reo. As a result, many of the old karakia (prayer) have been lost. However, an increase of Maori language has occurred over the past five years; arguably, attributed to the recent introduction of Maori Radio and Maori Television.

### ***Wairua/ Spirituality***

Durie (ibid) believes that wairua (spiritual side) is acknowledged to be the most essential requirement for Maori health and without a spiritual awareness an individual is considered to be more prone to ill health. Wairua is holistic and interdependent with the all other

aspects of Maori lifestyles (Marsden, 1977). It incorporates many facets, from ancestors, land, and inner personal convictions.

Maori spirituality could mean a place urupa (cemetery) maunga (mountain) or a traditional Maori practice where deities are acknowledged for example, Tane-mahuta, (lord of the forest), Tangaroa (lord of the sea). Despite urbanisation, these practices are still evident for some Maori today (ibid). Most evident nowadays is the relatively high proportion of Maori who have taken on Christian religious practices (Statistics New Zealand, 2005).

Spirituality can be seen as a way to balance work and life, by way of those who practice keeping the Sabbath day holy and do not work (Stewart & Davis, 1996). For others in the workplace wairua can take the form of having karakia (prayer), to start the working day or at meetings (Smith and McNaughton, 1994). Other aspects of wairua are often manifested in Maori waiata (songs), te reo (language) and arts. A group of Maori women weavers claim that weaving kite (Maori baskets), provides for a calming effect on their wairua (soul) (Te Irirangi Te Hira, 2006 ).

In summary, wairua is vital to understanding Maori women, but this requires an understanding of how women practice or perceive wairua for themselves in bringing a balance to their work and personal lives. It is a personal choice that varies from one individual to another.

## **FAMILY/WHANAU / WHANAU PERSPECTIVES**

The family/whanau or te taha whanau (the family/whanau side), is examined as it is the prime support system of providing care to the physical, emotional, spiritual aspects of Maori life . The whanau has several descriptions, some examples are; whanau of blood kin relations, Maori work colleagues (whanau a mahi), and Maori sharing common geographical connections like TWWT. The material in this section examines te taha whanau in relation to the immediate whanau and the ability of Maori women to manage whanau, work and community time.

The roles of whanau have changed from the traditional Maori societal construct where multiple extended family/whanau members within the hapu would have direct input into the nurturing of children (Walker, 2006). Today, the whanau is often considered to be the conventional two parent family/whanau, but increasingly for Maori, includes sole parent households (Stevens, Dickson, Poland, & Prasad, 2005). Sole parent households have many challenges placed upon them due to the lack of traditional knowledge and support systems previously offered by hapu and iwi (ibid).

Childbearing later in life at 30 years is another change that is more likely to be favored today than the traditional practices of giving birth between 15-18 years (Ministry of Social Development, 2005). The rationale for childbearing later in life is the economic advantages and the accumulation of savings and assets to creating a financially secure future (ibid). Maori women now have to decide between having a family/whanau or pursuing a career. Those who choose to have both children and a career are more likely to make family/whanau and work life more successful. However, difficulties may arise like the exposure to workplace stressors and that bringing workplace stress into the home and a reduction in quality time with family/whanau members (ibid).

There is some literature that describes the availability of resources contributing significantly on the ability of women to assist in maintaining a balance between family/whanau commitments and work responsibilities (Social Report 2004). Access to resources such as technology, including, mobile phones, computers, internet access, can help a family/whanau to organize and interact with the wider community and families living overseas (ibid).

## **COMMUNITY PERSPECTIVES**

Belonging to a community can affect one's capacity to work, access health and education services that can support and maintain a healthy whanau (James Henare Maori Research Centre, 2003). The material in this segment further expands on community, emphasising the urban Maori communities of TWWT and MUMA. The key consideration here is how Maori women and the communities to which they belong manage their work life balance.

### *Urban Maori communities*

Firstly, it is important to distinguish ‘urban Maori communities’ from hapu and iwi. In the introduction, it was established that Maori became highly urbanised post world war two, and some became disengaged from their tribal customs, practices, and their land resulting in differing needs and social problems. Thus, the urban Maori organisations emerged to meet the needs of Maori in the urban centres. According to John Tamihere, he defines urban Maori as:

“Those who cannot or do not associate with their ancestral tribal organisations or marae (meeting place) and another category of urban Maori (like me) who do work among our marae base land incorporations, land trusts and iwi groupings, but who day in, day out, live in and identify with urban areas on a pan tribal basis. It was never meant as competition against hapu and iwi but rather an extension (Tamihere & Bain, 2004).

The Urban Wellbeing report (op cit) concludes that whanau, and immediate extended family/whanau, remains the primary kin group among Maori. It recommends that strengthening whanau and harnessing its potential for social and economic development should be the major focus of national social policy for Maori. This could be facilitated by assisting urban whanau to organise effectively and draw on their collective strengths, including linking rural heartlands and cities, to assist in the development of whanau capacity so whanau have the ability to achieve their own goals.

Te Whanau o Waipareira located in West Auckland (TWWT) have attempted to link with hapu and iwi by acknowledging Ngati Whatua (local indigenous tribe) as mana whenua reflected in a representative of Ngati Whatua member on their Trust Board (ibid). MUMA (in South Auckland) was established in 1986 and delivers a range of services, like Radio Waatea, Toitu Maori Women’s Leadership, Parents as First Teachers, He Ara Tika (Youth Mentoring Programme) (Manukau Urban Maori Authority, 2005) They recognize Tainui iwi as mana whenua (local tribe) reflected in kawa (protocols) that are distinctly Tainui.

The recognition for urban Maori development has faced many challenges (ibid) in particular to resource allocation; this was because urban Maori did not have land, fisheries, or forestry’s allocated to them under the Treaty of Waitangi. However, a successful court

decision found that urban Maori authorities did have status as whanau, and were allocated \$20 million in fisheries distribution. This has seen a financial resource become available for educational scholarships (Te Whanau O Waipareira Trust, 2004).

### ***Cultural identity***

There were further challenges as urban Maori contended to uphold hapu and iwi obligations and privileges. For instance, tikanga within the urban communities are an important step in identity, and urban Maori felt a strong obligation in upholding their specific hapu and iwi practices on the urban marae. To accommodate these hapu and iwi traditions each kaupapa (purpose) on the marae is performed to the tikanga of the iwi/ hapu (Christianos, 2001) this is most evident in tangihanga (funeral). To illustrate, if a person is from Ngati Porou, then the kawa (protocol) will be conducted under that kawa (ibid).

### ***Leadership***

Strong Maori communities are built on effective leadership and governance (Te Puni Kokiri, 2000) that are considered in this next segment. According to Turoa, (1998) TWWT issues of Maori leadership arose, because it had grown at such a rapid pace that some aspects of good leadership and governance were lacking (Turoa, 1998). This was heightened by the lack of skilled Maori who and some Maori who were obligated to assist in the development of their own hapu and iwi. To that end, Te Puni Kokiri commissioned a series of initiatives based on leadership, targeting the governance level, namely the Board of Trustees, and this continues to be provided.

A more specific approach for Maori women leadership was 'Toitu Te Wahine', provided by MUMA; this has attracted over 400 Maori women participants at the most recent hui (meeting) in 2005 (Manukau Urban Maori Authority, 2003).

Of relevance to the work life balance the 'Toitu Te Wahine' hui, identified lifestyle issues of health wellbeing and the lack of resources to assist Maori women (ibid). These resources included accessing and learning online via the internet. MUMA addressed this by providing a cyber café so whanau could learn within the local marae complex. Similarly, Waipareira

have over the past twenty years have actively promoted Maori women programs like Mana Wahine (Te Whanau O Waipareira Trust, 2004) this program provides a cultural identity component. This was largely due to the kuia (elder women) approaching the Board of Trustees requesting wananga (learning) on how to karanga (call) manuhiri (visitors) onto the marae.

In summary, the identity of urban Maori is significant if Maori are to fulfill their cultural obligations. Secondly, the recognition of their status is equally important for urban Maori communities in order to access resources that support the communities and in turn support Maori women and their whanau.

### **BALANCING WORK, FAMILY/WHANAU, AND COMMUNITY TIME**

The increase in workforce participation is seen as advantageous for the individual, family/whanau and community, however, there may be disadvantages if work life balance is not maintained (Callister & Dixon, 2004). These are explored in this section by highlighting key issues and how they have been addressed.

The key issues surrounding work life balance for Maori appears to include personal health being compromised, from overworking (Mental Health Foundation, 2003). Long hours can compromise quality family/whanau time, community participation (Pouwhare, 1999). Callister and Dixon (2001) believe that workplaces may experience a high turnover of staff and reduction in productivity.

It is becoming an increasing area of concern because of the impact that adverse work life balance can have in negatively affecting the economy, and the quality of life and personal health of New Zealander's (Ministry of Social Development, 2005). In addition, Cabinet Minister Margaret Wilson, stated "the government intention of addressing work life balance is to convey a positive message that New Zealand is still a good place to live and work" (Ministry of Women's Affairs, 2003, p.35).



### *Addressing the issues by work life balance*

Addressing work life balance issues Wilson (ibid) called on greater collaboration between workplaces and stakeholder groups to develop and support initiatives regarding work life balance. In particular several stakeholder groups were identified, including; the Maori Women's Welfare League, Health Research Council, and Maori academics. The Maori Women's Welfare League (MWWL) have developed initiatives in this arena by working in collaboration with the Ministry of Women's Affairs to produce 'Around the clock' Time Use Study (Maori Womens Welfare League, 1991). The Time Use Study has been used liberally for this study however, caution should be taken as it was produced 15 years ago and there has not been an updated study.

The Mental Health Foundation has developed mental health guidelines for positive mental health, along with the Occupational Safety and Health Guidelines, where it stipulates, correct ratio of work breaks to working hours (Department of Labour & Occupational Safety and Health, 2003). For example the OSH type of restrictions on the use computers in many organizations, allows only 20 minutes of continuous use, to avoid muscle fatigue.

The efforts through government initiatives to introduce work life balance practices over and above the legislative requirements, will go some way to address work life balance (Callister & Dixon, 2004). For instance, research initiatives into 'Work Life Balance' commissioned by the Ministry of Women's Affairs may assist. In terms of the initiatives in the urban Maori communities a perusal of annual reports from TWWT and MUMA, found a lack of work life balance strategies.

### **TIME MEANING**

According to sociologist Emile Durkheim (1915) ideas of space and time are developed from our culture. The cultural ideas of space and time and their meanings are different for each culture. Maori concepts of time are distinctly different from non-Maori perspectives. This section sets out to examine time activities, and utilizing time effectively. The purpose of identifying these aspects of time is to help understand how Maori women utilize the

information toward better management of their time in the domains of work, family/whanau, community and personal time.

