



Massey University

Research Centre for Māori Health & Development

MĀORI WOMEN IN AOTEAROA

*A REPORT FOR THE MINISTRY OF WOMEN'S
AFFAIRS*

*ANALYSING DATA FROM 'BEST OUTCOMES FOR
MĀORI – TE HOE NUKU ROA'*

Chris Cunningham, Brendan Stevenson,
Eljon Fitzgerald, Rangihaanu Rolls

May 2006

ABOUT THE AUTHORS

Chris Cunningham is Professor of Māori Health and the Director of the Research Centre for Māori Health & Development at Massey University's Wellington campus. Brendan Stevenson, Eljon Fitzgerald and Rangihaanu Rolls are researchers with the **Best Outcomes for Māori: Te Hoe Nuku Roa** Longitudinal Study within the Research Centre for Māori Health & Development at the Turitea campus of Massey University.

ABOUT “BEST OUTCOMES FOR MĀORI: TE HOE NUKU ROA”

Best Outcomes for Māori: Te Hoe Nuku Roa is a Māori Households longitudinal study funded by the Foundation for Research, Science & Technology. Starting in 1994, the study has been designed in consultation with Statistics New Zealand to be a random survey of Māori households in New Zealand. Initially the study operated in Manawatu/Wanganui, Lower Hutt, South Auckland and Gisborne. Recently the study has been extended for a further five years and two additional sites were recruited: Northland and Southland.

The longitudinal waves are completed every third year, and in 2004/2005 the fourth wave of the study is being run.

Some 1500 Māori in over 600 households are participating.



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EXECUTIVE SUMMARY

E.1 TE HOE NUKU ROA

E.1.1 ABOUT THIS REPORT

This report includes information on Māori women (over the age of 15) who participated in the *Best Outcomes for Māori: Te Hoe Nuku Roa* (THNR) Longitudinal Study. The report describes the current circumstances of the Māori women participating in the study and extends these descriptions to the previous waves (where possible). Further, three sets of bivariate analyses are performed focusing on employment, education and cultural diversity. Finally a description of the changes to households and transitions over time is given.

E.1.2 DATASET

Three waves of the “Best Outcomes for Māori – Te Hoe Nuku Roa” study have been collected. Māori women make up 58% of the sample, statistically weighted to reflect changes in the census populations. The sample covers 600 households.

E.1.3 HOUSING, ACCOMMODATION AND LIVING ARRANGEMENTS

Most Māori women live with their children, mostly with a partner or alternatively as a sole parent. Although still a minority option, the choice of flatting with other people (not children) has increased as a preference over time.

Living in their own home, either owned with a mortgage or freehold, is the most common housing situation for Māori women, followed by renting. Māori women are less likely to own a home than Māori men, and ownership for women is decreasing over time.

Māori women report very high levels of satisfaction with their accommodation.

Most Māori women who are renting, rent from private leasers. Housing Corporation had been the majority leaser in wave one of the survey, but they are now a minority leaser to Māori women. Most Māori women who are leasing accommodation aspire to own their own home, although this aspiration is slightly less popular over time.

E.1.4 EMPLOYMENT

Most Māori women are employed, although at lower rates than Māori men. The population of women retirees has remained reasonably constant over time. Most employed Māori women work full-time. Full-time employment has become 10% more popular, with part-time work decreasing by the same amount.

E.1.5 EDUCATION

Māori women rate their education status highly, which is an interesting finding given that fewer than half of Māori women have a formal secondary school qualification. Women have slightly lower rates of qualification than Māori men, and women's rates have decreased slightly over time.

School qualifications held are mostly School Certificate (or the equivalent) with few (10%) having a higher school qualification.

About one-third of Māori women have a post-secondary qualification which has required at least three-month's study. This too is a lower rate than that reported for Māori men.

Currently, for those Māori women who are in study (about 20%), more are in tertiary institutions followed by schools (6%).

E.1.6 HEALTH

Most Māori women rate their health status as being high, a trend which has been evident over the course of the survey.

Most women report that they have very sober habits when it comes to alcohol, yet half of Māori women report smoking – a very high rate.

Most Māori women do not have private provision for health or sickness insurance.

About 20% of Māori women report having a major/minor disability. A majority of women report that they have sought medical treatment in the 12 months prior to the survey.

E.1.7 ACCESS TO CULTURE

Most Māori women feel that their ability with te reo Māori is poor.

A large majority of Māori women prefer to identify as Māori, although a small but growing proportion prefer NOT to identify as Māori (up to 12% in wave three).

Most women reported a good knowledge of their whakapapa. They also said they had visited a marae in the previous 12 months.

Knowledge of iwi was very good, but knowledge of hapu and/or waka was not as good.

Most Māori women also reported that non-household whānau members lived in their immediate communities.

E.1.8 TE REO MĀORI

The majority of Māori women are dissatisfied with their te reo Māori language ability. As many women were happy with the availability of te reo Māori on TV as were unhappy.

Unsurprisingly, most Māori women were raised in English language only speaking households.

E.1.9 MĀORI WOMEN WHO ARE EMPLOYED

Employed Māori women in the Te Hoe Nuku Roa Study typically live in a couple situation with children; are more likely to live in and own their own home (freehold or with a mortgage).

Employed Māori women typically rate their education level highly, are more likely to have a formal secondary school qualification and slightly higher rates of holding a post-secondary qualification requiring at least three months' study.

Employed Māori women tend to self-rate their health highly; they report higher levels of alcohol drinking and smoking tobacco (although ALL Māori women have relatively high rates of smoking). They are more likely to hold private medical or sickness insurance.

Employed Māori women prefer to identify as 'Māori' although more are likely to express a nationalist identity (Kiwi or New Zealander). They have high knowledge of their iwi and moderate knowledge of their hapu and waka. Most also report having other whānau as members of their immediate community.

Employed Māori women are not satisfied with their te reo Māori ability, and were mostly exposed to English up to the age of 15 years.

E.1.10 MĀORI WOMEN WHO ARE NOT EMPLOYED

Not-employed Māori women in the Te Hoe Nuku Roa Study are more likely to be sole parents and living in rented accommodation (being less likely to own their own home).

Not-employed Māori women are more likely to be attending an educational institution.

Not-employed Māori women report that they drink alcohol less often and smoke slightly less often (although ALL Māori women smoke at relatively higher rates). They report higher levels of requiring medication and having a major/minor disability. There are no differences in having required medical attention in the year prior to the survey.

Not-employed Māori women are not satisfied with their te reo Māori ability, and were mostly exposed to English up to the age of 15 years.

E.1.11 MĀORI WOMEN WITH A NOTIONAL CULTURAL IDENTITY

Māori women with a 'notional cultural identity' are those whose Māori Cultural Identity (MCI) score is between 0 – 6 (out of a possible score of 18). Fewer than 10% of Māori women are members of this group (2%, 3%, 8% in the three waves respectively).

It is possible to build up a picture of how Māori women with a 'notional' identity differ from other Māori women.

Māori women with a notional identity:

- Are more likely than other Māori women to live as a couple with children
- More often live in a no rent/no board situation
- Are more likely than other Māori women to own their own home
- Have decreasing rates of full time employment
- Are more likely than other Māori women to have a formal secondary school qualification
- Are more likely than other Māori women to be attending an educational institution
- Are more likely than other Māori women to have a condition requiring medication and are also more likely to have required medical attention in the previous 12 months
- Have the strongest preference for a nationalist identity, although the majority prefer Māori as an identity
- Are more likely to have been exposed to an English-language only speaking environment as a child.

E.1.12 MĀORI WOMEN WITH A POSITIVE CULTURAL IDENTITY

Māori women with a 'positive cultural identity' are those whose Māori Cultural Identity (MCI) score is between 7 – 12 (out of a possible score of 18). Most Māori women are members of this group (54%, 48%, 67% in the three waves respectively).

It is possible to build up a picture of how Māori women with a 'positive' identity differ from other Māori women. As most Māori women fit into this category the differences from the Māori-norm will be few.

Māori women with a positive identity:

- Have increasing rates of full time employment
- Are slightly less likely to own a home

- Have a weaker preference for a nationalist identity, although the majority prefer Māori as an identity
- Are likely to have been exposed to some Māori language as a child

E.1.13 MĀORI WOMEN WITH A SECURE CULTURAL IDENTITY

Māori women with a 'secure cultural identity' are those whose Māori Cultural Identity (MCI) score is between 13 – 18 (out of a possible score of 18). This is the second most populated group (44%, 50%, 25% in the three waves respectively).

It is possible to build up a picture of how Māori women with a 'secure' identity differ from other Māori women.

Māori women with a secure identity:

- While more likely to have higher rates of satisfaction with their ability in te reo Māori, overall are dissatisfied with their ability
- Have a weaker preference for a nationalist identity, although the majority prefer Māori as an identity
- Are likely to have been exposed to some Māori language as a child

E.1.14 MĀORI WOMEN WHO HAVE A SECONDARY SCHOOL QUALIFICATION

Māori women in the Te Hoe Nuku Roa study who have a formal secondary school qualification most likely own a home (freehold or mortgage) and are also most likely to live in a couple with children situation, although flatting has become a more popular option over time.

While there are no differences in self-reported health status, qualified women report slightly lower levels of sobriety and slightly higher rates of tobacco smoking. They also have slightly higher rates of having a condition requiring medication, lower rates of reporting a disability but seek medical treatment at a similar frequency.

E.1.15 MĀORI WOMEN WHO DO NOT HAVE A SECONDARY SCHOOL QUALIFICATION

Māori women in the Te Hoe Nuku Roa study who do NOT have a formal secondary school qualification most likely own a home (freehold or mortgage) and are also most likely to live in a couple with children situation. In comparison with their qualified peers however, Māori women without qualifications are more likely to be sole parents and to be renting a home.

While there are no differences in self-reported health status, women without qualifications report higher levels of sobriety and lower levels of tobacco smoking. They also have slightly lower rates of having a condition requiring medication, higher rates of reporting a disability but seek medical treatment at a similar frequency.

E.1.16 MĀORI WOMEN WHO HAVE A POST-SECONDARY QUALIFICATION TAKING MORE THAN THREE MONTHS' STUDY

Around 35% of Māori women report that they have a formal post-secondary school qualification which required them to study for at least three months.

There are some relative differences between the two groups. Those with qualifications report:

- Flattening as their most frequent and increasing household type (from 11% in wave one to 36% in wave three), and sole parent household has decreased dramatically (from 27% in wave one to 4% in wave three)
- Renting accommodation is decreasing (from 48% in wave one to 21% in wave three) and ownership is increasing (from 40% in wave one to 62% in wave three, combining ownership with a mortgage or freehold)
- Optimism in terms of self-rated health, increasing sobriety over time, similar rates of tobacco smoking, somewhat larger proportion with private medical or sickness insurance, somewhat larger proportion reporting a disability (decreasing over time) and similar rates of having a condition requiring medication and having sought medical treatment in the previous 12 months.

E.1.17 MĀORI WOMEN WHO DO NOT HAVE A POST-SECONDARY QUALIFICATION TAKING MORE THAN THREE MONTHS' STUDY

Around 65% of Māori women report that they do not have a formal post-secondary qualification which required them to study for at least three months.

Those without formal qualifications report:

- Living in households with their children (about 70% over time), either as a couple or a sole parent
- Renting accommodation increasingly (from 36% in wave one to 44% in wave three) but mostly and increasingly owning their homes (from 49% in wave one to 55% in wave three)
- Optimism in terms of self-rated health, increasing sobriety over time but at lower rates, similar rates of tobacco smoking, somewhat smaller proportion with private medical or sickness insurance, somewhat smaller proportion reporting a disability (decreasing over time) and similar rates of having a condition requiring medication and having sought medical treatment in the previous 12 months.

INTRODUCTION

The report contracted by The Ministry of Women's Affairs will provide a broad picture of the circumstances and indicative trends for Māori women in a number of key areas covering housing and accommodation, employment, education, health, te reo Māori and cultural indicators.

1.1 BEST OUTCOMES FOR MĀORI: TE HOE NUKU ROA

The dataset used for the report will be drawn from the adult data for the first three waves of data from *Best Outcomes for Māori: Te Hoe Nuku Roa* (THNR) covering 1995, 1998, and 2002. Wave four is currently being collected and this report will be updated to reflect the addition of the fourth wave.

1.1.1 A STRATIFIED RANDOM SAMPLE OF MĀORI HOUSEHOLDS

The THNR survey was developed in conjunction with Statistics New Zealand (Te Hoe Nuku Roa, 1996) to measure a range of geographic, economic, cultural and social circumstances representing the diverse realities of contemporary Māori in Aotearoa/New Zealand. The initial survey was begun late in 1995, with those participating generously consenting to be re-surveyed at 3-year intervals. The survey is now completing its fourth sample from these participants.

Initially, six hundred and fifty-five Māori households (956 adults and 618 children) in the Manawatū-Whanganui, Gisborne, Wellington, and Auckland regional council areas were sampled. The sample from each region was selected using a differential sampling approach based on information from past census, Household Labour Force Surveys (HLFS), and Household Economic Surveys (HES) all conducted by Statistics New Zealand. Based on stratifications within each region (strata are geographically related areas with similar attributes), and in relation to Māori population density, certain Primary Sampling Units (PSUs) were chosen to be surveyed (PSUs consist of 18,800 geographically defined areas which make up the country). An enumeration phase involving a door-to-door survey within each PSU was undertaken to establish which households were eligible for inclusion in the study (i.e. which households said they had at least one Māori resident). For methodological consistency, each PSU was surveyed three times or until each dwelling had been contacted and an interview time arranged. Repeat surveys were conducted at different times of the day and on different days of the week to increase the likelihood of contacting households. Eligible households were then selected at random to achieve predetermined totals (allowing for non-participation and no-contact) in line with the population stratum proportions.

As at the fourth Wave, new samples were drawn from Northland and Southland using the same methodology to further improve representivity and the statistical power of the study.

1.2 REPRESENTIVITY

To allow for unequal sampling of the populations sampled, a weighting variable was calculated (which is related to the probability of selecting that particular individual) from the survey population.

1.2.1 WEIGHTING

The weighting variable accounts for unequal sampling of the populations and adjusts the resulting dataset so that it better resembles the regions from which the sample was drawn.

A graphical representation of the selection process is shown in Figure 1.

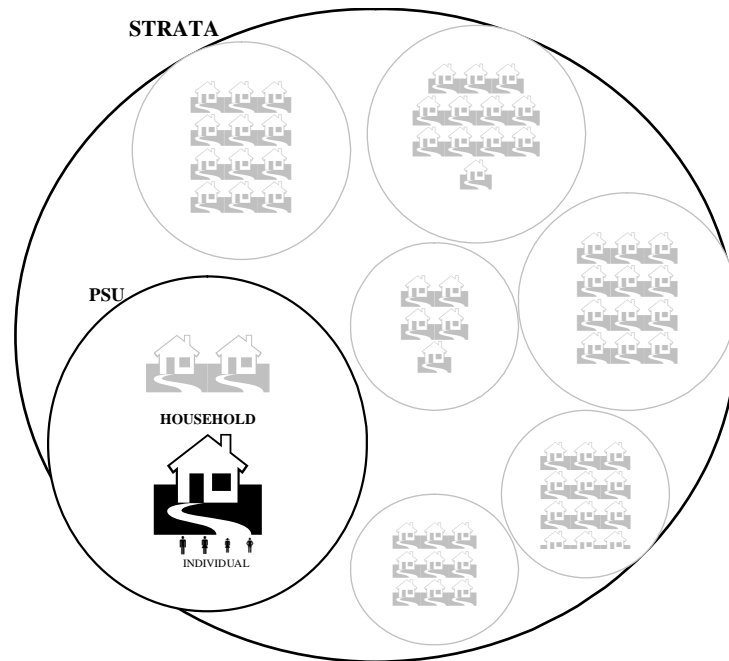


Figure 1. Participant selection (darker indicates selection).

Post-stratification was also carried out to ensure the final sample reflected the gender and age distribution of the region as assessed by the most recent census results. This post-stratification calculation is recalculated after each census.

1.2.2 DATA SCREENING/CLEANING

Before conducting any analyses, the data is screened firstly for accuracy of data entry and missing values. Secondly, extreme weights (above 1000) were scaled back to 1000 to prevent these values 'dominating' the weighting distribution.

VIGNETTES

The following vignettes are drawn from the real experiences of respondents in the Best Outcomes for Māori: Te Hoe Nuku Roa survey. They are composite pictures largely representing majority experiences, although some are provided to also indicate the breath and diversity of Māori women in contemporary New Zealand.

2.1.1 MERE

Mere is a Māori women living in the Manawatu. She is 29 lives with her partner and children in a house they rent from a local private landlord. Mere would love to buy their own house in the near future, although she is happy with the accommodation that they have.

Mere works full-time. She would like to study further but is not at the moment. She didn't complete her secondary schooling but has undertaken a te reo Māori course at Te Wananga o Aotearoa.

Mere feels she is healthy, she drinks a little but she does smoke tobacco. She takes medication for asthma. She does not have medical insurance but this has not stopped her seeing the doctor a couple of times in the last year.

Mere is unhappy with her inability to speak Māori well. She grew up in a household where te reo Māori was not spoken. She has a good knowledge of her whakapapa, visits the marae regularly where she often meets other members of her whānau who live near.

2.1.2 MARGARET

Margaret is a Māori women living in South Auckland. She is married with four children and lives in a home with a small mortgage with her husband. She is retired. She receives government superannuation.

Margaret is positive about her health although she does not enjoy the best health. She wears glasses, has dentures and is a little hard of hearing. She is overweight, but has been for many years, and she still smokes cigarettes.

Margaret has not ever participated much in Māori cultural practices. She knows her grandfather came from the Rotorua area and that her iwi is Te Arawa, but she is not sure of other details. She does not visit the marae, and her ability with te reo Māori is virtually non-existent. Her grandfather could speak Māori but her own parents did not encourage Margaret or her siblings to learn. Her grandchildren know quite a few Māori words, but her children never showed any interest.

Margaret is not on the Māori electoral roll and would prefer to describe herself as a Kiwi – a New Zealander.

2.1.3 MARY

Mary is a Māori women from the Hutt Valley. She is a sole-parent with two school age children. They live in a Housing Corporation flat and Mary does not work, except for a part-time casual job when her Mother or friends can mind the children. Mary is quite happy with her flat, it is sunny and tidy and the proximity to neighbours gives her some sense of security.

Mary is very positive about her health and has recently given up smoking – she can't really afford the habit and was always only a 'social smoker' – her former partner was a heavy smoker and so she joined him in his habit. She has a good relationship with a local health clinic as one of her children has an on-going problem with a skin complaint; she herself doesn't go to the doctor often – she has a reminder letter for a cervical smear test and knows she should attend – maybe she'll go after the school holidays.

Mary can speak and understand some te reo Māori, but she would like to be a better speaker. She is very strong in her identity as a Māori women and has a number of strong Māori women as friends – the often get together and share a meal, share child-minding responsibilities, swap clothes and things and Mary feels very well supported by this network. She'd love to have a moko but she appreciates that there is a lot of tapu involved and she's not sure she understands the process well enough yet to commit.

Mary would love to be able to save for a home of their own, but she knows this is an unrealistic dream. When her children are well settled at school she will find a more full-time job. One of her friends has told her about some of the after school care programmes which are running and she thinks these sound a really good idea. She'd also love to undertake some more education. She was quite good at school and managed to get her School Certificate and, in retrospect would have liked to have continued, but jobs and boyfriends and babies all happened very quickly...

2.1.4 MAKERE

Makere is a Māori women who lives in Palmerston North. She is currently attending University and lives in a flat with two other women. She was good at School and her parents are both tertiary educated – her Mother has a degree and teaches, and her father is a senior technician at a large industrial plant.

Makere has learned te reo Māori extensively at School. She participated in kapa haka and was lucky enough to travel internationally with a cultural group. She is also keen at sport and still plays netball during the season. She doesn't smoke and drinks alcohol very occasionally. She has regular health check-ups through the student union and because of the odd injury in sports has a good relationship with a physiotherapist.

She would like to study at post-graduate level, probably in NZ, before settling down and doing the whānau-thing. Her parents are very keen to have grandchildren (Makere is the eldest child) but they want their children to choose the right time and think about careers and education.

Makere enjoys the marae, and even though they live at some distance she always feels at home when she visits. She has served an apprenticeship as one of the ringawera preparing the kai. She recently attended the tangi of a great aunt – her Nanny's sister – who died at 75. She admired her own Nanny's strengths and skills at the tangi and hope to one day fulfil a similar role.

2.1.5 THE WAAKA WHĀNAU

The Waaka whānau are from Ngati Porou and live in Gisborne near the coast not far from town. They live in the old whānau house which is now the responsibility of Pita, who lives there with his Mother, his wife, four children and one grandchild. The house and surrounding three acres are owned by a whānau trust, with Pita's five siblings being trustees since their father's death in 1990. Pita is responsible for the upkeep and paying the bills, but pays no rent as such.

The Waaka's are comfortable but not wealthy. Pita has a good job and his wife is a part-time teachers' aid at the local primary school where she helps out in the bilingual unit. Neither have tertiary qualifications. Their youngest child is a unit member, two of the older children are at secondary school and the eldest daughter is caring for her 6-month old baby. She usually stays home with her Nanny and does the household chores. She is also enrolled in a part-time extramural course from Massey University, but she hasn't been making good progress.

Other whānau members live in the same street. Pita's sister and her family are practically next door neighbours, and the cousins are often around the Waaka dinner table for a kai.

The Waaka's have an older model computer at home and they have several televisions and a Playstation.

The Waaka's are enrolled on the Māori electoral roll and have encouraged their daughter to follow suit. They usually take the time to vote.

The marae is about a 10 minute walk away, although mostly the Waaka's take the car. Pita helps out with the marae upkeep and his Mother is a frequent attendee sometimes offering a welcoming karanga when manuhiri are visiting. The marae is a very important aspect of the Waaka's life.

2.1.6 THE WALKER WHĀNAU

The Walker whānau live in one of the old dormitory suburbs of Wellington called Taita. Both partners are Māori – Mr Walker is from Taranaki and Mrs Walker from Tainui.

Their little house isn't much but they have hardly any mortgage and it is very neat and tidy. They have been married for 23 years and have three daughters, one of whom is married with two kids of her own. She lives in the Wairarapa and they see each other about once a month.

Both of the Walkers work – Mr Walker has been a fitter and turner all of his working life and the wife works in a local supermarket on the checkouts. The Walkers do not have tertiary qualifications although Mr Walker did complete his trade training through one of the Kokiri Training Centres in Wellington. Neither of their jobs pay particularly well, and Mrs Walker's working hours are inconvenient because they involve late nights and weekends.

Mr Walker has a sister and brother living in Wellington, but his philosophy is that he doesn't annoy them and vice versa. Mrs Walker has a large family ('dominating' her husband thinks) including a flash sister who lives in England and three brothers who live in Hamilton and two sisters in Auckland. Another sister died recently of lung cancer – she was only 53.

The Walkers don't have a computer and don't see the need for one either.

Mr and Mrs Walker have opted for the general electoral roll, but Mrs Walker doesn't usually vote as her vote will cancel out her husbands.

Taita doesn't really have a local marae. Lower Hutt's main marae is down in Waiwhetu but the Walkers have only been there once in 23 years of living in Taita. The Walker's haven't really encouraged their children to follow their Māori heritage mostly because Mr Walker can't see the relevance of the old ways to modern living. What the kids need is a good job.

2.1.7 THE WAKEFIELD WHĀNAU

The Wakefield whānau live in a small, semi-detached, Housing Corporation flat in Johnsonville. Jolene is a sole-mother of two children. Their father was imprisoned for his role in a series of robberies and now lives in Auckland somewhere. They haven't seen him for 18 months, and the tax department are looking for him for his liable parent contributions. Jolene was 17 when her first child was born and when she left school she didn't have School Certificate.

Jolene receives the DPB and also earns an additional \$50 a week cleaning at the local school with a friend whose husband keeps an eye on Jolene's kids while she's working. Her rent is income related, but after that she only has \$180 per week to spend on essential items like food and clothing. She is behind with the phone bill and her credit card is near its limit of \$2000. She recently had to make a hurried trip to Christchurch to see her parents as her father is ill with cancer. She wishes she lived closer to them but doesn't want to uproot the children from the school. They are settled now after having to move when their father got into his trouble. Sometimes Jolene has to do without things. She economises by cutting back on food and heating. Sometimes the three of them sleep in the same room for warmth.

The Wakefields don't have a computer but Jolene thinks she will need to save for one when the kids are at high school. If she could just get that credit card paid off. Anyway the neighbours have one and her son sometimes uses that.

Jolene hasn't bothered to enrol on any roll. She can't see the relevance of politicians anyway.

Jolene is really pleased her son is so good at te reo Māori. She is proud of her Ngai Tahu ancestry. The teachers say he is a good learner. Her daughter isn't as keen but probably she'll come around, next year she can join the kapa haka group. They all recently attended a tangi at Takapuwahia marae for the kaumatua of her son's football team, and Jolene felt it was good for the kids, although she feels a bit whakama there as her reo is not very good, but the other parents were very supportive and she felt comfortable there.

2.1.8 THE WINIATA-WESTFIELD WHĀNAU

Henare and Helen and their three children live in a comfortable home in the Wellington suburb of Seatoun. Henare and Helen are both Civil Servants working for central government. Their eldest two children are at University (one in Australia and one in Wellington) and their youngest child, a much later birth, is in Year 9 primary school in a total immersion unit at the local Kura Kaupapa Māori. Henare and Helen have both completed degrees and Henare is undertaking a part-time Executive MBA course at Victoria University paid for by his employer. Henare has a Māori advisory position and travels a lot around the country, often to marae and hui. He gets to visit his own marae in Hawkes Bay regularly.

The WWs are well off. Their large home has a reasonable mortgage and they have made a number of alterations in the 5 years they have owned it. They have two cars, a modern computer with a broadband internet connection and Henare has a laptop from work. While the children have a number of computer games, Playstations and Gameboys are not allowed in this house. They use the e-mail a lot to keep in contact with their eldest daughter who is in Melbourne studying to be a Clinical Psychologist.

After kura their youngest child attends an after-school care club where he does his homework and undertakes activities like kapa haka until his Mother picks him up about 5pm.

The WWs are both on the Māori roll as is their eldest son. They are very interested in politics and have talked seriously about how they might strategically vote for their local Labour Māori MP and the Māori party.

The WWs spend a fortnight of each Christmas holiday with Helen's parents in Northland. Helen's parents are in their late 70s but enjoy good health and the children enjoy the contact with their grandparents – except that they make them go to Church! Henare's parents are both dead – his two sisters are both married to pakeha and they have irregular contact with Henare and his whānau during the year. The most recent contact was at the wedding of a niece. In a month's time they are all going to Melbourne to see their daughter graduate from her course. She might stay for post-graduate and her parents are proud as can be. Just as long as she doesn't marry an Aussie!

MĀORI WOMEN IN NEW ZEALAND

This report includes information on Māori women (over the age of 15) who participated in the *Best Outcomes for Māori: Te Hoe Nuku Roa* (THNR) Longitudinal Study. The report describes the current circumstances of the Māori women participating in the study and extends these descriptions to the previous waves (where possible). Further, three sets of bivariate analyses are performed focusing on employment, education and cultural diversity. Finally a longitudinal regression analysis is undertaken.

The following section describes the profile of the Māori women based on the data collected in THNR.

3.1 HOW TO READ THE TABLES

The tables represent data from three waves of the survey. The upper part of the table identifies the averages across all adult respondents, the lower part of the table separates these data into Male:Female groups. Where stated (95%ci) the data are given in ranges for the 95% confidence interval for the Māori population. That is, with 95% surety the result from the survey can be extrapolated to the Māori population as a whole.

3.2 DEMOGRAPHICS

3.2.1 GENDER

The focus of this analysis is on the adult, female Māori participants. For the purposes of THNR adults are defined as those 15 years of age and older.

	% (95% CI)		
	Wave 1 (n=876)	Wave 2 (n=651)	Wave 3 (n=684)
Male	42 (37 – 47)	43 (37 – 49)	42 (37 – 47)
Female	58 (53 – 63)	57 (51 – 63)	58 (53 – 63)

Table 1: Gender (three waves, 95%ci)

For the first three waves of the longitudinal survey, the proportion of the sample who were Māori females, aged over 15 years, averaged 58 percent.

The following graphs compare the sample populations with the known relative census population at each wave (census are 5-yearly, waves are 3-yearly). Data are weighted in part to reconcile differences between the sample and the population.

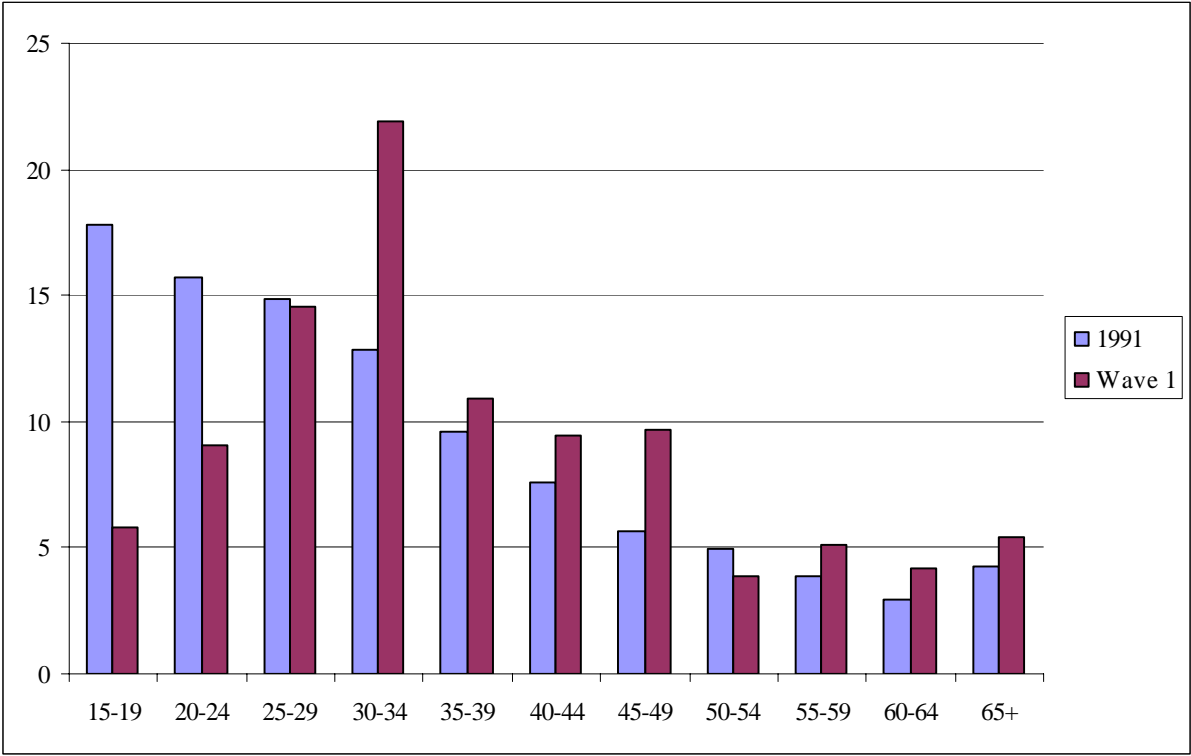


Figure 2: 1991 Census and Wave One Populations

Wave one had low representation of younger women, over-representation of 30-34 year olds but good representation of older women.

