

WORDS FROM



Aspirations, Ambitions and Challenges

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# INTRODUCTION

Welcome to Ōtepoti Women: Aspirations, ambitions and challenges, a dive into the stories of Ōtepoti women, the services available for women in the city, and the research and policy landscape against which these are set.

The heart of this report is the reflections from 14 Dunedin women, who shared their hopes, dreams, concerns, anger and aspirations in a series of interviews in late 2020, early 2021. The participants come from all walks of life, and are of diverse backgrounds, ethnicity and ages. Each has a strong, distinctive voice, yet their stories interweave, echo and play off each other.

A literature review and a scan of women's services in Ōtepoti reinforce the stories shared and give a broad backdrop to these women's voices.

The report was commissioned to inform decisions for Working for Ōtepoti Women (WŌW), formerly the YWCA, but also with the hope that it would be of interest and use to individuals, groups and organisations across the city.

## Background and Purpose

Formerly the YWCA, WŌW was established in 2019. Its mission is: "Committing ourselves to the articles of Te Tiriti O Waitangi and enhancing the well-being of women, we work to empower women by addressing all forms of oppression, particularly sexism, racism, and economic oppression, so that women may together attain social justice."

In 2020 – having redefined itself, its purpose and mission as an organisation to be more responsive for women in Dunedin – WŌW commissioned a research project to gather information and insights about the aspirations and concerns of Ōtepoti women. Independent researchers Gina Hu'akau and Mary McLaughlin were contracted to undertake this work.

WŌW sought the research to help it plan for the future and make informed decisions about what support or opportunities women in Dunedin need and where WŌW should focus as an organisation. The report provides rich material for reflection and consideration. Following this research, WŌW intends to host a community hui and workshop to share themes from the research with the wider community and gather community feedback.

## Methodology

The research team worked closely with a research sub-committee from the WŌW Board to develop the project's scope and methodology. We gained ethical approval from the NZ Ethics Committee before beginning the research process – the application, the letter granting approval, and the participant information and consent forms are included in the appendices.

We began by carrying out a general review of demographics, literature and policy related to women in Dunedin. We consulted subject matter experts for guidance about key readings, and shared some of our findings with interview participants to get a sense of how issues might be experienced 'on the ground'.

We also conducted a desktop survey of services and organisations with a focus on women in the city, recording a brief description of each group and its contact and meeting/event details.

We conducted semi-qualitative interviews with 14 Ōtepoti women identified by others in the community as being key 'culture bearers/leaders'. We started with a long list of potential participants and narrowed this down with input from the research sub-committee. The difficulty of this task is testament to the strong community networks and wealth of experience and knowledge in the city. All participants were adults (over 18 years of age) who self-identify with the gender 'woman'. Participants were not invited as representatives of a particular point of view or community, but rather because they brought diverse lived experiences that we thought were important for WŌW to consider in its future planning.

Most interviews were with individual participants but some were done in small groups. Each interview took between one and two hours, and was held at a time and in a place that were comfortable for the participant. Throughout, we aimed to offer a warm, welcoming environment to each participant, so trust could be established and maintained. A small koha was given to most participants for their time.

A values framework was used to ensure wāhine Māori maintain rangatiratanga over their own story. The framework is a tool we use in our community-based research founded on the following:

- Manaakitanga – uphold the mana in those we serve
- Treaty-based – centre Te Tiriti relationships in our mahi
- Empowerment and community-led – amplify the voices of community
- Whakawhānaungatanga / place, people and community – build connections, relationships and collaborations

Participants were given information about the project before agreeing to participate, and were given the opportunity to withdraw from the project at any stage, to review the final report for accuracy and to ensure their views had been captured appropriately. We gave participants the option of sharing their views anonymously or being identified in the report – in the end, we decided to anonymise all participant information and quotes.

The interviews explored key questions and themes obtained from WŌW and the literature review (see Appendix 5). The interviews were recorded and both researchers took notes. Given time limitations, the interviews were not transcribed. The researchers are the only people with access to the recordings and notes. Once the research is completed, the raw material will be deleted.

Participants' stories and reflections were collated into key themes based on an analysis of the notes. All quotes were checked against the recordings and reviewed by the participants.



# SECTION 1: LITERATURE REVIEW

This review brings together demographic data, national and local statistics, recently published government information and academic material relevant to WŌW's charitable purpose. The focus of this literature review is to provide WŌW with a broad perspective on what is currently known about women in New Zealand and more specifically about women in Dunedin city. It also aims to assist WŌW to better understand 'what impacts on the lives of women?'

This review does not claim to be extensive or complete. Instead it highlights key themes for WŌW to consider and provides a background against which to appreciate, understand and debate key findings from the semi-structured interviews in the following section.

## WŌW's charitable purpose

*Committing ourselves to the articles of Te Tiriti O Waitangi and enhancing the well-being of women, we work to empower women by addressing all forms of oppression, particularly sexism, racism, and economic oppression, so that women may together attain social justice.*

## New Zealand census data – 2018

In New Zealand, census data is based on our resident population and is rated as 'very high quality' in terms of accuracy. It is used to:

*provide data to support the drawing of electoral boundaries, underpins the development of government policy, informs decisions of firms and local and central government agencies, and is a resource for a range of research and academic purposes. Census data are also used as a frame from which samples are selected to conduct important social surveys.*

*(Stats NZ, 2019, p. 5)*

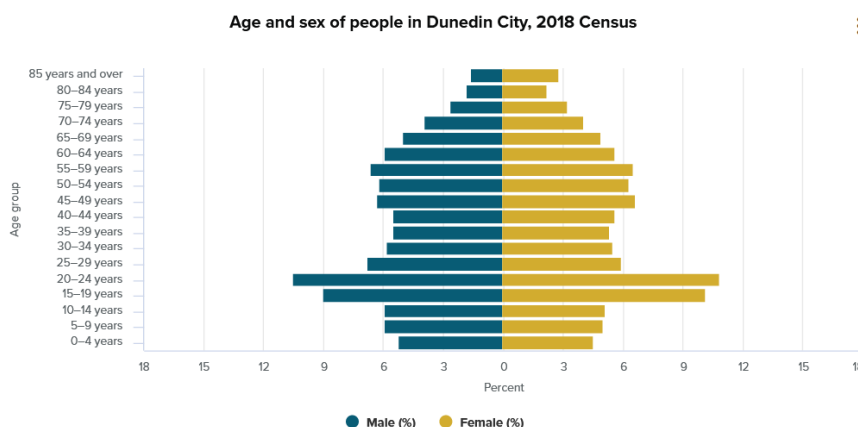
Our most recent census was in 2018 and it is important to note that there were significant issues in the collection of census data. This resulted in delayed and sub-standard findings, including lower-than-desired response rates particularly among Māori and Pasifika populations.

Since 2018, Stats NZ has made considerable effort to address these shortcomings and to release data sets, albeit very late. In regard to Dunedin city, the demographic data is freely available and provides a general overview of the resident population. The data is also rated showing whether it meets the standard of accuracy or not. The summary below highlights key findings about women in Dunedin and/or New Zealand. We have also indicated when the data is sub-standard to show that assumptions about the results need to be treated with caution.

## Women in New Zealand and Dunedin – what do we know?

### Age

Females made up just over half (52%) of the total population of 126,255 Dunedin residents, compared with males (48%) in 2018. Figure 1 below shows a large cohort of females (20%) in the 15-24 years age brackets, with a slightly larger cohort of females aged 75 years or older compared with males.



See metadata tab for information about variables and quality.

Figure 1: Age and sex of people in Dunedin City, 2018 Census (Stats NZ, n.d.).

Stats NZ also produces ‘estimated resident population numbers’, which are updated annually. The estimated population figure for Dunedin in 2020 is estimated to be 134,100, showing a trend towards growth, particularly over the next 5-10 years. This has both positive and negative implications for the future in terms of access to resources, housing, education, health and opportunities for our local economy.

Ethnicity

In 2018, Māori in Dunedin city made up 9% of the general population, an increase from 2013 when Māori made up 7% of the Dunedin population. The age and sex of Māori in Dunedin city shows a much larger youth cohort compared with the general population, with 28% of Māori females in the 15-24 age bracket.