The meaning of time for Maori is dependent on the place and circumstances of the activity. According to Walker the domains of marae and hui where Maori culture takes precedence Maori time has its own special cultural meaning (Walker, 1987). At its most basic level, it means “things will happen when they are ready to happen. This is determined not by a timepiece but by human variables” (ibid, p.56).

An example, can be seen in whaikorero (speech making), where a speaker is given as much time to complete the speech regardless of a time piece. Some of these speeches can vary in length, for instance reciting whakapapa (genealogy) can take hours but it would be considered, inappropriate to shorten the speech for time sake. This is still widely practiced today.

### ***Cultural time***

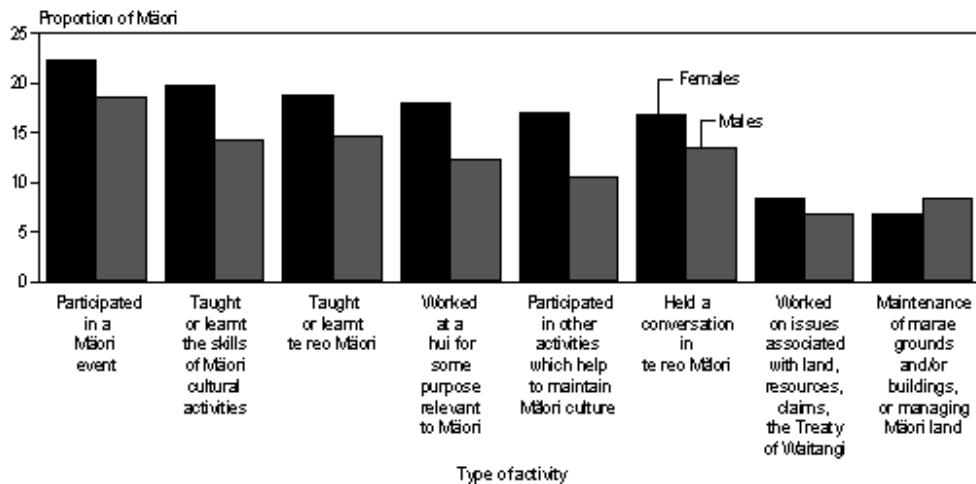
Concerning Maori women’s’ cultural time ‘the time use study’ (1991) has been drawn upon. The study was a collaborative approach with Maori Women’s Welfare League, the Ministry of Women’s Affairs, and Statistics New Zealand. The particular relevance of this study is that it highlights how much time Maori women spent on cultural activities in the Maori community (including urban Maori communities). The methodology involved filling out time use diaries, where participants were asked whether they had undertaken certain activities in the four weeks before being interviewed.

The results showed that 35 percent of Maori and five percent of non-Maori had participated in a Maori cultural activity. The following information focuses on cultural activities and it clearly shows differences in participation between Maori men and women. Maori women participated in larger numbers across all Maori activities, with the exception of maintaining marae grounds and/or buildings, or managing Maori land (ibid). The most popular cultural activity (reported by 21 percent of respondents) was participating in a Maori event. This was followed by teaching or learning the skills of Maori cultural activities (17 percent),

teaching or learning te reo Maori (17 percent), working at a hui for some purpose relevant to Maori (15 percent), and holding a conversation in te reo Maori (15 percent) (ibid).

The survey also recorded how much time people spent on ceremonies or rituals significant to Maori culture. When people do participate in Maori cultural activities, however, the amount of time involved can be significant, and this supports Walker’s (op cit) meaning of Maori time. The following figure illustrates the community involvement (source Time Use Study, 1999 Census Statistics).

*Figure 2. Maori participation in cultural activities (Statistics NZ 1999)*



Spending time in the community for some Maori women fulfils their, physical, spiritual and whanau needs (Christianos, 2001). It gives them a sense of identity and skills required to navigate through the world of Maori. It also has a spin off affect in that it allows family/whanau time together where bonds are strengthened (ibid). Stevens et al (op cit) noted that quality time for family/whanau also included time spent apart, as in the case where children are encouraged to go on overnight excursions with their peers. How Maori women manage to balance their time for cultural activities requires ‘striking a balance’, according to Ella Henry (Stewart & Davis, 1996). Henry (ibid) believes that “there needs to be clear priorities and goals worked out between you and your whanau not you and your boss” (ibid, p.21).

Covey (1990) also recommends the need to set clear priorities and operate according to those priorities. As an illustration he uses is the seven habits of highly effective people where he found that time saving techniques like writing endless lists in diaries, digital personal applications and calendars, could become a time waster, but being focused on clear priorities and rigorously executing their lives around those priorities, makes a person effective in their time management. This is evident for Maori women where a priority for their time was spent in the community.

## **CONCLUSION**

In conclusion, the Brofenbrenner ecological model (op cit) has been utilized here illustrate how the different levels affect work life balance for Maori women. For instance at the microlevel, personal health affects the ability for Maori women to achieve this balance. The physical, mental, and spiritual aspects, have shown areas of improvement over the past 20 years reflected by increased life expectancy for Maori women. Although some areas in their personal lives could improve if the workplace and community would help provide more work life balance initiatives.

At the mesolevel family/whanau, workplaces and communities the literature revealed communities and some workplaces will require being proactive in developing work life balance strategies. Work places have been better at recognizing stress levels in the workplace, yet have not followed through on arresting the stress levels. Perusal of annual reports from the urban Maori communities did not reveal any work life balance strategies. However, they did support Maori women in other ways such as the Toitu Te Wahine (Women's Leadership) (op cit).

The exolevel, revealed government policies are improving Maori women participation in workforce, education, and health. However, to maintain these levels of improvement workplaces would benefit by promoting cultural diversity. Finally, the macrolevel reveals a growing Maori economy that will require ongoing support given the expected Maori population growth for Auckland and Manukau cities. In like manner, Maori culture will continue to grow if supported by the wider society.

Finally underpinning the various levels of the ecological framework was time, where it was evident through the time use study (op cit) that Maori women spend a large amount of their time in the Maori community. Yet the competing priorities like their whanau/families and workplaces, limit their own personal time. Maori time, and its meaning has changed from the traditional Maori meaning. Today there is the timepiece that regulates how Maori live, but as Walker (op cit) points out, within the domains of marae and community Maori time still relies on human variables and not the timepieces.

## **CHAPTER 3: METHODOLOGY**

This section describes the qualitative methods used for data collection. The study was in four stages; (i) relevant literature reviewed (ii) individual interviews (iii) and three focus groups with participants from the urban Maori communities of TWWT and MUMA (iv) data analysis, processing and finally the writing phase.

There were two sites originally selected were TWWT and MUMA. The majority of the participants came from TWWT, and due to extenuating circumstances in South Auckland at the time of data collection, the MUMA participants withdrew from the planned focus group. This did not detract from the purpose of acquiring information from the South Auckland site, as five of the participant interviews were from South Auckland, making a considerable contribution to the project.

### **ETHICAL APPROACH**

The study took into ethical consideration Article Two of the Treaty of Waitangi regarding the retention of Maori control over Maori resources (Health Research Council of New Zealand & Te Kaunihera Rangahau Hauora o Aotearoa, 2004). To ensure the Maori community exercised their control prior approval was sought from the Maori communities, followed by the Auckland University of Technology Ethics Committee before the study proceeded. The communities accepted the researcher's topic and the relationship of the researcher, as an observer. This also mitigated some of the concern the Maori communities perceived of being over researched (Smith, 1999) as the topic was a new area of research, that would assist Maori women and the wider whanau members. Maori knowledge and customs were an integral part of the approval and overall research process.

### **PARTICIPANTS**

There were 15 women that participated in the individual interviews. All interviews were conducted in English, as the majority of participants were not fluent in the Maori language.

Participants chosen were Maori women in paid work only. The rationale for paid work was to focus on how they balanced their time between work, family/whanau, and community activities. The criteria for selection was confined to Maori mothers, given they generally spend more time in a caregiving role than Maori men, and the efforts required by women to effectively juggle work commitments and whanau with community activities. Maori men and their work life balance is an equally important area of study that requires investigation, however was beyond the scope of this research project.

Recruitment of the participants was achieved by attending the monthly whanau hui at the TWWT canteen, where nine women volunteered and passed on other whanau members names who would be potential participants. Likewise the recruitment for the MUMA participants was held in the Nga Whare Waatea community, where six women volunteered. The research project was received favourably and a particular comment made was that there are so many research projects wanting to know about alcohol, drugs, and violence that it was good to have something that was more positive.

## **PROCEDURE**

From the whanau hui, volunteers names and contact details were obtained then followed up by posting out to potential participants that included a participant information sheet, and a consent form. In total, nine interviews were conducted by telephone and six were face to face in a setting of their choosing, mainly at the TWWT canteen and Nga Whare Waatea cafeteria.

Three focus groups were conducted in June and July 2006 and a total of 14 women participated. They were from three categories (i) working women (non professional) (ii) professional working women and (iii) grandmothers in paid workforce. The four grandmothers were recruited from the TWWT roopu kaumatua (group of elders) monthly hui.

## **DATA COLLECTION AND PROCESSING**

An interview questionnaire was used for all interviews, where participants responses were digitally recorded and manually transcribed by the researcher. The individual interview questionnaire (Appendix 1) focused on four main dimensions that included, work, family/whanau experiences and personal time. Their responses were coded and categorised into thematic tables (Appendix 3). Likewise, the focus group questions (Appendix 2) centred on privileges and obligations to the whanau, hapu, iwi. The responses were processed in a similar fashion by using thematic tables (Appendix 4).

## **DATA ANALYSIS**

Data analysis, conducted by the researcher used common thematic tables, for the individual interviews. It analysed the responses from three different age groups consisting of; 20-29 years old, 30-39 years old and 40 plus years old. The major headings from the questionnaire allowed for the themes to emerge and discussed at length. The focus group findings were organised into matrices under the participants' three distinctive groups consisting of (i) women in paid work who were semi-skilled e.g. clerks, service and sales workers, (ii) professional group of skilled working women e.g. associate professors, technicians and trade workers, (iii) grandmothers in paid work. The data analysis included comparing the differing age groups and work backgrounds.

## **INFORMATION DISSEMINATION**

Information was disseminated within the communities, at the whanau hui to provide progress reports to the participants. Given the researchers connection and previous work within the Maori community there were predetermined expectations by the community of what they would like to see in the information. For instance they wanted to read something that they could relate to written in a way that was not so academic. This idea was widely supported from all the hui due to the other research projects that had only produced information for academics or government departments. In terms of accountability to the women it was decided that a progress report be given at the whanau hui and at the conclusion of the study.