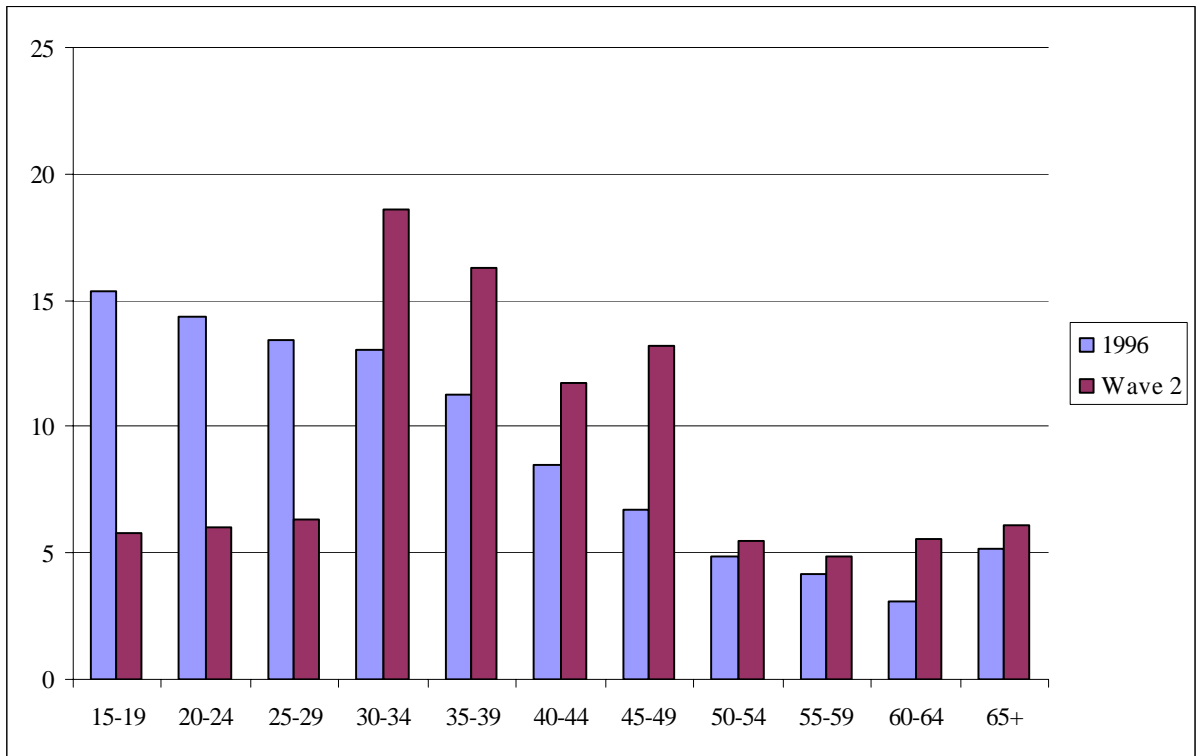


Figure 3: 1996 Census and Wave Two Populations

Wave two had a similar pattern to wave one although mid-age women were consistently over-represented, younger women under-represented and older women well represented.

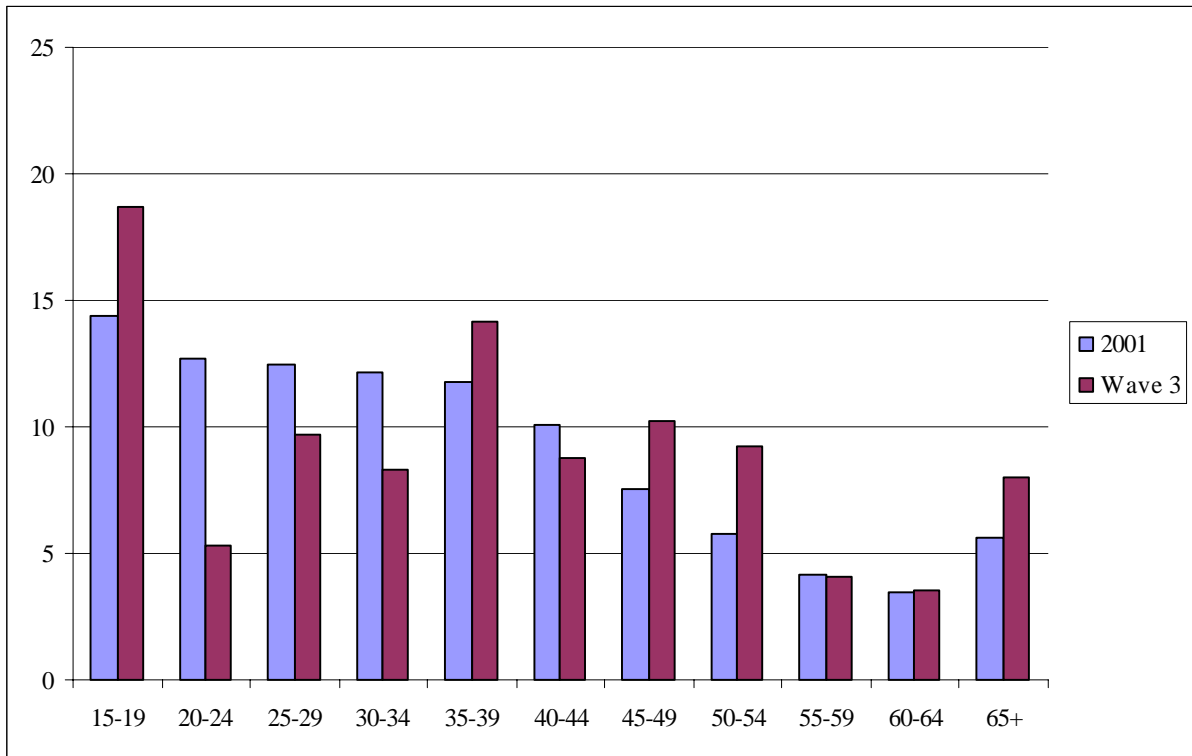


Figure 4: 2001 Census and Wave Three Populations

Wave three had a relatively more even representation, showing improvements in proportions of youngest women and good representation of mid-age and older women. Women aged 20-35 continue to be harder to reach.

3.3 HOUSING & ACCOMMODATION

3.3.1 PRINCIPAL HOUSEHOLDERS

Te Hoe Nuku Roa identifies household types as being sole person, sole parent, couple with no children, couple with children, a shared house or flat (with more than one person, with or without children) or other arrangement. Adult Māori women had the following profile:

	Wave 1 (n=618)		Wave 2 (n=651)		Wave 3 (n=683)	
Sole person	6 (4 – 9)		6 (3 – 10)		8 (5 – 11)	
Sole parent	18 (13 – 23)		15 (12 – 18)		15 (11 – 20)	
Couple with no children	12 (8 – 16)		13 (10 – 18)		12 (8 – 16)	
Couple with children	55 (48 – 62)		50 (44 – 56)		46 (40 – 52)	
House/Flat	8 (5 – 14)		11 (8 – 16)		17 (13 – 23)	
Other	1 (0.4 – 3)		5 (3 – 8)		2 (1 – 5)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Sole person	2 (0.9 – 5)	9 (6 – 14)	6 (2 – 13)	6 (3 – 11)	6 (3 – 12)	9 (6 – 14)
Sole parent	13 (7 – 23)	21 (16 – 27)	11 (6 – 20)	17 (14 – 21)	9 (4 – 19)	19 (14 – 26)
Couple with no children	15 (8 – 26)	10 (7 – 12)	15 (9 – 24)	12 (9 – 16)	13 (7 – 22)	11 (7 – 15)
Couple with children	59 (48 – 69)	52 (46 – 59)	53 (43 – 63)	48 (42 – 54)	56 (47 – 65)	39 (33 – 46)
House/Flat	11 (5 – 21)	7 (4 – 11)	8 (4 – 15)	14 (9 – 20)	15 (9 – 23)	19 (15 – 25)
Other	0.4 (0.1 – 2)	2 (0.6 – 4)	7 (4 – 12)	4 (2 – 7)	2 (0.6 – 6)	3 (1 – 6)
Total	100	100	100	100	100	100

Table 2: Principal Householders - All Māori and Males/Females (three waves, 95%ci)

In wave three of the THNR survey Māori women most often lived in a couple with children household, then as a sole parent/flatting, couple only then sole person. The frequency of flatting situations has increased over time, and couple with children has decreased relatively.

Māori women are more likely than Māori men to live:

- By themselves as a sole person household;
- As a sole parent – increasingly over the period of the survey.

Māori women are less likely than Māori men to live:

- In a couple-only situation with no children
- As a couple with children – decreasingly over the period of the survey

In wave 1 a majority of Māori women lived in a couple with children household, but this majority situation changed over time.

The trends show that as a group, Māori women appear to be moving from living with their partner with children to being a sole parent with children.

3.3.2 HOUSING SITUATION

THNR collects information on the housing situation in terms of the financial arrangements of ownership or lease. The profile of adult Māori women is as follows:

	% (95% CI)					
	Wave 1 (n=751)		Wave 2 (n=621)		Wave 3 (n=295)	
No rent/board	3 (2 – 5)		6 (4 – 10)		0.6 (0.2 – 2)	
Board	8 (5 – 11)		12 (8 – 16)		7 (2 – 17)	
Renting	41 (36 – 47)		29 (25 – 35)		35 (27 – 45)	
Mortgage	29 (25 – 34)		30 (26 – 35)		30 (25 – 38)	
Freehold	17 (13 – 22)		19 (15 – 25)		28 (19 – 38)	
Other	2 (1 – 4)		3 (2 – 5)		-	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
No rent/board	3 (2 – 8)	3 (1 – 6)	5 (2 – 12)	7 (4 – 12)	0.7 (0.1 – 4)	0.6 (0.2 – 2)
Board	11 (7 – 18)	5 (3 – 8)	17 (12 – 25)	7 (4 – 13)	6 (2 – 22)	7 (3 – 16)
Renting	40 (31 – 50)	42 (36 – 47)	22 (16 – 30)	35 (30 – 41)	34 (20 – 51)	36 (28 – 45)
Mortgage	28 (22 – 34)	30 (25 – 36)	30 (22 – 39)	31 (25 – 37)	29 (18 – 43)	32 (25 – 39)
Freehold	17 (11 – 25)	17 (13 – 22)	22 (15 – 33)	17 (12 – 24)	31 (19 – 47)	25 (16 – 37)
Other	0.8 (0.3 – 2)	3 (2 – 6)	3 (2 – 7)	3 (1 – 5)	-	-
Total	100	100	100	100	100	100

Table 3: Housing Situation - All Māori and Males/Females (three waves, 95%ci)

Renting, or owning a home with a mortgage, are the most common housing situations for Māori women.

Māori women are less likely than Māori men to own a home freehold, and are slightly more likely than Māori men to own a home with a mortgage. They are also more likely than Māori men to be renting.

3.3.3 OWN HOME

At a high level, adult Māori women can be grouped into those who own their own home and those who do not, as follows:

	% (95% CI)					
	Wave 1 (n=685)		Wave 2 (n=648)		Wave 3 (n=683)	
Don't own home	52 (47 – 57)		52 (46 – 57)		60 (55 – 65)	
Own home	48 (43 – 53)		48 (43 – 54)		40 (35 – 45)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Don't own home	50 (40 – 60)	54 (48 – 59)	50 (41 – 59)	53 (46 – 60)	58 (48 – 66)	62 (57 – 67)
Own home	50 (40 – 60)	46 (41 – 52)	50 (41 – 59)	47 (40 – 54)	42 (34 – 52)	38 (33 – 43)
Total	100	100	100	100	100	100

Table 4: Home Ownership - All Māori and Males/Females (three waves, 95%ci)

Māori women are slightly less likely to own a home than Māori men consistently across the time period of the survey. Home ownership appears to be reducing somewhat for Māori women with levels in the third wave being 40% compared with 48% in the first two waves.

3.3.4 ACCOMMODATION SATISFACTION

The following table presents results on the satisfactions adult Māori women feel with their accommodation:

	% (95% CI)					
	Wave 1 (n=739)		Wave 2		Wave 3 (n=648)	
Very satisfied	36 (31 – 41)		38 (32 – 43)		36 (30 – 41)	
Satisfied	45 (41 – 49)		51 (46 – 56)		50 (43 – 57)	
Dissatisfied	15 (11 – 20)		7 (5 – 9)		10 (7 – 13)	
Very dissatisfied	5 (3 – 7)		4 (2 – 8)		4 (3 – 6)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Very satisfied	39 (31 – 48)	34 (28 – 40)	41 (33 – 49)	35 (28 – 43)	41 (33 – 48)	32 (26 – 39)
Satisfied	45 (37 – 53)	45 (39 – 50)	51 (43 – 59)	52 (46 – 57)	47 (36 – 57)	53 (46 – 60)
Dissatisfied	13 (9 – 20)	15 (12 – 20)	6 (3 – 10)	7 (5 – 11)	10 (6 – 18)	10 (7 – 13)
Very dissatisfied	3 (1 – 7)	6 (4 – 9)	2 (0.5 – 10)	6 (3 – 11)	3 (1 – 5)	5 (4 – 8)
Total	100	100	100	100	100	100

Table 5: Accommodation Satisfaction - All Māori and Males/Females (three waves, 95%ci)

A high proportion (80%) of adult, Māori women are satisfied or very satisfied with their accommodation, consistently over time.

Māori women are less likely to have extreme views on their accommodation, with fewer being very satisfied and fewer being very dissatisfied when compared with Māori men.

3.3.5 LANDLORD/LEASER

The following table shows data on the lease arrangements for Māori women:

	% (95% CI)					
	Wave 1 (n=618)		Wave 2 (n=304)		Wave 3 (n=331)	
individual/group/agency	37 (29 – 46)		42 (33 – 52)		47 (37 – 56)	
Housing Corp	42 (34 – 51)		28 (21 – 36)		23 (17 – 31)	
TPK¹	1 (0.2 – 6)		0.1 (0 – 0.9)			
Whanau	8 (5 – 13)		16 (10 – 25)		13 (10 – 18)	
Immediate family	10 (6 – 14)		12 (6 – 22)		12 (6 – 23)	
Don't know	0.3 (0.2 – 0.6)		0.3 (0.1 – 1)		0.8 (0.3 – 3)	
Other	2 (1 – 4)		2 (0.6 – 4)		4 (2 – 10)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
individual/group/agency	40 (27 – 54)	35 (27 – 44)	35 (23 – 50)	47 (37 – 57)	38 (23 – 56)	52 (43 – 61)
Housing Corp	37 (25 – 51)	46 (38 – 54)	22 (13 – 35)	32 (23 – 42)	22 (13 – 34)	24 (15 – 35)
TPK	-	2 (0.4 – 9)	0.3 (0 – 2)	-	-	-
Whanau	9 (4 – 20)	7 (4 – 13)	12 (5 – 26)	19 (10 – 31)	20 (12 – 32)	9 (6 – 13)
Immediate family	12 (6 – 23)	8 (5 – 12)	28 (13 – 48)	2 (1 – 5)	15 (6 – 35)	10 (5 – 19)
Don't know	0.7 (0.3 – 2)	0.1 (0 – 0.4)	0.4 (0.1 – 3)	0.2 (0 – 2)	2 (0.4 – 7)	0.2 (0 – 2)
Other	0.8 (0.1 – 4)	3 (2 – 6)	3 (0.7 – 9)	0.7 (0.2 – 3)	3 (1 – 8)	5 (1 – 16)
Total	100	100	100	100	100	100

Table 6: Home Leasing Arrangements - All Māori and Males/Females (three waves, 95%ci)

In wave three of the survey, Māori women who rent are most likely to rent from an individual/group/agency as the house owner. The next most common landlord is the Housing Corporation followed by family/whānau. While the same trend is seen for Māori men, fewer Māori men rent from Housing Corporation and more from individual landlords.

¹ Te Puni Kokiri (Māori Affairs)

Over time there has been a significant change away from Housing Corporation towards private rental accommodation which may reflect the changes in successive governments' housing policy over the same time. Those living with family/whānau have remained reasonably constant.

3.3.6 HOMEOWNERSHIP IMPORTANCE

The following table presents data on the importance Māori women, who are currently leasing accommodation, attach to homeownership:

	% (95% CI)					
	Wave 1 (n=411)		Wave 2 (n=301)		Wave 3 (n=331)	
Extremely important	51 (44 – 58)		46 (36 – 56)		41 (31 – 52)	
Important	32 (26 – 39)		31 (23 – 40)		31 (26 – 37)	
Unimportant	15 (10 – 20)		19 (12 – 28)		24 (16 – 35)	
Extremely unimportant	2 (0.9 – 7)		5 (2 – 16)		4 (3 – 6)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Extremely important	56 (46 – 66)	48 (38 – 57)	48 (35 – 62)	44 (33 – 56)	40 (25 – 57)	42 (32 – 53)
Important	23 (15 – 35)	38 (31 – 45)	24 (13 – 42)	35 (26 – 45)	32 (23 – 44)	30 (23 – 39)
Unimportant	17 (9 – 28)	13 (9 – 19)	19 (9 – 35)	18 (11 – 29)	26 (12 – 45)	23 (16 – 32)
Extremely unimportant	4 (0.8 – 16)	2 (0.7 – 4)	8 (2 – 27)	3 (0.9 – 11)	2 (0.7 – 6)	5 (3 – 8)
Total	100	100	100	100	100	100

Table 7: Importance of Home Ownership - All Māori and Males/Females (three waves, 95%ci)

This question investigates the aspirations of Māori women in respect of home ownership.

In wave three of the survey, most Māori women who are currently leasing rate home ownership as important or very important (72%), Māori women are similarly enthusiastic to Māori men (72%).

Over time both Māori men and women have become slightly less enthusiastic, with Māori women who thought home ownership was unimportant rising from 13 in wave one to 23% in wave three.

Only a small number rated home ownership as unimportant (5%) but this had grown slightly over time (from 2%).

3.4 EMPLOYMENT

The THNR survey collects data on Māori women who have a paid job, or who work for a business of farm where they derive pay, profit or income. Women who are retired or who are still at an educational institution are identified separately.

3.4.1 EMPLOYED/EMPLOYMENT STATUS

The following table reports the employment status of adult, Māori women and gives comparisons with Māori men:

	% (95% CI)					
	Wave 1 (n=834)		Wave 2		Wave 3 (n=631)	
Yes	55 (51 – 60)		65 (59 – 70)		63 (57 – 69)	
No	40 (36 – 44)		29 (24 – 34)		26 (21 – 32)	
Retired	3 (2 – 5)		5 (3 – 9)		6 (4 – 9)	
At school	1 (0.6 – 3)		2 (1 – 4)		5 (3 – 9)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Yes	59 (52 – 66)	53 (48 – 57)	63 (54 – 72)	65 (60 – 70)	71 (59 – 80)	59 (52 – 65)
No	37 (31 – 44)	42 (37 – 47)	28 (21 – 37)	29 (24 – 34)	20 (13 – 29)	30 (24 – 37)
Retired	2 (0.8 – 3)	4 (2 – 7)	7 (3 – 15)	3 (2 – 6)	5 (2 – 13)	6 (4 – 9)
At school	2 (0.7 – 6)	1 (0.3 – 4)	1 (0.4 – 1)	3 (1 – 6)	4 (2 – 9)	6 (4 – 10)
Total	100	100	100	100	100	100

Table 8: Employment Status - All Māori and Males/Females (three waves, 95%ci)

Overall, employment of Māori has increased over the time of the survey. Māori women's employment has fluctuated, but in all three waves of the survey the majority of Māori women are employed, although mostly at lower rates than Māori men.

The number of Māori women NOT employed because they are at school has increased over the course of the survey (from 1% in wave one to 6% in wave three).

The population of Māori women retirees has remained reasonably constant.

3.4.2 EMPLOYED PART-TIME/FULL-TIME

The following table reports the employment status of Māori women in terms of full-time/part-time and gives comparisons with Māori men:

	% (95% CI)					
	Wave 1 (n=409)		Wave 2 (n=354)		Wave 3 (n=363)	
Full-time	72 (68 – 77)		67 (61 – 73)		73 (68 – 76)	
Part-time	28 (24 – 32)		33 (27 – 39)		27 (24 – 32)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Full-time	90 (85 – 94)	58 (52 – 64)	84 (71 – 91)	55 (47 – 64)	81 (73 – 88)	65 (58 – 72)
Part-time	10 (6 – 15)	42 (36 – 49)	16 (9 – 29)	45 (36 – 53)	19 (12 – 27)	35 (28 – 42)
Total	100	100	100	100	100	100

Table 9: Full and Part Time Employment - All Māori and Males/Females (three waves, 95%ci)

While most Māori women are engaged in full time employment, fewer Māori women are engaged in full time employment than Māori men. Conversely more are employed in part time jobs.

This comparative trend has been the same over the three waves of the survey.

Māori women have increased their full-time and decreased their part-time work by about a 10% change over time.

3.5 EDUCATION

The following section presents data on the education status of adult, Māori women. Self-rated education status, secondary school qualifications, qualifications taking 3 months training, present education summary (recognising some respondents will be undertaking a range of education activities), and secondary qualifications are described.

3.5.1 SELF-RATED EDUCATION

The following table reports the self-rated education status of Māori women and gives comparisons with Māori men:

	% (95% CI)					
	Wave 1 (n=845)		Wave 2 (n=631)		Wave 3 (n=655)	
Excellent	9 (7 – 12)		8 (6 – 11)		13 (10 – 17)	
Very good	27 (23 – 30)		31 (26 – 36)		31 (27 – 36)	
Good	43 (38 – 49)		43 (38 – 49)		37 (34 – 41)	
Fair	17 (14 – 21)		14 (10 – 18)		13 (9 – 17)	
Poor	4 (3 – 7)		4 (2 – 6)		5 (4 – 8)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Excellent	10 (7 – 15)	8 (7 – 15)	7 (5 – 12)	9 (6 – 13)	20 (14 – 27)	9 (6 – 11)
Very good	20 (15 – 27)	31 (28 – 35)	31 (23 – 42)	31 (26 – 37)	26 (20 – 34)	35 (30 – 40)
Good	47 (38 – 56)	41 (35 – 47)	45 (35 – 56)	42 (37 – 47)	39 (32 – 47)	36 (32 – 41)
Fair	16 (11 – 22)	18 (14 – 22)	12 (7 – 20)	15 (11 – 21)	12 (7 – 19)	13 (9 – 19)
Poor	7 (4 – 12)	2 (1 – 3)	5 (2 – 6)	3 (1 – 5)	3 (2 – 5)	7 (4 – 11)
Total	100	100	100	100	100	100

Table 10: Self-Rated Education - All Māori and Males/Females (three waves, 95%ci)

The majority of Māori women self rate their own education as good, very good or excellent. The pattern of enthusiasm is somewhat more measured than for Māori men with fewer Māori women (than men) rating their education as 'excellent'. Ratings also appear to have become slightly more diverse over the time of the survey. In particular the percentage of Māori women who rate their education as 'poor' has increased over the course of the survey.

3.5.2 HAVE SECONDARY SCHOOL QUALIFICATION

The following table reports whether Māori women have a formal secondary school qualification and gives comparisons with Māori men:

	% (95% CI)					
	Wave 1 (n=838)		Wave 2 (n=461)		Wave 3 (n=383)	
Yes	44 (40 – 49)		45 (39 – 50)		44 (37 – 50)	
No	56 (51 – 60)		55 (50 – 61)		56 (50 – 63)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Yes	42 (35 – 49)	46 (41 – 51)	42 (33 – 51)	47 (38 – 56)	47 (35 – 59)	42 (32 – 52)
No	58 (51 – 60)	54 (50 – 59)	58 (49 – 67)	53 (44 – 62)	53 (42 – 65)	58 (48 – 68)
Total	100	100	100	100	100	100

Table 11: Secondary School Qualification - All Māori and Males/Females (three waves, 95%ci)

Fewer than half of Māori have a formal secondary school qualification, and this trend has not changed dramatically over time. Māori women and Māori men have similar rates.

The rates of school qualification appear to have slightly decreased for Māori women and increased for men during the last period of the survey, although this cannot yet be identified as a trend.

3.5.3 HAVE QUALIFICATION TAKING AT LEAST 3 MONTHS

The following table reports whether Māori women have a post-secondary qualification which has required at least three months study and gives comparisons with Māori men:

	% (95% CI)					
	Wave 1 (n=718)		Wave 2 (n=594)		Wave 3 (n=645)	
Yes	38 (33 – 43)		74 (69 – 78)		35 (31 – 40)	
No	62 (57 – 67)		26 (22 – 31)		65 (60 – 69)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Yes	41 (33- 50)	35 (30 – 41)	83 (75 – 88)	67 (61 – 73)	42 (35 – 50)	31 (26 – 36)
No	59 (50 - 67)	65 (59 – 70)	17 (12 – 25)	33 (27 – 39)	58 (50 – 66)	69 (65 – 74)
Total	100	100	100	100	100	100

Table 12: Tertiary Qualification Requiring at least 3 months' study - All Māori and Males/Females (three waves, 95%ci)

In wave three of the survey about a third of Māori women reported they had a formal post-secondary qualification. Māori women report lower rates than Māori men. Rates have fluctuated significantly over time. It should be noted that a three month threshold for training is a low threshold.

3.5.4 PRESENT EDUCATION SUMMARY

The following table reports the current education summary for Māori women and gives comparisons with Māori men:

	% (95% CI)					
	Wave 1 (n=857)		Wave 2 (n=202)		Wave 3 (n=110)	
Attending High School	3 (2 – 4)		43 (35 – 51)		40 (30 – 51)	
Night school	0.7 (0.4 – 2)		25 (19 – 32)		2 (0.4 – 8)	
Attending tertiary institution	12 (10 – 15)		18 (12 – 25)		45 (33 – 56)	
Other	13 (11 – 16)		9 (5 – 14)		14 (7 – 26)	
Combination	47 (41 – 53)		3 (1 – 7)			
Not studying	24 (20 – 30)		2 (0.8 – 4)			
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Attending High School	3 (2 – 6)	2 (1 – 4)	37 (24 – 52)	48 (40 – 56)	59 (30 – 51)	34 (22 – 48)
Night school	0.3 (0.1 – 2)	1 (0.5 – 2)	16 (8 – 30)	32 (25 – 40)	-	2 (0.5 – 10)
Attending tertiary institution	13 (9 – 19)	12 (10 – 15)	25 (16 – 37)	12 (7 – 20)	30 (11 – 61)	49 (36 – 63)
Other	14 (10 – 20)	12 (9 – 16)	16 (9 – 27)	3 (1 – 5)	11 (3 – 30)	15 (7 – 29)
Combination	44 (35 – 54)	49 (43 – 55)	4 (1 – 12)	2 (1 – 5)		
Not studying	25 (18 – 34)	24 (19 – 30)	2 (0.3 – 7)	2 (0.8 – 6)		
Total	100	100	100	100	100	100

Table 13: Present Education Summary - All Māori and Males/Females (three waves, 95%ci)

In wave three of the THNR survey the most frequent response from Māori women was that they were attending a tertiary education, followed by school, and then some other provider. Over time there has been a marked increase in those still attending high school, reflecting the trend towards higher school leaving ages (this population is aged 15 years and over). There has also been a move towards continued education and training for both women and men over time. The numbers attending tertiary institutions has also increased markedly.

In the first two waves the 'combination' category reflects those who are in more than one form of study. From wave three this category is removed and main institution is prioritised.

3.5.5 SECONDARY QUALIFICATIONS

The following table reports the formal secondary qualifications held by Māori women and gives comparisons with Māori men:

	% (95% CI)					
	Wave 1 (n=351)		Wave 2 (n=461)		Wave 3 (n=261)	
NZ cert	43 (36 – 50)		7 (4 – 11)		43 (37 – 50)	
6th form cert	22 (17 – 27)		14 (9 – 20)		23 (18 – 29)	
UE	7 (4 – 10)		17 (13 – 22)		12 (8 – 19)	
Higher school cert	10 (7 – 14)		57 (50 – 64)		7 (4 – 12)	
Bursary/Scholarship	10 (7 – 13)		6 (4 – 9)		7 (4 – 10)	
Other NZ qual	6 (3 – 10)		-		4 (2 – 11)	
Overseas qualification	3 (2 – 5)		-		3 (2 – 7)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
NZ cert	44 (33 – 57)	42 (35 – 49)	2 (0.8 – 5)	10 (6 – 17)	43 (32 – 55)	44 (36 – 52)
6th form cert	14 (8 – 23)	27 (21 – 35)	18 (11 – 29)	10 (6 – 16)	18 (10 – 30)	26 (21 – 32)
UE	10 (5 – 18)	5 (2 – 8)	20 (13 – 29)	15 (9 – 22)	19 (11 – 31)	7 (4 – 11)
Higher school cert	17 (10 – 26)	6 (4 – 8)	54 (44 – 64)	59 (51 – 67)	5 (4 – 7)	9 (4 – 18)
Bursary/Scholarship	11 (7 – 16)	9 (6 – 14)	6 (3 – 12)	7 (4 – 11)	7 (4 – 13)	6 (4 – 12)
Other NZ qual	5 (1 – 15)	7 (3 – 13)	-	-	6 (2 – 23)	3 (1 – 5)
Overseas qualification	0.3 (0 – 2)	5 (3 – 8)	-	-	0.6 (0.1 – 4)	6 (3 – 12)
Total	100	100	100	100	100	100

Table 14: Secondary Qualifications - All Māori and Males/Females (three waves, 95%ci)

Secondary qualifications over time are subject to measurement difficulty as examinations/qualification names and methods of assessment have changed over time.

The percentage gaining higher qualifications (bursary or scholarship) has remained below 10% over the course of the survey.

These figures all relate to the approximately 45% of Māori women who have any qualifications.

3.6 HEALTH & HEALTH BEHAVIOURS

The following section describes a range of health indicators. Self-rated health status, alcohol and tobacco smoking, health and medical insurance, medication usage, disability, and the need for medical treatment in the year prior to the survey(s).