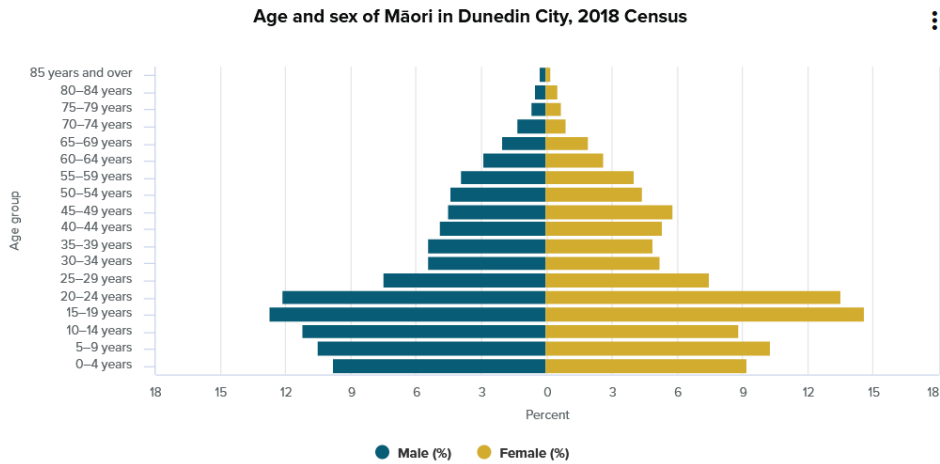


Figure 2: Age and sex of Māori in Dunedin City, 2018 Census (Stats NZ, n.d.).

Overall, the ethnicity of Dunedin city is less diverse compared with New Zealand’s other major cities, with 86.6% of residents identifying as ‘European’ during the latest census. The second largest ethnic group in Dunedin is Māori (9.3%), followed by Asian people (7.8%) and Pacific peoples (3.2%) as seen in Figure 3.

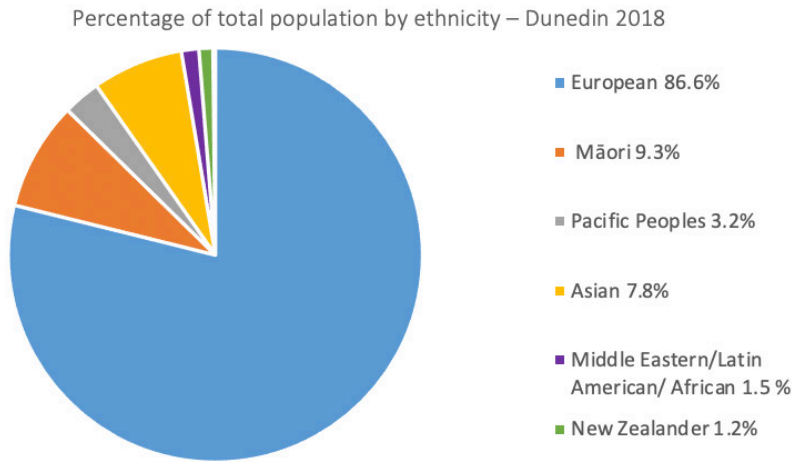


Figure 3: Percentage of total population of ethnicity – Dunedin 2018

Births and fertility rates

In New Zealand, the total fertility rate hit a record low of 1.61 in 2020 – which is well below the annual average of 1.97 over the last 30 years. The total fertility rate (TFR) is a single number indicator of the average number of babies women would have in their lifetimes. For women under 30 years, the birth rates in 2020 are the lowest on record, whereas women aged 30-34 years had the highest fertility rate since 2002. The average age to give birth in New Zealand is 30.4 years and this has largely remained unchanged since 1999. In 2020, New Zealand also observed a small increase in women 40 years of age giving birth to their first child (4%).

This trend of women having children ‘later’ in their lifetimes is observed throughout the ‘western’ world. In New Zealand’s context, although the TFR is low, indicating we are now sub-replacement for our population, our overall population continues to increase due to younger females coming into reproductive age and net migration.

In regard to Dunedin, Figure 4 shows the number of children born to females in Dunedin across three census timeframes. The size of Dunedin families on average is consistent with the national trend of having, in general, small families of one to three children with minimal variations since 2006.

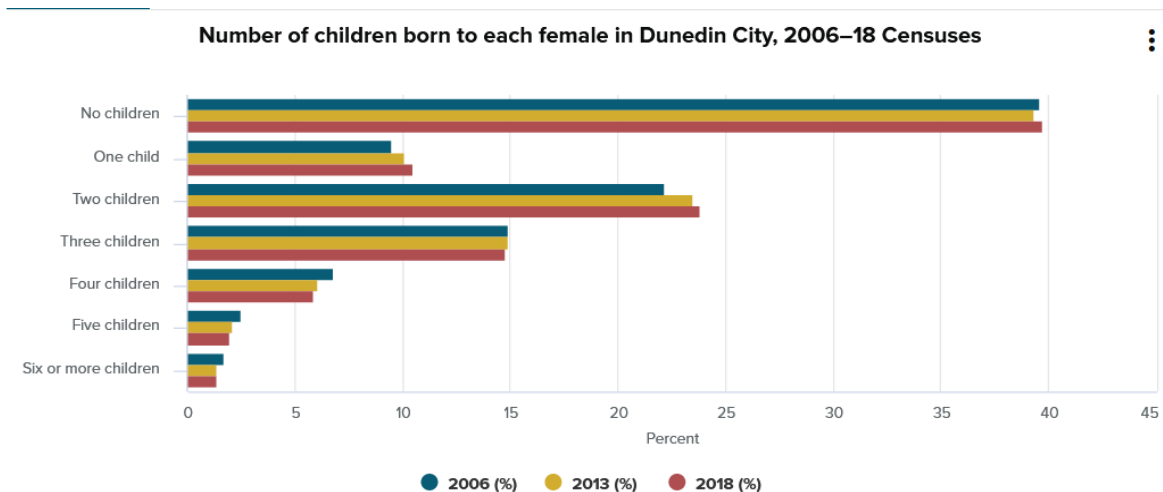


Figure 4: Number of children born to each female in Dunedin City, 2006-18 censuses (Stats NZ, n.d.).

Although there is no data showing fertility rates specific to Dunedin, the Otago TFR was the lowest in the country, showing 1.38 in 2018 compared with Gisborne, which had the highest TFR at 2.33.

## Death

In New Zealand, and due to Covid-19 restrictions, the overall death rates in 2020 showed a downward trend compared with the previous years. The main features of 'death statistics' in New Zealand are that it generally occurs more in older age groups and more males die younger compared with females – or in other words – females live longer.

In New Zealand, the median age at death in 2020 was 83 years for females and 78 years for males. In 1948 it was 68 years for females and 67 years for males; by 1980, however, the median death age among females increased to 76 years and 70 years for males. This general trend of women living longer than men has been observed in every country across the world since the 1950s. However, cross-country differences are noted – for example, women in Russia live 10 years longer (77 years) than males, compared with Nigeria where the difference is less than a year with death rates occurring around early 50s for both women and men (Ortiz-Ospina & Beltekian, 2018). The research shows complex reasons for this but notes the gendered differences in biological determinants, exposure to environmental and occupational risk, and healthcare culture as key areas.

## Employment and workforce industries

In 2018, 43.2% of Dunedin residents aged 15 years and over were engaged in full time work, 16.9% were in part-time work, 4.3% were unemployed and 35.7% were not in the labour force. Dunedin's high proportion of tertiary students explains the overall high number who are 'not actively seeking work or not available for work'.

In 2018, the occupation most identified in Dunedin was 'professionals', with 25.7% of residents identifying with this category. This is slightly higher than national 'professional' figures of 23%. This trend is also the case for Dunedin Māori professionals (19.5%) compared with national figures of Māori professionals (16.3%).

In regard to differences by sex, Dunedin women make up a greater proportion of the part-time workforce and 'not in the labour force' categories. Only 34.6% of Dunedin women are in full-time work compared with 52.6% of men.