## CHAPTER 4: QUALITATIVE FINDINGS

### PARTICIPANT INTERVIEWS

Fifteen individuals were approached, and consented to be interviewed. The interviews intended to identify what personal experiences, attitudes and perceptions the participants had toward, work, family/whanau and communities, and whether being Maori affects the way they manage their time from within these environments. Some of their personal comments have been recorded to add meaning to their responses.

*Table 2. Profiles of individual interviewee participants*

<b>Participant profile</b>		<b>20-29 years (n=5)</b>	<b>30-39 years (n=5)</b>	<b>40+ years (n=5)</b>	<b>Total (n=15)</b>
<b>Marital status</b>	Married/ Partner	3	3	2	8
	Single	2	1	1	5
	Widow	-	-	2	2
<b>Employment</b>	Full time	2	5	2	10
	Part time	3	0	2	5
<b>Childcare</b>	Paid childcare	5	1	4	9
	Unpaid parent	2	1	-	3
	Unpaid grandparent	1	2	-	3
<b>Home ownership</b>	Own home	1	3	4	8
	Renting	4	2	1	7

Table 2 presents participant profiles. Of the fifteen women interviewed, four were aged 20-29 years, two aged 30-39 years, and nine participants were forty years or over at the time of the interview. All participants were mothers, and five were grandmothers. Participants ranged in age from 20 years to 65 years. The youngest grandmother was 40 years of age, and the oldest grandmother was 65 years of age. Of the five grandmother participants, two were widowed; five participants were single mothers; and eight participants were in a married or defacto relationship. For the purposes of confidentiality, the participants were assigned a numerical number, which are used in the quotes added in the results section for

examples and clarification on certain themes. The results will be commented on in following tables presenting common themes that emerged from participants with regard to each topic question.

*Table 3. Numerical record of participant responses to interview questions*

Interview question	20-29 years		30-39 years		40+ years		Total	
	Yes	No	Yes	No	Yes	No	Yes	No
<b>Are you in paid employment by choice?</b>	5	-	5	3	2	-	12	3
<b>Do you have job satisfaction?</b>	4	1	5	0	2	1	6	9
<b>Do you have good childcare?</b>	3	2	4	1	3	2	10	5
<b>Does family/whanau life enhance your life experience?</b>	4	1	4	1	5	-	14	1
<b>Do you feel you manage your work, family/whanau, and personal time?</b>	1	4	3	2	4	1	8	7
<b>Do you feel you have enough personal time?</b>	-	5	1	4	2	3	3	10
<b>Does being Maori effect the way you manage your work, whanau, and personal time?</b>	3	2	4	1	5	-	12	3

Table 3 presents a numerical record of the number of participants' responses to the individual interview questions (Appendix 1).

When asked if they chose to be in the paid workforce, the majority of participants (n=12) chose to actively participate in the paid workforce. The main reasons given were, financial, like repaying student debt and mortgages, savings for home ownership. Some (n=3) felt they had little choice of being in paid work because they were pressured by their partners to contribute to the household budget.

Table 4. Job satisfaction

Themes	Age group		
	20-29 yrs	30-39 yrs	40+ yrs
<b>Satisfied</b>	Social aspect	Social aspect	Social aspect
	Staff development opportunities	Empowerment Status	Repay debt
	New experience, new friends Career advancement	Family/whanau friendly workplace Conflict with management -	Funds for leisure activities Fewer training opportunities
<b>Not satisfied</b>	Guilty leaving baby	Restructuring	Observe younger staff rise
	-	-	Work not varied

Participant job satisfaction is outlined in table 4. Less than half (n=6) of individuals interviewed reported that they were satisfied with their job, while the majority (n=9) were not satisfied. The 20-29 year old participants (n=4) who were satisfied with their job generally agreed that they had good opportunities for career advancement. The new experiences in the workplace were also satisfying as they were able to form new friends. One participant in this age group did not experience job satisfaction. She stated that she felt guilty leaving her newborn baby in crèche affecting her ability to enjoy her work.

The 30-39 year old age group of participants voiced good job satisfaction levels, as they found the status of having a new job satisfying, and the workplace was a family/whanau friendly environment. As one Participant (7) reported that, “My work has a crèche where I can have my baby come in, and a holiday program for the school children”. One participant in this age group who was not satisfied with her job also described guilt over leaving her baby. Other participants complained of conflict with management and restructuring of the work environment, which had caused some participants to leave.

The 40+ year age group appeared to have greater job satisfaction. Maturity and experience in the workforce were suggested as factors that allowed them to avoid problematic work situations. The social aspects of the workplace for this age group were very satisfying in

that they were able to bring their grandchildren to work parties. The 40+ year olds were satisfied with their jobs because it provided funds to pursue leisure activities like overseas travel. For some participants increasing age contributed to reduced job satisfaction as they had been overlooked for career advancement, work was not as varied, there were fewer training opportunities and observing younger staff being given promotions before them.

*Table 5. Perception of current ability to manage work and family/whanau commitments*

Themes	Age group		
	20-29 yrs	30-39 yrs	40+ yrs
<b>Managing</b>	Supportive husband/ partner	Supportive husband/ partner	Aware of personal limits
	Parental assistance	Parental assistance	Family/whanau aware of busy times
	Understanding employer – flexible time	Understanding employer	Children independent
	Job satisfaction from status	Children less dependent	-
	-	Greater networks	-
	-	Helpful work colleagues	-
	-	-	-
<b>Not managing</b>	Tiredness	Tiredness	Personal ill health
	Lack of support from husband	Hormonal changes	Family/whanau emigrating
	Child ill health	Family/whanau illness	-
	Overworking to make good impression	Work pressure	-

Table 5 presents the responses of participants when asked if they managed their work and family/whanau life commitments. The younger age group, 20-29 year olds, appear to struggle more to balance family/whanau and work responsibilities, with only one participant stating that she managed reasonably well. Tiredness was the overwhelming factor stated by participants in who perceived they were not managing. The commonest response given for being tired centred around providing care for a baby or toddler.

*“Having nursing babies or sick babies keep me awake all night... and then you have to face the highly energetic toddler in the morning. Not to mention the husband who would like his fair amount of attention. I start work tired and go home tired. It’s a vicious cycle” [Participant 10].*

Of this age group, the majority considered their workplace had a good understanding, and were accomodating toward the needs of their young family/whanau. These women also commented on the enjoyment they got out of workplace social events, like Christmas parties, as it was rewarding to see the children enjoying themselves.

Three participants were interviewed in 30-39 year old age group. Two reported to be managing very effectively, while the other felt she was not managing at all. The one woman not managing reported this was a result of work pressures, the time and cost of travel to work, office politics, financial pressure to perform, and personality clashes with other staff. The two participants who were managing commented that they work diligently with the family/whanau to share the work load at home, and negotiated good conditions with their employer, for example working from home, flexibilitly with hours to collect children. They found these conditions to be mutually beneficial for both the women and the employer.

The five participants in the 40 years and over age group all felt they managed very effectively. This was considered to be a result of a number of things including; increased confidence, greater experience, a better understanding for when things get very busy, and because their children are able to help at home with domestic duties. They also commented that they have more resources to draw upon that assist them with work and family/whanau

life. This included financial resources, whanau support, and domestic help. Difficult issues that arose for these women were generally unplanned, such as family/whanau crises, and personal health issues. Two participants from the grandparent group considered that they were able to manage their work and family/whanau responsibilities very effectively. These women had grandchildren in their care and chose to work part-time. Work and family/whanau and at this stage of their life was the most enjoyable.

*'I work because I like the social aspects of work and I can take my moko's to the Christmas parties and family/whanau days that our job has provided for us'*  
[Participant 7].

Table 6. Resources that assist with managing work life balance

Themes	Age group		
	20-29 yrs	30-39 yrs	40+ yrs
<b>Home</b>	Time saving household appliances	Time saving household appliances	Alternative heating
<b>Financial</b>	Governmental family/whanau income support	City Council rates rebate	Tax incentives
	Cheaper childcare	Financial advisor	Affordable health care
	Affordable first home	-	No parking fees at work
<b>Personal assistance</b>	Domestic help	Domestic help	Domestic help
	Baby sitter	Personal shopper	Accessible health care
<b>Travel</b>	Car pooling	Car pooling	Reliable car
	No car parking fees	Better public transport	Better public transport
<b>Technology</b>	Cell phone	Cell phone	Computer
	Computer	Computer	Internet

Table 6 provides common themes in relation to resources that assist with managing work life balance. Participants found that there were a number of tangible resources preferred by most age groups included; own home, reliable vehicle, and better public transport. The

younger age group would prefer to have personal assistance like domestic help, a personal shopper, and regular baby sitters.

Greater financial resources were reported by all age groups, with tax incentives preferred by the participants aged 40 years and over (n=5), and some participants with mortgages would like Councils to provide rates relief as increasing rates costs were becoming difficult.

*“We qualify for the working for families package which gives us an extra \$66 per week. So the tax breaks may not be coming as promised in the election, because it’s been used in the working for families package” [Participant 13].*

The participants over 40 years commented, that financial advisors and retirement planning assistance to assist in the managing their lives were more appropriate at their stage of life. It appeared that this age group also considered technology important, and saw that having a personal computer and cell phone would assist them because work and family/whanau members were using them more.

*“I used to think that having more technology in the home like the computer would help me manage better but I don’t seem to get as much use out of it because the kids are always on it and they keep getting viruses from the websites they are always looking at” [Participant 14].*

The participants commented on car-pooling, and public transport would assist in helping them managing their lives much better however some were pessimistic on the reliability of the public transport system. Some participants paid more fuel costs for private vehicles given that they had to drop off and pick up the children from kohanga or kura, however a car pooling was trialed at one particular kohanga but it was not effective because there were too many children to transport.

Over half of the participants lived with their parents or extended whanau members. The main reason was not being able to afford their own homes. The affordability issue was more evident in the younger women, who felt that they could never afford a home in

Auckland because of current market prices. This has created overcrowding at times, and the lack of private time.