3.6.1 SELF-RATED HEALTH

The following table reports the self-rated health for Māori women and gives comparisons with Māori men:

	% (95% CI)					
	Wave 1 (n=852)		Wave 2		Wave 3 (n=656)	
Excellent	21 (18 – 26)		21 (15 – 28)		28 (22 – 34)	
Very Good	32 (29 – 37)		35 (29 – 41)		31 (27 – 37)	
Good	32 (29 – 37)		29 (24 – 36)		30 (24 – 36)	
Fair	10 (7 – 13)		13 (9 – 17)		9 (6 – 12)	
Poor	5 (3 – 7)		3 (1 – 5)		3 (1 – 6)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Excellent	23 (16 – 31)	21 (17 – 25)	18 (11 – 28)	23 (17 – 31)	26 (18 – 35)	29 (24 – 35)
Very Good	35 (27 – 43)	31 (26 – 36)	35 (27 – 45)	34 (29 – 40)	35 (27 – 44)	29 (23 – 35)
Good	28 (21 – 36)	35 (30 – 40)	25 (18 – 34)	32 (25 – 41)	31 (22 – 41)	28 (23 – 35)
Fair	10 (6 – 14)	10 (7 – 13)	18 (11 – 28)	9 (6 – 13)	6 (3 – 11)	11 (7 – 17)
Poor	5 (2 – 11)	4 (2 – 7)	5 (2 – 9)	1 (0.5 – 3)	3 (1 – 6)	3 (1 – 6)
Total	100	100	100	100	100	100

Table 15: Self-Rated Health - All Māori and Males/Females (three waves, 95%ci)

A very high proportion of Māori women rate their health as good/very good/excellent. These high ratings have been maintained over time and are similar to Māori men.

A very small minority of respondents (1-4%) rate their health as 'poor'. Note that no Māori women in institutional care are included in this survey.

3.6.2 ALCOHOL CONSUMPTION OVER PAST MONTH.

	% (95% CI)					
	Wave 1 (n=618)		Wave 2 (n=259)		Wave 3 (n=223)	
Not at all	29 (25 – 33)		41 (33 – 50)		42 (34 – 51)	
Once	20 (16 – 25)		17 (12 – 24)		22 (15 – 31)	
A few times	27 (23 – 31)		25 (19 – 33)		10 (6 – 17)	
Once a week	11 (9 – 13)		8 (4 – 15)		3 (2 – 7)	
A few times a week	12 (10 – 15)		6 (4 – 9)		21 (14 – 30)	
Everyday	0.8 (0.3 – 2)		2 (2 – 3)		1 (0.6 – 4)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Not at all	23 (18 – 29)	33 (28 – 39)	44 (30 – 59)	40 (31 – 49)	38 (26 – 51)	45 (34 – 57)
Once	23 (17 – 32)	18 (14 – 23)	10 (5 – 17)	24 (16 – 35)	13 (5 – 30)	30 (21 – 41)
A few times	27 (21 – 34)	27 (23 – 32)	22 (12 – 36)	28 (20 – 38)	11 (4 – 25)	10 (6 – 16)
Once a week	12 (8 – 17)	10 (8 – 13)	9 (4 – 20)	7 (3 – 18)	3 (1 – 8)	3 (0.8 – 13)
A few times a week	15 (10 – 20)	11 (8 – 15)	11 (7 – 18)	1 (0.4 – 3)	34 (22 – 38)	10 (6 – 18)
Everyday	1 (0.2 – 6)	0.6 (0.4 – 1)	4 (3 – 6)	-	1 (0.4 – 4)	2 (0.4 – 6)
Total	100	100	100	100	100	100

Table 16: Alcohol Consumption Over Last Month - All Māori and Males/Females (three waves, 95%ci)

The majority of Māori women in the survey report sobriety as their habit.

More Māori women than men are teetotal, and the majority of Māori women drink very moderately or not at all. This pattern of moderate/no drinking is higher for Māori women than men. Fewer Māori women than men report drinking regularly each week.

3.6.3 SMOKE CIGARETTES

Cigarette//tobacco smoking is a particular concern for Māori women. Smoking is the single most important modifiable health risk and is known to contribute significantly to the disparities between Māori and Pākehā.

	% (95% CI)					
	Wave 1 (n=843)		Wave 2 (n=259)		Wave 3 (n=222)	
Yes	49 (44 – 54)		39 (31 – 47)		41 (31 – 51)	
No	51 (47 – 57)		61 (53 – 69)		59 (48 – 68)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Yes	45 (37 – 54)	51 (46 – 56)	31 (21 – 43)	46 (34 – 59)	40 (25 – 58)	42 (30 – 54)
No	55 (46 – 63)	49 (44 – 55)	69 (57 – 79)	54 (41 – 66)	60 (42 – 75)	58 (46 – 70)
Total	100	100	100	100	100	100

Table 17: Cigarette Smoking - All Māori and Males/Females (three waves, 95%ci)

Māori women exhibit high rates of smoking. They smoke tobacco at higher rates than men, although the rates for women do show some decrease over time from 51% in wave one to 42% in wave three.

3.6.4 HAVE HEALTH/SICKNESS INSURANCE

The following table reports whether private health or sickness insurance is held by Māori women and gives comparisons with Māori men:

	% (95% CI)					
	Wave 1 (n=843)		Wave 2 (n=258)		Wave 3 (n=223)	
Yes	26 (23 – 30)		25 (19 – 33)		27 (19 – 37)	
No	74 (70 – 77)		75 (67 – 81)		73 (63 – 81)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Yes	26 (20 – 32)	27 (23 – 31)	27 (18 – 40)	23 (16 – 33)	41 (26 – 57)	15 (9 – 24)
No	74 (68 – 80)	73 (70 – 77)	73 (60 – 83)	77 (67 – 85)	59 (43 – 74)	85 (76 – 91)
Total	100	100	100	100	100	100

Table 18: Have Health or Sickness Insurance - All Māori and Males/Females (three waves, 95%ci)

Most Māori do not have health or sickness insurance whether male or female. For Māori women the rates of having insurance appear to have decreased over time. In the first two waves about a quarter of Māori women had insurance, but this has reduced to 15% by wave three.

This result shows a high degree of dependency on government provision of health care.

3.6.5 HAVE A CONDITION REQUIRING MEDICATION.

	% (95% CI)					
	Wave 1 (n=845)		Wave 2 (n=635)		Wave 3 (n=646)	
Yes	28 (24 – 31)		30 (25 – 36)		31 (26 – 36)	
No	72 (69 – 76)		70 (64 – 75)		69 (64 – 74)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Yes	25 (19 – 32)	29 (25 – 34)	32 (23 – 43)	29 (24 – 34)	30 (21 – 40)	31 (27 – 36)
No	75 (68 – 81)	71 (66 – 75)	68 (57 – 77)	72 (66 – 77)	70 (60 – 79)	69 (64 – 73)
Total	100	100	100	100	100	100

Table 19: Condition Requiring Medication - All Māori and Males/Females (three waves, 95%ci)

Around 30% of Māori women report having a condition requiring medication. This proportion is very similar to that reported by Māori men, and has not changed significantly over the time of the survey.

3.6.6 MAJOR/MINOR DISABILITY.

	% (95% CI)					
	Wave 1 (n=842)		Wave 2 (n=634)		Wave 3 (n=649)	
Yes	27 (23 – 33)		25 (20 – 32)		22 (17 – 28)	
No	73 (67 – 77)		75 (68 – 80)		78 (72 – 84)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Yes	31 (22 – 40)	25 (21 – 31)	33 (24 – 44)	20 (15 – 25)	25 (17 – 35)	19 (14 – 27)
No	69 (60 – 78)	75 (69 – 80)	67 (56 – 77)	80 (75 – 85)	75 (65 – 83)	81 (74 – 86)
Total	100	100	100	100	100	100

Table 20: Major or Minor Disability - All Māori and Males/Females (three waves, 95%ci)

Around 20% of Māori women report having a minor or a major disability. Fewer Māori women than men report having a disability, and the proportion has dropped slightly over the course of the survey.

3.6.7 NEEDED MEDICAL TREATMENT OVER PAST YEAR.

	% (95% CI)					
	Wave 1 (n=848)		Wave 2 (n=636)		Wave 3 (n=652)	
Yes	58 (54 – 63)		54 (47 – 60)		59 (51 – 66)	
No	42 (36 – 52)		46 (40 – 53)		41 (34 – 49)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Yes	57 (48 – 64)	59 (55 – 64)	56 (45 – 66)	52 (46 – 59)	53 (42 – 63)	63 (55 – 71)
No	43 (36 – 52)	41 (36 – 45)	44 (34 – 55)	48 (42 – 55)	47 (37 – 58)	37 (29 – 45)
Total	100	100	100	100	100	100

Table 21: Required Medical Treatment in Past Year - All Māori and Males/Females (three waves, 95%ci)

A majority of Māori women report that they have needed medical treatment over the year previous to the survey. While the proportion has fluctuated over time, it is of a similar order to that reported by Māori men.

3.7 ACCESS TO CULTURE

The following section describes the access which Māori women have to a range of cultural institutions within Māoridom. Self-rated language ability, identifications as 'Māori', knowledge of whakapapa, frequency of visits to marae, ethnic identity, knowledge of waka, iwi and hapu and the availability other whānau in the same community as the participants are described.

3.7.1 SELF-RATED TE REO MĀORI ABILITY.

	% (95% CI)					
	Wave 1 (n=869)		Wave 2 (n=648)		Wave 3 (n=663)	
	Male	Female	Male	Female	Male	Female
Excellent	5 (3 – 8)		5 (3 – 8)		7 (3 – 15)	
Very good	8 (6 – 10)		8 (5 – 12)		2 (0.3 – 7)	
Good	33 (29 – 38)		17 (13 – 21)		5 (4 – 8)	
Fair	33 (29 – 38)		33 (28 – 39)		32 (24 – 42)	
Poor	21 (17 – 25)		37 (31 – 43)		54 (47 – 60)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Excellent	6 (4 – 11)	4 (4 – 8)	5 (3 – 8)	5 (3 – 8)	7 (3 – 15)	8 (4 – 15)
Very good	7 (4 – 13)	8 (7 – 11)	11 (6 – 18)	6 (4 – 10)	-	3 (0.6 – 12)
Good	32 (25 – 40)	34 (28 – 40)	13 (8 – 20)	20 (15 – 25)	4 (2 – 7)	7 (5 – 10)
Fair	37 (31 – 44)	31 (26 – 36)	29 (21 – 38)	37 (31 – 47)	30 (19 – 43)	34 (26 – 43)
Poor	18 (13 – 24)	23 (17 – 31)	42 (33 – 53)	32 (26 – 40)	60 (49 – 70)	49 (42 – 56)
Total	100	100	100	100	100	100

Table 22: Self-Rated Te Reo Māori Ability - All Māori and Males/Females (three waves, 95%ci)

Most Māori women report their fluency with te reo Māori as being poor or fair. The proportion reporting their competency as 'good' has decreased over time, and the proportion reporting 'poor' has increased over time. Overall competency in te reo Māori for most Māori was not high.

3.7.2 IDENTITY AS MĀORI

In the THNR survey we identify a household as a Māori household if at least one Māori person lives in it. We then interview all those who are Māori, for example the children of Māori parents. Each respondent is asked whether they identify as Māori.

	% (95% CI)					
	Wave 1 (n=869)		Wave 2 (n=648)		Wave 3 (n=663)	
Identify as Māori	95 (92 – 97)		95 (85 – 96)		88 (84 – 91)	
Do not identify as Māori	5 (3 – 8)		5 (3 – 10)		12 (9 – 16)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Identify as Māori	94 (89 – 97)	96 (93 – 98)	92 (85 – 96)	97 (90 – 99)	88 (79 – 83)	88 (84 – 91)
Do not identify as Māori	6 (3 – 12)	4 (2 – 7)	8 (4 – 15)	3 (1 – 10)	12 (7 – 21)	12 (9 – 16)
Total	100	100	100	100	100	100

Table 23: Identity as Māori - All Māori and Males/Females (three waves, 95%ci)

Identification as Māori was a very strong feature of respondents in the Te Hoe Nuku Roa survey as would be expected as identification as Māori is necessary for the household to be enumerated. Interestingly, the small proportion NOT identifying as Māori has increased, from 4% in wave one to 12% in wave three.

3.7.3 WHAKAPAPA KNOWLEDGE

In the THNR survey participants are asked to identify how many generations of their Māori whakapapa they know.

	% (95% CI)					
	Wave 1 (n=869)		Wave 2 (n=648)		Wave 3 (n=663)	
1 Generation	4 (3 – 7)		7 ((4 – 12)		8 (4 – 14)	
2 Generations	32 (28 – 36)		31 (26 – 37)		41 (34 – 50)	
3 Generations	34 (29 – 39)		28 (23 – 33)		39 (32 – 47)	
More than 3 Generations	30 (25 – 45)		34 (30 – 39)		12 (8 – 17)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
1 Generation	4 (3 – 7)	4 (2 – 9)	10 (5 – 20)	5 (3 – 8)	5 (2 – 15)	10 (5 – 18)
2 Generations	33 (26 – 42)	30 (26 – 35)	35 (25 – 46)	28 (22 – 34)	37 (26 – 49)	45 (37 – 53)
3 Generations	28 (21 – 37)	38 (32 – 44)	22 (15 – 31)	33 (27 – 39)	48 (37 – 60)	32 (26 – 39)
More than 3 Generations	34 (25 – 45)	28 (23 – 34)	33 (26 – 41)	35 (29 – 41)	10 (6 – 16)	14 (9 – 20)
Total	100	100	100	100	100	100

Table 24: Whakapapa Knowledge - All Māori and Males/Females (three waves, 95%ci)

Most Māori women in the survey reported a good knowledge of their whakapapa. While Māori men reported slightly more knowledge of whakapapa overall, there was some fluctuation over time.

3.7.4 FREQUENCY OF MARAE VISITS

In the THNR survey participants are asked how often they visit (any) marae.

	% (95% CI)					
	Wave 1 (n=869)		Wave 2 (n=648)		Wave 3 (n=663)	
Not at all	10 (7 – 15)		11 (8 – 15)		14 (9 – 21)	
Once	21 (17 – 26)		14 (11 – 19)		34 (27 – 41)	
A few times	33 (27 – 38)		27 (22 – 33)		23 (17 – 30)	
Several times	27 (22 – 33)		27 (22 – 33)		25 (19 – 31)	
More than once a month	9 (6 – 13)		20 (16 – 25)		5 (2 – 13)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Not at all	12 (7 – 20)	9 (6 – 13)	13 (7 – 21)	10 (7 – 15)	13 (7 – 23)	15 (10 – 21)
Once	23 (17 – 30)	20 (15 – 26)	14 (8 – 21)	15 (11 – 21)	30 (20 – 42)	36 (30 – 43)
A few times	32 (24 – 40)	33 (28 – 39)	30 (23 – 39)	25 (20 – 31)	26 (17 – 37)	20 (15 – 27)
Several times	26 (20 – 33)	28 (22 – 34)	22 (15 – 29)	31 (25 – 38)	24 (16 – 34)	25 (19 – 33)
More than once a month	8 (4 – 13)	10 (6 – 15)	22 (15 – 29)	19 (15 – 24)	7 (4 – 15)	4 (1 – 13)
Total	100	100	100	100	100	100

Table 25: Frequency of Marae Visits - All Māori and Males/Females (three waves, 95%ci)

The majority of Māori women had visited a marae in the year prior to the survey, at each wave. Over time, for both men and women, there appears to be a slight downturn in marae attendance. Fewer women reporting they attended more than once a month and more reporting they made no visits over the course of the survey.

3.7.5 ETHNIC AND NATIONALIST IDENTITIES

The concept of ethnicity is one which is sometimes difficult for respondents to grasp. In the THNR survey we ask participants to express whether they identify with a range of words/concepts which prior qualitative research indicated were terms Māori used to represent themselves. “Kiwi” and “New Zealander” were popular choices for nationality, “Māori/Pākehā, part Pākehā, part Māori, Polynesian, Māori” were choices for ethnic identity.

	% (95% CI)					
	Wave 1 (n=865)		Wave 2 (n=634)		Wave 3 (n=659)	
Kiwi	12 (10 – 16)		12 (8 – 16)		13 (10 – 16)	
New Zealander	14 (11 – 18)		18 (14 – 22)		15 (11 – 21)	
Māori/Pakeha	10 (8 – 13)		12 (9 – 17)		13 (10 – 17)	
part Pakeha	0.4 (0.1 – 1)		-		-	
part Māori	4 (3 – 6)		7 (5 – 10)		1 (0.7 – 2)	
Polynesian	1 (0.4 – 3)		2 (0.5 – 5)		0.2 (0 – 0.9)	
Māori	52 (48 – 57)		45 (39 – 52)		54 (47 – 60)	
Other	5 (4 – 8)		5 (3 – 7)		4 (2 – 8)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Kiwi	16 (11 – 22)	10 (7 – 14)	17 (11 – 25)	8 (5 – 11)	19 (13 – 27)	8 (5 – 13)
New Zealander	15 (10 – 21)	13 (10 – 17)	14 (9 – 21)	21 (16 – 26)	17 (11 – 25)	14 (10 – 20)
Māori/Pakeha	7 (4 – 11)	13 (10 – 17)	9 (5 – 16)	15 (10 – 21)	10 (5 – 19)	15 (12 – 19)
part Māori	3 (1 – 5)	6 (4 – 9)	6 (4 – 11)	7 (5 – 11)	2 (0.6 – 4)	1 (0.5 – 2)
Polynesian	2 (0.7 – 6)	0.4 (0.1 – 1)	3 (0.9 – 11)	0.4 (0.1 – 2)	0 (0 – 0.3)	0.3 (0 – 2)
Māori	55 (47 – 62)	51 (46 – 56)	50 (39 – 52)	42 (36 – 49)	50 (40 – 59)	56 (50 – 63)
Other	3 (1 – 8)	7 (5 – 10)	2 (0.6 – 6)	7 (4 – 11)	3 (2 – 8)	5 (2 – 10)
Total	100	100	100	100	100	100

Table 26: Ethnic and Nationalistic Identities - All Māori and Males/Females (three waves, 95%ci)

In all waves of the survey, Māori women mostly identified as Māori. Māori/Pākehā was also a consistent choice (13-15%), although a similar proportion preferred to express a national identity (New Zealander).

'Polynesian' is a disfavoured option for Māori.

Some 20/30% preferred to express a national identity (Kiwi/New Zealander).

3.7.6 KNOW IWI.

	% (95% CI)					
	Wave 1 (n=857)		Wave 2 (n=628)		Wave 3 (n=653)	
Yes	89 (86 – 91)		89 (85 – 92)		86 (83 – 89)	
No	11 (9 – 14)		11 (8 – 15)		14 (11 – 17)	
Total	100		100			
	Male	Female	Male	Female	Male	Female
Yes	88 (82 – 92)	90 (86 – 92)	88 (82 – 93)	90 (85 – 93)	86 (82 – 90)	86 (82 – 90)
No	12 (9 – 14)	10 (8 – 14)	12 (7 – 18)	10 (7 – 15)	14 (10 – 18)	14 (10 – 18)
Total	100	100	100	100	100	100

Table 27: Knowledge of Iwi - All Māori and Males/Females (three waves, 95%ci)

A significant majority of Māori women reported that they knew their iwi. There was little difference between men and women in this regard.

3.7.7 KNOW HAPU.

	% (95% CI)					
	Wave 1 (n=839)		Wave 2 (n=625)		Wave 3 (n=649)	
Yes	54 (50 – 59)		59 (55 – 64)		58 (53 – 62)	
No	46 (41 – 50)		41 (36 – 46)		42 (38 – 48)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Yes	48 (40 – 56)	59 (54 – 63)	56 (46 – 65)	62 (57 – 67)	54 (45 – 63)	60 (55 – 65)
No	52 (44 – 60)	41 (37 – 46)	44 (35 – 54)	38 (33 – 44)	46 (38 – 55)	40 (35 – 45)
Total	100	100	100	100	100	100

Table 28: Knowledge of Hapu - All Māori and Males/Females (three waves, 95%ci)

Knowledge of hapu was less good than knowledge of iwi, but the trend was consistent over time for Māori women.

3.7.8 KNOW WAKA.

	% (95% CI)					
	Wave 1 (n=854)		Wave 2 (n=627)		Wave 3 (n=652)	
Yes	55 (51 – 59)		64 (60 – 68)		61 (56 – 65)	
No	45 (41 – 49)		36 (32 – 41)		39 (35 – 44)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Yes	52 (45 – 59)	57 (53 – 62)	61 (53 – 69)	66 (59 – 73)	58 (49 – 66)	63 (57 – 68)
No	48 (41 – 55)	43 (38 – 47)	39 (31 – 47)	34 (27 – 41)	42 (34 – 51)	37 (32 – 43)
Total	100	100	100	100	100	100

Table 29: Knowledge of Waka - All Māori and Males/Females (three waves, 95%ci)

Māori women reported that they knew their waka at a similar rate as they reported knowing their hapu; both rates were lower than the reported rate for knowledge of their iwi. Knowledge of waka was slightly better by women than men.

3.7.9 OTHER WHĀNAU IN COMMUNITY.

	% (95% CI)					
	Wave 1 (n=840)		Wave 2 (n=610)		Wave 3 (n=644)	
Yes	76 (71 – 80)		87 (82 – 91)		87 (81 – 91)	
No	24 (20 – 29)		13 (9 – 18)		13 (9 – 19)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Yes	74 (65 – 81)	77 (72 – 82)	87 (80 – 92)	87 (81 – 92)	85 (79 – 90)	88 (81 – 92)
No	26 (19 – 35)	23 (18 – 28)	13 (8 – 20)	13 (8 – 19)	15 (10 – 21)	12 (8 – 19)
Total	100	100	100	100	100	100

Table 30: Other Whanau in the Community - All Māori and Males/Females (three waves, 95%ci)

Most Māori women reported that they had other whānau members living in their local community. If anything the rate increased over time and seemed very similar for men and women.

3.8 TE REO MĀORI

The following section describes the satisfaction Māori women have with their ability to speak te reo Māori, and to access it through television. The language mix the participants were exposed to up until adulthood (15 years of age) is also described.

3.8.1 SATISFACTION WITH TE REO MĀORI LEVEL

Māori women were asked to rate their satisfaction with their own ability with te reo Māori.

	% (95% CI)					
	Wave 1 (n=859)		Wave 2 (n=626)		Wave 3 (n=651)	
Very satisfied	8 (5 – 11)		10 (7 – 15)		7 (4 – 11)	
Satisfied	25 (21 – 29)		24 (20 – 29)		26 (22 – 31)	
Dissatisfied	42 (38 – 46)		44 (38 – 51)		44 (39 – 49)	
Very dissatisfied	56 (22 – 30)		22 (17 – 28)		23 (19 – 27)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Very satisfied	6 (3 – 11)	9 (6 – 13)	12 (7 – 21)	8 (5 – 13)	7 (3 – 13)	7 (4 – 12)
Satisfied	30 (23 – 37)	21 (17 – 25)	25 (19 – 33)	23 (19 – 28)	29 (22 – 38)	24 (20 – 28)
Dissatisfied	41 (33 – 49)	43 (39 – 47)	39 (30 – 50)	48 (42 – 54)	45 (36 – 54)	44 (38 – 50)
Very dissatisfied	24 (18 – 31)	27 (24 – 31)	23 (15 – 35)	21 (17 – 27)	19 (13 – 27)	26 (21 – 31)
Total	100	100	100	100	100	100

Table 31: Satisfaction with Te Reo Māori Ability - All Māori and Males/Females (three waves, 95%ci)

A majority of Māori women were dissatisfied with their ability to speak te reo Māori. A small and relatively consistent proportion of the population (7-9% across waves) reported that they were very satisfied with their ability.

3.8.2 SATISFACTION WITH MĀORI LANGUAGE TV CHOICE

A particular interest in the THNR study has been the growth of Māori-medium television over time. We are interested on the effect of more broadcasting in te reo Māori on participant's views on, and ability with, their own abilities.

	% (95% CI)					
	Wave 1 (n=564)		Wave 2 (n=633)		Wave 3	
Very satisfied	8 (6 – 12)		8 (5 – 11)		7 (5 – 11)	
Satisfied	37 (31 – 43)		39 (33 – 45)		46 (41 – 51)	
Dissatisfied	23 (16 – 31)		22 (16 – 31)		27 (23 – 32)	
Very dissatisfied	6 (4 – 10)		6 (4 – 9)		6 (4 – 9)	
Don't know	26 (20 – 34)		25 (20 – 31)		13 (9 – 18)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
Very satisfied	9 (5 – 16)	8 (5 – 12)	8 (5 – 11)	7 (4 – 11)	8 (4 – 17)	7 (5 – 10)
Satisfied	40 (30 – 51)	35 (30 – 40)	43 (33 – 54)	36 (30 – 41)	49 (39 – 59)	44 (37 – 51)
Dissatisfied	21 (13 – 32)	24 (17 – 32)	21 (13 – 32)	24 (17 – 32)	30 (21 – 41)	25 (21 – 30)
Very dissatisfied	4 (1 – 12)	7 (5 – 11)	4 (2 – 9)	8 (5 – 12)	5 (3 – 8)	7 (5 – 10)
Don't know	26 (20 – 34)	27 (19 – 36)	23 (16 – 33)	26 (19 – 34)	8 (5 – 13)	17 (12 – 24)
Total	100	100	100	100	100	100

Table 32: Satisfaction with Māori Language TV Choice - All Māori and Males/Females (three waves, 95%ci)

While a higher proportion of Māori women were satisfied/very satisfied with Māori language TV choice, a significant proportion are dissatisfied/very dissatisfied (ca. 30%) and a reasonable proportion (17-26%) are undecided.

3.8.3 ADULT LANGUAGE MIX UNTIL PARTICIPANT WAS 15 YEARS OLD

In the THNR study we are interested on the language basis participants have from their childhood (up to the age of 15 years).

	% (95% CI)					
	Wave 1 (n=369)		Wave 2 (n=633)		Wave 3 (n=654)	
English	76 (69 – 81)		54 (50 – 59)		67 (61 – 73)	
Māori	18 (14 – 24)		21 (17 – 26)		17 (13 – 22)	
Both	6 (3 – 12)		23 (19 – 29)		15 (11 – 20)	
Other	-		2 (0.7 – 4)		0.3 (0.1 – 1)	
Total	100		100		100	
	Male	Female	Male	Female	Male	Female
English	82 (71 – 90)	72 (64 – 79)	55 (47 – 63)	54 (48 – 59)	67 (55 – 76)	68 (62 – 74)
Māori	12 (6 – 21)	22 (17 – 29)	23 (18 – 29)	23 (18 – 29)	19 (12 – 29)	16 (12 – 20)
Both	6 (2 – 17)	6 (2 – 15)	22 (18 – 28)	22 (18 – 28)	14 (8 – 24)	16 (11 – 22)
Other	-	-	2 (0.3 – 11)	2 (1 – 2)	0.1 (0 – 0.5)	0.4 (0.1 – 2)
Total	100	100	100	11	100	100

Table 33: Language Mix Up to the Age of 15 years - All Māori and Males/Females (three waves, 95%ci)

Although there is some fluctuation over time, most Māori women were raised in exclusively English-speaking households (72%, 54%, 68% over the three waves).

A decreasing proportion report a te reo Māori-speaking household (could be a cohort effect of older Māori women) and about one-fifth report being raised in a bilingual household.

3.9 SUMMARY

Māori women	Findings	Compared with Men	Trends
Housing and Accommodation			
Household Type	Mostly live with children, either as a couple with a partner or as a sole parent	Women are more likely to live as sole people and sole parents	Flatting has increased over time; Sole parenthood increasing; couple with children decreasing over time
Housing Situation	Owning a home with a mortgage or freehold (combined) is most common (50%-60%); single most frequent category reported is renting (35%)	Women are less likely to own a home freehold; more likely to be renting	
Home Ownership	A third to a half of women report owning a home; rates are decreasing over time for ALL Māori	Women are slightly less likely to own a home	Home ownership for women decreasing over time
Accommodation satisfaction	Very high levels of satisfaction	Women have less extreme views	
Landlord/leaser	Rent privately or from Housing Corporation		Housing Corporation has gone from majority to minority leaser
Homeownership importance	Most Māori women who are leasing rate home ownership as important		Slightly less enthusiastic over time
Employment			
Employment status	A majority of Māori women are employed;	Women are employed at lower rates than men	Population of retirees has remained constant
Employed part-time/full-time	Most employed women are employed full-time		Full-time has increased and part-time decreased by about 10% over time
Education			
Self-rated education	Women rate their education status highly	Women are less extreme in their views	Ratings have become more diverse over time; those rating as poor have increased over time
Secondary School Qualification	Fewer than half Māori women have a formal qualification	Women have slightly lower rates	Rates have slightly decreased over time
Tertiary Qualification (> 3 months)	About one-third of Māori women have a qualification	Women report lower rates	Significant fluctuations over time – no clear trend

Māori women	Findings	Compared with Men	Trends
Present education summary	Tertiary institutions then schools are most frequent		Marked increase in school attendance over time reflecting higher school leaving ages; increase in those attending tertiary institutions
Type of Secondary Qualification	Mostly School Certificate; Low % with higher qualifications		Difficult to judge trends due to examination/qualification changes over time
Health			
Self-rated Health	Very high numbers rate current health status highly	Similar	Consistent over time
Alcohol Consumption	Most Māori women report sobriety	Women report sobriety more	Over time rates of sobriety have increased
Tobacco Smoking	High rates of smoking are reported	Women smoke at slightly higher rates	Slight decrease in women's smoking rates over time (from 51% to 42%)
Health/Sickness Insurance	Most do not have private insurance	Women increasingly over time have lower rates	Consistent over time
Condition requiring medication	About 30% of women report having a condition requiring medication	Comparable	Consistent over time
Major/Minor Disability	About 20% of women report having a disability	Women's rates are lower	Rates decrease over time (from 25% to 19%)
Need Medical Treatment	A majority report needing treatment in the previous 12 months	Comparable	Very slight increase for women in the last wave, but otherwise reasonably consistent
Access to Culture			
Self-rated te reo Māori ability	Most feel their ability is fair or poor	Comparable	Those reporting 'good' ability has reduced over time
Māori Identity	Large majority identify as Māori	Comparable	Small but growing (5-12%) do not identify as Māori
Whakapapa knowledge	Most reported a good knowledge of whakapapa	Similar knowledge base	Over time the depth of knowledge has reduced somewhat for women (i.e. those knowing more than 3 generations has reduced)
Frequency of marae visits	Majority have visited a marae in the previous year	Comparable	Slight downturn in attendance over time
Ethnic or Nationalist identity	Most prefer to identify as Māori; consistent proportion prefer nationalist identity (15%)	Most Māori prefer 'Māori' as identity; Fewer women choose nationalist identity	Consistent over time
Knowledge of waka, iwi and hapu	High knowledge of iwi, less of waka and hapu	Women similar	Consistent over time

Māori women	Findings	Compared with Men	Trends
Other whānau in Community	Most report they have other (non-household) whānau living in their community	Comparable	Slight increase for women over time
Te Reo Māori			
Satisfied with language level	Majority are dissatisfied with their ability; small proportion report satisfaction (<10%)	Comparable	High levels of dissatisfaction have persisted over time (70%)
TV	About half satisfied, 30% dissatisfied; 20% don't know	Comparable	Increase in dissatisfaction over time
Language Mix until 15 years of age	High proportion raised in English-only households	Comparable	Bilingual households have increased in numbers

MĀORI WOMEN WHO ARE EMPLOYED

4.1 EMPLOYMENT

These tables describe Māori women who are employed or are not-employed (rather than officially unemployed) by a range of other outcomes. Women who are retired or who are in studying full-time in secondary school, tertiary or other educational institution.