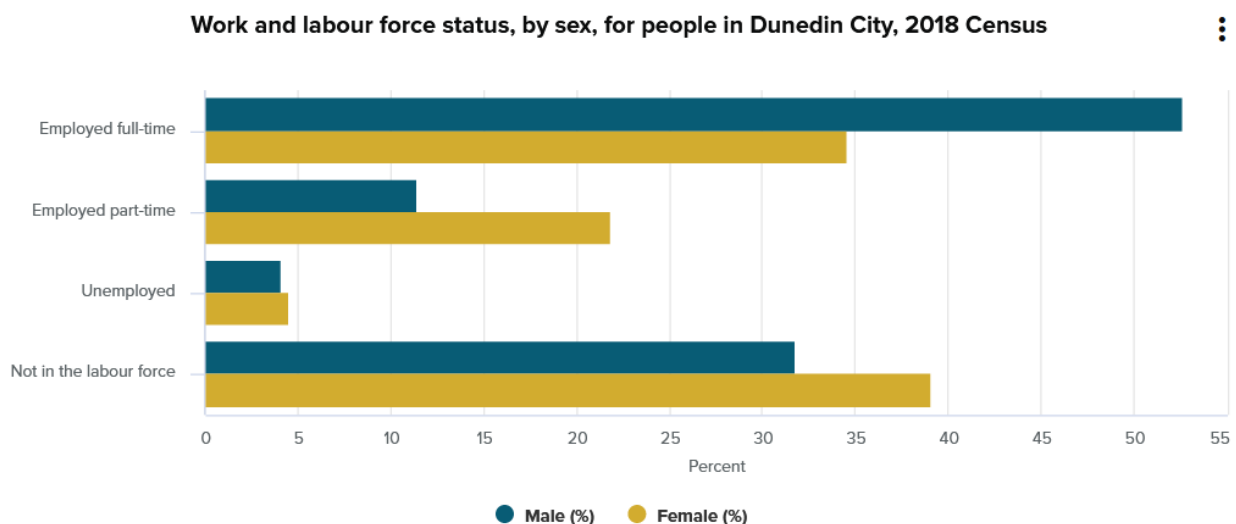


Figure 5: Work and labour force status, by sex, for people in Dunedin City, 2018 Census (Stats NZ, n.d.).



helps to understand local specialist industries and how the Dunedin economy is changing over time. Figure 6 compares workforce numbers across key industries in Dunedin and Otago. Although the data does not describe gender differences, it does provide insights into industries that most commonly employ women, such as teaching, retail and healthcare.

### Workforce industry sector of employment, 2018

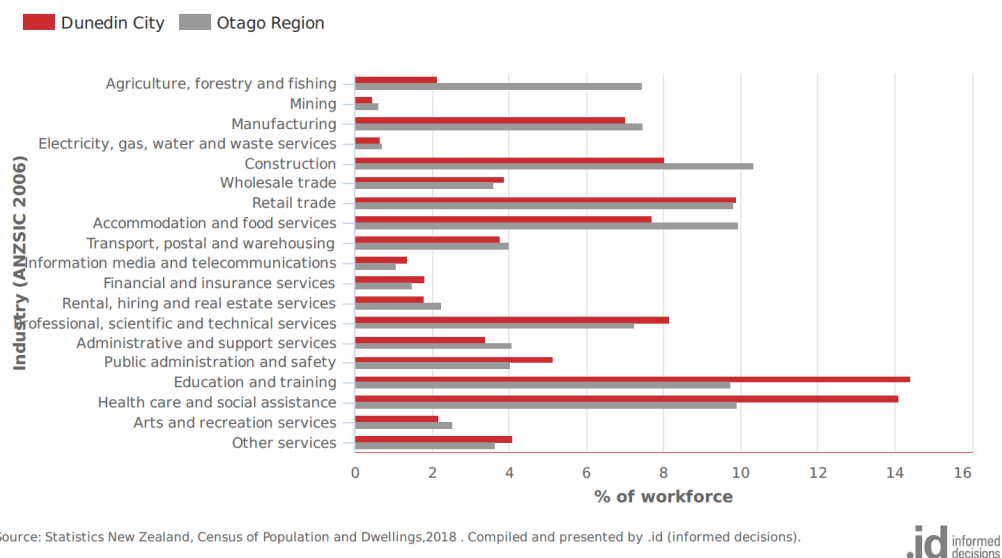


Figure 6: Workforce industry sector of employment, 2018 (Dunedin City Council, 2018).

In Dunedin, the three sectors employing the largest portion of Dunedin's workforce are:

- Education and training – 14.4%
- Health care and social assistance industries – 14.1%
- Retail trade – 9.9%

More analysis is needed of gender/sex data across Dunedin industries and how this is changing over time. In general, we found gender data was difficult to access in key data sets specific to Dunedin. This could be an area worthy of further research.

### Education qualifications

Education qualifications are one of the most important indicators of socio-economic status and enable people greater choice in careers and lifestyle. It is important to note that data analysis relating to education qualifications across New Zealand has only been given a rating of 'moderate' by Stats NZ.

#### Highest qualification achieved, 2018

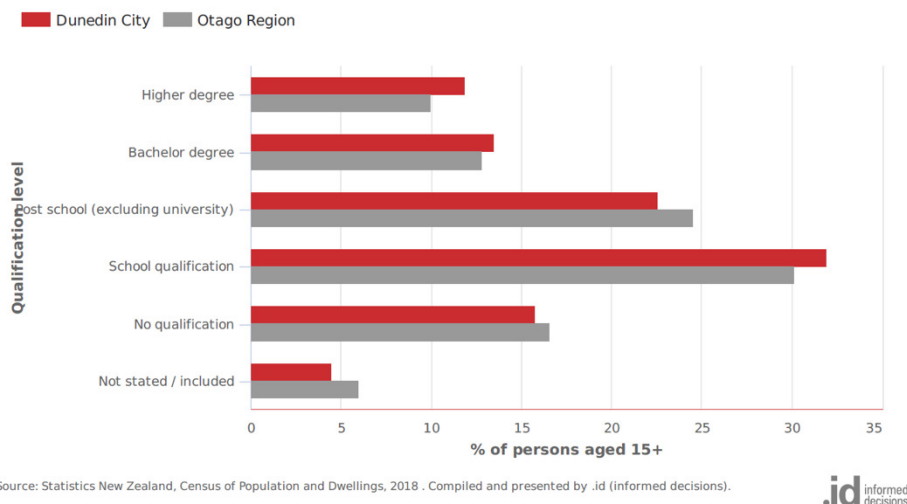


Figure 7: Highest qualification achieved, 2018 (Dunedin City Council, 2018).

In Dunedin, the rate for no qualifications (16%) is much lower than the national average (25.3%), which is positive. Our rates for Bachelor and higher degrees are also higher than national and regional figures.

## Income

Despite our high level of qualifications among Dunedin residents and the high number of 'professionals', the median annual income across males and females in Dunedin is relatively low at \$25,500 compared to national and regional figures. Dunedin also has a smaller cohort of residents earning \$70,000 or over – 12.8%, compared with 14.3% in Otago and over 15% nationally. Some of the rationale for our low annual incomes is the number of students and retired in our local population, which skews the numbers.

Recently, there has been media attention regarding the gender pay gap between women and men. Stats NZ indicated that the gender pay gap in 2020 was 9.5%, with little change over the past three years. One industry that has been working hard to tackle pay disparities based on sex is the public service, which monitors government employees. In 2020, the public service reported a gap of 5.5% in 2020 down from 16.7% in 2000 (Public Service, 2020).

In regard to Dunedin, the gender pay gap is also noticeable. In 2018, Dunedin women were the majority of the workforce who are paid \$0-\$40,000 annually, whereas Dunedin males were the majority of the workforce who are paid incomes of \$40,000 or higher. The same trend was also noted among Dunedin Māori, with Māori men consistently earning more than women once the income band hit \$40,000 and over.