Table 7. Access to childcare

Do you have good access to childcare?	Age group		
	20-29 yrs	30-39 yrs	40+ yrs
Good access to childcare	Kohanga reo	After school care	Kohanga reo
	Bilingual early childhood centre	Neighbour	
	After school care	Holiday programme	-
	Whanau – mother, grandmother	-	-
Issues with childcare	Distance	No older children	Income Recognition for childcare support
	Hours	Tension with older sibling providing care to younger children	-

Overall, each participant responded to having good access to childcare (Table 7). Most women (n= 9) had their children in kohanga reo or bilingual pre-school units, all other participants children were of school age (n=7). Two participants had their mothers as caregivers while at work. The majority of participants (n=12) had 25-40 hours of paid childcare care per week and grandparents providing childcare (n= 5).

*“I really appreciate my Mum looking after the kids, and it’s a shame that I can’t get a government subsidy to pay Mum for looking after the kids. They will only allow payment to a recognised childcare centre or caregiver” [Participant 14].*



*“We should get the government to assist with in home whanau care, I reckon this would help or even if the Trust Board could set up something like the Barnados scheme but use and pay mum or the aunties” [Participant 12].*

*“I support the idea of paying the teenagers, because in the old days that was how they learnt parenting skills – not like today they have to go on a program to learn how to be parents” [Participant 11].*

Despite all participants accessing good childcare, there were some issues. Most of the younger women (n=3) were struggling to pay for childcare, while the 30-39 year age group commented that the distance to the childcare centre, and travel to and from work, was a struggle.

Those aged 40 years and over generally had children who were of school age and found it difficult to find suitable after school care and sometimes sent their children to neighbours, or had older siblings look after younger members of the family/whanau.

*“Sometimes my older teenage children resent the babysitting arrangements we have in place, but I believe it’s part of a whanau learning environment where they will benefit when they become parents” [Participant 11].*

There appeared to be a lack of before and after school care that was evident in the kura where the majority of participants children were attending, some participants pursued this matter with their kura board with no success due to the lack of funding that they receive from the Ministry of Education. However, kura boards were encouraging whanau members to start up a privately funded after school care program.

*“Sometimes there is a real dilemma at home when my work requires me to start early at 4am in the morning. As a single mum I have left home telling the kids to go to school early knowing that one of the staff members arrive at 8am, I know this happens with some of the other parents at our kura as well but they don’t say it because it will get them into trouble” [Participant 9].*

Table 8. Family/whanau contribution to life experience

Family/whanau life enhances life experience	Age group		
	20-29 yrs	30-39 yrs	40+ yrs
<b>Positive impact of family/whanau</b>	Provide support	Provides sense of achievement	Self worth
	Provides sense of identity and belonging	Provides conscience, accountability	Purpose for life
	Provides companionship	Provides emotional support love.	Provides emotional support affirmation
	Purpose of studying and working	Provides support in housework	Purpose to leave legacy
	Provides a sense of achievement and success	Set priorities	Unconditional love
<b>Issues of family/whanau life</b>	Argue with partner about finances – clarify	Relationship breakdown	Time and energy wasted in different goals
	Relationship conflict over parental aims and goals	Communication issues	Not reciprocated support
	Conflict over childcare	Teenagers in trouble at school	Conflict over land issues

Table 8 presents the themes from participants when asked if family/whanau life enhanced their life experience. Of the fifteen participants, the majority (n=14) agreed that family/whanau life did enhance their life experiences, expressing that it contributed in both positive and negatives aspects and was an integral part of their life. One participant felt strongly that family/whanau life did not enhance her life. This participant was having

personal difficulties at the time of the interview with family/whanau infighting, relationship problems, and a lack of support.

The way in which family/whanau enhanced their life experiences were described in a number of ways. The family/whanau provided a sense of joy and happiness and unconditional love. This unconditional love described by the participants, as, overlooking the problems and focusing on the strengths of the whanau. Secondly, their families had motivated them to enter the paid workforce and take on tertiary studies, which had increased their circle of friends and colleagues enhanced their sense of achievement and success.

At times, their life experiences had been challenging, but the majority of women felt that it was an integral part of life experiences. For instance, family/whanau issues around lack of time and finances were unavoidable. Learning to resolve these conflicts and gain an understanding of the issues was more important for life long learning. It was also a means to teach younger family/whanau members on how to deal with family/whanau problems, than the issue itself.

*“You have to learn how to deal with problems in your life, because they are pretty common, and they don’t go away. If, I can get them sorted with my whanau then it will help my life run much more smoothly” [Participant 5].*

Participants described that teenagers were often their ‘conscience’ and would hold the women accountable for their actions, for example, a teenage daughter commented that when your mother gets a negative label in the community it also labels the children..

*My daughter often says you shouldn't smoke or drink too much' because it affects her image among her friends. I have overheard first hand some of her teenage friends saying things like 'hey your mum was seen all night at the casino smoking and gambling til the wee hours of the morning' this has made me really think about my actions all thanks to miss madam teenager”*  
*[Participant 13].*

Table 9. Access to personal time

Do you feel that you access enough personal time?	Reasons by age group		
	20-29 yrs	30-39 yrs	40+ yrs
Not enough personal time	Caring for baby	Work demands	Children living back at home
	Domestic routine	Family/whanau demands	Church responsibilities
	Work pressures	Hapu and iwi demands	too many hui
	Children's extra-curricular activities	Children's extra-curricula activities e.g. kapa haka, sport	-
Sufficient personal time			Learnt better strategies to take control
	-		Older children able to help out
	-		Children have left home

Table 9 presents the responses from participants when asked if they felt they had access to enough personal time. Only one third (n=5) of participants felt they had access to enough personal time. The younger age group felt they did not have enough personal time because the lack of sleep due to young babies and other siblings, which were to take up most of

their time. Children’s extra school activities were also a drain on their personal time but it was felt it was an important part of their development.

*“I feel that I am just a glorified taxi driver, driving the kids to sports and kapa haka, but I know that it will help them” [Participant 13].*

Attending to kiwi/ hapu responsibilities were seen as necessary part of their personal time and life experience, however they felt at times that there were too many Hui. In addition, some unresolved tensions were a waste of their personal time, like land issues.

Some participants felt that personal time balanced out for whanau around holiday periods such as Christmas, Easter, as well as celebratory events including weddings and family/whanau reunions. As children started to get older and more independent, participants appeared to regain more personal time. Only those participants aged 40 years and over felt they had sufficient personal time.

*Table 10. If you could have more personal time how would you use it?*

Personal time	Age group		
	20-29 yrs	30-39 yrs	40+ yrs
Themes	More sleep	More sleep	Increase knowledge e.g. rongoa
	Socialise with friends	Personal development	More creative arts time
	Study for a better career	Increase knowledge about financial investments	More time in church
	Go shopping	Personal fitness	Personal fitness
		Wananga with whanau	Reading for pleasure
	-	More time in church	-

Table 10 presents responses when participants were asked how they would use their personal time. The majority of the younger age group reported they would spend their time catching up on sleep. This group was also interested in spending more time with friends, shopping and improving their financial position through increased financial learning and proving their qualifications. Participants 30-39 years also wanted to sleep more, but considered spending more time with their whanau important. A number of this group expressed interest in furthering their knowledge in financial investments and spending more time working in increasing personal fitness.

*“As the children got older I was finally able to spend more time on the personal things for me that were put on old, but it really was my self determination that motivated me to take on how I would spend my time”[Participant 10].*

Those aged 40 years or older appeared to be focusing on spending more time on personal growth and development activities including photography, reading, writing, and personal fitness. One participants (n=6) wanted to learn more about traditional Maori tikanga (practices) as this is seen as an important part of her identity/culture, where they believe is a source to their strength as an individual . Participant responses indicated a trend that more personal time became available with increasing age.

The 30+ age group were more likely to want more time in church, as they found that even though they had individual and personal wairua time it is helpful in meeting with other people to share and strengthen their faith. Over half of the participants emphasized that being spiritually strong assists in every facet of their lives.

Most of the participants felt that if they would spend time in leisure and pleasure pursuits like shopping, reading, creating art works and socializing with friends. For some participants, physical exercise was unappealing due to low energy levels.

Table 11. Does being Maori affect your ability to manage your work, family/whanau, community and personal time.

Being Maori	Themes by age group		
	20-29 yrs	30-39 yrs	40+ yrs
<b>Yes, being Maori affects my management of time</b>	Yes, when I'm with whanau and at home	On marae it guides me in Maori tikanga	Whanau, first then work, then community
	Be a good role model at work	A Whanau reunion brings together, strengths we can draw upon.	Managing areas of life was, taught by my parents, it was about look, listen learn.
		The way I manage my home, always open for whanau	
<b>Being Maori does not affect my management of time</b>	Tended to use Pakeha thinking, for work Maori thinking for whanau	I have a strong faith and try to manage my life according to biblical principles,	No responses
	My husband is Samoan and we have incorporated both ways.	Being Maori is expressed better when I'm back home with whanau.	-

Table 11 presents participants responses when questioned about whether being Maori affects the way you manage your family/whanau, work and personal time. Two women from the younger age group responded that being Maori did not affect the way they managed their work, family/whanau and personal time. Some of the responses appeared to indicate an assumption that being Maori would automatically have a negative impact on time management. This may arise from the phrase and concept of 'Maori time' often used a negative connotation for poor time management from a Western perspective.

A number of participants (n=12) indicated that being Maori was the norm, possibly implying that the way they did things was inherent rather than a Pakeha way or a Maori way. Some participants provided examples of activities that contributed to their identity as being Maori, such as having whanau sleeping on mattresses when they stay, collecting kaimoana (seafood), working with harakeke (flax), and going to the urupa (cemetery). These responses tended to come from the older age group, 40 years and over. Those who did not consider being Maori affected their management of family/whanau, work and personal time described incorporating the culture of their partner, western concepts of time management, or religious frameworks to assist them. One participant felt being Maori was quite distinct from managing time in everyday life.

### *Limitations of the questionnaire*

Limitations of the questionnaire were identified in some responses that appeared to be repetitive and confusing. This was mainly around concepts like family/whanau and whanau as community. Participants often wanted these questions repeated and clarified to make sure they had the correct whanau term in use.

## **FOCUS GROUPS**

This section presents findings from the three focus groups conducted in June 2006 in the Waipareira community. Focus group questions (Appendix 2) focused on obligations and privileges to whanau, hapu and iwi, and the impact this has on the participants to manage their lives. Common themes were then extrapolated and discussed with quotations added to clarify meanings.

Seventeen people participated in the focus groups. Focus groups were organised to ensure coverage of a range of women including part-time and full-time working in a range of sectors; (1) working group (n=6), (ii) professional group (n=6), and (iii) grandmothers group (n=5). The working group of women was semi-skilled seeking further training. The professional group comprised of women that were highly skilled, generally self-employed professional consultants. A range of questions focusing on obligations and privileges of belonging to whanau, hapu, and iwi groups (Appendix 4).