The purpose of this analysis is to investigate the possible relationships between employment for Māori women and a range of other outcomes.

READING THESE TABLES

The following tables all represent bivariate analyses.

The table in section 4.1.1 describes Māori women as 'Principal Householders' by their employment status (yes/no), for the first wave 5% of employed, wahine were sole person households, compared with 16% of non-employed, wahine.

4.1.1 PRINCIPAL HOUSEHOLDERS²

The following table describes the type of household for Māori women who are employed or not employed:

Employed	%	Wave 1 (n=405)	Wave 2 (n=421)	Wave 3 (n=419)
Yes	Sole person	5	5	7
	Sole parent	13	12	16
	Couple with no children	11	11	14
	Couple with children	61	58	41
	House/Flat	8	10	21
	Other	2	4	1
No	Sole person	16	7	9
	Sole parent	32	25	24
	Couple with no children	7	12	8
	Couple with children	40	29	36
	House/Flat	5	22	17
	Other	1	5	6

Table 34: Principal Householder by Employment Status – Māori Women (three waves)

Employed Māori women are more likely to live as a couple with children. Although unemployed Māori women have higher rates of sole parenthood, they too are more likely to live as a couple with children than in any other household type.

For both groups there is an increase in the proportion living in a flatting situation with others, but not as a parent.

² For female participants only

4.2 HOUSING AND ACCOMMODATION

4.2.1 HOUSING SITUATION

The following table described the housing situation for adult, Māori women who are employed or not employed:

Employed	%	Wave 1 (n=545)	Wave 2 (n=417)	Wave 3 (n=206)
Yes	No rent/board	5	7	0.4
	Board	6	4	7
	Renting	28	28	30
	Mortgage	36	42	38
	Freehold	21	19	25
	Other	3	1	
No	No rent/board	2	8	0.7
	Board	8	14	6
	Renting	54	50	51
	Mortgage	21	9	20
	Freehold	11	15	23
	Other	4	5	-

Table 35: *Housing Situation by Employment Status – Māori Women (three waves)*

Employment does appear to make a difference on Housing Situation for Māori women.

Employed Māori women are more likely to live in their own home, either freehold or owned with a mortgage (57, 61, 63%).

Unemployed Māori women are more likely to be renting (54, 50, 51%).

4.2.2 OWN HOME

The following table describes whether adult, Māori women own their own home by their employment status:

Employed	Wave 1 (n=454)	Wave 2 (n=424)	Wave 3 (n=418)
Yes	61	60	48
No	71	23	27

Table 36: Home by Employment Status – Māori Women (three waves)

Home ownership seems to be less achievable to all Māori women over the time of the survey, with a strong employed/not employed gradient evident in the two most recent waves.

This observation could be a cohort effect with older women living in owned homes as a result of the Department of Māori Affairs housing policies of the 1950s-1980s being more represented in the earlier waves of the survey.

4.2.3 SATISFIED WITH ACCOMMODATION

The following table describes whether Māori women are satisfied with their accommodation by their employment status:

Employed	%	Wave 1 (n=539)	Wave 2 (n=418)	Wave 3 (n=414)
Yes	Very satisfied	37	39	35
	Satisfied	44	52	55
	Dissatisfied	13	5	7
	Very dissatisfied	6	5	4
No	Very satisfied	31	30	31
	Satisfied	43	50	48
	Dissatisfied	22	12	13
	Very dissatisfied	6	9	8

Table 37: Satisfaction with Accommodation by Employment Status – Māori Women (three waves)

Māori women have high levels of satisfaction, but a small gradient is seen with employed women being slightly more satisfied than non-employed Māori women.

4.2.4 PLAN TO BUY HOME

The following table explores the aspirations/plans to buy a home for employed and not-employed Māori women:

Employed	Wave 1 (n=303)	Wave 2 (n=217)	Wave 3 (n=230)
Yes	77	63	57
No	54	63	39

Table 38: Plans to Buy a Home by Employment Status – Māori Women (three waves)

Unsurprisingly, more Māori women who are employed plan to buy a home than those who are not employed. Planning to buy a home seems to have become a less achievable ambition for all Māori women over time.

4.3 EDUCATION

4.3.1 SELF-RATED EDUCATION

The following table compares the self-rated educational status/satisfaction of employed and not-employed adult, Māori women:

Employed	%	Wave 1 (n=560)	Wave 2 (n=422)	Wave 3 (n=418)
Yes	Excellent	8	11	7
	Very good	42	37	39
	Good	36	36	36
	Fair	12	15	13
	Poor	2	2	6
No	Excellent	8	7	12
	Very good	20	19	28
	Good	46	55	39
	Fair	14	15	13
	Poor	2	4	9

Table 39: Self-Rated Education by Employment Status – Māori Women (three waves)

There are some obvious differences in self-rated educational status between those women who are employed and those not-employed. Employed Māori women rate their education as excellent/very good at higher rates than not-employed women (wave 1: 50/28; wave 2 48/26; wave 3: 46/40), although the gap does appear to be closing. Those women in both employment groups, who rate their education as fair or poor seem reasonably constant (wave 1: 14/16; wave 2: 17/19; wave 3: 19/22).

4.3.2 HAVING A SECONDARY QUALIFICATION

The following table explores whether employed/not-employed Māori women have a formal secondary school qualification:

Employed	Wave 1 (n=556)	Wave 2 (n=315)	Wave 3 (n=254)
Yes	53	45	52
No	38	51	30

Table 40: Having a Secondary Qualification by Employment Status – Māori Women (three waves)

In wave three 52% of employed Māori women have a secondary qualification; 30% of not employed women also have a secondary qualification. In wave two the proportions were more even with a slight excess of not-employed women having a secondary qualification. Wave one is more like wave three. Perhaps as expected, having a secondary qualification does tend to support employment. Retired women, and women still at school are excluded from this analysis.

4.3.3 HAVE TERTIARY QUALIFICATION TAKING 3 AT LEAST 3 MONTHS

This question focuses on post-school qualifications such as a trade certificate, diploma or degree:

Employed	Wave 1 (n=480)	Wave 2 (n=398)	Wave 3 (n=414)
Yes	42	67	36
No	29	67	22

Table 41: Having a Tertiary Qualification of at least 3 months' Study by Employment Status – Māori Women (three waves)

In wave three 36% of employed women have a qualification compared with 22% of not-employed women. However these ratios are variable across the three waves, with 67% of both groups reporting a qualification at wave two, and 42% (employed) and 29% (unemployed) in wave one. Again there is evidence that having a post-school qualification is associated with employment. Retired women, and women still at school are excluded from this analysis.

4.3.4 CURRENTLY ATTENDING AN EDUCATIONAL INSTITUTION

In the following table an 'Educational Institution' is defined as a secondary school, a night school or a tertiary institution.

Employed	Wave 1 (n=558)	Wave 2 (n=423)	Wave 3 (n=416)
Yes	21	27	15
No	28	29	30

Table 42: Currently Attending an Educational Institution by Employment Status – Māori Women (three waves)

A small, and decreasing, percentage of employed Māori women are undertaking education at the same time. As expected a slightly larger proportion of not-employed women are attending an educational institution.

4.3.5 PRESENT EDUCATION SUMMARY

The following table explores the current educational summary for Māori women who are employed/not-employed:

Employed	%	Wave 2 (n=95)	Wave 3 (n=80)
Yes	Secondary School	5	8
	Night school	4	5
	Tertiary institution	48	79
	Other	42	8
No	Secondary School	17	52
	Night school	0.4	0.9
	Tertiary institution	65	28
	Other	17	19

Table 43: Present Education Summary by Employment Status – Māori Women (two waves)

This question is only available from wave two onwards. Those Māori women who are employed are more likely to have attended a tertiary institution; those Māori women who are not-employed are more likely to have attended a secondary school (as their most recent educational institution).

4.3.6 SECONDARY QUALIFICATION

The following table explored the secondary school qualifications for Māori women who are employed/not-employed:

Employed	%	Wave 1 (n=237)	Wave 2 (n=312)	Wave 3 (n=170)
Yes	NZ cert	41	7	41
	6 th form cert	31	9	28
	UE	4	18	9
	Higher school cert	9	60	13
	Bursary/Scholarship	8	6	4
	Other NZ qual	3	-	2
	Overseas qualification	3	-	3
No	NZ cert	43	17	48
	6 th form cert	21	12	24
	UE	5	6	1
	Higher school cert	0.3	57	-
	Bursary/Scholarship	10	8	14
	Other NZ qual	12	-	0.6
	Overseas qualification	8	-	13

Table 44: Secondary Qualification by Employment Status – Māori Women (three waves)

Although there are some differences between waves of the survey, the differences between the two groups of Māori women – employed or not-employed are small. The majority of both groups have a formal secondary school qualification.

4.4 HEALTH AND HEALTH BEHAVIOURS

4.4.1 SELF-RATED HEALTH

The following table explores self-rated health status for employed/not-employed Māori women:

Employed	%	Wave 1 (n=563)	Wave 2 (n=424)	Wave 3 (n=419)
Yes	Excellent	24	24	31
	Very good	33	42	28
	Good	36	28	25
	Fair	5	5	6
	Poor	2	0.5	0.5
No	Excellent	16	22	25
	Very good	29	21	17
	Good	33	38	35
	Fair	15	17	18
	Poor	7	3	6

Table 45: Health and Health Behaviours by Employment Status – Māori Women (three waves)

Employed Māori women report higher-rated health status than not-employed Māori women.

Employed Māori women who feel they are in poor health are at very low levels, especially compared with not-employed Māori women.

4.4.2 ALCOHOL CONSUMPTION

The following table explores alcohol consumption for employed/not-employed Māori women:

Employed	%	Wave 1 (n=561)	Wave 2 (n=164)	Wave 3 (n=145)
Yes	Not at all	27	37	25
	Once	20	19	35
	A few times	32	34	15
	Once a week	11	8	7
	A few times a week	9	2	17
	Everyday	1	-	0.5
No	Not at all	40	36	63
	Once	16	33	26
	A few times	22	22	5
	Once a week	8	7	-
	A few times a week	14	0.7	3
	Everyday	0.2	-	3

Table 46: Alcohol Consumption by Employment Status – Māori Women (three waves)

Women who are not employed report higher levels of sobriety, increasing over the time of the survey (from 40% in wave one to 63% in wave three). Women who are employed report lower rates of sobriety and increased rates of modest to moderate alcohol consumption.

4.4.3 SMOKE CIGARETTES

The following table explores tobacco smoking for employed/not-employed Māori women:

Employed	Wave 1 (n=559)	Wave 2 (n=165)	Wave 3 (n=144)
Yes	47	39	53
No	57	61	30

Table 47: Cigarette by Employment Status – Māori Women (three waves)

Cigarette smoking is highly prevalent behaviour among Māori women. For the first two waves, not-employed Māori women reporting cigarette smoking at higher rates than working women. However, in the third wave this trend was reversed with fewer not-employed Māori women

reporting cigarette smoking. This reduction could be related to the increasing costs associated with smoking over time.

4.4.4 HAVE HEALTH/SICKNESS INSURANCE

The following table explores 'having privately funded health or sickness insurance' for employed/not-employed Māori women:

Employed	Wave 1 (n=558)	Wave 2 (n=165)	Wave 3 (n=145)
Yes	36	38	16
No	17	4	14

Table 48: Having Health or Sickness Insurance by Employment Status – Māori Women (three waves)

Having privately funded health and/or sickness insurance does show a strong relationship with employment. Partly this is an unsurprising result as employed women may have insurance as part of their employment package, while unemployed women are less likely to prioritise insurance premiums. Interestingly the large gaps seen in waves one and two have closed dramatically by wave three, with a large drop (50%) in the proportion of employed Māori women who have insurance.

4.4.5 HAVE A CONDITION REQUIRING MEDICATION

The following table explores 'having a medical condition requiring medication' for employed/not-employed Māori women:

Employed	Wave 1 (n=560)	Wave 2 (n=424)	Wave 3 (n=412)
Yes	25	21	25
No	34	45	43

Table 49: Having a Medical Condition Requiring Treatment by Employment Status – Māori Women (three waves)

There is a reasonably consistent relationship between employment status and having a condition requiring medication. Māori women who are not-employed report higher rates of medication requirement in all three waves of the survey. Clearly the reason some women are not in employment will be their medical condition.

4.4.6 HAVE A MAJOR/MINOR DISABILITY

The following table explores 'having a major or minor disability' for employed/not-employed Māori women:

Employed	Wave 1 (n=559)	Wave 2 (n=424)	Wave 3 (n=414)
Yes	21	12	15
No	31	32	26

Table 50: Having a Major or Minor Disability by Employment Status – Māori Women (three waves)

Again, a clear trend is seen over all three waves of the survey. Māori women who are not-employed are more likely to report having a minor/major disability. In waves two and three the proportions are about double those seen for employed Māori women; wave one saw a difference of 50%.

4.4.7 NEED MEDICAL TREATMENT

The following table explores 'the need for medical treatment in the year prior to the survey' for employed/not-employed Māori women:

Employed	Wave 1 (n=561)	Wave 2 (n=424)	Wave 3 (n=416)
Yes	55	48	63
No	65	61	66

Table 51: Needing Medical Treatment in Previous 12 months by Employment Status – Māori Women (three waves)

Although a small difference is seen, around two-thirds of employed and not-employed Māori women in the third wave report the need for medical treatment. In the first two waves the not-employed groups report higher rates of requiring medical treatment.

4.5 ACCESS TO CULTURE

4.5.1 ETHNIC AND NATIONALIST IDENTITIES

The following table explores the identity preferences of Māori women by their employment status:

Employed	%	Wave 1 (n=561)	Wave 2 (n=423)	Wave 3 (n=419)
Yes	Kiwi	10	6	10
	New Zealander	17	26	15
	Māori/Pakeha	13	16	19
	part Māori	6	5	1
	Polynesian	-	0.5	0.4
	Māori	48	40	51
	Other	5	7	4
No	Kiwi	9	11	6
	New Zealander	9	13	14
	Māori/Pakeha	13	14	11
	part Māori	6	9	1
	Polynesian	0.4	0.4	
	Māori	53	47	62
	Other	9	7	6

Table 52: Ethnic and Nationalist Identities by Employment Status – Māori Women (three waves)

There does appear to be a difference in those women who express a nationalist identity (Kiwi or New Zealander), with employed women identifying these more frequently than not-employed Māori women.

Overall, both groups of women prefer to identify as Māori. Polynesian is an unpopular term for both groups consistently across the three waves of the survey.

4.5.2 KNOW IWI

The following table explores knowledge of iwi for employed/not-employed Māori women:

Employed	Wave 1 (n=556)	Wave 2 (n=420)	Wave 3 (n=414)
Yes	90	91	90
No	89	92	81

Table 53: Knowledge of Iwi by Employment Status – Māori Women (three waves)

There is a strong similarity in knowledge of iwi by both employed and not-employed Māori women. In wave three Māori women who are not employed shows a slight reduction in their knowledge.

4.5.3 KNOW HAPU

The following table explores knowledge of hapu for employed/not-employed Māori women:

Employed	Wave 1 (n=543)	Wave 2 (n=419)	Wave 3 (n=410)
Yes	54	66	59
No	63	57	60

Table 54: Knowledge of Hapu by Employment Status – Māori Women (three waves)

A smaller proportion of Māori women know their hapu, but again there is a reasonable similarity between Māori women who are employed and those who are not-employed.

4.5.4 KNOW WAKA

The following table explores knowledge of waka for employed/not-employed Māori women:

Employed	Wave 1 (n=554)	Wave 2 (n=419)	Wave 3 (n=413)
Yes	62	69	61
No	52	84	65

Table 55: Knowledge of Waka by Employment Status – Māori Women (three waves)

Knowledge of waka is seen at similar levels to knowledge of hapu, with both being somewhat lower than knowledge of iwi. The proportion of Māori women who know their waka in these two groups has varied over time, especially for women who are not employed (from 52% to 84%).

4.5.5 OTHER WHĀNAU IN COMMUNITY

The following table explores the presence of other whānau members, not in the same household but in the same community, for employed/not-employed Māori women:

Employed	Wave 1 (n=544)	Wave 2 (n=408)	Wave 3 (n=405)
Yes	79	84	84
No	76	94	93

Table 56: Other Whanau in Community by Employment Status – Māori Women (three waves)

Both employed and not-employed Māori women report very high and reasonably consistent rates of having other whānau in their immediate community.

4.6 TE REO MĀORI

4.6.1 SATISFIED TE REO MĀORI LEVEL

The following table explores the satisfaction employed/not-employed Māori women with their ability with te reo Māori:

Employed	%	Wave 1 (n=559)	Wave 2 (n=421)	Wave 3 (n=415)
Yes	Very satisfied	6	10	5
	Satisfied	19	17	17
	Dissatisfied	42	51	47
	Very dissatisfied	34	22	32
no	Very satisfied	12	6	11
	Satisfied	23	32	32
	Dissatisfied	45	43	41
	Very dissatisfied	21	19	16

Table 57: Satisfaction with Te Reo Māori Ability by Employment Status – Māori Women (three waves)

There are some different trends seen in these data for the two groups of Māori women.

Employed Māori women are less likely to be 'very satisfied' and more likely to be 'very dissatisfied' with their te reo Māori ability.

Not employed Māori women show the reverse trends, having more who are 'very satisfied' and fewer who are 'very dissatisfied'.

4.6.2 SATISFIED WITH MĀORI LANGUAGE TV CHOICE

The following table explores satisfaction with access to te reo Māori on television for employed/not-employed Māori women:

Cultural Identity	%	Wave 2 (n=423)	Wave 3 (n=416)
Notional	Very satisfied	8	5
	Satisfied	34	42
	Dissatisfied	25	27
	Very dissatisfied	8	9
	Don't know	25	17
Positive	Very satisfied	6	9
	Satisfied	37	47
	Dissatisfied	22	24
	Very dissatisfied	7	4
	Don't know	28	16

Table 58: Satisfaction with Māori Language TV Choice by Employment Status – Māori Women (three waves)

There appear to be no differences in satisfaction with language choice on TV. These data cover waves two and three only.

4.6.3 LANGUAGE MIX UNTIL PARTICIPANT WAS 15 YEARS OLD

The following table explores whether there is a relationship between the language mix Māori women were exposed to up to the age of 15 years, and their current employment status:

Employed	%	Wave 1 (n=265)	Wave 2 (n=423)	Wave 3 (n=418)
Yes	English	76	69	71
	Māori	21	7	17
	Both	3	23	12
No	English	72	64	67
	Māori	25	7	11
	Both	2	25	22

Table 59: Language Mix Until Age of 15 Years by Employment Status – Māori Women (three waves)

There appear to be only small differences between the two groups of Māori women – employed and not-employed – with respect to their language exposures as children. The majority of Māori women grow up in homes where English is the dominant language (around 65-75%).

4.7 SUMMARY

Employed Not-employed	Trend	Employed Māori Women	Not-Employed Māori Women
Housing and Accommodation			
Household Type	Living with children is the most frequent situation, either as a couple or sole parent		Not-employed women more likely to be sole parents
Housing Situation	Owning a home either with a mortgage or freehold most frequent situation followed by renting	Employed more likely to live in own home	Not employed more likely to be renting
Home Ownership	Most Māori women who are leasing rate home ownership as important	Employed more likely to own home	Not-employed less likely to own home
Education			
Self-rated education	Women rate their education status highly	Employed more likely to rate highly	
Secondary School Qualification	Fewer than half of Māori women have a secondary qualification	Employed more likely to have a formal secondary school qualification	
Tertiary Qualification (> 3 months)	About one-third of Māori women have a qualification	Employed have slightly higher rates, although variable across waves	
Currently attending educational institution			Not-employed attending in slightly larger proportions
Present education summary	Tertiary institutions then schools are most frequently reported	Employed are more likely to have a post-secondary qualification	
Secondary Qualification	Mostly School Certificate; Low % with higher qualification		
Health			
Self-rated Health	Majority of women rate their health as good, very good or excellent	Employed report higher self-rated health	
Alcohol Consumption	Moderate levels of sobriety reported	Employed report higher levels of modest drinking, although still moderate levels of sobriety	Not-employed sobriety drinking
Tobacco Smoking	Relatively high overall prevalence of tobacco smoking for ALL Māori women	Employed smoke at higher rates than not-employed	

Employed Not-employed	Trend	Employed Māori Women	Not-Employed Māori Women
Health/Sickness Insurance	Most Māori women do not have private medical or sickness insurance	Employed report much higher rates of private insurance provision	
Condition requiring medication	About 30% of women report having a condition requiring medication		Not-employed report higher rates of having a condition requiring medication
Major/Minor Disability	About 20% of women report having a disability		Not employed report higher rates of having a major/minor disability
Need Medical Treatment	Most Māori women report they have needed medical treatment in the year prior to the survey		
Access to Culture			
Preferred Identity	Large majority identify as Māori	Employed express a nationalist identity at higher rates	
Knowledge of waka, iwi and hapu	High knowledge of iwi, less of waka and hapu		
Other whānau in Community	Most report they have other (non-household) whānau living in their community		
Te Reo Māori			
Satisfied with language level	Majority are dissatisfied with their ability; small proportion report satisfaction (<10%)		
TV	About half satisfied; 30% dissatisfied; 20% don't know		
Language Mix until 15 years of age	High proportion raised in English-only households	Both groups predominantly were exposed to English as children	Both groups predominantly were exposed to English as children

4.7.1 MĀORI WOMEN WHO ARE EMPLOYED

Employed Māori women in the Te Hoe Nuku Roa Study typically live in a couple situation with children; are more likely to live in and own their own home (freehold or with a mortgage).

Employed Māori women typically rate their education level highly, are more likely to have a formal secondary school qualification and slightly higher rates of holding a post-secondary qualification requiring at least three months' study.

Employed Māori women tend to self-rate their health highly; they report higher levels of alcohol drinking and smoking tobacco (although ALL Māori women have relatively high rates of smoking). They are more likely to hold private medical or sickness insurance.

Employed Māori women prefer to identify as 'Māori' although more are likely to express a nationalist identity (Kiwi or New Zealander). They have high knowledge of their iwi and moderate knowledge of their hapu and waka. Most also report having other whānau as members of their immediate community.

Employed Māori women are not satisfied with their te reo Māori ability, and were mostly exposed to English up to the age of 15 years.

4.7.2 MĀORI WOMEN WHO ARE NOT EMPLOYED

Not-employed Māori women in the Te Hoe Nuku Roa Study are more likely to be sole parents and living in rented accommodation (being less likely to own their own home).

Not-employed Māori women are more likely to be attending an educational institution.

Not-employed Māori women report that they drink alcohol less often and smoke slightly less often (although ALL Māori women smoke at relatively higher rates). They report higher levels of requiring medication and having a major/minor disability. There are no differences in having required medical attention in the year prior to the survey.

Not-employed Māori women are not satisfied with their te reo Māori ability, and were mostly exposed to English up to the age of 15 years.

MĀORI WOMEN AND CULTURAL IDENTITY SCORES

5.1 CULTURAL IDENTITY³

This section investigates whether disaggregating Māori women by some measure of cultural diversity shows differences in outcomes for different groups.

5.1.1 THE M-FACTOR

Te Hoe Nuku Roa has given us an excellent lead to the phenomenon of Māori identity. Over the past 10 years we have asked around 1500 Māori individuals who live in Māori households about aspects of Māori culture and identity at three-yearly intervals. A 10-question schedule has been developed and piloted. We have also used the schedule in other studies, notably the Living Standards of Māori study undertaken in partnership with the Ministry of Social Development and also a study of Youth Justice Outcomes for young people undertaken in partnership with the Crime & Justice Research Centre at Victoria University of Wellington.

From all of these studies we can identify a set of indicators for Māori identity – what we have called the “M-factor”. The M-factor⁴ is a latent trait, not able to be measured directly, so we must identify indicators and construct items and scales to illuminate the factor. These indicators we have identified to date represent items for identity for which there is both a diversity of response and a sense of increasing difficulty with each item. The indicators are given in the following table together with a qualitative measure and some potential questions or items about the indicator which respondents might answer.

Indicator	Quality	Question
Te Reo Māori	Value	Te reo Māori is an important language for me?
Marae	Participation	I have a high level of comfort participating in activities at marae?
Whakapapa (Māori component of ancestry)	Knowledge	I can recite more than 3 generations of my Māori whakapapa?

³ A manuscript on measuring cultural identity which has been accepted for publication is included as Appendix 2 to this report. Also included is a seminal paper by Mason Durie written in 1995 on “Diverse Māori Realities”.

⁴ Cunningham, C. W. (2004). *The New Māori and Māori Health*. Inaugural Lecture as Professor of Māori Health presented as the Whanganui-a-Tara lecture 2004 for Te Mata o te Tau at Massey University @ Wellington.

Indicator	Quality	Question
Political identity	Expression (Māori electoral roll as a right or Treaty of Waitangi)	<p>The Māori Electoral Roll should continue as one way of recognising Māori rights?</p> <p>Māori Development should follow its own separate pathway?</p> <p>Māori Development should be parallel to the development of NZ generally?</p> <p>Māori Development should not receive specific attention, only NZ Development should matter?</p>
Māori ethnic identity	Preference	<p>I prefer to identify only as Māori?</p> <p>I prefer to include Māori as one of my ethnic groups?</p>
Culture	Knowledge and practice	<p>It is important for Māori children to feel confident about Māori culture?</p> <p>Māori and Pakeha are very alike?</p> <p>I will prefer to have a tangi on my death?</p> <p>I feel well-integrated into mainstream NZ society</p>
Iwi	Knowledge and practice	I responded positively to the Tuhono initiative
Whānau	Contribution	<p>I interact with my whanau as frequently as possible?</p> <p>I prefer to associate mostly with other Māori people?</p>

Table 60: Indicators of Māori Identity – The M-Factor

Some of the modern techniques of psychometric testing and item response theory allow us to identify the 'difficulty' of these items. Thus respondents could be judged in terms of their strength of identity. This type of measure is much less likely to be subject to change over shorter periods of time.

For the purposes of the analysis of Māori women, we have constructed Māori identity scores. The cultural identity measure we have used was formed by summing the weighted responses to seven key indicators of a Māori cultural identity - self identification, Māori language ability, involvement with the family group (whānau), knowledge of personal ancestry, day to day contact with Māori, marae participation, and Māori land interests. It employs a measure that allows for Māori cultural identity to be quantified along a continuum, where a zero score indicates a lack of an expressed cultural identity and a maximum score of 18 is consistent with a secure cultural identity. When summarising any analyses using the MCI measure, it is suggested that the scores are grouped into 3 clusters: 0 to 5, 6 to 11 & 12 to 18 - these categories are roughly equivalent to the original THNR (Te Hoe Nuku Roa, 1996) groupings: Notional, Positive, and Secure identity respectively.

The following table identifies the proportions of Māori women from each wave who fit into the top three cultural identity categories. These groupings are used throughout this section of the report:

	% (95% CI)					
	Wave 1 (n=861)		Wave 2 (n=648)		Wave 3 (n=663)	
Notional	2 (0.9 – 4)		3 (1 – 6)		8 (6 – 10)	
Positive	54 (49 – 60)		48 (42 – 53)		67 (58 – 75)	
Secure	44 (38 – 50)		50 (44 – 56)		25 (18 – 34)	
	Male	Female	Male	Female	Male	Female
Notional	3 (1 – 7)	1 (0.4 – 4)	4 (1 – 12)	1 (0.4 – 3)	7 (4 – 13)	9 (7 – 10)
Positive	51 (44 – 58)	56 (49 – 63)	55 (45 – 63)	42 (36 – 49)	65 (53 – 76)	68 (60 – 75)
Secure	46 (39 – 53)	42 (36 – 50)	41 (32 – 51)	56 (49 – 63)	28 (18 – 40)	23 (17 – 32)

Table 61: Cultural Identity Scores – All Māori and Males/Females (three waves, 95%ci)

Across the first three waves the most Māori women were seen to have a positive or secure cultural identity (98:97:92%). A small, but growing number of Māori women were seen to have a notional identity.

These categories are used in the following tables which describe a range of outcomes for these three 'culturally' disaggregated groups of Māori women. The small number in the notional group should be kept in mind – percentages may be quite misleading.

5.2 HOUSING AND ACCOMMODATION

5.2.1 PRINCIPAL HOUSEHOLDERS

The following table explores type of household for Māori women with notional, positive and secure identities:

Cultural Identity	%	Wave 1 (n=414)	Wave 2 (n=427)	Wave 3 (n=437)
Notional	Sole person	-	-	22
	Sole parent	-	-	10
	Couple with no children	71	20	-
	Couple with children	-	80	61
	House/Flat	23	-	7
	Other	-	-	-
Positive	Sole person	8	8	8
	Sole parent	23	17	15
	Couple with no children	11	11	13
	Couple with children	53	52	36
	House/Flat	4	8	25
	Other	2	6	4
Secure	Sole person	12	4	5
	Sole parent	17	18	32
	Couple with no children	6	13	8
	Couple with children	53	44	43
	House/Flat	11	19	10
	Other	0.6	3	2

Table 62: Principal Householder by Cultural Identity Score – Māori Women (three waves)

Living in a 'couple with children' is the majority situation for Māori women. For those with a notional cultural identity, the couple/children situation appears even more popular. This situation seems, however, to be becoming slightly less popular for those with a secure/positive identity, although it still remains the main situation. There may be a slight trend upwards for participants living in sole parent households with a secure cultural identity (17:18:32% by Wave 3).

5.2.2 HOUSING SITUATION

The following table explores housing situation for Māori women with notional, positive and secure identities:

Cultural Identity	%	Wave 1 (n=544)	Wave 2 (n=418)	Wave 3 (n=212)
Notional	No rent/board	17	-	22
	Board	3	-	-
	Renting	11	26	47
	Mortgage	54	38	31
	Freehold	15	21	-
	Other	-	15	-
Positive	No rent/board	2	6	0.7
	Board	9	6	7
	Renting	40	36	34
	Mortgage	32	33	35
	Freehold	15	19	23
	Other	3	1	-
Secure	No rent/board	6	8	0.3
	Board	5	9	3
	Renting	42	35	41
	Mortgage	24	29	21
	Freehold	18	16	35
	Other	4	3	-

Table 63: Housing Situation by Cultural Identity Score – Māori Women (three waves)

Those with a notional cultural identity report living in a no rent/no board situation at much higher rates than the other two groups (positive/secure) for whom this situation is reported infrequently (although the notional group are much smaller in number). In other respects there are no major differences between the three cultural identity groups.

5.2.3 OWN HOME

The following table explores home ownership for Māori women with notional, positive and secure identities:

%	Wave 1 (n=463)	Wave 2 (n=429)	Wave 3 (n=436)
Notional	37	59	55
Positive	54	52	41
Secure	55	44	31

Table 64: Home Ownership by Cultural Identity Score – Māori Women (three waves)

In wave three of the survey there is a gradient across the identity groups with respect to home ownership. The more secure the identity the less likely that the woman is a home owner. This pattern was also seen in wave two, yet in wave one the pattern was reversed.