## Housing

In 2018, Stats NZ recorded that 54% of all Dunedin households owned or partly owned their property, which is slightly higher than the national figure of 51%. A further 13.1% dwellings were held in a family trust, which is also similar to national figures. The remaining 32.9% of houses were not owned by the household or held in a family trust.

The Dunedin City Council (DCC) used housing tenure data to show more details about those who are renting. In 2018, the DCC noted that 62% of all Dunedin households were purchasing or fully owned their house, with 24.9% renting privately and 5.3% in social housing (see Figure 8).

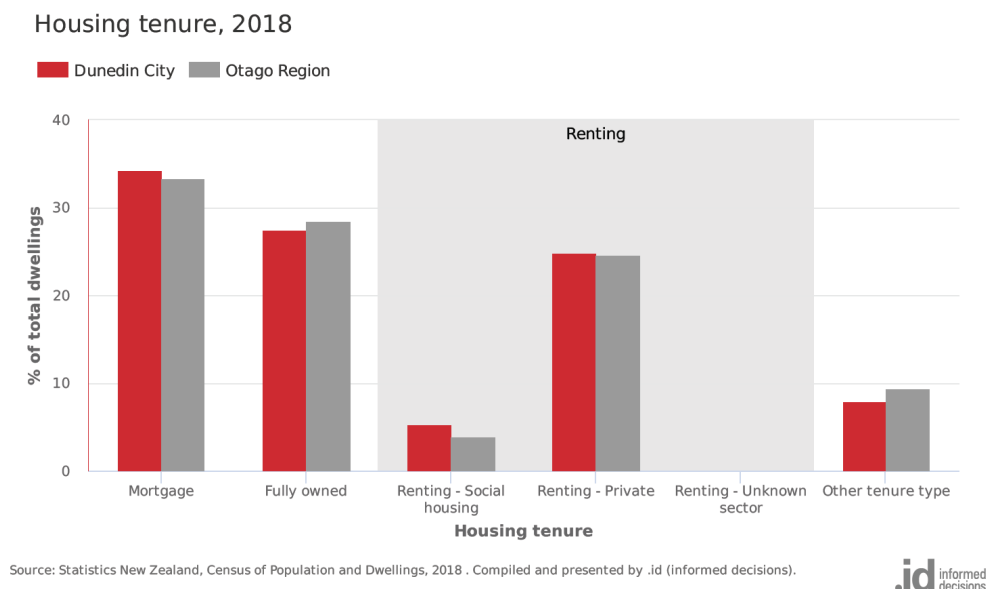


Figure 8: Housing tenure, 2018 (Dunedin City Council, 2018).

The changes over time are interesting. In 2018, a smaller proportion of Dunedin residents owned their dwelling, with a larger proportion of residents purchasing their dwelling or renting compared with 2013 figures. (See Figure 9).

## Change in housing tenure, 2013 to 2018

Dunedin City



Source: Statistics New Zealand, Census of Population and Dwellings, 2013 and 2018. Compiled and presented by .id (informed decisions).

.id informed decisions

Figure 9: Change in housing tenure, 2013 to 2018 (Dunedin City Council, 2018).

### What does this mean for women in Dunedin?

This brief summary has only captured the high level demographic information about women in New Zealand and, in places, specific to Dunedin women. Greater analysis of housing, incomes, deprivation and health could be useful to WōW and where appropriate has been noted as relevant to feedback from the participants. The data highlights key points for WōW to consider in relation to its charitable purpose, in particular:

1. The largest group of females in Dunedin is young (15-24 years of age). The Dunedin Māori population has also grown over time. The local Māori female population is predominantly young. Does WōW have a role here in better meeting the needs of young women?
2. Overall the ethnicity data for Dunedin offers a broad picture – accessing more accurate data (perhaps through the DCC) will provide a more detailed picture of the growing diversity among Dunedin communities and the proportion of women. Currently, the second largest ethnic group in Dunedin is Asian, but there is a lack of data specific to this group.
3. Women in Dunedin make up the majority of the part-time workforce, which can be more susceptible to workforce changes. Anecdotally, the hours needed to do a part-time job also tend to exceed the number of paid hours. If this is true, then the effects specific to women of part-time work may warrant further investigation.
4. The industries that employ the greatest number of people in Dunedin are education and training, health care/social assistance industries and retail trade. Understanding these industries in more detail and the associated advantages and risks specific to women could offer a better understanding of our local economy.

### A snapshot of New Zealand women

**64%** Around two-thirds of university graduates are women.

**35%** More than one third of women work part-time.

**22%** The percentage of women directors on the NZX-listed companies.

**49%** The percentage of women on state sector boards and committees.

**Up to \$5.3 billion** The estimated annual cost to New Zealand of family violence.

**\$1.2 billion** The estimated annual cost to New Zealand of sexual violence.

**25%** The lifetime prevalence of sexual violence experienced by women (2009).

**6th** New Zealand's ranking in the Global Gender Gap Report 2020.

Figure 10: A snapshot of New Zealand women (Ministry of Women, n.d.).

## Government's role in effecting positive systemic change for women

The following government entities have been reviewed:

- Ministry for Women – Manatū Wāhine
- Human Rights Commission
- Ministry of Education
- Ministry of Health
- Ministry of Business, Innovation and Employment
- Ministry of Social Development
- Te Puni Kōkiri
- Ministry of Pacific Peoples
- Stats New Zealand (covered in the previous section)

The aim was to develop a quick ‘snapshot’ of the key focus areas specific to women across government entities. In particular, we were interested in whether they had a specific policy or strategy focused on women-related issues.

## **Ministry for Women**

The Ministry for Women has an obvious leadership role in addressing positive systemic change for women across whole of government. It offers input into policy development that affects women, manages New Zealand’s international reporting obligations and provides nominees for appointments to state sector boards and committees. Recently, it has also taken a lead in addressing the gender pay gap in New Zealand.

The Ministry for Women has three strategic outcomes:

- “ensuring the contribution of women and girls is valued
- ensuring all women and girls are financially secure and can fully participate and thrive
- ensuring all women and girls are free from all forms of violence and harassment” (Ministry of Women, n.d.)

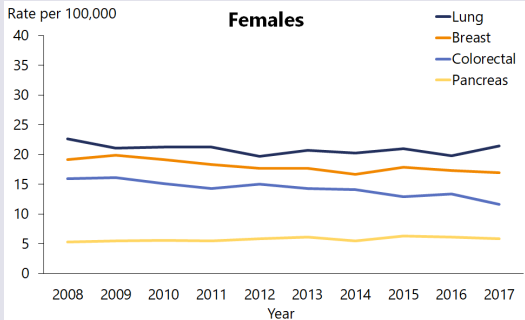
The current Minister is Jan Tinetti, who is also the Minister for Internal Affairs and Associate Minister of Education. The Ministry for Women also has a small online bibliography tool that is a useful place to start when engaging in topics/ research specific to women. It also has a focus on supporting wāhine Māori, and its webpage is regularly updated showing the positive changes and challenges that wāhine Māori experience (Ministry of Women, n.d.).

From these preliminary findings, there is no doubt that the Ministry for Women is trying to effect positive systemic change for women. Given that it is a relatively small ministry, it also does well to work with much bigger and better funded ministries. Its approach to the pay equity debate is a recent example of trying to effect change across government. Its focus is on influencing strategy and policy across governments as a way to be effective. What the Ministry of Women does not do – and probably cannot do within its current mandate – is to understand and address the needs of women at a local/ community level.

## **Government snapshot**

The following table is a ‘snapshot’ of the main government ministries and entities that have a legislative duty to serve New Zealand people. The snapshot does not claim to be comprehensive; rather it focused on one question – does a particular ministry have a women-specific strategy or policy intent in its work?