The participants used certain terms to describe family/whanau, whanau and community, as they may be interpreted widely and may give rise to confusion. The following terms have been employed in this section; whanau (immediate family/whanau), kura whanau (school teachers and families/parents associated with the school), whanau a mahi (work colleagues) and urban whanau (Waipareira urban Maori community).

Despite the differences in participants, there were a number of common themes that emerged from the focus groups; (i) cultural identity, (ii) leaving a legacy, (iii) reciprocity, and (iv) continuance of whanau work..

### ***Cultural identity***

All participants considered their cultural identity with whanau, hapu and iwi was crucial to how they managed their lives. All participants expressed that without a strong cultural identity, a void in the wairua (soul) is created and the person may become aimless. The women spoke of rangatahi (youth) who have “a hole in their soul” [Participant 19] and they try to fill it with other identities. It was evident that most participants (n=12) whilst they are fully engaged with urban Maori tikanga they fiercely loyal to their tribal base. For those who could not clearly identify with their iwi, five participants supported the loyalties and obligations of Maori culture.

*“I’m fiercely into my iwi tikanga and traditions and want to help those here in the city to link back to the iwi” [Participant 19].*

*“It is better for rangatahi (youth) to have our identity rather than the hip hop ones from American” [Participant 18].*

There were a number of participants (n=9) who knew their iwi and are steeped in te reo me nga tikanga (Maori language and customs), and a smaller group (n=5) who didn’t know their cultural identity but are seeking, and learning, and one who chose not to maintain links with her iwi. Those who were seeking to learn more about their cultural identity, tracing their whakapapa found the Tuhono online service ([www.tuhono.govt.nz](http://www.tuhono.govt.nz)) particularly helpful. As a result, this participant was able to receive newsletters and voting papers from the iwi authority that made her feel connected.

*“Tuhono is a long awaited resource for Maori who do not know their iwi whakapapa, hopefully it will be used well” [Participant 16].*

A large number of participants reported the privilege to hear gifted whaikorero and how they felt privileged to witness the rangatahi rising up and becoming talented orators in their own right.

*“You know when it is touching your heart you can see all the heads nodding in agreement” [Participant 27].*

The development of confidence and self-assurance with tikanga has arisen out of being involved with hosting manuhiri (visitors) at TWWT because of praise and credit given. Participant 13 considered it a privilege to see the many different visitors, especially the ones from overseas and recalled the experience had “Given me the ability to know how to act in hosting now” [Participant 21].

One participant, who chose not want to identify with her iwi, described personal hardship that had not been overcome as the reason for severing links.

### ***Leaving a legacy***

There was overwhelming agreement that leaving a legacy was crucial to living a fulfilled and enriched life. The majority of participants wanted to make their lives count for something. The importance of transferring taonga (treasures) to the next generation was the most common motive for fulfilling their obligations to their whanau, hapu, and iwi. This was often done by way of practical role modeling, and sharing the skills and knowledge of tikanga at hui, tangihanga (funeral), and wananga (learning hui).

Sharing and maintaining tikanga was important to the majority of participants (n=6). Participants described how urban Maori practices and customs are readily accessible, they also maintained traditional tribal tikanga for tamariki (children), and rangatahi (youth) so they will not be lost. The group interviewed actively shared with tamariki and rangatahi the skills of karanga (call), kapa haka (performing arts), and harakeke (flax weaving) from their traditional iwi knowledge base. The professional group tended to share their knowledge

through contemporary means like sending panui (invitations) of tribal events via the internet, email, and mobile phone text messages. The working group expressed that by sharing tikanga skills and knowledge leads to the maintenance of it.

*“Knowing who I am and where I come from helps me to see where I’m going and how to get there. I come from a long line of ‘traditional Maori weavers’ and handing this knowledge on to the whanau and my tamariki is a small contribution that can go along way to help in their future” [Participant 20].*

*“I told my daughter to dress in black for a tangi and not as though we’re off to a nightclub this is one way of sharing tikanga and being a role model” [Participant 22].*

### ***Reciprocity***

Commonality existed between all groups in terms of receiving and giving from the urban Maori, hapu and iwi. One participant stated that in being a recipient of a scholarship she felt obliged to return skills and experience learned back to the iwi, and urban whanau. The group of grandmothers recounted the times they received support from the whanau while in hospital, and in turn felt obliged to offer the same service to others. In some cases, participants felt that the learning gained from the urban Maori communities about tikanga allowed them to give back to their iwi with more self-confidence.

*“As part of my staff development I was awarded a scholarship from Waipareira towards my tertiary studies. What this meant is that I felt obliged to pass my papers as I saw the need for qualified staff at the Trust. At times studying and working fulltime as a manager caused a lot of stress to the point of burnout” [Participant 22].*

*“Very obligated to the Trust for the wananga o karanga (learning on calling) I didn’t do this back home in my iwi, it has given me a big boost to karanga my iwi onto to the Trust’s campus” [Participant 24].*

### ***Continuance of whanau work***

Many of the participants felt an obligation to continue the work that their whanau had done before them. The professional group had seen their parents in roles of leadership and administrative roles. This work was seen as rewarding and fulfilling. Yet some individuals commented that they did not want to work with a particular committee because they had recalled negative experiences from observing their parents.

*“Mother was the secretary and the treasurer and it was not a problem to manage and organize her life around the community. She had a lot of stamina, in the church and the community. Learnt a lot of skills in just knowing who did what, and she asked me to try and carry on” [Participant 26].*

## **PRIVILEGES OF IWI AND HAPU MEMBERSHIP**

The second question focus group participants were asked was “What are the privileges or benefits of iwi, hapu and whanau membership and does this have any impact on the way you manage your life?” Two main themes were identified; (i) connectedness, and secondly, (ii) witness great successes and achievement. Other ideas like cultural identity, sharing and maintaining tikanga were discussed and have been discussed previously.

### ***Urban Maori community connection***

Connectedness, in terms of being connected to the community, was a common theme mentioned in all three focus groups. Four main areas of initial contact emerged, signaling

how participants became connected and involved with the urban whanau. The majority of participants had become connected after initial contact through tamariki attending kohanga and kura kaupapa, accessing health and social services, attending whanau hui, and work contacts.

One participant attended a whanau hui and said she was “dropping in for a nose” [Participant 12]. A number of participants described how they developed and maintained linkages to the urban community through work contacts. Some (n=5) mentioned that they got their jobs because of having strong community links. However disconnection can also occur, revealed by a comment made by Participant 10, having observed conduct at one hui decided that, “[I] can’t be bothered. The leadership has put me off’.

The community connection extends beyond personal benefits, as some participants reported that they felt privileged to witness and be a part of historical events such as the 1996 Court of Appeal ruling that urban Maori had rights akin to tribal rights in regards to the fishing quota. Whilst there were no direct benefits to participants of the focus group, the ruling gave \$20 million to establish capacity building for urban Maori in the fishing industry.

Benefits of community involvement for this group have extended to recommending community services to others. Participant 17 gained confidence in the community health services after seeing whanau members healed and helped. “[It] gives me the confidence to refer others to the counselling services, for my pakeha friends as well as my tamariki” [Participant 19].

*“Helping out at the sports day, is good to be a part of something that is alive and active, it’s a privilege to belong to a community that is proactive for our whanau” [Participant 23].*

*“One of the privileges is going to a large hui where it is important for voting numbers and if you have a big roopu (group) to go with you can get some power in numbers” [Participant 25].*

### **Communication**

Participants felt that they were not able to communicate *kanohi ki te kanohi* (face to face) with whanau not living in the city because of travel costs and time constraints. They discussed the change in the medium of communication to more modern methods of communication. Maori Television, and Radio Waatea were often mentioned as a good means of keeping abreast with Maori issues nationally. Many participants considered the urban radio station had many benefits in terms of keeping them informed and connected contributing to their ability to managing their lives. One example used was if a tangihanga (funeral) for a notable kaumatua or kuia in the community, Radio Waatea would announce it on air and whanau would have first hand knowledge of when the tangihanga would take place. Having panui (public notices) beneficial participants privilege of knowing their is a resource that they can access, and taking advantage of it, before it used to be the kumara vine – which tended to be slow mail and sometimes inaccurate. This service was seen as a much better way to managing all the kumara vine miscommunication.

Participant 20, reported that she shared knowledge with those back home gained from the urban whanau. “When I get home to my kin whanau I take back some the things that we are doing in the city like water walking and other fitness ideas. Sometimes our whanau back home don’t like us going on about what’s going on back here in Tamaki. There is even an underlying dislike of what we are doing here [in the city]”. She went on to share that “If one of relatives get in trouble here in the city, the first person they call is us and then we can ask through the networks who can help”.

### ***Financial pressures***

Focus group participants often described strained whanau relationships related to unavoidable incidents or unfortunate circumstances. Many participants had experienced financial burden of paying fines for siblings or relatives causing considerable strain on the household budget. Mismanagement of finances had resulted in a large debt for the wider urban whanau when one whanau management causing pressure, and leaving it for newer whanau members to resolve, as a result the relationships soured rapidly. Ongoing fundraising for kura and kohanga trips were considered detrimental to the children's learning by one participant.

*“The kids feel pressured to bring their money back in and they are not supposed to be entrepreneurs; they're supposed to learn” [Participant 23].*

The women felt that the pressure comes upon them when they were unable to buy all the new cell phones and computer games like other children have. Often they were neglectful in covering basic things like travel insurance, car insurance and life insurance there was also the guilt that they felt in not having all the children in sport because of the fees and uniforms and travel that is associated with it.

### ***Strategies time management***

Focus group participants had a number of practical solutions they used to plan and manage their time to achieve tasks. Most participants (n=10) used a diary or calendar to plan ahead, others found technology, such as mobile phones helpful in managing their time (n=8). The participants in the professional focus group tended to use PDA's (personal digital assistant) and mobile phones to help manage their time. However, others did not consider technology as practical.

*“My kids all know how to text message but I reckon writing in my diary is faster and doesn't need any recharging – its absolutely free” [Participant 22].*

A perception from one participant regarding the reliance on technology, was it detracted from using your memory, for instance Participant 21 an elder kuia, did not think cell phones or computers could be helpful for planting garden vegetables. She was adamant to

retain her traditional knowledge of timing by her memory, and committing this knowledge to memory. Another simple solution to ensure that she remembered all areas of her life as explained by Participant 21:

*“Father showed me a way to count on my hands the five key areas of my life and go through them every night and every day. Each finger was allocated to particular priority in my life and this has helped me to manage my life”.*

Many participants agreed that wairua input was an important and significant daily component of their lives although it varied in how this attained. Some found spiritual practices helpful (n=4) whilst others found places like their turangawaewae (customary land) and visits to urupa (cemetery) helpful (n=6). “I like to keep Sunday as the Sabbath and we have a regular monthly whanau dinner, the kids are now bringing home their partners [Participant 3]. The grandmothers group commented on the benefits of Sunday church services held at TWWT attended these services. They have experienced a spiritual void filled while forming new relationships.