5.2.4 PLAN TO BUY HOME

The following table explores aspirations for home ownership for Māori women with notional, positive and secure identities:

%	Wave 1 (n=304)	Wave 2 (n=217)	Wave 3 (n=232)
Notional	89	22	72
Positive	66	70	53
Secure	57	42	29

Table 65: Aspirations to Home Ownership by Cultural Identity Score – Māori Women (three waves)

For those Māori women who are currently renting or leasing their accommodation, there is a gradient across the identity groups with respect to plans to buy a home. The more secure the identity the less likely the intention to buy a home. This pattern is clear in waves one and three, although wave two has a somewhat different pattern.

5.2.5 SATISFIED WITH ACCOMMODATION

The following table explores satisfaction with current accommodation for Māori women with notional, positive and secure identities:

Cultural Identity	%	Wave 1 (n=538)	Wave 2 (n=418)	Wave 3 (n=426)
Notional	Very satisfied	36	47	31
	Satisfied	62	53	40
	Dissatisfied	2	-	9
	Very dissatisfied	-	-	20
Positive	Very satisfied	28	36	33
	Satisfied	46	51	53
	Dissatisfied	19	11	10
	Very dissatisfied	8	2	4
Secure	Very satisfied	40	34	30
	Satisfied	41	52	57
	Dissatisfied	15	4	7
	Very dissatisfied	4	9	6

Table 66: Satisfaction with Accommodation by Cultural Identity Score – Māori Women (three waves)

Overall, and across time, Māori women report satisfaction with their accommodation. There is evidence of difference between the three cultural identity groups.

Māori women with a notional identity are more likely to report that they are very dissatisfied with their accommodation compared with positive and secure identity women (20% compared with 4% and 6% respectively in wave three).

All three groups report that they are very satisfied at about the same rates, although there is some variation over time, whereas positive and secure women report increasing rates over time.

In terms of reporting that they are satisfied, notional identity women show decreasing rates.

5.3 EMPLOYMENT

5.3.1 EMPLOYMENT STATUS

The following table explores employment status for Māori women with notional, positive and secure identities:

Cultural Identity	%	Wave 1 (n=556)	Wave 2 (n=423)	Wave 3 (n=417)
Notional	Yes	55	59	57
	No	20	41	38
	Retired	9	-	2
	At educational institution	17	-	3
Positive	Yes	51	64	62
	No	45	35	26
	Retired	4	0.7	6
	At educational institution	0	0.4	7
Secure	Yes	54	67	48
	No	41	24	38
	Retired	4	5	8
	At educational institution	0.3	5	6

Table 67: Employment Status by Cultural Identity Score – Māori Women (three waves)

In all three categories of cultural identity, and across all three waves of the survey, Māori women are more likely to be employed (excluding retirees and those in education). This reflects a pattern of relatively high employment for Māori women over time.

5.3.2 EMPLOYED PART/FULL-TIME

The following table explores type of employment (full-time or part-time) for Māori women with notional, positive and secure identities:

Cultural Identity	%	Wave 1 (n=251)	Wave 2 (n=229)	Wave 3 (n=228)
Notional	Full-time	80	66	50
	Part-time	20	34	50
	Total	100	100	100
Positive	Full-time	52	50	68
	Part-time	48	50	32
	Total	100	100	100
Secure	Full-time	62	60	62
	Part-time	38	40	38

Table 68: Full or Part Time Employment by Cultural Identity Score – Māori Women (three waves)

For Māori women with a notional identity there has been a substantive change over the course of the survey. In wave one 80:20% were full time employed, but by wave three the ratio was changed to 50:50.

For Māori women with a positive identity there has been a more even split, but in wave three more were full time employed than part time (68:32%).

For Māori women with a secure identity, there is a consistent pattern across waves with a 60:40 split.

5.4 EDUCATION

5.4.1 SELF-RATED EDUCATION

The following table explores self-rated education status for Māori women with notional, positive and secure identities:

Cultural Identity	%	Wave 1 (n=414)	Wave 2 (n=423)	Wave 3 (n=430)
Notional	Excellent	26	57	17
	Very good	13	1	29
	Good	31	21	30
	Fair	30	6	7
	Poor	-	15	17
Positive	Excellent	8	3	7
	Very good	25	20	34
	Good	45	56	39
	Fair	20	17	16
	Poor	3	4	5
Secure	Excellent	8	13	11
	Very good	42	40	39
	Good	34	32	33
	Fair	15	14	6
	Poor	1	1	10

Table 69: Self-Rated Education Status by Cultural Identity Score – Māori Women (three waves)

There are some interesting trends in this table.

Those women with a notional cultural identity tend to have extreme views on their self-rated education. More (although reducing over time) report that they rate their education as excellent (26,57,17) compared with positive and secure groups. Similarly, more (and growing over time) report that they rate their education as poor (0,15,17) compared with those same groups.

Those women with a 'positive' or 'secure' cultural identity tend to report their self-rated education as 'very good' or 'good'.

5.4.2 HAVE SECONDARY QUALIFICATION

The following table explores whether a secondary qualification is held for Māori women with notional, positive and secure identities:

%	Wave 1 (n=558)	Wave 2 (n=315)	Wave 3 (n=260)
Notional	61	34	79
Positive	41	39	40
Secure	51	53	32

Table 70: Secondary Qualifications by Cultural Identity Score – Māori Women (three waves)

Māori women with a notional identity have a secondary qualification at higher rates in waves one and three, with positive and secure having lower relative rates.

5.4.3 HAVE QUALIFICATION TAKING 3 AT LEAST 3 MONTHS

The following table explores whether a post-secondary qualification (taking at least 3-months' study) for Māori women with notional, positive and secure identities:

%	Wave 1 (n=558)	Wave 2 (n=398)	Wave 3 (n=663426)
Notional	53	74	16
Positive	31	75	38
Secure	38	61	14

Table 71: Tertiary Qualification, Requiring at least 3 Months' Study, by Cultural Identity Score – Māori Women (three waves)

There are strong variations across time with no clear trends.

5.4.4 CURRENTLY ATTENDING AN EDUCATIONAL INSTITUTION

The following table explores whether Māori women with notional, positive and secure identities are currently studying:

%	Wave 1 (n=560)	Wave 2 (n=423)	Wave 3 (n=428)
Notional	43	35	45
Positive	24	14	22
Secure	25	37	13

Table 72: *Currently Attending Educational Institution by Cultural Identity Score – Māori Women (three waves)*

Māori women with a notional identity are studying at moderate rates, but at higher rates than those with either a secure or positive identity.

5.5 HEALTH AND HEALTH BEHAVIOURS

5.5.1 SELF-RATED HEALTH

The following table explores self-rated health status for Māori women with notional, positive and secure identities:

Cultural Identity	%	Wave 1 (n=553)	Wave 2 (n=426)	Wave 3 (n=431)
Notional	Excellent	16	26	21
	Very good	44	38	20
	Good	31	21	39
	Fair	9	15	21
	Poor	-	-	-
Positive	Excellent	22	22	31
	Very good	32	29	29
	Good	34	34	28
	Fair	8	14	10
	Poor	4	2	2
Secure	Excellent	19	24	27
	Very good	30	38	32
	Good	37	31	26
	Fair	11	5	10
	Poor	4	0.9	5

Table 73: Self-Rated Health Status by Cultural Identity Score – Māori Women (three waves)

The median rating for all three groups is 'very good' and there do not appear to be strong differences between the groups in terms of these self-ratings.

5.5.2 ALCOHOL CONSUMPTION

The following table explores alcohol consumption for Māori women with notional, positive and secure identities:

Cultural Identity	%	Wave 1 (n=569)	Wave 2 (n=167)	Wave 3 (n=148)
Notional	Not at all	26	56	14
	Once	-	4	72
	A few times	37	40	14
	Once a week	30	-	-
	A few times a week	7	-	-
	Everyday	-	-	-
Positive	Not at all	32	30	41
	Once	24	26	32
	A few times	25	42	9
	Once a week	10	2	4
	A few times a week	10	2	12
	Everyday	0.3	-	2
Secure	Not at all	38	47	73
	Once	13	23	15
	A few times	30	17	6
	Once a week	8	12	3
	A few times a week	11	0.8	2
	Everyday	0.2	-	1

Table 74: Alcohol Consumption by Cultural Identity Score – Māori Women (three waves)

In the third wave there are some strong differences seen. Reported sobriety increases across the groups – 15% for notional, 41% for positive and 73% for secure. There are some strong variations over time, however.

5.5.3 SMOKE CIGARETTES

The following table explores tobacco smoking for Māori women with notional, positive and secure identities:

%	Wave 1 (n=561)	Wave 2 (n=166)	Wave 3 (n=147)
Notional	66	0	40
Positive	52	44	48
Secure	50	49	14

Table 75: Cigarette Smoking by Cultural Identity Score – Māori Women (three waves)

In wave three there are some differences seen with 'positive' reporting the highest smoking rates, followed by 'notional' and 'secure'. However, in each wave the order has been different making trends difficult to pick.

5.5.4 HAVE HEALTH/SICKNESS INSURANCE

The following table explores whether private health or sickness insurance is held for Māori women with notional, positive and secure identities:

%	Wave 1 (n=560)	Wave 2 (n=167)	Wave 3 (n=148)
Notional	10	0	3
Positive	26	25	13
Secure	28	22	29

Table 76: Having Health and Sickness Insurance by Cultural Identity Score – Māori Women (three waves)

Overall, holding private insurance is not common, but there does seem to be a difference across groups – 'secure' identity report higher rates than 'positive' and 'notional' report low rates.

5.5.5 HAVE A CONDITION REQUIRING MEDICATION

The following table explores whether a medical condition requiring medication is reported for Māori women with notional, positive and secure identities:

%	Wave 1 (n=562)	Wave 2 (n=427)	Wave 3 (n=423)
Notional	41	37	48
Positive	29	35	26
Secure	31	24	42

Table 77: Having a Condition Requiring Medication by Cultural Identity Score – Māori Women (three waves)

In all three waves those women with a 'notional' identity report the highest rates of requiring medication. There are fluctuations over time.

5.5.6 HAVE A MAJOR/MINOR DISABILITY

The following table explores whether a major or minor disability exists for Māori women with notional, positive and secure identities:

%	Wave 1 (n=560)	Wave 2 (n=427)	Wave 3 (n=425)
Notional	18	36	22
Positive	26	23	15
Secure	26	17	30

Table 78: Having a Major or Minor Disability by Cultural Identity Score – Māori Women (three waves)

The trends are difficult to pick with strong variations over time. Cultural identity would not appear to be a good predictor.

5.5.7 NEED MEDICAL TREATMENT

The following table explores whether medical treatment has been needed in the year prior to the survey for Māori women with notional, positive and secure identities:

%	Wave 1 (n=563)	Wave 2 (n=427)	Wave 3 (n=428)
Notional	69	74	72
Positive	58	56	64
Secure	61	49	58

Table 79: Requiring Medical Treatment in the Previous 12 Months by Cultural Identity Score – Māori Women (three waves)

In all three waves those Māori women with a notional identity report higher levels of need for medical treatment (in the prior year) than women with a positive or secure identity.

5.6 ACCESS TO CULTURE

5.6.1 ETHNIC AND NATIONALIST IDENTITIES

The following table explores preference for identity for Māori women with notional, positive and secure identities:

Cultural Identity	%	Wave 1 (n=564)	Wave 2 (n=426)	Wave 3 (n=432)
Notional	Kiwi	17	6	23
	New Zealander	49	53	8
	Māori/Pakeha	26	41	17
	part Pakeha	0.3	-	-
	Polynesian	-	-	-
	Māori	8	-	52
	Other	-	-	-
Positive	Kiwi	11	10	5
	New Zealander	11	24	18
	Māori/Pakeha	11	21	16
	part Pakeha	0.3	8	0.7
	Polynesian	0.3	0.1	0
	Māori	52	28	53
	Other	7	8	7
Secure	Kiwi	9	6	12
	New Zealander	16	17	6
	Māori/Pakeha	13	9	10
	part Pakeha	.1	7	3
	Polynesian	0.1	0.7	1
	Māori	50	54	68
	Other	7	6	1

Table 80: Access to Culture by Cultural Identity Score – Māori Women (three waves)

In wave three, those from the 'notional' group were more likely to prefer a nationalist identity (31%) compared with 'positive' (23%) and 'secure' (18%). A majority of all three groups, however, prefer 'Māori' to identify them.

Over time the 'secure' group have preferred 'Māori' identity more strongly (from 50% - 68%).

'Polynesian' is not favoured by any of the groups.

5.6.2 KNOW IWI

The following table explores knowledge of iwi for Māori women with notional, positive and secure identities:

%	Wave 1 (n=559)	Wave 2 (n=423)	Wave 3 (n=427)
Notional	51	48	87
Positive	87	88	87
Secure	95	91	84

Table 81: Knowing Iwi by Cultural Identity Score – Māori Women (three waves)

Interestingly, the first two waves of the survey give the results you might expect, that those women with a less strong identity also have lower levels of knowledge of iwi. However, in wave three the differences have disappeared.

5.6.3 KNOW HAPU

The following table explores knowledge of hapu for Māori women with notional, positive and secure identities:

%	Wave 1 (n=545)	Wave 2 (n=422)	Wave 3 (n=423)
Notional	0	41	66
Positive	54	48	60
Secure	67	73	61

Table 82: Knowing Hapu by Cultural Identity Score – Māori Women (three waves)

When it comes to knowing some of the finer detail, such as hapu, the first wave gives the results you might expect, that those women with a notional identity have poor knowledge of hapu. However, the differences disappear over time. A possible explanation is that individual respondents learn from their earlier answers to the survey. Being unable to identify their hapu in wave one, respondents are motivated to learn from their whānau.

5.6.4 KNOW WAKA

The following table explores knowledge of waka for Māori women with notional, positive and secure identities:

%	Wave 1 (n=557)	Wave 2 (n=422)	Wave 3 (n=426)
Notional	0	1	67
Positive	53	43	60
Secure	65	84	71

Table 83: *Knowing Waka by Cultural Identity Score – Māori Women (three waves)*

Again, knowledge of the finer detail, such as waka, in the first wave demonstrated what you might expect, with a range across identity groups from notional to secure. And again these differences disappear over time.

5.6.5 OTHER WHĀNAU IN COMMUNITY

The following table explores the presence of non-household whānau in the immediate community for Māori women with notional, positive and secure identities:

%	Wave 1 (n=544)	Wave 2 (n=408)	Wave 3 (n=418)
Notional	19	65	78
Positive	76	78	87
Secure	81	95	94

Table 84: *Having Other Whanau in the COmmunity by Cultural Identity Score – Māori Women (three waves)*

In the first wave those women with a notional identity report much lower rates of having other whānau in the same community than those with positive or secure identities. Again, these differences tend to disappear over time.

5.7 TE REO MĀORI

5.7.1 SATISFIED TE REO MĀORI LEVEL.

Cultural Identity	%	Wave 1 (n=560)	Wave 2 (n=423)	Wave 3 (n=427)
Notional	Very satisfied	25	37	-
	Satisfied	27	15	24
	Dissatisfied	44	22	36
	Very dissatisfied	5	26	41
Positive	Very satisfied	7	3	6
	Satisfied	23	14	21
	Dissatisfied	44	55	47
	Very dissatisfied	27	27	26
Secure	Very satisfied	11	12	15
	Satisfied	20	30	33
	Dissatisfied	41	43	36
	Very dissatisfied	28	16	15

Table 85: Satisfaction with Te Reo Māori Ability by Cultural Identity Score – Māori Women (three waves)

Overall, dissatisfaction with their te reo Māori ability is a feature of most Māori women's self-report. Those with more secure identities do report a somewhat higher level of satisfaction however. There are also variations over time.

5.7.2 SATISFIED WITH MĀORI LANGUAGE TV CHOICE

The following table explores satisfaction with the availability of te reo Māori on television for Māori women with notional, positive and secure identities:

Cultural Identity	%	Wave 2 (n=425)	Wave 3 (n=297)
Notional	Very satisfied	-	-
	Satisfied	53	77
	Dissatisfied	20	10
	Very dissatisfied	-	2
	Don't know	27	11
Positive	Very satisfied	5	8
	Satisfied	37	41
	Dissatisfied	19	27
	Very dissatisfied	3	6
	Don't know	37	18
Secure	Very satisfied	9	14
	Satisfied	34	37
	Dissatisfied	27	15
	Very dissatisfied	12	4
	Don't know	18	30

Table 86: Satisfaction with Māori Language TV Choice by Cultural Identity Score – Māori Women (three waves)

All three groups of women have fairly equivocal views on this issue. While most are positive, a large number in each group say they 'don't know' or are dissatisfied. Further, there are strong variations between the two waves represented here.

5.7.3 LANGUAGE MIX UNTIL PARTICIPANT WAS 15 YEARS OLD

The following table explores the language mix experienced by Māori women with notional, positive and secure identities up until the age of 15 years:

Cultural Identity	%	Wave 1 (n=267)	Wave 2 (n=425)	Wave 3 (n=430)
Notional	English	100	80	82
	Māori	-	-	-
	Both	-	20	18
Positive	English	77	69	72
	Māori	18	9	14
	Both	5	18	15
Secure	English	66	42	55
	Māori	32	34	25
	Both	1	25	18

Table 87: Language Mix until the Respondent was 15 Years by Cultural Identity Score – Māori Women (three waves)

There does seem to be a difference in the childhood language experience of Māori women and the security of their cultural identity. Those women with a notional cultural identity have the highest rates of exposure to an English-only environment. Those with a positive or secure identity report increasing rates of exposure to Māori language as children, with secure having the highest rates. There are some variations over time.

5.8 SUMMARY

Cultural Identity	No Difference	Small Difference	Large Difference	Good Predictor of Difference?
Housing and Accommodation				
Household Type		For those with a notional cultural identity, the couple/children situation appears even more popular. This situation seems, however, to becoming slightly less popular for those with a secure/positive identity, although it still remains the main situation. There may be a slight trend upwards for participants living in sole parent households with a secure cultural identity (17:18:32% by Wave 3).		Moderate
Housing Situation		Those with a notional cultural identity report living in a no rent/no board situation at much higher rates		Strong
Home Ownership		Notional more likely to own a home over time Positive/Secure slightly less likely to own a home over time		Moderate
Plan to buy a home			Notional have highest aspirations; Secure have lowest aspirations	Moderate
Satisfaction with accommodation	All three groups are reasonably satisfied with their accommodation		Notional women report dissatisfaction at much higher rates	Weak to moderate
Employment				
Employment Status	No differences			No
Employed Part/Full Time		Variable. Full time employment reducing for notional; Full time employment increasing slightly for positive; Full time employment static for secure		Weak
Education				
Self-rated education	Positive/Secure report as good/very good	Notional have more extreme views (excellent/poor)		Poor

Cultural Identity	No Difference	Small Difference	Large Difference	Good Predictor of Difference?
Secondary School Qualification		More notional have a secondary qualification		Moderate
Tertiary Qualification (> 3 months)			Large variations across time, no clear trends	Poor
Currently attending educational institution	Variable over time	Variable over time Notional have highest rates	Variable over time	Poor
Health				
Self-rated Health	All groups preference is to rate their health as very good			No
Alcohol Consumption		Sobriety increases with increasing secure identity		Moderate
Tobacco Smoking	Variable over time	Variable over time	Variable over time	Poor
Health/Sickness Insurance		Secure have higher rates		Weak
Condition requiring medication		Notional report highest rates consistently over time		Moderate
Major/Minor Disability	Variable over time	Variable over time	Variable over time	Poor
Need Medical Treatment		Notional report highest rates consistently over time		
Access to Culture				
Preferred Identity	Majority of all groups prefer 'Māori'	Notional have strongest preference nationalist identity		Weak
Knowledge of waka, iwi and hapu	By the third wave, no difference in knowledge	By second wave some differences over the gradient of identity	In wave one large differences, with notional group have poor knowledge of the finer detail (hapu and waka)	Poor (and increasingly so over time)
Other whānau in Community	Differences have disappeared over time	Differences have disappeared over time	Differences have disappeared over time	Weak
Te Reo Māori				

Cultural Identity	No Difference	Small Difference	Large Difference	Good Predictor of Difference?
Satisfied with language level	Most Māori women are dissatisfied	More secure identities report a somewhat higher level of satisfaction		Weak
TV	No differences			No
Language Mix until 15 years of age		Notional more likely to be exposed to English-only as children; Positive and Secure more likely to be exposed to some Māori as children		Moderate

Overall the differences between these three groups are more nuanced than profound. While the 'notional identity' group of Māori women has a number of distinctions, overall there are more similarities than differences. The other two groups 'positive identity' and 'secure identity' have the largest numbers and therefore are unsurprisingly more similar to the average experience of Māori women.

The following sections summarise the apparent differences from this analysis:

5.8.1 MĀORI WOMEN WITH A NOTIONAL CULTURAL IDENTITY

Māori women with a 'notional cultural identity' are those whose Māori Cultural Identity (MCI) score is between 0 – 6 (out of a possible score of 18). Fewer than 10% of Māori women are members of this group (2%, 3%, 8% in the three waves respectively).

It is possible to build up a picture of how Māori women with a 'notional' identity differ from other Māori women.

Māori women with a notional identity:

- Are more likely than other Māori women to live as a couple with children
- More often live in a no rent/no board situation
- Are more likely than other Māori women to own their own home
- Have decreasing rates of full time employment
- Are more likely than other Māori women to have a formal secondary school qualification
- Are more likely than other Māori women to be attending an educational institution
- Are more likely than other Māori women to have a condition requiring medication and are also more likely to have required medical attention in the previous 12 months
- Have the strongest preference for a nationalist identity, although the majority prefer Māori as an identity
- Are more likely to have been exposed to an English-language only speaking environment as a child.
-

5.8.2 MĀORI WOMEN WITH A POSITIVE CULTURAL IDENTITY

Māori women with a 'positive cultural identity' are those whose Māori Cultural Identity (MCI) score is between 7 – 12 (out of a possible score of 18). Most Māori women are members of this group (54%, 48%, 67% in the three waves respectively).

It is possible to build up a picture of how Māori women with a 'positive' identity differ from other Māori women. As most Māori women fit into this category the differences from the Māori-norm will be few.

Māori women with a positive identity:

- Have increasing rates of full time employment
- Are slightly less likely to own a home
- Have a weaker preference for a nationalist identity, although the majority prefer Māori as an identity
- Are likely to have been exposed to some Māori language as a child

5.8.3 MĀORI WOMEN WITH A SECURE CULTURAL IDENTITY

Māori women with a 'secure cultural identity' are those whose Māori Cultural Identity (MCI) score is between 13 – 18 (out of a possible score of 18). This is the second most populated group (44%, 50%, 25% in the three waves respectively).

It is possible to build up a picture of how Māori women with a 'secure' identity differ from other Māori women.

Māori women with a secure identity:

- While more likely to have higher rates of satisfaction with their ability in te reo Māori, overall are dissatisfied with their ability
- Have a weaker preference for a nationalist identity, although the majority prefer Māori as an identity
- Are likely to have been exposed to some Māori language as a child

MĀORI WOMEN AND SECONDARY EDUCATION

6.1 SECONDARY EDUCATION STATUS

The following tables are for Māori women who do, or do not, have a secondary school qualification. The qualifications included in this analysis include: School Certificate, Sixth Form Certificate, University Entrance (prior to 1986), Higher School Certificate or Higher Leaving Certificate, and University Entrance, Bursary or Scholarship.

6.2 HOUSING AND ACCOMMODATION

6.2.1 PRINCIPAL HOUSEHOLDERS

The following table explores household situation for Māori women who do, or do not have, a formal secondary school qualification:

Have Secondary Qualification	%	Wave 1 (n=404)	Wave 2 (n=314)	Wave 3 (n=260)
Yes	Sole person	10	8	5
	Sole parent	17	15	11
	Couple with no children	12	12	11
	Couple with children	49	41	47
	House/Flat	11	20	23
	Other	1	4	3
No	Sole person	9	4	9
	Sole parent	25	20	25
	Couple with no children	7	11	11
	Couple with children	55	48	34
	House/Flat	3	11	18
	Other	2	5	5

Table 88: Principal Householder by Secondary Education Status – Māori Women (three waves)

There is a difference Māori women without school qualifications are more likely to be sole parents (probably the cause is the other way around, parenthood affects qualifications). Māori women with qualifications are more likely to live as a couple/couple with children.

6.2.2 HOUSING SITUATION

The following table explores housing situation for Māori women who do, or do not have, a formal secondary school qualification:

Have Secondary Qualification	%	Wave 1 (n=542)	Wave 2 (n=313)	Wave 3 (n=132)
Yes	No rent/board	5	3	1
	Board	7	15	18
	Renting	36	32	19
	Mortgage	33	32	49
	Freehold	16	16	13
	Other	3	2	-
No	No rent/board	3	6	-
	Board	6	3	1
	Renting	45	40	43
	Mortgage	27	25	31
	Freehold	17	25	25
	Other	4	2	-

Table 89: Housing Situation by Secondary Education Status – Māori Women (three waves)

Māori women without qualifications are more likely to be renting than women with qualifications. The most popular option for women with a qualification is owning a home with a mortgage. Home ownership (freehold or mortgage) is the most popular option for both groups.

6.3 HEALTH AND HEALTH BEHAVIOURS

6.3.1 SELF-RATED HEALTH

The following table explores self-rated health status for Māori women who do, or do not have, a formal secondary school qualification:

Have Secondary Qualification	%	Wave 1 (n=564)	Wave 2 (n=315)	Wave 3 (n=260)
Yes	Excellent	20	23	32
	Very good	36	40	23
	Good	32	26	29
	Fair	7	11	15
	Poor	6	0.2	0.7
No	Excellent	19	26	31
	Very good	27	33	19
	Good	39	30	33
	Fair	12	10	12
	Poor	3	0.9	5

Table 90: Self-Rated Health by Secondary Education Status – Māori Women (three waves)

There are no strong differences evident in self-rated health.

6.3.2 ALCOHOL CONSUMPTION

The following table explores alcohol consumption for Māori women who do, or do not have, a formal secondary school qualification:

Have Secondary Qualification	%	Wave 1 (n=562)	Wave 2 (n=127)	Wave 3 (n=97)
Yes	Not at all	28	21	20
	Once	15	38	51
	A few times	33	37	10
	Once a week	12	2	2
	A few times a week	11	2	18
	Everyday	1	-	-
No	Not at all	37	54	61
	Once	21	18	26
	A few times	22	23	9
	Once a week	8	4	-
	A few times a week	11	2	3
	Everyday	0.4	-	1

Table 91: Alcohol Consumption by Secondary Education Status – Māori Women (three waves)

Māori women without a secondary school qualification report higher levels of sobriety than women with a formal qualification.

6.3.3 SMOKE CIGARETTES

The following table explores tobacco smoking for Māori women who do, or do not have, a formal secondary school qualification:

Have Secondary Qualification	Wave 1 (n=561)	Wave 2 (n=128)	Wave 3 (n=96)
Yes	48	42	58
No	55	40	30

Table 92: Cigarette Smoking by Secondary Education Status – Māori Women (three waves)

Māori women have a high prevalence of smoking tobacco. Those with a secondary school qualification report higher rates of smoking. Over time the differences have become greater, although in wave one these trends were reversed.

6.3.4 HAVE HEALTH/SICKNESS INSURANCE

The following table explores health/sickness insurance for Māori women who do, or do not have, a formal secondary school qualification:

Have Secondary Qualification	Wave 1 (n=559)	Wave 2 (n=128)	Wave 3 (n=97)
Yes	26	21	15
No	28	34	21

Table 93: *Having Health or Sickness Insurance by Secondary Education Status – Māori Women (three waves)*

Māori women with a secondary school qualification report having private insurance at lower rates than those without qualifications.

6.3.5 HAVE A CONDITION REQUIRING MEDICATION

The following table explores 'having a medical condition which requires medication' for Māori women who do, or do not have, a formal secondary school qualification:

Have Secondary Qualification	Wave 1 (n=561)	Wave 2 (n=315)	Wave 3 (n=257)
Yes	32	33	36
No	27	27	32

Table 94: *Having a Condition Requiring Medication by Secondary Education Status – Māori Women (three waves)*

Māori women with a secondary school qualification report having a condition requiring medication at higher rates consistently across time. A possible confounder for these observations would be contraception which might be more common for working women who are also more likely to have a qualification.

6.3.6 HAVE A MAJOR/MINOR DISABILITY

The following table explores 'having a major or a minor disability' for Māori women who do, or do not have, a formal secondary school qualification:

Have Secondary Qualification	Wave 1 (n=559)	Wave 2 (n=315)	Wave 3 (n=257)
Yes	28	19	13
No	22	25	25

Table 95: *Having a Major or Minor Disability by Secondary Education Status – Māori Women (three waves)*

For the last two waves women without a secondary qualification are more likely to have a major/minor disability. The differences have reversed over time and are becoming larger.

6.3.7 NEED MEDICAL TREATMENT

The following table explores 'the need for medical treatment' in the year prior to the survey for Māori women who do, or do not have, a formal secondary school qualification:

Have Secondary Qualification	Wave 1 (n=561)	Wave 2 (n=315)	Wave 3 (n=257)
Yes	68	55	57
No	53	53	61

Table 96: *Requiring Medical Treatment in the Previous 12 Months by Secondary Education Status – Māori Women (three waves)*

There is not a strong difference in this relationship.

6.4 SUMMARY

Secondary Qualification	Overall Trend for Māori Women	Have a Secondary Qualification	Do NOT have a Secondary Qualification
Housing and Accommodation			
Household Type	Living with children is the most frequent situation, either as a couple or sole parent	Couple with children most likely, then flatting Flatting has become more popular	Couple with children, then sole parent Flatting has become more popular
Housing Situation	Owning a home either with a mortgage or freehold most frequent situation followed by renting	More likely to own a home with a mortgage	More likely to be renting
Health			
Self-rated Health	Majority of women rate their health as good, very good or excellent	No differences	No differences
Alcohol Consumption	Moderate levels of sobriety reported	Low-Moderate levels of sobriety reported	High levels of sobriety reported
Tobacco Smoking	Relatively high overall prevalence of tobacco smoking for ALL Māori women	Slightly higher levels of smoking	Slightly lower levels of smoking, and reducing over time
Health/Sickness Insurance	Most Māori women do not have private medical or sickness insurance	Low rates of private provision of insurance	Slightly higher rates of having insurance, although still the minority
Condition requiring medication	About 30% of women report having a condition requiring medication	Slightly higher rates	Slightly lower rates
Major/Minor Disability	About 20% of women report having a disability	Lower rates, and decreasing over time; differences between the groups have reversed over time	Higher rates and stable over time; differences between the groups have reversed over time
Need Medical Treatment	Most Māori women report they have needed medical treatment in the year prior to the survey	No strong differences seen	No strong differences seen

6.4.1 MĀORI WOMEN WHO HAVE A SECONDARY SCHOOL QUALIFICATION

Māori women in the Te Hoe Nuku Roa study who have a formal secondary school qualification most likely own a home (freehold or mortgage) and are also most likely to live in a couple with children situation, although flatting has become a more popular option over time.