Table 1: Government ministries – women-specific policy or strategic focus

Ministries reviewed (no particular order)	Women-specific policy or strategic focus?	Ministry's key strategy/policy focus	What do we know? Source – Ministry for Women
Ministry of Health (MOH)	No, women are part of population health, but there isn't a specific women's health strategy	<p>MOH is focused on population health. Women's health is mentioned in relation to disease and illness specific to females, such as breast and cervical cancers. The MOH has a particular focus on wāhine Māori health due to poor health outcomes and morbidity rates. The top cancers for women over time are:</p>  <p>A recent report "Health and Independence Report – 2019" presents the latest data on measures of health, life expectancy, causes of health loss, and determinants of health. This report covers the period up to the end of 2019, so it does not include Covid-19 information and its effects on health.</p> <p>The 2019 report is divided into four sections.</p> <ol style="list-style-type: none"> <li>1. A snapshot of New Zealand's population, which is diverse, ageing and growing. We must meet the health and disability needs of all New Zealanders.</li> <li>2. Population health measures – to identify health issues affecting New Zealanders and highlight inequity in health outcomes for certain groups.</li> <li>3. Causes of health loss – highlights how key non-communicable diseases contribute to our health loss. It also outlines the impact of three communicable diseases: measles, meningococcal disease and rheumatic fever.</li> <li>4. Determinants of health and wellbeing – highlights the factors that can support or be barriers to good health and broader wellbeing.</li> </ol>	<p><b>Health outcomes continue to improve for NZ women.</b></p> <p>Women have better access to primary care, better integration between primary and secondary care and improved maternity services.</p> <p>HIV antenatal screening, increased coverage of breast and cervical cancer screening, and immunisation programmes are contributing to <b>lower rates of morbidity and mortality in women.</b></p>
Ministry of Education (MOE)	No, girls/women are embedded in the MOE's purpose and strategies.	<p>MOE's purpose is: "<i>We shape an education system that delivers equitable and excellent outcomes</i>". Similar to the MOH, the MOE is about delivering a system for all. The disparities being addressed in education are in Māori and Pacific education outcomes, hence the MOE has released two major strategies: Ka Hikitia and Action Plan for Pacific Education.</p> <p>There is a focus on encouraging young women to pursue STEM subject areas (science, technology, engineering and mathematics). This 'drive' is in part due to workforce needs to encourage more women into professional roles across these fields.</p>	<p><b>In education, women outperform men.</b></p> <p>The numbers of young <b>women leaving school with at least Level Two NCEA</b> and those participating in tertiary education and completing their studies <b>continue to increase.</b></p> <p>The <b>gap between men and women holding tertiary qualifications continues to decrease</b> as younger age groups complete their studies.</p>



Ministry of Business, Innovation and Employment (MBIE)	No, the strategies are broad – population or sector based.	<p>MBIE doesn't take a lead in driving women-centred policy but they are being held to account by numerous submissions from National Council of Women of NZ, Federation of Business and Professional Women Incorporated, Graduate Women NZ and Rural Women NZ.</p> <p>These women-led groups are advocating for gender to remain a key issue for the strategies that MBIE delivers on, particularly in having greater gender balance in science, research, and technology. They also offer a women's perspective across a range of Act reviews, which is positive. Recent examples include the Telecommunications Act and Incorporated Societies Bill.</p>	<p>The <b>NZ labour force participation rate</b> for women of working age is currently at <b>63% (June 2018)</b>. The rate for <b>Māori women is 59.3% and Pasifika women is 55.3%</b>.</p> <p>New Zealand's gender pay gap is one of the lowest in the world when comparing full time workers. The <b>gender pay gap is 9.3% (2019)</b>. NZ women are doing far more unpaid work than men. <b>63% of women's work is unpaid</b> and 35% of men's work is unpaid.</p>
Te Puni Kōkiri (TPK)	No, the strategies are Māori-focused – whānau, community, iwi or sector based rather than gender based.	<p>TPK has eight focus areas that align with Government's priorities:</p> <ol style="list-style-type: none"> <li>1. Kāinga ora – more whānau live in safe, secure and affordable homes as a basis for social and economic wellbeing.</li> <li>2. Whānau leading community development.</li> <li>3. Rangatahi leadership and development.</li> <li>4. Crown relationships with whānau, hapū and iwi strengthen relationships and bring the voices of whānau, hapū and iwi into policy.</li> <li>5. Language, culture and identity.</li> <li>6. Aotearoa ki te ao – whānau, hapū and iwi are accessing trade opportunities. Mātauranga Māori is appropriately protected at home and abroad.</li> <li>7. Ahuwhenua – whānau are enabled to actively connect with and use their land for social, cultural and economic wellbeing.</li> <li>8. Enterprising whānau – whānau enabled to grow their capability and access opportunities to develop sustainable enterprises.</li> </ol> <p>TPK captures wāhine Māori stories, which offer women-specific news and events. This is updated regularly.</p>	<p><b>Celebrate:</b></p> <ul style="list-style-type: none"> <li>- Participation rates for wāhine Māori in tertiary education are higher than for the total population.</li> <li>- More wāhine Māori are achieving NCEA Level 2.</li> <li>- Increased participation in the paid labour force.</li> <li>- Significant improvements in health outcomes.</li> </ul> <p><b>Challenges:</b></p> <ul style="list-style-type: none"> <li>- Increase income levels and improve economic position.</li> <li>- Address family violence.</li> <li>- Recognise and value unpaid roles.</li> <li>- Improve health outcomes.</li> <li>- Reduce imprisonment rate.</li> <li>- Improve housing conditions.</li> </ul>
Ministry for Pacific Peoples (MPP)	No, the strategies are Pacific focused – fānau, community, cultural or sector based rather than gender based.	<p>MPP focuses on four areas:</p> <ol style="list-style-type: none"> <li>1. Policy advice</li> <li>2. Innovation</li> <li>3. Pacific knowledge and expertise</li> <li>4. Partnerships and leadership</li> </ol> <p>Like TPK, MPP has captured Pacific women's stories, news and events. These are updated regularly.</p> <p>They also actively promote events, awards and directorships for Pacific women.</p>	<p><b>Most Pacific people are now born in NZ.</b> 'Pacific' describes diverse populations – the seven largest ethnic groups in NZ are Samoan, Cook Islands Māori, Tongan, Niuean, Fijian, Tokelauan and Tuvaluan.</p> <p><b>Pacific women are now completing tertiary studies at a greater rate</b> than European and Asian women.</p> <p>Despite this, European and Asian women are more likely to work in professional occupations, while <b>Māori and Pacific women are more likely to work in low-skilled manual occupations.</b></p>

Ministry of Social Development (MSD)	No, the strategies are broad – population or sector based.	<p>MSD has four focus areas that drive its work up until 2022:</p> <ol style="list-style-type: none"> <li>1. To improve employment outcomes for clients, with a particular focus on Māori and those with health conditions or disabilities</li> <li>2. To be more effective in providing social, transitional and emergency housing</li> <li>3. To enhance the way they collect, use and share data to support their investment approach</li> <li>4. To work with partners and providers to deliver the right mix of services to the right people at the right time</li> </ol> <p>Given recent government policy announcements during Covid-19 and more recently in relation to housing, one could expect further updates to MSD's strategic focus when they review their statement of intent in 2022.</p> <p>Similar to other ministries, they have no women-specific policies. They have an extensive search function capturing a broad range of research, policy development analysis and general information. Searching under 'women' generated more than 2,000 publications.</p>	<p>Despite an increase in qualifications, <b>women are over-represented in minimum wage jobs.</b></p> <p><b>More women than men are currently not in education, employment or training (NEET),</b> and Māori, Pasifika women, young mothers and former prisoners are vulnerable to low wage employment and poorer outcomes for themselves and their families.</p> <p>Women are currently under-employed, unemployed or under-utilised at a higher rate than men. <b>One in three employed women work part-time, and of those part-time working women, one in five is under-employed.</b> Barriers to fully utilising women's skills include the need for flexible work, part-time work, and managing childcare demands.</p>
Human Rights Commission (HRC)	Yes! HRC has a specific focus on and workplan to address discrimination specific to women.	HRC has a specific focus on women and promotes that all women have a right to be free from discrimination. HRC undertakes a number of projects to reduce discrimination based on sex including work on equal pay, gender-based violence, sexual harassment, breastfeeding and in-work poverty. Women's rights are set out in the Universal Declaration of Human Rights, and in the Convention on the Elimination of Discrimination Against Women (CEDAW) and the Beijing Platform for Action.	Recent lobbying by HRC has called on the Government to include pay transparency <sup>1</sup> in legislation to ensure women are not being discriminated against when it comes to salary.