*“Take every opportunity to incorporate karakia, to keep your wairua healthy and protected from unforeseen circumstances” [Participant 6].*

### **Barriers**

Time constraints and financial cost of travel were common factors that had a negative impact on participants from carrying out obligations to iwi and/or hapu. However, this did not detract from their desire to maintain linkages with iwi and hapu.

The negative impacts were highlighted in their health. Disappointment in not saying no to iwi demands, neglecting other areas in their life like domestic chores were also commonly raised. Feelings of guilt were often expressed for example participant (20) stated, “at times they had to hang up their tikanga (at church and work)”. In the grandmothers group the expressed feelings of sadness after attending tangi seeing their relatives or friends pass away also mentioned was hoha (frustration) from hui (gatherings) where there has been political infighting.



Some examples practical strategies that emerged from the focus groups to assist in managing their lives were good communication by maintaining respectful relationships for example participant 20 commented, “Always inform the boss by phone, email, or text message when you aren’t coming into work.”

*“If you know it’s a 3-day tangi make sure you take your medicines and eat properl.” [Participant 14].*

### ***Competing priorities***

Other comments relating to kura activities was how schoolwork suffers from too much kapa haka (performing arts). “Some of the children have the ability to be all rounders, but some are not. Nga maatua and kaiako need to recognize this.” [Participant 18]. Other comments made were, “Too much hui, means that other areas get neglected like my garden” [Participant 21]. Some commented on regrets such as not teaching my kids to put down a vege garden” [Participant 20].

In concluding the focus group findings of obligations to whanau hapu and iwi revealed that Maori have retained many of the traditional Maori values pre European contact. The distinguishing marker was that they were also very much a part of the urban Maori tikanga and trying to share and maintain this. The women of these two groups were very committed in building this relatively new environment for urban Maori. Overall, there was a positive impact on the way they manage their lives. It was felt that it by observing their whanau, and parents work in the community taught them how to balance, family/whanau and work.

In summary, work for Maori women has become a more positive environment to be in and there was high rate of job satisfaction among them. Families are challenging and complex more so for the single mothers. However, women found that having a strong wairua (spirit) built inner strength and crucial in managing their work, family/whanau, community time. Regardless of their lack of resources available it is their inner strength sustains them. This inner strength comes from a positive mental health towards work and the continued nurturing of their wairua (spirit) of which being Maori and having a strong Maori identity was paramount. These features will be discussed further in the following chapter.

## CHAPTER 5: DISCUSSION

This section discusses the findings from the interviews in conjunction with the literature reviewed, to determine whether being Maori affects the way Maori women manage lives around work, family/whanau and community activities. It should be noted that the findings only relate to Maori women in paid work (part-time or full-time), and did not attempt to make comparisons with Maori women in unpaid work, or non-Maori women.

In relation to the reliability of the findings, the study produced sufficient data from the 15 individual interviews and 14 focus group participants allowing the common themes to emerge. Some responses were rechecked with the participants to ensure accuracy, because many Maori concepts and words had dual meanings. Revisiting the whanau hui where the focus group participants were recruited from, allowed the researcher to further check that the Maori concepts in the findings were correct.

There were many overlaps from the responses for instance a criteria stipulation, was active participation in urban Maori communities however, participants had active roles in hapu and iwi urban communities as well. For instance, the focus group participants from the South Auckland community were active in both Tainui iwi and MUMA activities. These overlaps are noticeable in the responses regarding obligations and privileges to whanau, hapu, and iwi and appear to be ambiguous. However, after rechecking participants found them to be significant comments and therefore recorded.

### **WORK**

Statistics New Zealand (op cit) reported increasing workforce participation for Maori women. Participants agreed there are more incentives to participate in the workforce, and attribute this to the Maori economic growth, higher levels of tertiary education and the increased availability of childcare centres. The childcare centre provides greater opportunities and support especially for single Maori women choosing to enter the workforce. This study also revealed that workforce participation is dependent on the family/whanau's financial situation. Whereby, the income earned goes toward helping meet the rise in living costs.

### ***Increased tertiary education attainment***

A key factor that has contributed to the increase of Maori women, in the workforce is linked to increased educational attainment for Maori women (Ministry of Education, 2005). In addition, Maani (2002) reported a correlation between higher educational attainment, income level, and better work opportunities. Participant findings showed that they have more educational attainment than previous generations, commenting that it was to gain higher work status and improving their income levels. The Maori Tertiary Education Framework (2003) identified scholarships as a strategy to increase tertiary education participation, and this was supported by women in the study who had accessed Maori tertiary education scholarships. The majority of participants in this study also had accessed information and gained scholarships from their iwi, to support them in gaining tertiary qualifications.

### ***Availability and accessibility of appropriate childcare***

The majority of women in this study accessed childcare centers and in their opinion, they were of good quality and culturally appropriate in meeting the needs of their children. This supports Leach et al (op cit) study on childcare arrangements reporting that mothers are the best to care for children, however if childcare centres are necessary then they should be of good quality and culturally appropriate. Participants found the ideal childcare arrangements to be a combination of having the child's grandmother babysit and attending kohanga reo. These types of arrangements are chosen partly due to the issue of affordability of paid childcare and arrangements for the care of an unwell child.

### ***Adequate remuneration***

The study indicated that Maori women are choosing paid work over unpaid or voluntary work. This choice was to gain income earnings to cover daily living costs for their family/whanau. In addition, the majority of women held the view that paid work provided the necessary means of acquiring finances for debt repayment, home ownership and retirement funds. Adequate remuneration, it was found allowed them a healthier lifestyle than that of their parents generation because they could more afford health care. On the other hand, most participants did not feel that their remuneration was adequate in comparison to their male colleagues.

### ***Flexibility in the workplace***

A flexible work environment is becoming a preferred option by employees, especially by women. The Department of Labour and Occupational Safety and Health (op cit) are encouraging employers to consider instituting flexible work environments including flexible work hours, so that it would encourage women to enter and stay in the workforce. The study-reinforced flexibility in workplaces is a key feature, for attracting women to the workforce. Remaining in the workforce is dependent on value of family/whanau and cultural diversity.

### ***Social wellbeing in the workplace***

The social aspects of the workplace, is an important factor, participants commented on enjoyment from the camaraderie of work colleagues and preferred at times these places over feelings of loneliness and social isolation at home. Participants working in large health and education institutions were more likely to participate in the social aspects where Maori cultural practices were valued. This study also found that where Maori tikanga operates well, by way of hui for Maori staff, these activities contributed to enriching their cultural identity.

Job satisfaction also contributes to social well-being. The Social Report (Ministry of Social Development, 2005) found that just over half (57 percent) of women from the general population were satisfied with their jobs. Yet, Maori report to experiencing lower job satisfaction than non-Maori (Smith and McNaughton 1999). This study found that over half of the Maori women interviewed purported to have job satisfaction. These women reported factors that contributed to their job satisfaction involved, earning an income, career advancement, understanding employers, flexible work hours, and family/whanau friendly workplaces. An emergent theme unique to Maori women was higher job satisfaction is found where Maori cultural values and beliefs were valued. Over half of the participants felt dissatisfied by having to hang up their tikanga when they started work.

Work opportunities and career advancement, increased the women's work commitments, the rationale to advance their careers was that it improved their social wellbeing and exposing to higher social circles. At times, this led to juggling family/whanau, community

activities, causing feelings of guilt and abandonment for mothers with babies, and disappointment by not attending community activities.

## **FAMILY/WHANAU**

The resounding majority of participants considered that family/whanau life does enhance their life experience. Similar to other studies on the well-being of family/whanau (Durie, 1997; James Henare Maori Research Centre, 2003; Ministry of Social Development, 2004; Walker, 2006). This study found that strong, loving connections with family/whanau is crucial to a persons wellbeing, and was often expressed in terms of unconditional love. Participants placed great value on the family/whanau unit despite the challenging circumstances they had personally experienced. Family/whanau provided the participants motivation and a desire to study further, work harder and attend community hui, knowing that it provided a good role model for their whanau. The women were often willing to go into circumstances and situations beyond their control to achieve this end. Overall, participants felt they managed reasonably well if they had a range of support systems in place.

### ***Family/whanau formations***

Statistics New Zealand (Statistics New Zealand, 2001) predicts that by 2020 over one third of New Zealand families with dependant children will be one parent families. The majority of participant's from the study are single parents. The reformation of family/whanau has seen single parents living at home longer with their parents. At times, this is beneficial for single mothers by having grandparents and other whanau members assisting as caregivers. Although, specific challenges emerged, from grandparents who perceived that a lack of personal time, led to a loss of their personal health needs being met. Yet they perceived that it was inevitable to return to more traditional Maori whanau role of raising and nurturing the whole family/whanau.

### ***Balancing family/whanau commitments***

Characteristics of families that achieve quality family/whanau time include, mutually agreed family/whanau time spent together, acknowledging that it was important to ensure

inclusion of teenagers and grandparents. An example of this was a monthly family/whanau meal. Most participants considered that the daily evening family/whanau meal was a western concept that was difficult to maintain. Participants were more likely to commit to meaningful occasions like birthdays, celebrations, and anniversary. These types of occasions were likely to achieve quality family/whanau time and ranked as a high priority. Attendance at such events contributed to the participants strengthening te taha whanau aspect of well-being, as well as maintaining spiritual links (te taha wairua), with their land, culture and language. Many participants are finding it more difficult to attend whanau occasions as regularly as they would like because of limited financial resources. For instance, one whanau could have three major occasions including 21<sup>st</sup> birthday, marriage, and tangihanga (funeral) and costs involved can be high.

A number of participants felt employers that committed and respected Maori cultural beliefs and values were more likely in supporting whanau, by holding whanau days and Christmas parties. The larger health and educational institutes of Auckland where high numbers of Maori staff are employed found that by understanding the needs of te taha whanau (family side) render loyal, happy employees. The majority of participants wanted to increase workplace awareness of family/whanau by developing more family friendly policies.