While there are no differences in self-reported health status, qualified women report slightly lower levels of sobriety and slightly higher rates of tobacco smoking. They also have slightly higher rates

of having a condition requiring medication, lower rates of reporting a disability but seek medical treatment at a similar frequency.

6.4.2 MĀORI WOMEN WHO DO NOT HAVE A SECONDARY SCHOOL QUALIFICATION

Māori women in the Te Hoe Nuku Roa study who do NOT have a formal secondary school qualification most likely own a home (freehold or mortgage) and are also most likely to live in a couple with children situation. In comparison with their qualified peers however, Māori women without qualifications are more likely to be sole parents and to be renting a home.

While there are no differences in self-reported health status, women without qualifications report higher levels of sobriety and lower levels of tobacco smoking. They also have slightly lower rates of having a condition requiring medication, higher rates of reporting a disability but seek medical treatment at a similar frequency.

MĀORI WOMEN & POST-SECONDARY EDUCATION

7.1 MĀORI WOMEN WITH A POST-SECONDARY QUALIFICATION TAKING MORE THEN THREE MONTHS' STUDY

The following tables are for Māori women who do, or do not, have a formal post-secondary school qualification taking at least three month's study. Approximately 35% of Māori women have a post-secondary qualification.

7.2 HOUSING AND ACCOMMODATION

7.2.1 PRINCIPAL HOUSEHOLDERS

The following table explores household situation for Māori women who do, or do not have, a formal post-secondary school qualification:

Have Qualification taking over 3 months	%	Wave 1 (n=354)	Wave 2 (n=396)	Wave 3 (n=428)
Yes	Sole person	8	4	11
	Sole parent	27	13	4
	Couple with no children	13	11	18
	Couple with children	41	53	30
	House/Flat	11	14	36
	Other	0.6	4	1
No	Sole person	10	9	8
	Sole parent	17	24	25
	Couple with no children	7	10	8
	Couple with children	58	41	44
	House/Flat	5	13	13
	Other	2	4	4

Table 97: Principal Householder by Formal Post-secondary Qualification Status – Māori Women (three waves)

In wave three Māori women with a post-secondary qualification most frequently live in a flatting situation, followed by being a couple with children, couple only, sole person then sole parent. Over time flatting has increased, couple with children has decreased, and couple/sole person has increased somewhat. Sole parent seems to have decreased dramatically. These trends may reflect a trend for younger Māori women to be remaining in post-secondary education and delaying childbearing.

In wave three Māori women without a post-secondary qualification most frequently live in as a couple with children, followed by sole-parent, flatting and couple/only sole person are equally frequent. Over time this order has been more consistent although there is some evidence of a growth in flatting, some reduction in couple with children and some increase in sole parent.

50% of those studying live in households with children, compared with about 70% of those not studying living in households with children.

7.2.2 HOUSING SITUATION

The following table explores housing situation for Māori women who do, or do not have, a formal post-secondary school qualification:

Have Qualification taking over 3 months	%	Wave 1 (n=467)	Wave 2 (n=393)	Wave 3 (n=210)
Yes	No rent/board	1	6	2
	Board	8	9	16
	Renting	48	35	21
	Mortgage	27	34	39
	Freehold	13	13	23
	Other	2	3	-
No	No rent/board	5	9	0.1
	Board	6	5	2
	Renting	36	37	44
	Mortgage	30	23	28
	Freehold	19	25	27
	Other	4	1	-

Table 98: Housing Situation by Formal Post-secondary Qualification Status – Māori Women (three waves)

Renting is decreasing and ownership is increasing for those with a post-secondary qualification. For those without a qualification renting is increasing and ownership has been relatively flat, although showing some increase in the third wave.

7.3 HEALTH AND HEALTH BEHAVIOURS

7.3.1 SELF-RATED HEALTH

The following table explores self-rated health status for Māori women who do, or do not have, a formal post-secondary school qualification:

Have Qualification taking over 3 months	%	Wave 1 (n=485)	Wave 2 (n=399)	Wave 3 (n=428)
Yes	Excellent	21	29	24
	Very good	32	34	29
	Good	34	29	30
	Fair	7	8	16
	Poor	6	0.8	1
No	Excellent	21	14	31
	Very good	30	35	29
	Good	35	39	28
	Fair	10	10	9
	Poor	3	2	3

Table 99: Self-Rated Health by Formal Post-secondary Qualification Status – Māori Women (three waves)

A similar trend is seen for both groups of Māori women, with some variation seen over time.

7.3.2 ALCOHOL CONSUMPTION

The following table explores alcohol consumption for Māori women who do, or do not have, a formal post-secondary school qualification:

Have Qualification taking over 3 months	%	Wave 1 (n=484)	Wave 2 (n=152)	Wave 3 (n=149)
Yes	Not at all	29	33	51
	Once	20	32	28
	A few times	31	28	17
	Once a week	13	6	3
	A few times a week	7	1	3
	Everyday	0.2	-	-
No	Not at all	36	33	42
	Once	17	18	31
	A few times	25	36	6
	Once a week	7	10	5
	A few times a week	13	2	14
	Everyday	0.9	-	2

Table 100: Alcohol Consumption by Formal Post-secondary Qualification Status – Māori Women (three waves)

In the third wave those Māori women with a formal post-secondary qualification report sobriety at a higher rate than those who do not have a qualification. Rates of reported sobriety are increasing over time and the proportions have reversed over time.

7.3.3 SMOKE CIGARETTES

The following table explores tobacco smoking for Māori women who do, or do not have, a formal post-secondary school qualification:

Have Qualification taking over 3 months	Wave 1 (n=482)	Wave 2 (n=153)	Wave 3 (n=148)
Yes	54	46	41
No	50	47	41

Table 101: Cigarette Smoking by Formal Post-secondary Qualification Status – Māori Women (three waves)

Tobacco smoking rates are reasonably similar between the two groups. There is some evidence of reductions over the timeframe of the survey.

7.3.4 HAVE HEALTH/SICKNESS INSURANCE

The following table explores health/sickness insurance for Māori women who do, or do not have, a formal post-secondary school qualification:

Have Qualification taking over 3 months	Wave 1 (n=482)	Wave 2 (n=153)	Wave 3 (n=149)
Yes	32	22	19
No	26	21	13

Table 102: Having Health or Sickness Insurance by Formal Post-secondary Qualification Status – Māori Women (three waves)

Those with a post-secondary qualification report having private insurance at higher rates than those who are not qualified. Over time the proportions have decreased from around 30% to around 20%.

7.3.5 HAVE A CONDITION REQUIRING MEDICATION

The following table explores 'having a medical condition which requires medication' for Māori women who do, or do not have, a formal post-secondary school qualification:

Have Qualification taking over 3 months	Wave 1 (n=482)	Wave 2 (n=399)	Wave 3 (n=421)
Yes	28	29	31
No	29	29	31

Table 103: *Having a Condition Requiring Medication by Formal Post-secondary Qualification Status – Māori Women (three waves)*

Both groups report having a condition requiring medication at very similar rates (about 30%) over the three waves.

7.3.6 HAVE A MAJOR/MINOR DISABILITY

The following table explores 'having a major or a minor disability' for Māori women who do, or do not have, a formal post-secondary school qualification:

Have Qualification taking over 3 months	Wave 1 (n=480)	Wave 2 (n=399)	Wave 3 (n=423)
Yes	27	15	14
No	24	20	22

Table 104: *Having a Major or Minor Disability by Formal Post-secondary Qualification Status – Māori Women (three waves)*

In the last two waves those without a post-secondary qualification report having a disability more frequently; however in wave one this pattern was reversed. Over time reporting a disability has decreased.

7.3.7 NEED MEDICAL TREATMENT

The following table explores 'the need for medical treatment' in the year prior to the survey for Māori women who do, or do not have, a formal post-secondary school qualification:

Have Qualification taking over 3 months	Wave 1 (n=483)	Wave 2 (n=399)	Wave 3 (n=425)
Yes	60	50	65
No	58	57	63

Table 105: Requiring Medical Treatment in the Previous 12 Months by Formal Post-secondary Qualification Status – Māori Women (three waves)

There is no particular trend in these data. Around 60% of both groups report they needed medical treatment.

7.4 SUMMARY

Tertiary Qualification (Over Three Months Study)	Trend for All Māori Women	Women with a Post-Secondary Qualification	Women without a Post-Secondary Qualification
Housing and Accommodation			
Household Type	Living with children is the most frequent situation, either as a couple or sole parent	Most frequently report flatting, which has increased as an option and sole parent has decreased dramatically – the relative absence of children seems influential	Most frequently report couple with children followed by sole parent – the relative presence of children seems influential
Housing Situation	Owning a home either with a mortgage or freehold most frequent situation followed by renting	Renting is decreasing and ownership is increasing	Renting is increasing and ownership has been relatively flat, although some increase in the third wave
Health			
Self-rated Health	Majority of women rate their health as good, very good or excellent	Similar trend for both groups	Similar trend for both groups
Alcohol Consumption	Moderate levels of sobriety reported	Sobriety reported at somewhat higher rates; rates are increasing over time	Sobriety reported at somewhat lower rates; rates are increasing over time
Tobacco Smoking	Relatively high overall prevalence of tobacco smoking for ALL Māori women	Similar between two groups	Similar between two groups
Health/Sickness Insurance	Most Māori women do not have private medical or sickness insurance	Larger proportion report having private insurance; has reduced over time	Smaller proportion report having private insurance; has reduced over time
Condition requiring medication	About 30% of women report having a condition requiring medication	About 30% across the three waves	About 30% across the three waves
Major/Minor Disability	About 20% of women report having a disability	More frequently reported (last two waves); over time reporting a disability has decreased	More frequently reported in wave one, but less frequently in last two waves
Need Medical Treatment	Most Māori women report they have needed medical treatment in the year prior to the survey	About 60% needed treatment in the previous year	About 60% needed treatment in the previous year

7.4.1 MĀORI WOMEN WHO HAVE A POST-SECONDARY QUALIFICATION TAKING MORE THAN THREE MONTHS' STUDY

Around 35% of Māori women report that they have a formal post-secondary school qualification which required them to study for at least three months.

There are some relative differences between the two groups. Those with qualifications report:

- Flattening as their most frequent and increasing household type (from 11% in wave one to 36% in wave three), and sole parent household has decreased dramatically (from 27% in wave one to 4% in wave three)
- Renting accommodation is decreasing (from 48% in wave one to 21% in wave three) and ownership is increasing (from 40% in wave one to 62% in wave three, combining ownership with a mortgage or freehold)
- Optimism in terms of self-rated health, increasing sobriety over time, similar rates of tobacco smoking, somewhat larger proportion with private medical or sickness insurance, somewhat larger proportion reporting a disability (decreasing over time) and similar rates of having a condition requiring medication and having sought medical treatment in the previous 12 months.

7.4.2 MĀORI WOMEN WHO DO NOT HAVE A POST-SECONDARY QUALIFICATION TAKING MORE THAN THREE MONTHS' STUDY

Around 65% of Māori women report that they do not have a formal post-secondary qualification which required them to study for at least three months.

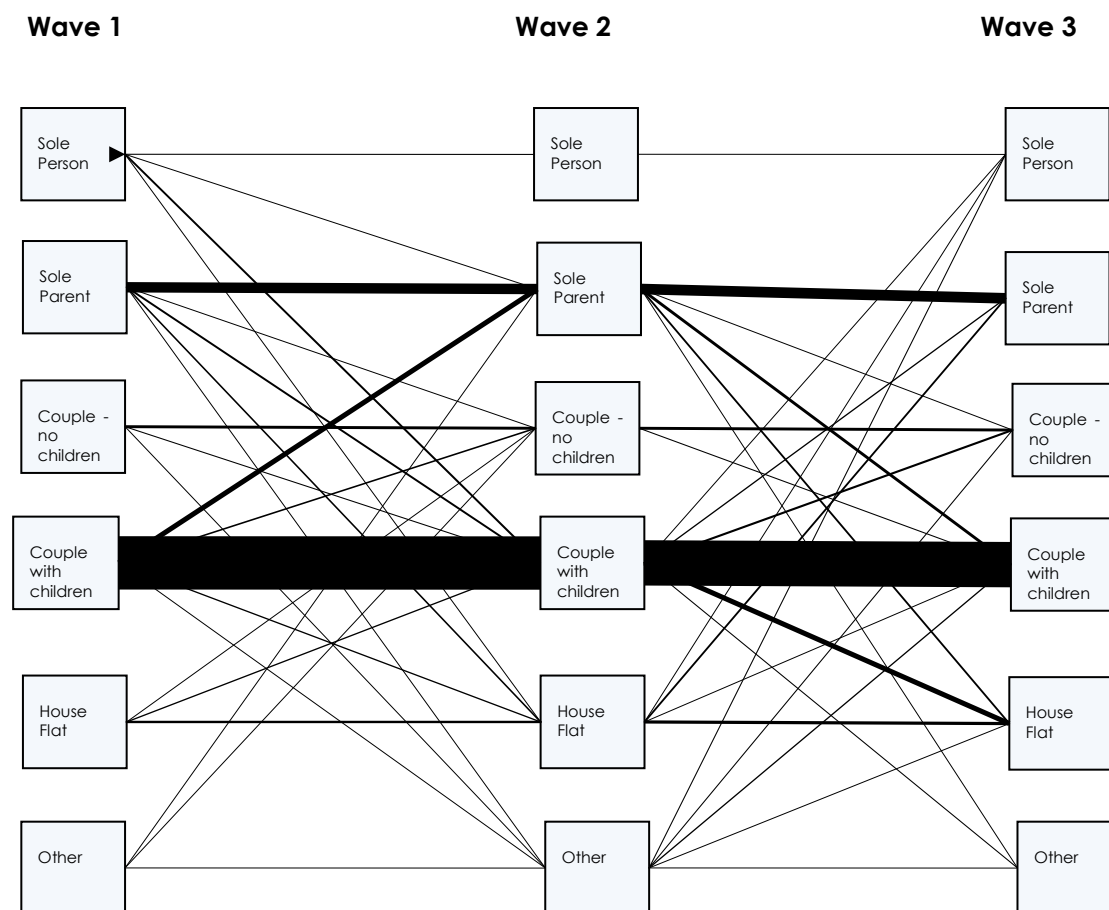
Those without formal qualifications report:

- Living in households with their children (about 70% over time), either as a couple or a sole parent
- Renting accommodation increasingly (from 36% in wave one to 44% in wave three) but mostly and increasingly owning their homes (from 49% in wave one to 55% in wave three)
- Optimism in terms of self-rated health, increasing sobriety over time but at lower rates, similar rates of tobacco smoking, somewhat smaller proportion with private medical or sickness insurance, somewhat smaller proportion reporting a disability (decreasing over time) and similar rates of having a condition requiring medication and having sought medical treatment in the previous 12 months.

MĀORI WOMEN –HOUSEHOLD TRANSITIONS

8.1 HOUSEHOLD TRANSITIONS AND FORMATION

The following diagram shows the movements between household types over the first three waves of the survey.



This diagram shows transitions of households between waves one and two and then waves two and three of the Te Hoe Nuku Roa survey. These transitions are further investigated in Chapter 8.

8.2 MĀORI WOMEN IN “SOLE PARENT” HOUSEHOLDS

8.2.1 TRANSITIONS BETWEEN WAVE ONE TO WAVE TWO

Māori women in sole parent households at wave one who had come into or out of homeownership, had all moved **into** a couple with children household.

For those women who had owned their own home, or had never owned their own home over waves one and two, around half had moved into a household headed by a couple with children, with a around a quarter moving into sole-parent and sole-person households.

8.2.2 TRANSITIONS BETWEEN WAVE TWO TO WAVE THREE

By wave three, 63% of women who had owned their home for the last 3 years had moved back into a household headed by a sole parent and 33% had moved into a flat.

For those women who had not owned their home in wave two but did in wave three, 77% had moved into a household headed by a couple with children and 23% stayed in a sole parent household.

For women who moved out of homeownership, all had stayed in a sole parent household, while for participants who had not owned in wave two or three, 79% remained in sole parent households, 6% moved to households headed by couples with children, and 14% into a flat.

8.3 MĀORI WOMEN IN “COUPLE WITH CHILDREN” HOUSEHOLDS

8.3.1 TRANSITIONS BETWEEN WAVE ONE TO WAVE TWO

Looking at participants in couple with children households from Wave 1 to Wave 2, for those who owned their own home in waves one, 16% moved into a sole parent household, 77% remained in couple with children households, and 6% moved into flats.

For women who moved into homeownership, 95% remained in couple with children households and 5% moved into sole parent households.

Of those who moved out of homeownership by Wave 2, 83% remained in couple with children households, 8% moved into couple with no children households, and 3% into sole parent households.

For women who had not owned their own home in Wave 1 or 2, 85% remained in couple with children households, 7% moved into sole parent households, 5% into couple with no children households and 3% into flats.

8.3.2 TRANSITIONS BETWEEN WAVE TWO TO WAVE THREE

Looking at the transition from Wave 2 to Wave 3, for women who had owned their own home in Wave 2, 77% remained in couple with children households and 16% moved into sole parent households.

All the women who moved into home ownership by Wave 3, remained in couple with children households.

For women who moved out of homeownership, 76% remained in couple with children households and 24% moved into couples with no children households.

Of those women who had not owned their home in Wave 2 or 3, 91% remained in couple with children households, 6% moved into couple with no children households and 2% into sole parent households.

8.4 MĀORI WOMEN AND EMPLOYMENT

8.4.1 TRANSITIONS BETWEEN WAVE ONE TO WAVE TWO

Examining how employment varied, for Māori women who owned their own home in Waves 1 and 2, 40% were also unemployed in Waves 1 and 2, 25% became unemployed, 22% were employed in Waves 1 and 2, and 14% became employed.

For those who came into homeownership, 62% were employed in Waves 1 and 2, 16% were unemployed in both waves, 14% became unemployed, and 9% became employed.

Of those women who came out of homeownership, 59% had been employed in Waves 1 and 2, 26% became unemployed, and 15% were unemployed over both waves.

For women who had not owned their home, 63% had been employed in Waves 1 and 2, 18% had been unemployed in Waves 1 and 2, 12% became unemployed, and 8% became employed.

8.4.2 TRANSITIONS BETWEEN WAVE TWO TO WAVE THREE

For Māori women who had owned their own home in waves 2 and 3, 30% had been employed in both waves, 32% had been unemployed in both waves, 25% had become unemployed, and 14% had become employed.

For those women who had come into homeownership, 43% had been employed over Waves 2 and 3, 37% had been unemployed over both waves, and 21% had become unemployed.

For those who had come out of home ownership, 82% had been employed in waves 2 and 3, with 13% unemployed over the same period.

Of those women who had not owned their own home over the two waves, 68% had been employed over both waves, 19% had been unemployed, and 11% had gained employment over the same period.

8.5 MĀORI WOMEN IN SOLE PARENT HOUSEHOLDS AND EMPLOYMENT

8.5.1 TRANSITIONS BETWEEN WAVE ONE TO WAVE TWO

Across Waves 1 and 2, of those who had been employed in both waves, 49% remained in Sole parent households, and 50% went from sole parent households to couple with children households.

For those who become unemployed, 66% stayed in sole parent households, and 31% moved to sole person households.

For women who gained employment, 74% stayed in sole parent households, and 26% moved to a couple with children household.

For women who had not been employed over Waves 1 and 2, 70% remained in sole parent households, 14% moved to a sole person household and 13% moved to a couple with children household.

8.5.2 TRANSITIONS BETWEEN WAVE TWO TO WAVE THREE

Across Waves 2 and 3, of those who had been employed in both waves, 65% remained in Sole parent households, 20% went from sole parent households to couple with children households, and 16% moved into a flat.

For those who become unemployed, 63% stayed in sole parent households, and 37% moved to a flat.

For women who gained employment, 42% stayed in sole parent households, 38% moved into a flat, and 17% moved to a couple with children household.

For women who had not been employed over Waves 1 and 2, 65% remained in sole parent households, 5% moved into couple with no children households, 2% moved to a sole person household and 28% moved into a flat.

8.6 MĀORI WOMEN IN “COUPLE WITH CHILDREN” HOUSEHOLDS AND EMPLOYMENT

8.6.1 TRANSITIONS BETWEEN WAVE ONE TO WAVE TWO

Across Waves 1 and 2, of those who had been employed in both waves, 88% remained in couple with children households.

For those who become unemployed, 83% stayed in couple with children households, 10% moved to sole parent households, and 7% moved into a flat.

For women who gained employment, 87% stayed in couple with children households, and 10% moved to a sole parent household.

For women who had not been employed over Waves 1 and 2, 69% remained in couple with children households, 12% moved to a sole parent household and 18% moved to a couple with no children household.

8.6.2 TRANSITIONS BETWEEN WAVE TWO TO WAVE THREE

Across Waves 2 and 3, of those who had been employed in both waves, 81% remained in couple with children households, 12% moved into a couple with no children household, and 7% moved to a sole parent household.

For those who become unemployed, 93% stayed in couple with children households, and 7% moved to sole parent households.

For women who gained employment, 67% stayed in couple with children households, 27% moved to a household headed by a couple with no children, and 4% moved to a sole person household.

For women who had not been employed over Waves 2 and 3, 74% remained in couple with children households, 13% moved to a sole parent household and 10% moved to a flat.

8.7 MĀORI WOMEN: EMPLOYMENT PROFILES BY MĀORI CULTURAL IDENTITY SCORE

8.7.1 TRANSITIONS BETWEEN WAVE ONE TO WAVE TWO

49% of those employed in Waves 1 and 2 had no change to their Cultural Identity (CI), 21% had their CI become less secure and 31% had their CI become more secure.

Of those women who had become not-employed, 62% had no change to their CI, 13% had a less secure CI, while 25% had a more secure CI.

For women who had gained employment, 52% had no change, 42% had a more secure CI, and 7% had a less secure CI in Wave 2.

For women who were continuously employed, 47% made no change, 32% had more secure CI, and 21% had a less secure CI.

8.7.2 TRANSITIONS BETWEEN WAVE TWO TO WAVE THREE

19% of those employed in Waves 2 and 3 had no change to their Cultural Identity (CI), 62% had their CI become less secure and 19% had their CI become more secure.

Of those women who had become not-employed, 34% had no change to their CI, 46% had a less secure CI, while 20% had a more secure CI.

For women who had gained employment, 29% had no change, 32% had a more secure CI, and 39% had a less secure CI in Wave 2.

For women who were continuously employed, 23% made no change, 20% had more secure CI, and 57% had a less secure CI.

METHODOLOGY

All statistical procedures will be performed using either the complex samples module of SPSS 13.0 (SPSS, 2005) or the longitudinal/panel data option of STATA/SE 9.1 (STATA, 2005).

9.1 DESCRIPTIVE ANALYSES

All descriptive analyses will be performed using a combination of SPSS 13.0 (SPSS, 2005) and EXCEL to produce the necessary tables and figures.

9.1.1 UNIVARIATE DESCRIPTIONS

Social

- Health (Q41-48)
- Education (Q35, Q36, Q53, Q54)
- Futures (Q34-36, 60, 77)

Economic

- Employment/Income (Q61-73)
- Housing (Q74-83)
- Retirement (Q70)

Whānau (q13-15)

- whānau relationships

Cultural indicators (Q7-36)

- language aspirations
- participation in Māori organizations
- access to services
- access to Te Ao Māori
- vision for language/culture
- education (either kaupapa Māori or other)

9.1.2 BIVARIATE DESCRIPTIONS

- Cultural Identity by Health, Employment & Income, Housing, Education
- Education by Employment & Income
- Health by Employment & Income

9.2 ACTION PLAN INDICATORS ANALYSIS

Specific analyses will be undertaken to examine the relationship between indicators most reflective of economic sustainability, health & well being, and work life balance. More specifically indicators drawn from questions on:

- Health
- Employment/Income
- Lifestyle
- Housing
- Retirement
- Cultural identity and te reo Māori
- Material wellbeing

To determine statistical significance of suspected relationships between nominated indicators, the complex sample module in SPSS will be used to perform a General Linear Model analysis or Logistic Regression. The exact nature of the analysis will be dependent on the hypothesised relationship between the indicators, which will follow from a discussion of the univariate and bivariate descriptive analyses.

9.3 TREND ANALYSES

Where the indicators of interest have reliable information across the four sampling waves, the following analyses will be performed:

- A description over time (e.g. information from all three waves of data collection) for all respondents for the indicators of interest to this report.
- Significant trends for Māori women will be reported (e.g. “highly probable that Māori women with high levels of proficiency in te reo Māori will have high incomes”).
- Significant trends for all respondents. This will include for men, women and where possible children under the age of 15.

For a proper statistical treatment of change over time within a clustered sample, the Multilevel Mixed-effects Linear Regression procedure from STATA (STATA, 2005) will be used. Again, the precise nature of the analysis will not be clear until a discussion of the trends at a descriptive level has been undertaken.

9.4 REFERENCES

SPSS. (2005). SPSS (Version 13.0 for Windows). Chicago: SPSS inc.

STATA. (2005). STATA/SE (Version 9.1). College Station, Texas: StataCorp LP.

Te Hoe Nuku Roa (Ed.). (1996). *Māori profiles: An integrated approach to policy and planning*. Palmerston North: Massey University.

APPENDIX 1: MĀORI WOMEN – LONGITUDINAL HOUSEHOLD TRANSITIONS

10.1 INTRODUCTION

This appendix is provided for information only. It contains an initial longitudinal regression analysis for a range of indicators for Māori women. Te Hoe Nuku Roa is currently undertaking more in-depth analysis of each indicator over four waves and will produce papers on these indicators throughout 2006.

The following analysis has been undertaken to inform the transitions analysis given in section 8.

10.2 METHOD

A series of logistic regressions on key binary indicators were performed. To assess how changes over time in these key indicators were related to other key variables, the xtlogit procedure in STATA/SE 9.1 was used. Additionally, the analysis was performed independently on both Females and Males to allow gender comparisons to be made.

Following a summary of the logistic regression findings, tables and graphs will be used to assist in the interpretation of the logistic regression coefficients. However, as the regression coefficients correspond to changes for individuals, and which factors were significantly related to these changes, the cross-sectional tables are *indicative only*. More accurate interpretation is contained in the text describing each regression summary table.

10.3 RESULTS

10.3.1 HOMEOWNERSHIP

A binary logistic regression was performed on homeownership by Age, Household Type, Housing Situation, Number of Children in House, Number of Residents, Māori Cultural Identity Score, Secondary Qualification, Post-secondary Qualification, Having a Job, Self-rated-health, Alcohol consumption, Smoke cigarettes, Health/Sickness Insurance, Condition requiring medication, Major/Minor disability, and Needed medical treatment.

For women, the factors that were significantly correlated with changes in homeownership were:

- their housing situation
- whether or not they had job, and
- how often they consumed alcohol in the past month.

For men, the factors that were significantly with changes in homeownership were:

- their housing situation,

- the number of children living in the house,
- the number of people living in the house,
- whether they had a post-secondary qualification,
- whether or not they had job, and
- how often they consumed alcohol in the past month.

The profiles describing how the household type and housing situation are yet to be developed, however given that housing situation describes whether the participant is paying rent/board, mortgage or is freehold (or else paying nothing or some other arrangement), a strong relationship would be expected.

Employment showed a surprising relationship with home ownership, where employment fell for women who owned their home during the course of the study, whereas employment rates rose amongst those who did not own their own home. Table 1 reveals a trend for those who had drunk less in the last month were more likely to have moved into homeownership than out of homeownership.

Table 106: Home Ownership

	Odds Ratio		Std. Err.	
	Male	Female	Male	Female
Independent				
Age	1.966	1.012	.767	.1079
Household Type	2.319**	1.271	.698	.2571
Housing Situation	1284**	13.34***	13.75	7.074
Number of Children in House	.1590*	1.131	.1309	.2054
Number of Residents	.7768*	.8346	.1646	.1592
Māori Cultural Identity	1.288	.8501	.3179	.077
Secondary Qualification	.3972	.4124	.3691	.2522
Post-secondary Qualification	.0303*	2.338	.0459	1.209
Job	.0115**	.2353*	.0182	.1299
Self-rated-health	.2519	1.197	.2392	.3518
Alcohol consumption	.4498*	.5686*	.1427	.1609
Smoke cigarettes	1.17	.6611	1.258	.4014
Health/Sickness Insurance	1.224	.4865	.9202	.2755
Condition requiring medication	2.78	.8725	3.01	.5324
Major/Minor disability	.3243	3.058	.4106	2.181
Needed medical treatment	.4642	.7443	.6948	.4169

***p<.001, **p<.01, p<.05

10.3.2 MĀORI WOMEN IN “SOLE PARENT” HOUSEHOLDS

TRANSITIONS BETWEEN WAVE ONE TO WAVE TWO

Māori women in sole parent households at wave one who had come into or out of homeownership, had all moved **into** a couple with children household.

For those women who had owned their own home, or had never owned their own home over waves one and two, around half had moved into a household headed by a couple with children, with a around a quarter moving into sole-parent and sole-person households.

TRANSITIONS BETWEEN WAVE TWO TO WAVE THREE

By wave three, 63% of women who had owned their home for the last 3 years had moved back into a household headed by a sole parent and 33% had moved into a flat.

For those women who had not owned their home in wave two but did in wave three, 77% had moved into a household headed by a couple with children and 23% stayed in a sole parent household.

For women who moved out of homeownership, all had stayed in a sole parent household, while for participants who had not owned in wave two or three, 79% remained in sole parent households, 6% moved to households headed by couples with children, and 14% into a flat.

Table 107: Homeownership profile * Sole parent profile Crosstabulation

Homeownership profile	% Sole parent profile						Total
	Sole person	Sole parent	Couple with no children	Couple with children	House/Flat	Other	
Waves 1 – 2							
Always owned	26	26	0	46	0	3	100
Did not own then did			0	100	0		100
Owned then did not			0	100	0		100
Never owned	22	22	0	51	0	5	100
Total	23	23	0	50	0	4	100
Waves 2 – 3							
Always owned	1	62	2	3	33	0	100
Did not own then did		23		77		0	100
Owned then did not		100				0	100
Never owned		79		6	14	0	100
Total	1	63	1	8	27	0	100

10.3.3 MĀORI WOMEN IN “COUPLE WITH CHILDREN” HOUSEHOLDS

TRANSITIONS BETWEEN WAVE ONE TO WAVE TWO

Looking at participants in couple with children households from Wave 1 to Wave 2, for those who owned their own home in waves one, 16% moved into a sole parent household, 77% remained in couple with children households, and 6% moved into flats.

For women who moved into homeownership, 95% remained in couple with children households and 5% moved into sole parent households.