<sup>1</sup> See here for more information: <https://www.demandpaytransparency.org.nz/end-pay-secrecy>

## 2020/2021 – factors that have a negative impact on WOMEN'S lives

In completing the scan across government, there is a lot to celebrate about the status of women in New Zealand in regard to positive outcomes in education, health and in the economy. However, key issues remain that have a negative impact on women's lives. The ones that have been identified in this section are those that have been noted across the government agencies, and those commented on in the media regularly.

### Violence against women

- One in four women experience violence. There are two main forms of violence – intimate partner violence (IPV) and sexual violence.
- The biggest risk factor for being a victim of IPV or sexual violence is being a woman.
- Although violence against women crosses social and cultural divides, some groups of women are at higher risk than others, including young women and Māori women. Evidence demonstrates that girls who are victims of violence are far more likely to be re-victimised later in their lives.
- A history of sexual victimisation – particularly in childhood or adolescence, but also in adulthood – is a key predictor of sexual violence and other forms of violence in adulthood.
- The Ministry for Women estimates that up to 5.3 billion is spent each year in relation to family violence. This is a whole of society issue and remains a top priority to address for women.

### Gender pay gap

- On 26 August 2020, Stats NZ announced that the gender pay gap was 9.5 percent. The gender pay gap has reduced since 1998 (16.3 percent), but has stalled in the last decade.
- In the past, a substantial proportion of the gender pay gap was attributed to factors such as differences in education, occupations and industries that men and women work in, or the fact that women are more likely to work part-time. We now know these factors only explain around 20% of the current gender pay gap.
- The majority (80 percent) of the gender pay gap is now understood to be driven by what the research calls 'unexplained' factors. These are the harder to measure factors, like conscious and unconscious bias – impacting negatively on women's recruitment and pay advancement – and differences in men's and women's choices and behaviours.

### Covid-19

- Women and girls are disproportionately affected by emergencies and disasters, such as pandemics. This includes greater loss of income, increased family violence, and increased caring responsibilities. Existing inequalities for women and girls and discrimination of other marginalised groups is often made worse.
- Women have fared worse than men across key labour market measures since Covid-19 and alert level measures began impacting New Zealand's labour market (Stats NZ, 2020).
- New Zealand women are disproportionately represented in low-wage jobs – which is a trend across the world.
- Scoop reported: "In the June quarter... the shock to women was especially harsh. There are simply more women in the service-related jobs that Covid impacted the most – over 60% of sales workers and over 70% of hospitality workers are female." (Kiwibank, 2020).
- Stuff reported: "Even if you adjust for some anomalies in the data you'd still see over 50 per cent, probably around 60 or 70 per cent of those who lost their jobs, would be women. While men were the hardest hit in previous recessions, this time around it's part-time workers in the female-dominated industries – retail and hospitality – who are losing their jobs. If you're moving someone out, thinking about how your business will cope in the next few months, your part-time workers or casual workers are probably the first ones out. There was every possibility it could continue to get worse for women as the hospitality and retail sectors learn to live with lower staffing levels." (Carroll, 2020).

### Housing

- There has been an increasing amount of attention across government and in the media about the housing crisis in New Zealand.
- New Zealand's housing crisis also affects women in unique ways. Women who are single and young have shown to be particularly vulnerable as they are less likely to receive support to access social housing. Women renting or sub-letting are also vulnerable, with some media reports showing they don't have adequate levels of protection. (Weekes, J. 2021, and Ali, I. 2021).

## Understanding the term ‘Women’

For this particular project and as stated in our ethics application (see Appendix 1); the definition of ‘women’ in regard to participants was inclusive:

*All of the women must be adults (over 18 years of age) and they would need to self-identify with the gender ‘woman’ (including transgender women) and be identified by others in our community as having a leadership role or perspective.*

(Appendix 1: Request for Ethics Approval, p. 3)

This project took a ‘self-identifying’ approach to defining the term ‘women’ so that the researchers could capture a diverse range of perspectives, including perspectives from transgender women if this occurred. The WŌW Board may want to consider how it defines ‘women’ when it articulates its future purpose and scope.

The primary question of “what do we mean by women?” is complex, involving understandings of how biological sex, gender, sexuality, stereotypes and politics impact on defining women and more importantly ‘who’ is a woman. Added to this complexity is the transgender movement, which has challenged the assumption that a person’s biological sex defined at birth as ‘female’ or ‘male’ is the only determinant for gender lived experiences as a ‘woman’ or ‘man’.

A couple of articles capture the breadth of the debate. The first is Hay’s (2019) article, ‘Who Counts as a Woman?’ Hay captures the difficulty in trying to be too prescriptive when defining ‘women’ particularly when this results in excluding transwomen from having a voice or accessing resources. Key points from Hay’s article include:

- How people experience ‘women’ or ‘womanhood’ are diverse – however, these diverse experiences have not always enjoyed equal access to audiences or when addressing power structures.
- The presiding definition of ‘women’ has its roots in white, straight, able-bodied experiences that imbue social privilege.
- Defining ‘women’ by using biological essentialism is rejected by almost all feminists.
- Feminist understandings of being a women can/should/could include transwomen experiences.

The second article by Allen (2018) is a critical look at the term ‘women’ and ‘transwomen’ in relation to the United Kingdom’s Gender Recognition Act (GRA) (2018). Allen argues that the definition of ‘women’ cannot be entirely subjective, because in the context of the GRA, gatekeeping is necessary to determine if someone is eligible or not to change their sex. Allen argues that it is not that there is an experience or set of experiences which all women have, but that there are experiences which only women have in virtue of them being biologically female. While she agrees that biology is not a determinant of gender, Allen argues that biological determinants should be applied when assessing eligibility to resources that are specific to women.

The point in drawing WŌW’s attention to these issues is to encourage clear communication going forward. Offering a clear understanding of ‘women’ could help mitigate against miscommunication about ‘who’ WŌW serves when applying its charitable purpose. In particular, if WŌW decides to allocate resources that are exclusive to women, then defining the term may become necessary to show that the term embraces self-identification and is not exclusive to cis2 women, or vice versa.

In all situations, the attempt to define the term ‘women’ needs careful consideration by WŌW while acknowledging the moral, political and social/cultural contexts in which the term ‘women’ is both constructed and applied.

In New Zealand, the Ministry of Women’s position is:

*“In developing policy advice, the Ministry represents the interests of all women, including transgender women, and it recognises the right of all people to self-identify. We recognise that women are diverse: their experiences, needs, and priorities are not all the same. Some groups of women continue to have poorer outcomes relative to other groups. The Ministry recognises this diversity in developing its advice and identifying appropriate solutions.” (Ministry of Women, n.d.).*

In respect of this literature review, the demographics of women in New Zealand and Dunedin are based on quantitative census data where people have self-identified as female or male.

<sup>2</sup> A cisgender person (sometimes cissexual, informally abbreviated cis) is one whose gender identity matches their sex assigned at birth. For example, someone who identifies as a woman and was identified as female at birth is a cisgender woman. Retrieved from: <https://en.wikipedia.org/wiki/Cisgender>.

# SECTION 2: SERVICES REVIEW

## Groups and organisations for women in Ōtepoti

We have collated a list of groups that empower and uplift Dunedin women and meet their needs. The list is largely a desktop exercise, with support from questions in the interviews with local women.

While women identified the importance of groups, most of them did not talk much about women-only groups, focusing more on groups that reflected their cultural identity, interests, vocations or health issues. Some talked about groups that no longer exist, such as the Dunedin Collective for Women.

Along with the groups in the list, Dunedin has a number of women's sports teams and associations, as well as women's religious groups, such as the Association of Anglican Women. Likewise, there are a number of organisations that advocate and provide services for issues associated with women, such as breast cancer. We have not listed these. National organisations have only been included if they have an office in the Dunedin area. It was not possible to capture small, informal groups in this list but it is important to note that these provide valuable support to women.