### ***Personal health***

Maori health literature suggests positive health gains are being made, albeit slowly, and this is supported by this small study. Some participants in this study were enjoying good personal health in terms of te taha tinana (physical), suggesting that these women were able to access affordable and appropriate Maori health services. The women explained that they were able to get timely appointments, received efficient follow-up services including referrals to other health providers for themselves and their family/whanau. It was evident that some women were committed to living a healthy lifestyle reflected prioritising, their personal regular health checks, good nutrition, and efforts to increase their physical activity..

However, many participants reported that personal physical fitness was often something that rated as less important and not very appealing when feeling tired and stressed. This was particularly evident for the mothers of babies and young children. However, for those who did find the time to participate in physical activity it was more likely to involve team activities, rather than individual pursuits supported by the Sport and Recreation study (op cit). The participants suggested an exercise programme incorporating housework as a 30-minute physical work out.

Physical activity also promoted good sleep patterns and assisted in overcoming insomnia according to Gander et al (op cit), however, the single parents with babies found this elusive, due to late nights and work commitments. Reaffirming Gander et al (op cit) study that socio economic factors rather than gender or ethnicity are causal factors to common sleep disorders, like insomnia.

## **COMMUNITY**

An important finding regarding women in the urban Maori communities was that active participation created a sense of belonging and strengthened their cultural identity. Tamihere and Bain (2004) highlighted urban Maori communities were an extension of iwi and hapu and not in competition. It is interesting to note that a most women in this study held similar views, as they were able to contribute to tribal affairs as well as urban Maori community activities, rather than competing against, or excluding, them.

Maintaining links with, hapu, iwi, and urban Maori communities is vital to ensure taonga tuku ihoa (handing on treasures) continues for future generations. Maori media, particularly Maori Television and Radio Waatea were important resources for Maori women to be kept informed about iwi, hapu affairs as well as urban Maori events and activities.

Ensuring adequate time is spent nourishing their cultural identity within urban settings has been a challenge. However by attending and supporting activities held at marae, kohanga and kura environments, these working women are building and maintaining Maori cultural values and beliefs for themselves, their children, and the wider community. This

commitment to developing a strong, vital urban Maori community that complements traditional iwi, hapu structures is evident within participants; however, time constraints often result in family/whanau and work commitments taking priority.

Other benefits in maintaining linkages, to both iwi and urban Maori communities were the opportunity to access educational scholarships, reinforcing a community commitment and reciprocity of time and skills.

### ***Barriers for community***

Maori leadership positions in the community were valued and respected, however some women were 'hoha' (frustrated) with leadership especially when issues were debated in the public arena. Previously, participants had disassociated with the community as a result, which in turn leaves a void of skills and experience needed to support the community, including a lot of the traditional knowledge. Participants advocated for more women to be appointed to leadership roles and recommended the 'Toitu te Wahine' programme be implemented in Maori communities across the Auckland region to support the development of Maori women as community leaders.

The increased the cost of travel was as a barrier for participants. With continued increases in petrol prices, attendance at community activities was an extra cost, and at times, the household budget could not meet these costs. This led to greater pressure to prioritise participation in Maori community activities, as they were no longer able to attend due to financial constraints. It is important that councils and central government are aware that access to affordable public transport and other associated travel costs for Maori has a direct impact on the level of participation in community activities.

### ***Community time***

Participants in this study spent a considerable amount of time in the community. The rationale for most participants was an obligation toward maintaining and sharing cultural knowledge. Also being active in the community assisted their individual development by improving their traditional tikanga (customs) knowledge. This is largely due to the time



constraints in returning to their tribal homelands to acquire their tribal tikanga (customs) knowledge. However, in giving their time, energy and skills to the community participants at times, felt that communities should acknowledge and value their contribution and time.

A significant amount of family/whanau commitments overlap with community activities. This was more noticeable when children are involved in sporting or kapa haka activities. Some participants felt that the urban Maori community can inadvertently pressure Maori women to attend and participate in too many community activities, to the detriment of the whanau. This may be due to the inability of parents to turn down requests for assistance, and the attachment and feeling of obligation to the community. For some participants, it is important that Maori women assert their priorities to ensure their children learn to balance extra-curricula activities and schoolwork.

Participants considered the time management issue could be addressed by holding a work life balance hui, a community newsletter, and website to inform and share strategies for Maori women to achieve and maintain their work life balance.

## CHAPTER 6: CONCLUSION

The intention of the study was to determine whether being Maori influenced the way Maori women manage their personal, work, family/whanau, and community activities in achieving work life balance. The study revealed that being Maori was integral to the way the women managed their personal, work, family/whanau and community time as the women had a firm commitment to ensuring Maori cultural values and beliefs are; revitalized practiced and shared with the next generation.

Striking a balance between work, family/whanau and community commitments for many participants in this study required careful planning and prioritization, with family/whanau commitments generally prioritised ahead of other commitments. Overall, most participants sacrificed their personal leisure time to accommodate family/whanau needs and work commitments.

Five common factors appear to facilitate the maintenance of work life balance contributing to optimum the health and well-being of Maori women. These include a secure Maori identity, a sense of belonging within the community, a flexible workplace that respected and supported Maori cultural values and beliefs, helpful and supportive family/whanau, and the ability to set and achieve goals and priorities.

A secure Maori cultural identity was important to women, because as Participant 28 described “identity acts as the cornerstone for building te whare tapa wha (the four sided house), knowing who you are helps you get to your destination in life”.

A sense of belonging with the community, was crucial as it the place where they access resources in reaching their destination. These resources include health education and Maoritanga (cultural nurturing). Having access to a range of resources heavily influenced the perception women had of achieving a happy work life balance. Financial resources were required to access services, and these services needed to be appropriate and acceptable to Maori.

Maori leadership within the community emerged clearly as an issue for not wanting to belong, and the need for the community recognize and value their time and effort. Maori communities are initiating recognizing the value of women in leadership and there is scope to research the role of younger Maori women in leadership.

A flexible workplace that respected and supported Maori cultural values and beliefs was important throughout the study. Those women who had flexible workplace with beneficial work hours, family/whanau friendly policies managed to balance their work, family/whanau and community very well. Further research into the effects of flexible work place, for Maori would be beneficial for Maori and the workplaces.

Helpful and supportive family/whanau emerged as a key factor for women who managed their activities well. The families, who had worked out their collective strengths and utilized these strengths effectively, appeared to have higher work satisfaction, and more community participation. Grandmothers, who are providing childcare, played a significant role. Government should acknowledge these childcare arrangements and fund accordingly.

On an individual level, the ability to set and achieve goals and priorities, appeared to distinguish those women who had good work life balance. Personal time management was a key factor, for instance reclaiming their own personal time, meant saying no, when over committed. A suggestion by the women participants was to produce a Maori women's magazine that included practical time management stories.

The Government was interested in addressing work life balance so that it conveys a positive image that New Zealand is a good place to live and work. In addition this could be said that urban Maori Communities are a good place to live and work. Further research supporting this aim is recommended.

## GLOSSARY

aroha	affection love
awhi	help
hapu	social units larger than family/whanau
harakeke	flax/ flax weaving
hinengaro	mental well being, psyche
hui	gathering of people
hui taumata	meeting of leadership
iwi	people tribe
kapa haka	Maori song and dance
Kite	woven basket
kaupapa	philosophy
kawa	custom specific to a certain tribe
karanga	call of welcome to greet visitors
kohanga reo	Maori language early childhood centres
kura kaupapa	Maori language schools
kuia	elder woman
mana	standing, authority
manakitanga	hosting and helping
mana wahine	women prestige
manawhenua	authority over land
manuhiri	visitors
Maoritanga	Maori custom in its wider sense
marae	tribal or community cultural centre

mihi	greeting
moko /mokopuna	grandchild/grandchildren
papakainga	housing area of traditional village
powhiri	welcome
rangatahi	young people
rangatira	chief
reo	language
ringa wera	helping hand
rongoa	Maori medicine/healing
ropu	group
ropu kaumatua	group of elders
runanga	council
tangi/tangihanga	funeral
taonga	treasured possessions
tikanga	custom
tohunga	tribal expert
urupa	burial ground
wairua	spirit
wananga	place of higher learning
whakapapa	genealogy, lines of descent
whanau	family/whanau
whanaugatanga	relationship building/ sharing
whangai	baby raised by people other than its natural parents

## APPENDIX 1

### Copy of Individual Questionnaire

#### Work Life Balance –Maori Women’s Perspectives

Individual .....(participant number xx)

Please circle the following areas that best describe your current profile

<b>Age:</b>	20-29 years / 30-39 years/ 40+years)
<b>Locality</b>	West/ North/ South Auckland
<b>Working:</b>	Fulltime (40 hours plus), part-time (30 hours or less)
<b>Childcare:</b>	Kohanga/ preschool bilingual daycare/ grandparent/ whanau
<b>Childcare hours</b>	20-30 hours / 30-40 hours per week
<b>Marital status</b>	circle one: are you married/ defacto/ single/ widowed

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1. Are you in paid employment by choice ?
2. Do you have job satisfaction in your present employment ?
3. Do you have access to good (in your opinion) to childcare ?
4. Does the family/whanau life enhance your life experiences ?
5. In what way does family/whanau life enhance your life experiences ?
6. Do you feel that you manage work and family/whanau responsibilities effectively ?
7. What resource would you need to better manage work and family/whanau responsibilities ?
8. Do you feel that you access enough personal time ?
9. If you could have more personal time how would you use it ?
10. Does being Maori have any effect on the way you manage work, whanau and personal time ?

## **APPENDIX 2**

### **Copy of Focus Group questions**

#### **Work Life Balance –Maori Women’s Perspectives**

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**Focus Group Participant** (participant number .....

**Group category**      circle one: working/ professional/ grandmother)

**Working**                circle one: fulltime /part-time)

**Date .....**

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- 1. What are the obligations to whanau, hapu and iwi and how does this impact on your ability to manage your life ?**
- 2. What are the privileges or benefits of whanau, hapu and iwi membership- Does this have any impact on the way you manage your life?**

## APPENDIX 3

### Thematic tables of individual responses

*Table 12. Individual participants category and coding*

<b>20-30 year olds</b>	<b>31-40 year olds</b>	<b>41-50+year olds</b>
<b>5 participants</b>	<b>5 participants</b>	<b>5 participants</b>
Participant 1 (West) Participant 2 (West) Participant 3 (West) Participant 4. (South) Participant 5 (South)	Participant 6 (North) Participant 7 (West) Participant 8 (West) Participant 9 (West) Participant 10 (West)	Participant 11 (North) Participant 12 (West) Participant 13(South) Participant 14(West) Participant 15 (West)

*Table 12.1. Are you in paid employment by choice?*

<b>Theme</b>	<b>20-30 year olds</b>	<b>31-40 year olds</b>	<b>41-50+year olds</b>
Are you in paid work by choice Y =12	Assist with the bills saving for home pay off student loan part time work to pay debt on car repairs	Build career Enjoy status of work Pay of mortgage Save for home	social reasons close proximity at kura with children
No = 3	No choice, single mum so I need to support my whanau	No choice, rather necessity to pay off debts	No choice agreed with husband had to work pay off debt No choice had to buy new car (part time work only)

*Table 12.2. Paid work and job satisfaction*

<b>Theme</b>	<b>20-30 year olds</b>	<b>31-40 year olds</b>	<b>41-50+year olds</b>
<b>Managing</b>	Yes job satisfaction it is new and challenging Good staff development New experience Good opportunities No, I feel guilty leaving my baby	Sometimes Trouble with management. staff non Maori Yes enjoying mixing with the staff Feel empowered – found this job on my own	Yes do manage No just going through restructure Not as much training for my age group Watch younger ones come through and rise quickly Not varied



Table 12.3. How do you feel you manage your work and family/whanau?