Of those who moved out of homeownership by Wave 2, 83% remained in couple with children households, 8% moved into couple with no children households, and 3% into sole parent households.

For women who had not owned their own home in Wave 1 or 2, 85% remained in couple with children households, 7% moved into sole parent households, 5% into couple with no children households and 3% into flats.

TRANSITIONS BETWEEN WAVE TWO TO WAVE THREE

Looking at the transition from Wave 2 to Wave 3, for women who had owned their own home in Wave 2, 77% remained in couple with children households and 16% moved into sole parent households.

All the women who moved into home ownership by Wave 3, remained in couple with children households.

For women who moved out of homeownership, 76% remained in couple with children households and 24% moved into couples with no children households.

Of those women who had not owned their home in Wave 2 or 3, 91% remained in couple with children households, 6% moved into couple with no children households and 2% into sole parent households.

Table 108: Homeownership profile * Couple with children profile Crosstabulation

Homeownership profile	% Couple with children profile						Total
	Sole person	Sole parent	Couple with no children	Couple with children	House/Flat	Other	
Waves 1 – 2							
Always owned		16		77	6	0.3	100
Did not own then did		5		95			100
Owned then did not		1		83	16		100
Never owned		3	8	89			100
Total		7	5	85	3	0.1	100
Waves 2 – 3							
Always owned	2	14	14	65	5	0.7	100
Did not own then did				100			100
Owned then did not			24	76			100
Never owned		2	6	91		0.6	100
Total	0.7	7	10	80	2	0.5	100

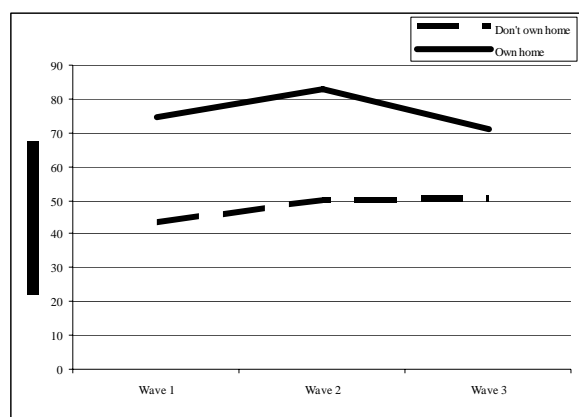


Figure 5: Homeownership by currently employed over three waves for female participants.

10.3.4 MĀORI WOMEN AND EMPLOYMENT

TRANSITIONS BETWEEN WAVE ONE TO WAVE TWO

Examining how employment varied, for Māori women who owned their own home in Waves 1 and 2, 40% were also unemployed in Waves 1 and 2, 25% became unemployed, 22% were employed in Waves 1 and 2, and 14% became employed.

For those who came into homeownership, 62% were employed in Waves 1 and 2, 16% were unemployed in both waves, 14% became unemployed, and 9% became employed.

Of those women who came out of homeownership, 59% had been employed in Waves 1 and 2, 26% became unemployed, and 15% were unemployed over both waves.

For women who had not owned their home, 63% had been employed in Waves 1 and 2, 18% had been unemployed in Waves 1 and 2, 12% became unemployed, and 8% became employed.

TRANSITIONS BETWEEN WAVE TWO TO WAVE THREE

For Māori women who had owned their own home in waves 2 and 3, 30% had been employed in both waves, 32% had been unemployed in both waves, 25% had become unemployed, and 14% had become employed.

For those women who had come into homeownership, 43% had been employed over Waves 2 and 3, 37% had been unemployed over both waves, and 21% had become unemployed.

For those who had come out of home ownership, 82% had been employed in waves 2 and 3, with 13% unemployed over the same period.

Of those women who had not owned their own home over the two waves, 68% had been employed over both waves, 19% had been unemployed, and 11% had gained employment over the same period.

Table 109: Homeownership profile Waves * Employment Profile Waves Crosstabulation

Homeownership profile	Employment Profiles				Total
	Continuously employed	Employed then unemployed	Unemployed then employed	Continuously unemployed	
Waves 1 - 2					
Always owned	21.8%	24.7%	13.5%	40.0%	100
Did not own then did	61.7%	13.7%	8.8%	15.8%	100
Owned then did not	58.6%	26.4%	.2%	14.8%	100
Never owned	63.1%	11.6%	7.5%	17.8%	100
Total	44.1%	18.7%	9.8%	27.4%	100
Waves 2 - 3					
Always owned	29.6%	25.4%	13.5%	31.5%	100
Did not own then did	42.5%	20.6%	.3%	36.6%	100
Owned then did not	82.0%	4.9%		13.1%	100
Never owned	67.8%	2.1%	11.1%	19.1%	100
Total	49.2%	14.2%	11.0%	25.6%	100

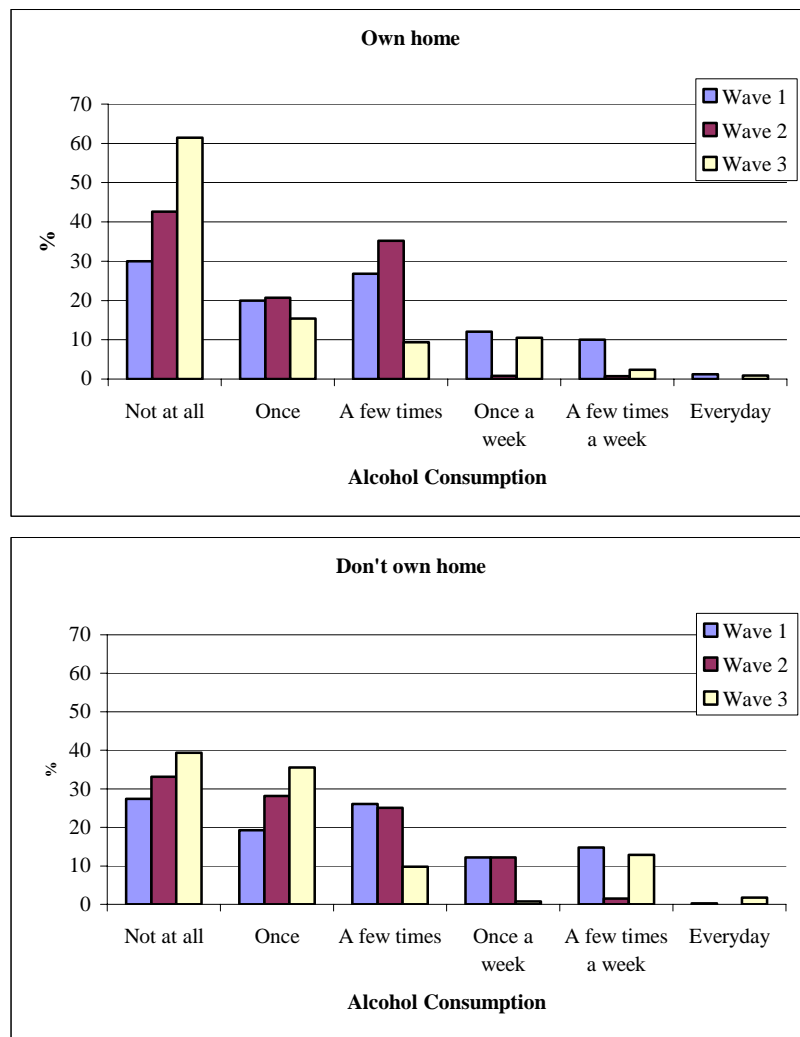


Figure 6: Homeownership by alcohol consumption over three waves for Māori women.

10.3.5 MĀORI WOMEN WHO ARE CURRENTLY EMPLOYED

A binary logistic regression was performed on currently employed by Age, Household Type, Housing Situation, Number of Children in House, Number of Residents, Māori Cultural Identity, Secondary Qualification, Post-secondary Qualification, Own Home, Self-rated-health, Alcohol consumption, Smoke cigarettes, Health/Sickness Insurance, Condition requiring medication, Major/Minor disability, and Needed medical treatment.

For females, age, household type, Māori cultural identity, smoke cigarettes, and having health/sickness insurance were related to current employment status.

For males, homeownership, self-rated-health, alcohol consumption, and cigarette smoking were related to employment status.

Examining the findings for female participants, those who had been continuously unemployed were the oldest (47 years old in Wave 1), with those who had been continuously employed being on average 40 years old. Those participants who gained employment were on average 37 years old, while those who had become unemployed were around 33 years old. For participants who were employed, it appears there was a trend away from living in households headed by couples

with children and into flats and sole parents. This trend was not reflected by those who hadn't been employed. Although the graph indicated little difference in cultural identity between those were and were not employed, the logistic regression revealed that a more secure Māori cultural identity and smoking were correlated to reducing employment status. Having health/sickness insurance was related to improving employment status.

Table 110: Currently Employed.

	Odds Ratio		Std. Err.	
	Male	Female	Male	Female
Independent				
Age	1.239	1.214*	.2284	.1086
Household Type	.7634	.5651***	.2273	.0909
Housing Situation	.7033	1.079	.3787	.2598
Number of Children in House	.8039	.8636	.1329	.1142
Number of Residents	.9218	1.277	.1437	.193
Māori Cultural Identity	1.051	1.22**	.1358	.0918
Secondary Qualification	1.437	1.285	.8605	.5364
Post-secondary Qualification	.5597	1.209	.3579	.414
Own Home	.0958*	.3978	.1096	.2164
Self-rated-health	1.993**	1.069	.5322	.268
Alcohol consumption	.5314**	.8265	.1209	.1203
Smoke cigarettes	6.779*	.4134*	5.501	.1796
Health/Sickness Insurance	1.368	3.42**	1.085	1.45
Condition requiring medication	.4954	.723	.3669	.3789
Major/Minor disability	.5206	.8485	.3191	.3767
Needed medical treatment	.4071	.7188	.267	.343

***p<.001, **p<.01, p<.05

Table 111: Average age over Waves 1 to 2.

		Wave 1 Age
		Mean
Employment Profile Waves 1 - 2	Continuously employed	40
	Employed then unemployed	33
	Unemployed then employed	37
	Continuously unemployed	47

Table 112: Average age over Waves 2 to 3.

		Wave 2 Age
		Mean
Employment Profile Waves 2 - 3	Continuously employed	41
	Employed then unemployed	38
	Unemployed then employed	37
	Continuously unemployed	50

10.3.6 MĀORI WOMEN IN SOLE PARENT HOUSEHOLDS AND EMPLOYMENT

TRANSITIONS BETWEEN WAVE ONE TO WAVE TWO

Across Waves 1 and 2, of those who had been employed in both waves, 49% remained in Sole parent households, and 50% went from sole parent households to couple with children households.

For those who become unemployed, 66% stayed in sole parent households, and 31% moved to sole person households.

For women who gained employment, 74% stayed in sole parent households, and 26% moved to a couple with children household.

For women who had not been employed over Waves 1 and 2, 70% remained in sole parent households, 14% moved to a sole person household and 13% moved to a couple with children household.

TRANSITIONS BETWEEN WAVE TWO TO WAVE THREE

Across Waves 2 and 3, of those who had been employed in both waves, 65% remained in Sole parent households, 20% went from sole parent households to couple with children households, and 16% moved into a flat.

For those who become unemployed, 63% stayed in sole parent households, and 37% moved to a flat.

For women who gained employment, 42% stayed in sole parent households, 38% moved into a flat, and 17% moved to a couple with children household.

For women who had not been employed over Waves 1 and 2, 65% remained in sole parent households, 5% moved into couple with no children households, 2% moved to a sole person household and 28% moved into a flat.

Table 113: Employment profile * Sole parent profile Crosstabulation

Employment profile	% Sole parent profile						Total
	Sole person	Sole parent	Couple with no children	Couple with children	House/Flat	Other	
Waves 1 – 2						1.1%	
Continuously employed		48.7%		50.2%		.7%	100
Employed then unemployed	31.1%	65.9%		2.4%			100
Unemployed then employed		74.2%		25.8%		3.3%	100
Continuously unemployed	13.5%	70.3%		12.9%		1.7%	100
Total	10.9%	63.5%		23.8%			100
Waves 2 – 3							
Continuously employed		64.6%		20.0%	15.5%		100
Employed then unemployed		63.4%			36.6%		100
Unemployed then employed	2.8%	42.1%		16.7%	38.4%		100
Continuously	2.2%	65.2%	4.7%	.3%	27.7%		100

unemployed							
Total	1.0%	61.6%	1.3%	8.4%	27.7%		100

10.3.7 MĀORI WOMEN IN “COUPLE WITH CHILDREN” HOUSEHOLDS AND EMPLOYMENT

TRANSITIONS BETWEEN WAVE ONE TO WAVE TWO

Across Waves 1 and 2, of those who had been employed in both waves, 88% remained in couple with children households.

For those who become unemployed, 83% stayed in couple with children households, 10% moved to sole parent households, and 7% moved into a flat.

For women who gained employment, 87% stayed in couple with children households, and 10% moved to a sole parent household.

For women who had not been employed over Waves 1 and 2, 69% remained in couple with children households, 12% moved to a sole parent household and 18% moved to a couple with no children household.

TRANSITIONS BETWEEN WAVE TWO TO WAVE THREE

Across Waves 2 and 3, of those who had been employed in both waves, 81% remained in couple with children households, 12% moved into a couple with no children household, and 7% moved to a sole parent household.

For those who become unemployed, 93% stayed in couple with children households, and 7% moved to sole parent households.

For women who gained employment, 67% stayed in couple with children households, 27% moved to a household headed by a couple with no children, and 4% moved to a sole person household.

For women who had not been employed over Waves 2 and 3, 74% remained in couple with children households, 13% moved to a sole parent household and 10% moved to a flat.

Table 114: Employment profile * Couple with children profile Crosstabulation

Employment profile	% Couple with children profile						Total
	Sole person	Sole parent	Couple with no children	Couple with children	House/Flat	Other	
Waves 1 – 2							
Continuously employed		4.9%	4.4%	88.2%	2.5%		100
Employed then unemployed		10.0%		83.0%	7.1%		100
Unemployed then employed		9.9%		87.3%	2.2%	.5%	100
Continuously unemployed		12.1%	17.7%	69.4%	.8%		100
Total		7.4%	4.8%	84.5%	3.2%	.0%	100
Waves 2 - 3							
Continuously employed		6.7%	11.7%	80.8%	.9%		100
Employed then unemployed		7.4%		92.6%			100
Unemployed then employed	3.5%		27.3%	66.8%	.5%	1.9%	100
Continuously unemployed	1.1%	13.1%		74.4%	9.8%	1.7%	100
Total	.7%	6.8%	10.6%	79.2%	2.1%	.5%	100

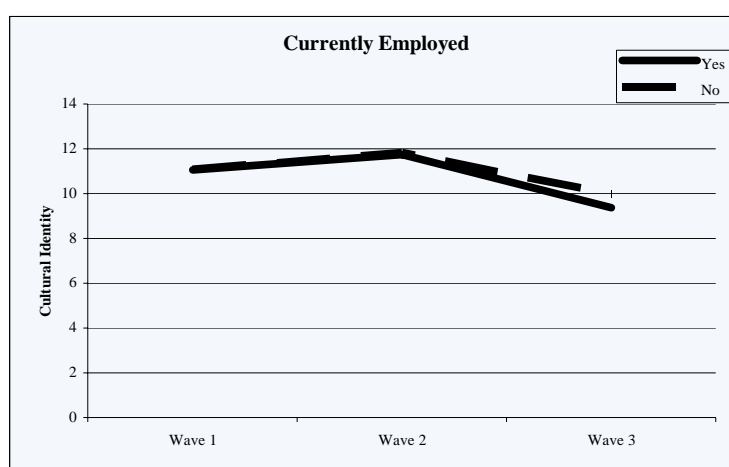


Figure 7: Currently employed by Māori Cultural Identity over 3 waves for female participants.

10.3.8 MĀORI WOMEN: EMPLOYMENT PROFILES BY MĀORI CULTURAL IDENTITY SCORE

TRANSITIONS BETWEEN WAVE ONE TO WAVE TWO

49% of those employed in Waves 1 and 2 had no change to their Cultural Identity (CI), 21% had their CI become less secure and 31% had their CI become more secure.

Of those women who had become not-employed, 62% had no change to their CI, 13% had a less secure CI, while 25% had a more secure CI.

For women who had gained employment, 52% had no change, 42% had a more secure CI, and 7% had a less secure CI in Wave 2.

For women who were continuously employed, 47% made no change, 32% had more secure CI, and 21% had a less secure CI.

TRANSITIONS BETWEEN WAVE TWO TO WAVE THREE

19% of those employed in Waves 2 and 3 had no change to their Cultural Identity (CI), 62% had their CI become less secure and 19% had their CI become more secure.

Of those women who had become not-employed, 34% had no change to their CI, 46% had a less secure CI, while 20% had a more secure CI.

For women who had gained employment, 29% had no change, 32% had a more secure CI, and 39% had a less secure CI in Wave 2.

For women who were continuously employed, 23% made no change, 20% had more secure CI, and 57% had a less secure CI.

Table 115: Employment Profile * CI up or down Crosstabulation

Employment profile	CI change			Total
	Down (decreased by 2 or more)	No change (-1 to 1 change)	Up (increased by 2 or more)	
Waves 1 - 2				
Continuously employed	20.9%	48.5%	30.6%	100
Employed then unemployed	12.8%	61.9%	25.3%	100
Unemployed then employed	6.7%	51.8%	41.5%	100
Continuously unemployed	21.1%	47.0%	31.9%	100
Total	18.0%	51.0%	31.0%	100
Waves 2 - 3				
Continuously employed	61.5%	19.1%	19.4%	100
Employed then unemployed	45.5%	34.3%	20.1%	100
Unemployed then employed	39.4%	29.0%	31.6%	100
Continuously unemployed	57.0%	22.9%	20.2%	100
Total	55.7%	23.3%	21.0%	100

Table 116: Employment profile Waves * Smoking Profile Waves Crosstabulation

Employment profile	Smoking Profiles				Total
	Always smoked	Didn't smoke now do	Did smoke now don't	Never smoked	
Waves 1 - 2					
Continuously employed	42.1%	.4%	.2%	57.4%	100
Employed then unemployed	39.2%	1.7%	15.5%	43.6%	100
Unemployed then employed	59.4%			40.6%	100
Continuously unemployed	49.1%	5.4%	4.3%	41.1%	100
Total					100
Waves 2 - 3					
Continuously employed	22.9%	.5%	1.0%	75.6%	100
Employed then unemployed	50.9%			49.1%	100
Unemployed then employed	26.3%		28.6%	45.1%	100
Continuously unemployed	56.7%	3.3%	7.7%	32.3%	100
Total	40.7%	1.4%	6.1%	51.8%	100

Table 117: Employment profile Waves * Health insurance Profile Waves Crosstabulation

Employment profile	Health insurance Profiles				Total
	Always smoked	Didn't smoke now do	Did smoke now don't	Never smoked	
Waves 1 - 2					
Continuously employed	35.0%	16.2%	13.3%	35.6%	100
Employed then unemployed	15.6%	4.8%	9.1%	70.5%	100
Unemployed then employed			20.1%	79.9%	100
Continuously unemployed	4.2%	3.3%	7.6%	85.0%	100
Total	17.9%	8.4%	11.1%	62.6%	100
Waves 2 - 3					
Continuously employed	35.9%	2.4%	3.2%	58.6%	100
Employed then unemployed				100.0%	100
Unemployed then employed	4.2%		28.6%	67.3%	100
Continuously unemployed	7.7%	20.1%	.2%	72.0%	100
Total	16.0%	8.4%	4.1%	71.5%	100

10.3.9 MĀORI WOMEN AND SECONDARY QUALIFICATIONS

A binary logistic regression was performed on secondary qualification by Age, Household Type, Housing Situation, Number of Children in House, Number of Residents, Māori Cultural Identity, Post-secondary Qualification, job, Own Home, Self-rated-health, Alcohol consumption, Smoke cigarettes, Health/Sickness Insurance, Condition requiring medication, Major/Minor disability, and Needed medical treatment.

For women, age, number of residents, Māori cultural identity, and having a post-secondary qualification were related to having a secondary qualification.

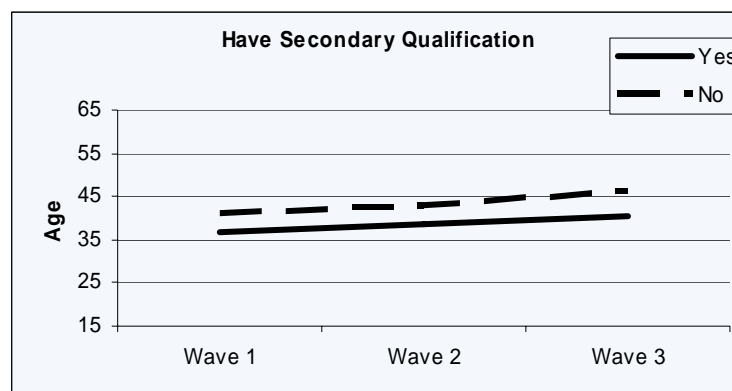
For men, none of the variables included in the analysis proved significant.

For Māori women, being older and having more people residing in the house was related to not having a secondary qualification, while higher Māori cultural identity was related to having a secondary qualification.

Table 118: Secondary Qualification.

	Odds Ratio		Std. Err.	
	Male	Female	Male	Female
Independent				
Age	1.105	1.244***	.0572	.0659
Household Type	1.018	1.007	.0257	.0765
Housing Situation	1.045	.9073	.0488	.1392
Number of Children in House	.9975	1.063	.016	.0558
Number of Residents	1.019	1.141*	.0328	.0588
Māori Cultural Identity	.995	.8657***	.0105	.0317
Post-secondary Qualification	1.078	1.588**	.068	.2759
Job	1.092	1.075	.1143	.2355
Own Home	.954	.6578	.1621	.2118
Self-rated-health	1.016	1.195	.0313	.1133
Alcohol consumption	.9733	.9262	.0214	.0667
Smoke cigarettes	1.081	.6802	.0989	.161
Health/Sickness Insurance	1.140	.6973	.0891	.1914
Condition requiring medication	.9317	1.128	.0832	.2472
Major/Minor disability	1.002	.8611	.0612	.1892
Needed medical treatment	1.057	.9019	.0798	.1675

***p<.001, **p<.01, p<.05



Secondary qualification profile	Residents change							Total
	Reduced by 3 or more	Reduced by 2	Reduced by 1	No change	Increased by 1	Increased by 2	Increased by 3 or more	
Waves 1 - 2								
Always had	15%	12%	11%	37%	6%	11%	9%	100
Did not have now do	1%	13%	2%	45%	13%	13%	13%	100
Do not have but did	21%			15%	30%	20%	14%	100
Never had	6%	2%	14%	35%	15%	11%	17%	100
Total	10%	6%	12%	35%	12%	11%	13%	100
Waves 2 - 3	4%	14%	14%	34%	14%	14%	6%	
Always had	0%	45%	2%	2%	3%	10%	38%	100
Did not have now do	16%		33%	51%	0%		0%	100
Do not have but did	13%	9%	13%	42%	18%	4%	1%	100
Never had	9%	12%	15%	38%	14%	8%	4%	100
Total	4%	14%	14%	34%	14%	14%	6%	100

Table 119: Secondary qualification profile * CI up or down Crosstabulation

Secondary qualification profile	CI change			Total
	Down (decreased by 2 or more)	No change (-1 to 1 change)	Up (increased by 2 or more)	
Waves 1 - 2				
Always had	20.0%	44.5%	35.5%	100
Did not have now do	4.8%	42.7%	52.5%	100
Do not have but did	18.6%	47.2%	34.2%	100
Never had	14.9%	59.3%	25.8%	100
Total	16.4%	51.8%	31.8%	100
Waves 2 - 3				
Always had	62.8%	20.1%	17.1%	100
Did not have now do	49.1%	35.1%	15.8%	100
Do not have but did	32.5%	51.3%	16.3%	100
Never had	56.3%	17.7%	26.1%	100
Total	56.1%	22.8%	21.1%	100

10.3.10 MĀORI WOMEN AND POST-SECONDARY QUALIFICATIONS

A binary logistic regression was performed on Post-secondary qualification by Age, Household Type, Housing Situation, Number of Children in House, Number of Residents, Māori Cultural Identity, Secondary Qualification, job, Own Home, Self-rated-health, Alcohol consumption, Smoke cigarettes, Health/Sickness Insurance, Condition requiring medication, Major/Minor disability, and Needed medical treatment.

For women, secondary qualification and alcohol consumption were related to having a post-secondary qualification.

For men, none of the variables included in the analysis proved significant.

For Māori women, a higher frequency of alcohol consumption was related to not having (or gaining) a post-secondary qualification.

Table 120: Post-secondary Qualification.

	Odds Ratio		Std. Err.	
	Male	Female	Male	Female
Independent				
Age	.8659	1.002	.0781	.0519
Household Type	.9916	.9477	.1285	.0986
Housing Situation	1.094	.7996	.2203	.1185
Number of Children in House	1.072	.9556	.1075	.0736
Number of Residents	.8865	.973	.0945	.0639
Māori Cultural Identity	1.001	1.041	.063	.043
Secondary Qualification	1.823	2.150***	.714	.5084
Job	.8108	1.31	.3783	.3505
Own Home	.4957	1.394	.2703	.4413
Self-rated-health	1.305	1.174	.2332	.1215
Alcohol consumption	.8290	1.322**	.1136	.1269
Smoke cigarettes	.9318	1.193	.3789	.2814
Health/Sickness Insurance	1.164	1.110	.4052	.2717
Condition requiring medication	1.795	1.479	.8362	.4331
Major/Minor disability	1.514	1.367	.5808	.3463
Needed medical treatment	.8571	.9431	.3677	.25

***p<.001, **p<.01, p<.05

Table 121: Alcohol consumption.

Have Qualification taking over 3 months	%	Wave 1 (n=484)	Wave 2 (n=152)	Wave 3 (n=149)
Yes	Not at all	29	33	51
	Once	20	32	28
	A few times	31	28	17
	Once a week	13	6	037
	A few times a week	7	1	3
	Everyday	0.2	-	-
	Total	100	100	100
No	Not at all	36	33	42
	Once	17	18	31
	A few times	25	36	6
	Once a week	7	10	5
	A few times a week	13	2	14
	Everyday	0.9	-	2
	Total	100	100	100

10.3.11 MĀORI WOMEN WHO SMOKE CIGARETTES

A binary logistic regression was performed on Smoke cigarettes by Age, Household Type, Housing Situation, Number of Children in House, Number of Residents, Māori Cultural Identity, Secondary Qualification, Post-secondary qualification, job, Own Home, Self-rated-health, Alcohol consumption, Health/Sickness Insurance, Condition requiring medication, Major/Minor disability, and Needed medical treatment.

For women, age, number of residents, and self-rated-health were related to smoking cigarettes.

For men, none of the variables included in the analysis proved significant.

For Māori women, being older, having fewer residents in the house, and a higher self-rated-health was related to not smoking or stopping smoking.

Table 122: Smoke Cigarettes.

	Odds Ratio		Std. Err.	
	Male	Female	Male	Female
Independent				
Age	.8811	1.144**	.0774	.06
Household Type	1.005	1.05	.1167	.0508
Housing Situation	.135	.8779	.2522	.0949
Number of Children in House	.87	1.055	.0755	.0415
Number of Residents	1.023	.9153*	.107	.0358
Māori Cultural Identity	.9853	1.009	.0536	.0225
Secondary Qualification	1.402	.7524	.5469	.1433
Post-secondary Qualification	.9652	1.036	.3731	.1531
Job	2.282	1.048	.9313	.1986
Own Home	1.3	1.078	.6276	.2287
Self-rated-health	.8138	.8095*	.1285	.0628
Alcohol consumption	.9593	.923	.1093	.0686
Health/Sickness Insurance	.6653	.7815	.2917	.154
Condition requiring medication	1.154	.8109	.4811	.1488
Major/Minor disability	1.665	.9224	.4762	.1143
Needed medical treatment	.6561	1.123	.2167	.2

***p<.001, **p<.01, p<.05

Smoking profile	Residents change							Total
	Reduced by 3 or more	Reduced by 2	Reduced by 1	No change	Increased by 1	Increased by 2	Increased by 3 or more	
Waves 1 - 2								
Always smoked	22%	2%	15%	26%	12%	11%	11%	100
Didn't smoke now do	0%	6%	64%	11%	4%	15%	0%	100
Did smoke now don't	0%		22%	39%	40%		0%	100
Never smoked	9%	8%	21%	27%	12%	16%	8%	100
Total	14%	5%	20%	27%	13%	13%	9%	100
Waves 2 - 3								
Always smoked	0%	16%	31%	31%	10%	7%	6%	100
Didn't smoke now do	87%		13%					100
Did smoke now don't	0%	47%		53%				100
Never smoked	5%	11%	3%	58%	12%	9%	3%	100
Total	4%	15%	14%	46%	10%	8%	4%	100

Smoking profile	Self-rated health change							Total
	Reduced by 3 or more	Reduced by 2	Reduced by 1	No change	Increased by 1	Increased by 2	Increased by 3 or more	
Waves 1 - 2								
Always smoked	2.80%	14.60%	24.70%	27.50%	14.90%	12.90%	2.50%	100
Didn't smoke now do	0.00%		17.30%	82.70%				100
Did smoke now don't	0.00%			40.50%	59.50%			100
Never smoked	0.20%	3.70%	13.60%	54.30%	26.50%	1.60%		100
Total	1.40%	8.50%	18.20%	42.20%	21.90%	6.60%	1.10%	100
Waves 2 - 3								
Always smoked		7.10%	28.20%	29.20%	22.50%	6.00%	7.10%	100
Didn't smoke now do				100.00%				100
Did smoke now don't			5.60%		47.20%	47.20%		100
Never smoked	2.40%	3.20%	25.90%	40.20%	22.00%	6.30%		100
Total	1.20%	4.50%	25.20%	34.10%	23.40%	8.60%	2.90%	100

10.3.12 MĀORI WOMEN WHO HAVE A CONDITION REQUIRING MEDICATION

A binary logistic regression was performed on Have a condition requiring medication by Age, Household Type, Housing Situation, Number of Children in House, Number of Residents, Māori Cultural Identity, Secondary Qualification, Post-secondary qualification, job, Own Home, Self-rated-health, Alcohol consumption, Health/Sickness Insurance, Smoke cigarettes, Major/Minor disability, and Needed medical treatment.

For women, age, number of children in the house, self-rated-health, alcohol consumption, having a major/minor disability, and needing medical treatment were related to having a condition requiring medication.