Table 2: Groups and organisations for women in Ōtepoti

Group	Description	Contact
<b>Altrusa Club of Taieri</b>	Altrusa is a service group of professional women in diverse career classifications aiming to promote community service.	Contact: Jill Dodd president.taieri@altrusa.org.nz www.altrusa.org.nz
<b>Catholic Social Services ABC Club</b>	Mothercraft and parenting skills for women parenting 0-3 year olds alone – speakers/modules re benefits, budgeting, housing, child development, nutrition, health hygiene.	Contact: Heather 03 455 3838 heather@cathsocialservices.org.nz www.cathsocialservices.org.nz
<b>Catholic Women's League Aotearoa New Zealand</b>	The Catholic Women's League aims to give Catholic women a more public voice in all aspects of their lives and to encourage their full participation in the pastoral life of the church.	Dunedin Diocesan President: Anne McRandle www.cwl.org.nz
<b>Dunedin Baby Bereavement Group</b>	Monthly support meetings on the last Tuesday of the month, 10am-12pm, held at the Hope and Sons Bereavement Support Services.	18 Bay View Road, Dunedin Contact: Sarah Barton (03) 476-4126, barton@clear.net.nz Rose Scott (03) 472-8048, rosemary.scott@clear.net.nz Helen Muir (03) 455-425



Group	Description	Contact
<b>Dunedin Multi-ethnic Council Chai and Chat Group</b>	<p>Members of the Chai and Chat group come from all parts of the world. Sessions in a month have four categories: general, health, art and craft, non-baking tutorial and sometimes tour/visit interesting places within Dunedin. The group is exclusive for women, men are welcome during the general sessions. Children are welcome on all sessions.</p> <p>Hot drinks are provided and members are welcome to bring and share food/refreshments.</p>	chaichatdunedin@gmail.com
<b>Dunedin Refugee and Multicultural Women's Group</b>	<p>A safe environment for women to enjoy each other's company, make new friends and learn more about living in Dunedin.</p> <p>The group offers a social support network to people of all nationalities in and around Dunedin. There are plans to organise trips to museums and other places of local interest, such as community gardens, to have speakers, share pot-luck meals and run cooking sessions.</p>	<p>Co-ordinator: Afife Harris</p> <p>Fridays, 9.30am - 11.30am</p> <p>Valley Project Community Rooms</p> <p>262 North Road, Dunedin</p> <p><a href="http://www.facebook.com/multicultural.women.dunedin">www.facebook.com/multicultural.women.dunedin</a></p>
<b>Dunedin Star Singers</b>	Dunedin Star Singers is a women's choir who enjoy singing in a congenial atmosphere and are available to sing at a range of venues around the city.	<p>Musical Director: Rosemary Tarbotton</p> <p>027 444 4145</p> <p><a href="mailto:dunedinstarsingers@gmail.com">dunedinstarsingers@gmail.com</a></p> <p><a href="http://www.facebook.com/starsingers">www.facebook.com/starsingers</a></p>
<b>Family Planning – Dunedin</b>	Family Planning provides contraception and advice on all women's (and men's) sexual and reproductive health. Anyone can come to the clinic for an appointment with a nurse or a doctor. Visits are confidential and a referral is not required. Visits are free for anyone under 22,	<p>03 477 5850</p> <p><a href="mailto:dunedin@familyplanning.org.nz">dunedin@familyplanning.org.nz</a></p> <p><a href="http://www.familyplanning.org.nz">www.familyplanning.org.nz</a></p>
<b>Girl Guiding NZ</b>	Girl Guiding NZ is a non-profit organisation where girls can be girls, discover their passions, contribute to their communities and form friendships in a safe, positive environment. Girl Guides offers a non-competitive environment which is open-minded and values-based. It's a supportive place to grow confident, adventurous girls who are ready to be tomorrow's leaders.	<p><a href="mailto:info@girlguidingnz.org.nz">info@girlguidingnz.org.nz</a></p> <p>0800 22 22 92</p> <p><a href="http://www.girlguidingnz.org.nz">www.girlguidingnz.org.nz</a></p>
<b>Graduate Women (Otago)</b>	<p>Graduate Women Otago (GWO; Kā Wāhine Whakapūmau o Ōtākou) is a branch of Graduate Women New Zealand (GWNZ; Ngā Wāhine Whakapūmau o Aotearoa) and a member of Graduate Women International (GWI).</p> <p>The organisation aims to empower women by promoting lifelong education and research to improve the status of women and girls, to create a community of women, working together to use their expertise, knowledge and skills to effect positive change, and to support women in their pursuit of knowledge and opportunities, helping them to achieve a sense of personal fulfilment. GWO offers scholarships, meetings, events and regalia hire.</p>	<p>President: Amy Dowdle</p> <p><a href="mailto:otago@gwnz.org.nz">otago@gwnz.org.nz</a></p> <p><a href="http://www.gwotago.co.nz">www.gwotago.co.nz</a></p>

Group	Description	Contact
Inspiring Women	Gym, nutrition and beauty facilities for women.	03) 477 4750 / 029 477 4750 reception@inspiringwomen.co.nz www.inspiringwomen.co.nz
Kundalini Women's Circle	AYU Wellness Art Event Space occasionally runs a Kundalini Women's Circle. They use Kundalini meditation techniques of pranayama (breathing), mantra and chanting to raise our consciousness, empowering connection and creating a refuge of trust and love.	<a href="https://www.facebook.com/ayu.dunedin/">https://www.facebook.com/ayu.dunedin/</a>
Look Good Feel Better	Look Good Feel Better provides free classes to people undergoing treatment for cancer. The aim of the classes is to help cancer patients deal with the physical changes that accompany cancer treatment.  The classes for women are led by trained cosmetic and beauty professionals, and focus on makeup and skincare to help cancer patients feel good about how they look and improve their self-confidence. Dunedin classes are held at the Cancer Society Dunedin.	info@lgfb.co.nz 0800 865 432 (0800 TOLGFB ) 09 370 0602 <a href="https://lgfb.co.nz">https://lgfb.co.nz</a>
Māori Women's Welfare League	As the only National Māori Women's organisation, Te Rōpu Wāhine Māori Toko i te Ora (Māori Women's Welfare League Inc.) drives outcomes for wāhine, whānau and tamariki.  The League promotes the wellbeing of Māori and the people of New Zealand generally, through study, discussion and action. There are more than 3,000 members of Te Rōpu Wāhine Māori Toko i te Ora today who operate on the same kaupapa (basis) as those who started in 1951, namely, to improve the wealth of Māori, be that spiritually, social wellbeing or economically.  Branches are the foundation of the League movement and are formed out of a common purpose or interest.	Te Waipounamu region: Susan Wallace 027 555 6634 susan.makawhio1@xtra.co.nz
Mercy Ladies Group	Previously known as the Catholic Women's League. The Mercy Ladies Group aims to promote the Catholic faith and values among Catholic women.	President: Erin Kerekere 03 455 5819
Moana House – Downie Stewart Foundation Habilitation	A residential therapeutic programme for adult male offenders presented within a bicultural framework. Offers continuing care out-patient service for men and women and family members affected by addiction. An impaired driving programme is also available for men and women in the community.	Programme Director: Claire Aitken info@moanahouse.org.nz www.moanahouse.net 03 477 0842