Theme	20-30 year olds	31-40 year olds	41-50+year olds
Managing	Supportive partner Parental assistance Understanding employer Flexible time Enjoying new job and status	Siblings are older less dependent Husband supportive Parental assistance More networks to call upon Work colleagues helpful Understanding employer	Aware of personal limits. Mature children are now independent Family/whanau aware of busy times
Not managing	Tiredness No support from husband Baby really sick Trying to make an impression in new job, by doing to much	Tiredness Hormonal changes Family/whanau illness Work pressures Work politics causing tense work atmosphere	Personal illness Family/whanau leaving for overseas

Table 12.4. What are the resources you require?

Theme	20-30 year olds	31-40 year olds	41-50+year olds
Home resources	Time saving appliances Home ownership	Household equipment to make things easier Security and safety while kids are at home	Alternative heating Security alarms
Financial resources	Family/whanau income support Cheaper child care Affordable first home	Rates rebates from City Council	Tax break, Affordable health care No parking fees Retirement advisor
Human resources	Domestic help Baby sitter Shared care with	Personal shopper Domestic help Financial advisor	Domestic help Accessible health care or mobile services
Travel resources	Car pooling No car parking fees	Car pooling with parents in sports Better transport system Shared car pooling Work from home	Reliable car Better public transport
Technology	Cell phone Computer	Cell phone Computer	Computer, Internet Email

Table 12.5. Do you have good access to childcare?

Theme	20-30 year olds	31-40 year olds	41-50+year olds
Good access	Kohanga reo Te Rito After school care Crèche Mother Grandmother	After school care Neighbour Holiday programme	Kohanga reo
No	Travel to far Timing to drop off and pick up too far No family/whanau in Auckland.	No older children resent babysitting.	

Table 12.6. Does family/whanau life enhance your life experience?

Theme	20-30 year olds	31-40 year olds	41-50+year olds
Positive	Positive experience, support, sense of identity, belonging companionship, achievement and success	Able to see family/whanau grow, and mature most fulfilling human experience	My life would not be complete, without family/whanau, it makes me whole. The experience that you have over the years enhances every facet of your make up.
Negative	The arguing partner of finances, laziness, lack of domesticity	Relationship breakdown Anger problem Mistrust Teenagers in trouble at school Whanau bickering over land and care giving arrangements	Unconditional love has a price especially when they have to go to prison,

Table 12.7. In what way does family/whanau life enhance your life?

Theme	20-30 year olds	31-40 year olds	41-50+year olds
	Support, learning, identity Joy at seeing children growing Nurturing children seen as sense a wellbeing Good sense of health knowing children and family/whanau are doing well Being handed down age old traditions	Sometimes, they can be very challenging Give me identity Support Tears Whangai – didn't know my whanau	Negative experience giving the divorce Negative experience die to land issues and infighting Negative experience in custody with spouse Relationships Purpose and belief, accountability specially when your daughter has listened in on private phone conversations

Table 12.8. Do you feel you that you access enough personal time?

Theme	20-30 year olds	31-40 year olds	41-50+year olds
	No too much to do with the baby, domestic routine, work pressure and deadlines Kids school activities	No work demands Family/whanau demands Hapu and iwi demands Kapa haka, sporting events for the kids Being the taxi driver	Yes – learnt how to take control of it. Older children are able to help me out. Yes but had illness, mainly focusing on getting well Yes more now the children have left home No now have the children living back at home Church can be responsibilities take up a lot of my time

Table 12.9. If you could have more personal time how would you use it?

Theme	20-30 year olds	31-40 year olds	41-50+year olds
	<p>Sleep</p> <p>More time to socialise with friends</p> <p>Learn study for a better career</p> <p>Go shopping</p> <p>More time to learn about finances house market</p>	<p>Sleep</p> <p>More whanau time</p> <p>More personal development</p> <p>Learn about investments</p> <p>More time at the gym</p> <p>Wananga with whanau</p> <p>More time in church</p>	<p>Learn more</p> <p>Learn new technology</p> <p>Learn rongoa,</p> <p>Do more creative arts</p> <p>Photography</p> <p>Do more physical exercise</p> <p>Reading (leisure)</p> <p>Writing</p>

Table 12.10. Does being Maori affect the way to manage your family/whanau, work and personal time?

Theme	20-29 year olds	30-39 year olds	40-50+year olds
	<p>Manage to instil in tamariki that being Maori you get whanau support and everything that comes with it.</p> <p>At work I feel angry at people slinging off about Maori, so it makes me realise that I have to be a good role model at work.</p>	<p>I work in a Maori provider so it revolves around helping Maori, Children at kura and being Maori is just the norm</p> <p>The way I manage my home has shades of how my parents managed their home. It was always open for whanau with mattresses on the floor when the relatives came to stay</p>	<p>Even though I have my kiwi culture daily being Maori takes up my whole life</p> <p>Personal time I like to do harakeke and this helps me manage by giving a calming affect on my day</p> <p>Going with the whanau to collect kaimoana restores my imbalance</p> <p>Just going to the urupa helps me get in touch with being Maori. Our home is very whanau orientated and this won't change.</p> <p>People just dropping without invitation is just the Maori way for me and feeding them you don't think you can manage but you do.</p>

## APPENDIX 4

### Thematic tables of focus groups responses

The following three tables are common expressions that emerged from the two focus group questions. Question one has two parts and question two combines the whole question as it appeared that many in the focus group found privileges overlap with the obligations question.

*Table 13. Focus group coding and categories*

<b>Working women</b>	<b>Professional women</b>	<b>grandmothers</b>
<b>5 participants</b>	<b>5 participants</b>	<b>5 participants</b>
<b>Participant 16</b> <b>Participant 17</b> <b>Participant 18</b> <b>Participant 19</b> <b>Participant 20</b>	<b>Participant 21</b> <b>Participant 22</b> <b>Participant 23</b> <b>Participant 24</b> <b>Participant 25</b>	<b>Participant 26</b> <b>Participant 27</b> <b>Participant 28</b> <b>Participant 29</b>

*Table 13.1. Obligations to whanau, hapu and iwi?*

<b>Obligations</b>	<b>Working</b>	<b>Professional</b>	<b>Grandmothers</b>
Continuance, Reciprocity, Expression manaakitanga, ahwi,, Expression of self, Contribute to tamariki, rangatahi future, Role model for younger women, Compelled to make a stance against external forces.	Continuance of whanau representation The kaumatua at the trust endorsed my scholarship so I go down to the whanau hui just to let them know how I'm doing in my studies. For my professional development I was allowed to attend the karanga wananga held at the marae. So I feel that I can return that favour by working on Marae	Obligated because returning what they have given me. Is centred around a lot of my work Obligated to them for my scholarship Carry on from where my mother left Saw the way they helped my whanau so I feel obligated to help them Understand the world markets and threat these impose on us.	Obligated because of the legacy we want to leave for our children To contribute to the future of our Tamariki. Expression of being Maori Saw the roopu come up to the hospital for karakia and now I am doing this. (visiting the kaumatua in hospital)

Table 13.2. How does this impact your ability to manage your life?

<b>Obligations</b>	<b>Working</b>	<b>Professional</b>	<b>Grandmothers</b>
Positive impact on life	<p>Positive impact as my life is expression of what I do, helps me manage</p> <p>Learnt more about whanau</p> <p>Have a group of whanau I can call on now – even they are not related I feel that having them helps more than my own whanau.</p> <p>Wairua vision sees as a Christian I can help people see Jesus.</p>	<p>Got my job, because I had community support and networks</p> <p>Able to communicate to non-Maori colleagues knowing that I have support behind me.</p> <p>If it's important you found the time to fit things in around your life.</p> <p>Being in senior management I can understand delegations, this allows me to go to the whanau hui etc...</p>	<p>Made me move forward after my husband died</p> <p>Whanaungatanga</p> <p>Help me with the court case with my mokopuna.</p> <p>Get good advice on gardening.</p> <p>Enjoyed going to the water walking and the line dancing only time I have been this active since my 50's</p> <p>My wairua is in tune with the more mature members in the roopu and I can relate to them when we have that mamae.</p>
Negative impact on life	<p>Disappointed in myself sometimes for not being able to say no to all the travel and the hui, should be at home doing my study</p> <p>Don't get my housework done especially the washing</p> <p>My husband thinks that I neglect him.</p>	<p>Negative aspects is that I do to much and can't manage my time around work</p> <p>Sometimes feel guilty as I hang up my tikanga when I get into work, and church.</p>	<p>See too many friends pass away.</p> <p>Caught up with the politics and squabbles</p>

*Table 13.3 Privileges of belonging to whanau, hapu, and iwi and does this have any impact on the way you manage your life?*

<b>Privileges</b>	<b>Working</b>	<b>Professionals</b>	<b>Grandmothers</b>
Positive Benefits of Membership	Connectivity Identity Security Witness great successes and achievement Watching things come to fruition Able to maintain tikanga	Networking Contributing Sharing Skills Protection of traditional values Cheaper health costs Uphold whanau values Wairua is shared,	Whanaungatanga love and support Contribute to a cause Keeps me active Social gathering Come together for whanau karakia and prayer, especially in time of sickness.
Negative Benefits of membership	Too much time on kapa haka, school work suffers Too much fighting Getting personal Always the same whanau doing all the work at the working bees	Trying to be everything to everyone. Things get to hectic and I feel resentful that others don't pull their weight in the kura, its always the same whanau that is at he working bees and selling all the chocolates for fundraising events Leadership issues within the community	Poor management Personality clashes Miscommunication on certain issues pertaining to our family/whanau land.

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