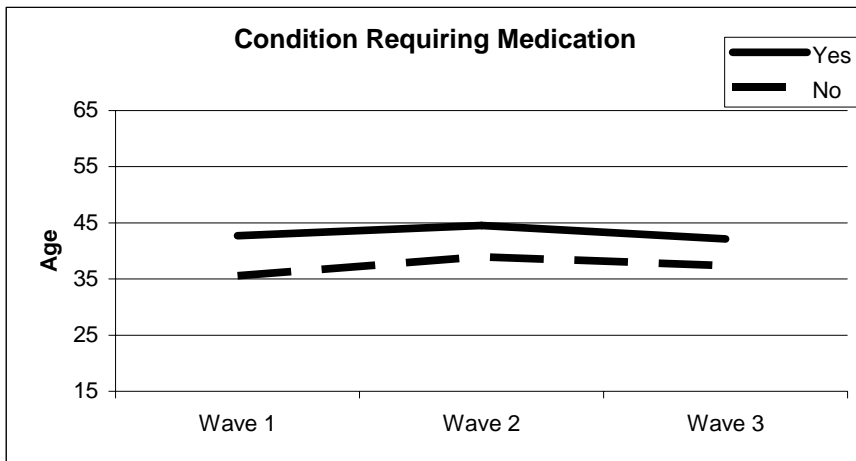
For men, self-rated-health and needed medical treatment was related having a condition requiring medication.

For Māori women, being younger, having fewer children in the house, lower self-rated-health, greater alcohol consumption, having a major/minor disability, and needing medical treatment was related to having a condition requiring medication or developing a condition requiring medication.

Table 123: Have a condition requiring medication.

	Odds Ratio		Std. Err.	
	Male	Female	Male	Female
Independent				
Age	.8489	.8391**	.0869	.0475
Household Type	.9006	.0839	.1625	.0839
Housing Situation	1.042	.9714	.3105	.1625
Number of Children in House	1.045	1.174*	.1387	.095
Number of Residents	1.136	.9768	.1791	.0611
Māori Cultural Identity	.9537	.9668	.0801	.048
Secondary Qualification	.482	.9898	.2365	.2659
Post-secondary Qualification	2.346	1.49	1.028	.4181
Job	.8304	1.035	.4135	.2873
Own Home	1.458	1.32	1.014	.5707
Self-rated-health	.6958*	.695**	.1183	.0848
Alcohol consumption	1.083	1.242*	.1718	.1204
Smoke cigarettes	1.311	.6774	.5838	.1804
Health/Sickness Insurance	1.168	1.011	.5119	.2843
Major/Minor disability	1.669	2.315**	.6539	.6469
Needed medical treatment	7.919***	7.953***	5.066	2.673

***p<.001, **p<.01, p<.05



Condition requiring medication profile	Children Resident change							Total
	Reduced by 3 or more	Reduced by 2	Reduced by 1	No change	Increased by 1	Increased by 2	Increased by 3 or more	
Waves 1 - 2								
Always needed medication	7%	12%	11%	32%	18%	15%	6%	100
Didn't need now do	12%	1%		29%	19%	13%	26%	100
Did need now don't	0%	23%	0%	54%	17%		5%	100
Never needed medication	7%	6%	6%	44%	17%	11%	9%	100
Total	7%	9%	7%	40%	17%	11%	9%	100
Waves 2 - 3								
Always needed medication	4%	8%	7%	67%	10%	4%	1%	100
Didn't need now do	16%	1%	1%	79%	2%		1%	100
Did need now don't	35%	21%	2%	33%	1%	7%	0%	100
Never needed medication	19%	4%	12%	54%	6%	3%	2%	100
Total	17%	6%	9%	58%	6%	3%	1%	100

Condition requiring medication profile	Self-rated health change							Total
	Reduced by 3 or more	Reduced by 2	Reduced by 1	No change	Increased by 1	Increased by 2	Increased by 3 or more	
Waves 1 - 2								
Always needed medication	2.40%	8.80%	15.10%	52.50%	15.30%	6.00%		100
Didn't need now do	0.00%	16.60%	11.90%	37.80%	22.00%	8.90%	2.90%	100
Did need now don't	6.70%	7.60%	23.70%	43.40%	17.90%	0.70%		100
Never needed medication	0.90%	5.90%	18.80%	44.60%	23.70%	4.50%	1.60%	100
Total	1.70%	7.60%	17.80%	45.90%	21.00%	4.90%	1.10%	100
Waves 2 - 3								
Always needed medication	1.40%	5.30%	29.40%	36.40%	15.70%	6.50%	5.30%	100
Didn't need now do	0.90%	7.30%	16.90%	14.10%	27.30%	26.30%	7.30%	100
Did need now don't	1.50%		36.40%	53.10%	9.00%		0.00%	100
Never needed medication		5.40%	31.30%	38.80%	22.60%	1.90%	0.00%	100
Total	0.60%	5.20%	29.60%	36.40%	20.40%	5.80%	2.20%	100

APPENDIX 2: TOWARDS A BETTER MEASURE OF CULTURAL IDENTITY

11.1 INTRODUCTION

This manuscript has been accepted for publication in He Pukenga Korero – The Journal of Māori Studies.

APPENDIX 3: DIVERSE MĀORI REALITIES

12.1 INTRODUCTION

This paper was originally written for the Ministry of Health in 1995.

MATATINI MĀORI

DIVERSE MĀORI REALITIES

M H Durie
Te Pūmanawa Hauora
Department of Māori Studies
Massey University

CONFERENCE PAPER

February 1995

NGĀ MATATINI MĀORI

DIVERSE MĀORI REALITIES

M. H. Durie

INTRODUCTION

The purpose of the paper is to explore aspects of the Governments policy guidelines for Māori health which require Regional Health Authorities and the Public Health Commission to “**identify and respond to diverse Māori realities...**”¹

Māori and non-Māori standards of health have been useful in ascertaining the comparative health status of Māori in relationship to other New Zealanders. Disparities have drawn attention to the relative lower standards of Māori and have subsequently been used as a rationale for health policies and programmes.

The comparative approach has tended to assume that Māori can be regarded as a homogeneous group at least in terms of health status and health problems. In addition since the commencement of the Decade of Māori Development in 1984, there has been a particular emphasis on Iwi and hapū as a basis for considering social service delivery and social policies for all Māori, the assumption being that all Māori can relate to tribal structures.

It has become apparent, however, that far from being homogenous, Māori are as diverse and complex as other sections of the population, even though they may have certain characteristics and features in common.

Durie has noted that “Māori live in diverse cultural worlds. There is no one reality nor is there any longer a single definition which will encompass the range of Māori lifestyles.”²

¹ Hon. J. Shipley (1994), *Policy Guidelines for Māori Health Ngā Aratohu Kaupapahere Hauora Māori*, Ministry of Health, Wellington

² M. H. Durie (1994) *Whaiora Māori Health Development*, p. 214, Oxford University Press, Auckland

A similar theme was debated at the Hui Ara Ahu Whakamua. "In considering policies for Māori health, the diverse realities of Māori people must be taken into account. It can no longer be assumed that most Māori are linked to the conservative structures of hapu and iwi or that kohanga reo will be accessed by all Māori children or that the marae will continue to be the favoured meeting place for all Māori."³

Differing socio-economic levels within Māori society were also examined at the Hui Whakapūmau. "A trend which has emerged during this decade has been one of increasing social stratification of Māori. Some Māori are improving their social and economic status but the vast majority, under the current system, are destined to be at the very bottom of the economic scale in the foreseeable future."⁴

Even before then, however, and with a focus on culture rather than health or economic indicators, Rangihau pointed out the distinctions between members of different tribes. He rejected the concept of Māoritanga regarding it as an inadequate measure of culture, and when considering the particular characteristics of his own cultural heritage, favoured instead the term Tuhoetanga.⁵ His point was that because each tribe has its distinctive cultural and historical associations, cultural homogeneity does not occur across the range of tribes.

The alienation of Māori individuals from tribal structures has also been examined. In addressing the position of many urban Māori, as well as those adopted by non-Māori parents, Karetu concluded that many contemporary Māori were without a base, iho ngaro: "many of these children look Māori and are identified as such by their peers, but that is where their Māoriness ends."⁶

³ M. H. Durie (1994) Kaupapa Hauora Māori Health Policies, in *Te Ara Ahu Whakamua Proceedings of the Māori Health Decade Hui*, p. 131, Te Puni Kokiri, Wellington

⁴ N. Love (1994), The Hui Taumata and the Decade of Māori Development in Perspective, in *Kia Pūmau Tonu Proceedings of the Hui Whakapūmau*, Department of Māori Studies, Massey University

⁵ J. Rangihau (1975), Being Māori in ed. M. King, *Te Ao Hurihuri The world moves on*, pp. 232-233, Hicks Smith & Sons Ltd., Wellington

⁶ T. Karetu (1990), The Clue to Identity, *New Zealand Geographic*, 5, 112-117

This paper examines the many realities within which Māori live. It considers demographic trends, socio-economic circumstances, associations with hapu and iwi and describes a framework for conceptualising the position of contemporary Māori.

DEMOGRAPHIC ISSUES

In the 1991 census, 511,278 people indicated they were descended from a Māori, though only 434,837 actually identified as Māori.⁷ The difference between the two figures is significant. If self identification is the only basis for determining ethnicity, then 76,441 people, descended from a Māori, are not regarded as Māori even though their health (and other) problems may align more closely with Māori than Pākehā. Moreover, of those who identified as Māori, 11,1381 also identified with other ethnic groups. For them the importance of being Māori may be different from those who identified only as Māori. In fact correlations between ethnic identity and life circumstances have yet to be established.

Māori are a youthful population, the number of people under 15 years accounting for some 40% of the total Māori population. Although the younger age groups will continue to grow, the population will quite rapidly begin to age, the proportion of men and women over the age of 65 years increasing from 3% in 1991 to 9% in 2031. It is highly likely that many of the elderly in the next century will be neither fluent in Māori nor familiar with marae; moreover they may not be able to count on consistent whānau support. Though Māori by choice as well as descent, their role within Māori society may be substantially different from the roles currently ascribed to kaumātua.⁸

Internal and external migratory patterns will produce other changes which will impact on health status. Urbanisation following World War II resulted in more than 80% of Māori living in urban areas by 1991, 25% in the greater Auckland area and there was a net migration to the South Island. Emigration overseas has also become a significant trend, some 26,000 Māori now being recorded as residents in

⁷ Statistics New Zealand (1993), *1991 Census of Populations and Dwellings: Iwi populations and dwellings*, Department of Statistics, Wellington

⁸ Durie (1994), *Kaupapa Hauora Māori*, *op. cit.* p. 133

Australia. More recently still, there has been a shift in internal migratory patterns away from urban areas where unemployment is high and back to tribal areas such as Northland, from where grandparents had moved some thirty or forty years earlier.⁹ Individuals moving back to rural Māori life will be challenged by new lifestyles and established social networks which may or may not gel with their own sense of community.

Māori are not uniformly distributed throughout all regions of the country. As already noted nearly one quarter live in the greater Auckland area and a further quarter live in the Waikato. Bay of Plenty. However, between 1986 and 1991 Auckland also experienced the greatest outflow, mainly to Northland.¹⁰ The proportion of the population who are Māori is higher than the national average in Gisborne, Northland, the Bay of Plenty, Waikato, Hawkes Bay and Manawatu/Wanganui. In the South Island only 6% of the population is Māori. An increasing emphasis on tribal development may be one factor which is contributing to recent Māori urban rural and inter-regional migration.

From a consideration of demographic changes it is apparent that the Māori population is both dynamic and diverse. Younger urban Māori, now three or more generations removed from their own turangawaewae, face quite different challenges from their cohorts who have remained close to tribal lands and resources. Migration to other regions, or overseas, to find work will add to the complexity of associations and affiliations that must inevitably characterise a highly mobile population. In that process the meaning of "being Māori" may also change even though a decided preference to identify as Māori will predictably continue, if not strengthen.

Although it is not possible to determine the degree of Māori biological inheritance from ethnic data based on self identification, it is highly probable that greater numbers of Māori will identify with more than one ethnic group and will correspondingly seek involvement with multiple sections of the community. Those

⁹ Statistics New Zealand (1994), *Population Issues for New Zealand New Zealand National Report on Population*, Department of Statistics, Wellington

¹⁰ W. Wereta (1994), *Māori Demographic Trends*, in *Kia Pūmau Tonu Proceedings of the Hui Whakapūmau*, Department of Māori Studies, Massey University

activities will impact significantly on an evolving Māori culture and provide several points of interaction between Māori systems and other ethnic or even mainstream systems. This will be more obvious in those regions where the Māori population is low compared to the national average.

SOCIO-ECONOMIC CIRCUMSTANCES

Although Māori collectively are over-represented in lower socio-economic groupings, there is nonetheless considerable variation between individuals. The Māori non-Māori gap is wide but there is also an emerging gap between Māori who are employed and well qualified and those who are unemployed with poor prospects of employment. Health status and housing standards are likely to be reflected in that differential.

On the other hand, and in contrast to the blacks in the United States, it is unusual for middle class Māori to live entirely apart from their families. Each Māori whānau is inevitably represented across the social strata.¹¹ In this regard it is often difficult to separate socio-economic conditions from cultural and historical factors, even though some individuals may be relatively well off.

Educational achievement is probably the most significant determinant of socio-economic advancement and there are signs that Māori are making substantial gains. The establishment of Māori alternatives such as Kohanga Reo provided an incentive but within the mainstream higher Māori participation rates have also been occurring.

The proportion of Māori students who remain at school through to the seventh form has increased dramatically in the past ten years. In 1983 only four percent of Māori students stayed on to a seventh form year, compared to 31% in 1993.¹² While those same proportions have not yet been observed at tertiary educational institutions, there has nonetheless been a fivefold increase in tertiary enrolments between 1986 and 1992

¹¹ D. Henare (1994), Social Policy Outcomes Since the Hui Taumata, in *Kia Pūmau Tonu*, *op. cit.*

¹² Ministry of Education (1994), *Maori in Education*, Education Trends Reports, 6, 1.

and in the past two years the number of university graduates has more than doubled, especially at the postgraduate level.¹³

Yet Māori are heavily over-represented among school leavers who have no qualification. In 1992 four out of ten Māori left school without any qualification, compared to one in ten non-Māori; and the gap may be increasing.¹⁴

Just as the range of educational achievement is expanding, so over time Māori have moved into a wider range of jobs and more have become self-employed.¹⁵

Over-representation in industries and occupations affected by economic restructuring led to sudden high rates of unemployment which increased to around 25% by 1991, declining slightly in 1993 to 21% (for men) and 25% (for women). A disproportionate concentration in manufacturing industries explained the rise in unemployment as the removal of protectionist barriers exposed manufacturers to competition from abroad. Perhaps as a result of unemployment, more Māori are now self-employed and there is a gradual move towards jobs where they were previously under-represented.¹⁶

Unemployment is not evenly distributed across the country. For young Māori, unemployment rates are highest in Northland (46%) while in Taranaki, Bay of Plenty, Waikato and Hawkes Bay at least two out of every five in the labour force were unemployed.

Not surprisingly, because of their dependence on employment, income levels for Māori are significantly lower than for non-Māori. But there are other reasons which contribute to Māori economic disadvantage including long term unemployment, disability and sole parent households.¹⁷ Māori are over-

13 Ibid

14 Statistics New Zealand (1994), *New Zealand Now Māori*, Department of Statistics, pp. 25-34, Wellington

15 Ibid pp. 35-44

16 Ibid pp. 42-43

17 New Zealand Government (1994), Report Submitted by The New Zealand Government to the

represented in all categories, have uptake rates of more than three times the non-Māori rate for the domestic purposes benefit and are twice as likely to receive an unemployment benefit.

Though Māori men receive, on average, a higher income than Māori women, the income position of Māori women, when compared with non-Māori women, has improved while the position for Māori men has deteriorated. Both, however, are under-represented in occupations with the highest median incomes.

Household incomes are closely linked to employment and income support. A trend towards sole parent households is now well established among Māori, more than 43% of Māori infants living in single parent families. Whānau support is variable. One parent families are likely to form part of an extended family (when) household, but not always, only a little more than a third of Māori sole parent families being closely linked to whānau.¹⁸ Nor for day to day practical purposes do most Māori children share their living arrangements with grandparents or other relatives. In 1991 over three-quarters of Māori children lived in households with their parent or parents only.

At the other end of the life cycle, a higher proportion of Māori elderly over 75 years live alone rather than with other family members. Between 1981 and 1991 there was a relative reduction in the number of extended family households, at least for the over 75 years age group, so that they are now second to single person households. For the not so elderly (60-74 years), the same trend is evident though there is a more even spread over the household types.¹⁹

Differences between Māori women and Māori men are reflected in income levels, educational achievement, the burden of caring (for children, elderly, disabled) and health risks. At the Hui Ara Ahu Whakamua, a lack of role complementarity was discussed as well as the many disadvantages facing women, often because of the

United Nations World Summit for Social Development

¹⁸ J. Davey (1993), *From Birth to Death iii*, p. 13, Institute of Policy Studies, Victoria University of Wellington

¹⁹ *Ibid* pp.141, 164-167

attitudes of Māori men. The position of Māori women could not be presumed to be synonymous with Māori men when policies for health were being formulated.²⁰

Māori women as leaders was a theme which recurred at the Hui Whakapūmau. "It is a tragic waste of much needed skill, energy and commitment to continue to deny Māori women their rightful place in Iwi/Māori decision-making."²¹ A prediction was made that Māori women would play greater roles in the development of Māori society as politicians, bureaucrats, consultants, lawyers and bankers and that Māori men might be best advised to encourage rather than resist the movement.²²

Changes in the roles of rangatahi were also debated at the Hui Whakapūmau with forecasts that leadership for the future would emerge from the young and urban and that youthful leaders would not automatically defer to their elders. Again elders were advised to welcome the new skills and the energy, to guide not obstruct.²³

Because Māori live across the range of socio-economic circumstances it can be misleading to describe a typical Māori or to presume that all Māori will comfortably fit into preordained positions within the wider New Zealand society or even within Māori society. Although broad patterns and directions can be stated on the basis of aggregated data, assumptions about Māori generally will not necessarily apply to all sections and, importantly, many of the popular stereotypes are now meaningless for many Māori. Moreover, there is evidence that quite new trends are developing which will require substantial revision about the nature of Māori society and the substrate upon which policies for Māori are formulated.

²⁰ H. Parata (1994), What is a Healthy Māori in *Te Ara Ahu Whakamua Proceedings of the Māori Health Decade Hui*, Te Puni Kokiri, Wellington

²¹ A. Mead (1994), Māori Leadership: The Waka Tradition. The Crews Were the Real Heroes, in *Kia Pūmau Tonu Proceedings of the Hui Whakapūmau*, Department of Māori Studies, Massey University

²² W. Gardiner, (1994), Marae to Global Village 1000 Years of Māori Development, in *Kia Pūmau Tonu Proceedings of the Hui Whakapūmau*, Department of Māori Studies, Massey University

²³ B. Puketapu (1994), Hokia ki te Kopae a ngā Pāheke The classical Māori journey, in *Kia Pūmau Tonu Proceedings of the Hui Whakapūmau*, Department of Māori Studies, Massey University

HAPŪ, IWI AND POLICIES FOR MĀORI

During the 1984 -1994 Decade of Māori Development, an emphasis was placed on Iwi policies and Iwi delivery mechanisms. Iwi development became the preferred vehicle for Māori development on the assumption that, no matter where they lived, Māori individuals would be able to relate to at least one Iwi and therefore have more reliable access to social services such as Mātua Whāngai or economic development packages such as Mana Enterprises.

There were two quite distinct parameters of iwi development though more often than not they were confused. The first was the unique position Iwi occupied as tangata whenua in particular locations, a Treaty derived political status of particular relevance to partnership (with the Crown) in respect of physical resources. The second parameter was rationalised because of the potential capacity of Iwi organisations to provide social services for their members. The first parameter was linked to article 2 of the Treaty of Waitangi, the second to both articles 2 and 3.

Of the two, the position in relationship to physical resources such as land, forests, water, the environment is more clearly established, even though there is continuing uncertainty about the relationship between hapū and Iwi. The delivery of social services by Iwi, however, had not been practiced to any extent since World War II when 75% of Māori still lived in their own tribal areas, often around marae. Urbanisation changed that. The Hunn Report did not favour tribal structures in urban contexts and implicitly encouraged the creation of new organisations geared to meet the needs of whānau within the towns and cities.²⁴

After the 1984 Hui Taumata, and partly because other structures seemed unable to satisfactorily address Māori needs, tribes were encouraged to establish representative authorities to which certain Government services could be devolved and through which channels of communication could be opened with the Crown.

²⁴ J. K. Hunn (1961), *Report on the Department of Maori Affairs, Appendix to the Journals of the House of Representatives 1960*, Wellington

Health policies and programmes were included as appropriate areas of focus for tribes on the assumption that Iwi knew their own people better than other providers and were able to utilise networks which were not accessible by mainstream agencies.²⁵ The trend was compatible with the approach being taken by the Department of Social Welfare and other sectors. Creative responses occurred and new health programmes emerged incorporating Māori perspectives and philosophy while at the same time including appropriate elements of modern health care.

By the end of the Decade, however, three concerns raised doubts about the appropriateness of Iwi authorities as exclusive preferred providers of health care.

First there was confusion between political objectives health gains for Māori. While some Iwi had well developed capacities to provide quality health care, others were becoming involved for political if not economic reasons. Lacking any health experience, they nonetheless took advantage of the health reforms to become involved in health, in much the same way as they had in environmental issues, fisheries and surplus Crown properties.

Second other Māori organisations with long standing interests in health, and some expertise, felt disadvantaged by the political alliances which Iwi forged with health authorities (RHAs, PHC) often resulting in the sidelining of non-Iwi providers. Ironically, the reformed health system, designed to avoid professional capture and medical gatekeeping appeared to be substituting a new form of gatekeeping which did not always equate with maximising health gains for Māori.

Third, and of most significance for this paper, there was mounting concern that urban Māori did not necessarily associate or affiliate with hapū or Iwi structures. At the 1993 Beehive Hui to discuss the appointment of Treaty of Waitangi Fisheries Commissioners, June Jackson estimated that fewer than one half of Māori living in the greater Auckland area had any meaningful contact with an Iwi, nor did they wish to. The Hon. Peter Tapsell arrived at a similar conclusion and saw a need for Māori people to move away from "outdated tribal structures."²⁶ Treaty of Waitangi

²⁵ Māori Health Committee (1987), *Tribal Authorities as Advocates for Māori Health*, New Zealand Board of Health, Wellington

²⁶ "Move with the times, says Tapsell," *The Dominion* Wednesday December 8, 1993,

Fisheries Commissioner Shane Jones doubted that tribal sovereignty would make the slightest difference to “most Māori people who face daily disadvantage and struggle to educate their children adequately and care suitably for their health and shelter.”²⁷

At the Hui Ara Ahu Whakamua, John Tamihere, Chief Executive of Te Whānau o Waipareira Trust, discussed a need for new regional Māori organisations to meet the requirements of the “new environment”.²⁸ Then at the Hui Whakapūmau, Irihapeti Ramsden urged a wider range of strategies for Māori in order to negotiate for change and for the reallocation of resources. “Iwi, hapū and whānau remain fundamental to traditional Māori social structure but they are no longer accessible to all Māori.”²⁹

For the first time since 1900, and largely at the request of Māori authorities, the 1991 Census of Populations and Dwellings provided for iwi affiliation. Of the 511,278 persons of Māori ancestry, 72.4% reported affiliation with at least one iwi. Of these, two thirds recorded their main iwi only, 26.8% also specified a second iwi affiliation, and 1.7% a third. Of the 141,030 (27%) Māori who did not specify an iwi, the majority (78.5%) stated that they did not know their iwi.³⁰

Even allowing for respondents who knew the name of their iwi but otherwise had no significant contact, it is clear from census data that many Māori are alienated from tribal structures and will remain outside the reach of tribal programmes. Nor should it be overlooked that for many, the significant affiliations will be with community groups such as kohanga whānau, sporting clubs and cultural groups. They will be no less Māori but will opt to move away from the tribe as a source of social support.

²⁷ S. Jones (1993), Beyond the boundary of tribalism, *The Dominion*, Friday November 19, 1993

²⁸ J. Tamihere (1994), Management of Māori Health Programmes, in *Te Ara Ahu Whakamua Proceedings of the Māori Health Decade Hui*, Te Puni Kokiri, Wellington

²⁹ I. Ramsden (1994), Māori Policy, in *Kia Pūmau Tonu Proceedings of the Hui Whakapūmau*, Department of Māori Studies, Massey University

³⁰ Statistics New Zealand (1993), *op cit*

While there is an obvious place for iwi and hapū structures, especially in relationship to Treaty based political negotiations and the ownership and management of physical resources, health policy must relate to Māori whānau and individuals across the range of social and cultural conditions. An exclusive focus on tribes will bypass many Māori who for reasons of their own are not active participants in tribal society.

Nor will they be impressed by tribal advocates who maintain that they should be actively involved or that being Māori can only be rationalised on the basis of tribal participation.

THE TE HOE NUKU ROA FRAMEWORK

A framework for describing contemporary Māori individuals and households has been developed in the Department of Māori Studies at Massey University. It provides the conceptual underpinning for a longitudinal study, Te Hoe Nuku Roa, Māori Profiles, which will investigate social, economic and cultural positions of Māori over a ten year period. The study recognises that a modern Māori identity does not necessarily equate with stereotypic views of Māori, derived from traditional sources. Instead it links cultural values and activities with social, economic and lifestyle characteristics to give some understanding of being Māori in the late twentieth century.³¹

Te Hoe Nuku Roa is built on a multi-axial framework made up of four interacting dimensions and a set of indicators, ngā waitohu. Significantly the links between the four axes are regarded as important as each axis itself enabling the construction of a more meaningful profile of Māori individuals and households. From the framework it is possible to appreciate the interactions and associations between cultural, social and economic dimensions and to integrate data which was previously collated apart from other related measures.

³¹ M. H. Durie, T. E. Black, I. Christensen, A. E. Durie, E. Fitzgerald, U. K. Potaka, J. Taiapa (1994), *A Framework To Conceptualise And Describe The Position Of Maori Individuals And Households*, Department of Māori Studies, Massey University, *in press*. Copyright remains with the authors. Permission is required to copy all or part of the framework.

The framework is shown in the following table.

Table 1
Te Hoe Nuku Roa Framework

	Axis 1 Paihere Tangata	Axis 2 Te Ao Māori	Axis 3 Ngā Āhuatanga noho-a-tangata	Axis 4 Ngā Whaka- nekeneketanga
	Human relationships	Māori culture and identity	Socio-economic circumstances	Change over time
Choice				
Access				
Participation				
Satisfaction				
Information & knowledge				
Aspirations				

Axis 1, **paihere tangata**, the human relationship axis, is consistent with the several units of focus in the study - individuals, households, families, and whānau - and the relationships between them. Te Hoe Nuku Roa will explore the nature and extent of the relationships between Māori individuals and other social groupings, without assuming that all Māori are actively involved in wider kin-based circles

Axis 2, **te ao Māori**, the Māori identity axis, contains four subsets that will enable an assessment of identity and cultural positions: mana ake (personal identity), taonga tuku iho (cultural heritage), ngā rawa o Rangi raua ko Papa (interaction with natural resources), whakanōhanga Māori (participation in Māori institutions). This axis moves beyond equating a Māori identity with knowledge of Māori culture. Instead the focus is on a range of quantifiable measures potentially available to Māori by virtue of ethnic inheritance. While the axis

includes knowledge and understanding of culture, it also embraces access to and participation in Māori institutions (such as the marae, hapū, iwi), and Māori economic resources (such as land and fisheries).

Axis 3, **ngā āhuatanga noho-a-tāngata**, is concerned with socio-economic circumstances and includes *oranga tāngata* (wellbeing), *whai tūnga* (societal standing) and *whai huanga* (economic position). Though using conventional indicators, such as income levels, occupational class and level of education, the approach will emphasise self assessment and satisfaction without assumptions that Māori necessarily wish to pursue the same socio-economic track as non-Māori.

Axis 4, **ngā whakanekeneketanga** is related to change over time. The longitudinal nature of the study will enable an assessment of the impact of particular policies at individual and household levels, mobility, improvement or deterioration in socio-economic status, and changes in household and whānau dynamics. Of particular interest will be the levels of dependency, independence and inter-dependence for different age groups and in different circumstances.

Each axis forms a *pūtaka* (root), from which sub-sets, *ngā peka* (branches) take form, resulting in *ngā rau* (leaves), the areas of inquiry that will provide essential information to both quantify and qualify *ngā peka* and *ngā pūtaka*. The questions contained in the lengthy questionnaire are capable of capturing data across the range of concerns and can be quantified.

Although there is no absolute agreement about many of the terms used in the framework, the study itself will, among other things, reveal contemporary Māori perceptions about cultural values and beliefs and then link them with other factors necessary for wellbeing.

For the purposes of this paper, the Te Hoe Nuku Roa study is introduced to illustrate the broad framework which is necessary to understand the complexities of contemporary Māori and to emphasise the need to avoid value-laden measures which in effect can denigrate Māori who do not observe conventional Māori values and life-styles.

CONCLUSIONS

Far from being homogenous Māori individuals have a variety of cultural characteristics and live in a number of cultural and socio-economic realities. The relevance of so-called traditional values is not the same for all Māori, nor can it be assumed that all Māori will wish to define their ethnic identity according to classical constructs. They may or may not enjoy active links with hapū or iwi, or other Māori institutions yet they will describe themselves as Māori and will reject any notion that they are “less Māori” than their peers.

Māori society is not static, any more than New Zealand society generally. Changing demographic patterns, technological advancement, interaction with other cultures and nations, and reduced control over resources, have been accompanied by changing cultural beliefs and practices. In addition, throughout the human life-cycle, situations, attitudes, values and aspirations change so that Māori individuals at different stages in life may express quite different beliefs and values from those that are emphasised at other stages.

Māori belong to numerous social and cultural groupings. Sometimes ethnicity will be the most significant affiliation but on other occasions it may be less important than belonging to a school, a sports club, a socio-economic grouping or a family constellation. Balance between individual and group varies over time and according to other competing claims including cultural expectation, opportunities and personal preferences. Furthermore, social groupings may be seen as primarily Māori in nature even though their origins lie elsewhere. A rugby league club, for example, might be described as a Māori organisation by its members because it incorporates Māori notions of leadership, training and hospitality.

People and groups are best able to articulate their own positions, values and beliefs. Imposed stereotypes create misleading impressions that certain individuals will automatically wish to move in particular ethnic or cultural directions when in fact they may have quite different inclinations.

Policies for Māori health and the provision of health services for Māori should take cognisance of the diverse social and cultural realities within which Māori live. A problem at present is that there is no single instrument which can measure or at

least record, the significance of cultural, social and economic linkages. The Te Hoe Nuku Roa framework is a step in that direction.

Health gains for Māori are more likely to be realised when a coherent picture of Māori realities can be painted. Until then, it will be important to avoid drawing conclusions that are based on limited understandings of actual situations or idealised constructions of what should be. In other words, being Māori in the 1990's cannot be assumed to be synonymous with conservative expectations of a traditional cultural heritage.

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Best Outcomes for Māori: Te Hoe Nuku Roa is a research programme within the Research Centre for Māori Health & Development (RCMHD) at Massey University.

It was established in 1993 with funding from the Foundation for Research, Science & Technology and Massey University.

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