Group	Description	Contact
<b>National Council of Women New Zealand</b>	<p>NCWNZ is an umbrella organisation working towards true gender equality in Aotearoa New Zealand. Established in 1896, it has 14 branches (including Dunedin) and more than 200 organisations.</p> <p>NCWNZ runs a national gender equality campaign and has a number of committees that work to shape the organisation's policy position on gender issues in a range of sectors. The organisation actively seeks to influence government, and provide input to the development of our laws, to make gender equality, reality.</p>	<p>Dunedin branch: Elizabeth Miller</p> <p><a href="mailto:liz.miller@xtra.co.nz">liz.miller@xtra.co.nz</a></p> <p><a href="http://www.ncwnz.org.nz">www.ncwnz.org.nz</a></p> <p>Branch meeting: 7.30pm, first Wed of month (Feb-Dec)</p> <p>Salvation Army</p> <p>Market Reserve</p> <p>575 Princes St, Dunedin</p>
<b>New Zealand Federation of Women's Institutes</b>  (Note: Citizens Advice Bureau website lists different contacts)	<p>Offers friendship and fun, travel and walking groups, opportunities to get involved with our local community. Encourages leadership, teaches and shares homemaking skills, provides opportunities for members to be involved in choral, drama, floral art, all types of handcraft and writing. Helps others.</p> <p>Branches in the Dunedin area: Kia Ora Katoa (meets in Port Chalmers), Peninsula Bays, Port Chalmers, Sunshine, Tomahawk, Abbotsford, Allanton, Concord, Green Island, Janefield, Waiholā Clarendon.</p>	<p>Eastern Otago Federation contact: Gaylene Gardener</p> <p><a href="mailto:gaylenegardener@gmail.com">gaylenegardener@gmail.com</a></p> <p>Mid Otago Federation President: Alma Blaikie</p> <p><a href="mailto:almablaikie@xtra.co.nz">almablaikie@xtra.co.nz</a></p>
<b>Night Shelter – emergency accommodation</b>	<p>The Night Shelter offers up to five nights accommodation to those needing it, both women and men. Clients receive an evening meal, bed and breakfast. There are also facilities to wash clothing and to shower. No drugs or alcohol policy. Self-referral and referral from agencies.</p>	<p><a href="mailto:info@dunedinnightshelter.co.nz">info@dunedinnightshelter.co.nz</a></p> <p>03 477 0546</p> <p><a href="https://dunedinnightshelter.co.nz">https://dunedinnightshelter.co.nz</a></p>
<b>Otago Pioneer Women's Memorial Association Inc Hall</b>	<p>The Otago Pioneer Women's Memorial Association has a hall and lounge spaces dedicated for the use of all in our city. Pioneered by women of the early 20th Century and available for short term hire, seminars, classes. The hall can seat up to 75 people and there is a full kitchen with crockery available for use onsite. The facilities are also fully wheelchair accessible.</p>	<p>Contact: Fay Taylor</p> <p>027 228 0596</p> <p><a href="mailto:opwmai@gmail.com">opwmai@gmail.com</a></p> <p><a href="https://www.facebook.com/OtagoPioneerWomensMemorialBuilding">www.facebook.com/OtagoPioneerWomensMemorialBuilding</a></p>
<b>OUSA Queer Support</b>	<p>Dedicated to making the University of Otago and the Otago Polytechnic the most inclusive tertiary institutions in New Zealand. Other groups and resources listed on their website.</p>	<p>Queer Support Coordinator: <a href="mailto:kelli-anne@ousa.org.nz">kelli-anne@ousa.org.nz</a></p> <p>OUSA Student Support Manager: <a href="mailto:sage@ousa.org.nz">sage@ousa.org.nz</a></p> <p><a href="http://www.ousa.org.nz/support/queer-support">www.ousa.org.nz/support/queer-support</a></p>
<b>Ōtepoti Collective Against Sexual Abuse (formerly Rape Crisis)</b>	<p>Ōtepoti Collective Against Sexual Abuse (ŌCASA) is a non-profit, community organisation run by a collective of dedicated paid staff and volunteers.</p> <p>The Collective supports people of any gender who are survivors of sexual violence to progress towards healing.</p> <p>All OCASA members are trained to work in the sexual violence sector.</p>	<p>Dunbar House</p> <p>21 Dunbar Street</p> <p>Dunedin Central</p> <p>03 474 1592</p> <p><a href="mailto:admin@ocasa.org.nz">admin@ocasa.org.nz</a>,  <a href="mailto:education@ocasa.org.nz">education@ocasa.org.nz</a>,  <a href="mailto:referrals@ocasa.org.nz">referrals@ocasa.org.nz</a></p>

Group	Description	Contact
<b>PACIFICA (Dunedin and Dunedin Central)</b>	<p>P.A.C.I.F.I.C.A Incorporated is a national non-government organisation (NGO) for Pacific women living in Aotearoa New Zealand. The organisation provides opportunities for Pacific Island women to contribute effectively to the cultural, social, economic and political development of Aotearoa New Zealand and its people.</p> <p>P.A.C.I.F.I.C.A initiates and promotes policies and programmes that support Pacific Island women to take active decision-making roles in their lives. The organisation also initiates and supports programmes promoting the education, welfare, health and social development of Pacific Island families and Pacific Island family life, and offers tertiary and secondary school scholarships.</p>	<p>Dunedin</p> <p>President: Elsie Freeman</p> <p>Co-Secretaries: Rosalina Richards and Rosalie Feleti Ivala</p> <p>Contact: ivala72@gmail.com</p> <p>Dunedin Central</p> <p>President: Rev Alofa Lale</p> <p>Secretary: Jules Kesha Aiau</p> <p>Contact: alofa.lale@gmail.com</p> <p>www.pacifica.org.nz</p>
<b>Plunket Area Office</b>	Plunket provides support services for the development, health and wellbeing of tamariki under five and their whānau. The organisation has several clinics around the city and offers visits, a free parent helpline, Facebook chats, a before school check, ECE services, parenting education and courses, drop-in clinics, and a range of support services such as playgroups and carseat hire.	<p>Contact: Jenette Anderson</p> <p>southern.region@plunket.org.nz</p> <p>03 474 0490</p> <p>0275916050</p>
<b>Pregnancy Help</b>	Pregnancy Help provides a free service to pregnant and recently pregnant women, parents, caregivers and their families and whānau. Services include information and guidance, referrals and advocacy, telephone and email support, and practical support such as nappy banks, baby clothing and woollens, bassinets and pēpi-pods, and pregnancy clothing.	<p>Contact: Chris</p> <p>03 455 5892</p> <p>otago@pregnancyhelp.org.nz</p> <p>www.facebook.com/Pregnancy-Help-Dunedin-Otago-117853728319</p> <p>https://pregnancyhelp.org.nz/dunedin</p>
<b>Queer and Far LGBTQIA cross-cultural group</b>	An OUSA Queer Support group. Meets weekly, has a secret Facebook group and plans fun social outings.	www.ousa.org.nz/queer-support
<b>Rural Women New Zealand</b>	Rural Women NZ aims to support rural families and provide a venue for ex-rural people to meet. Open to anyone with the welfare of country people at heart.	<p>03 484 7006</p> <p>pat.macauley@outlook.com</p> <p>National office</p> <p>https://ruralwomennz.nz,</p> <p>enquiries@ruralwomennz.nz</p> <p>04 473 5524</p>

Group	Description	Contact
<b>Shakti Ethnic Women's Support Group Dunedin</b>	<p>Shakti provides culturally appropriate domestic violence services for migrant and refugee women of Asian, African and Middle Eastern origins through the process of empowerment and awareness of women's rights.</p> <p>Shakti's endeavours include enabling women to fully integrate into New Zealand society in such a manner that they are able to live a life of dignity free from violence and are able to exercise their rights and responsibilities.</p>	<p>0800 742 584</p> <p>03 477 1351</p> <p>dunedin@shakti.org.nz</p>
<b>Share Your Gold</b>	Share Your Gold is a collaborative collective of Dunedin-based mums and women in business who support each other in their professional and personal growth as leaders, innovators and valued community members.	<p><a href="http://shareyourgold.com">http://shareyourgold.com</a></p> <p><a href="https://www.facebook.com/Share-Your-Gold-1293386490752410/">www.facebook.com/Share-Your-Gold-1293386490752410/</a></p>
<b>SouthTrans NZ</b>	A Dunedin-based support group established by trans people, for trans people. The group's aim is to provide information, education and support for those who are trans in our community, and for significant others in their lives. The focus is to facilitate those who wish to transition through this process, until they feel established. This is done through contact on Facebook, one-to-one help and through regular group meetings.	<p><a href="https://southtransnz.wixsite.com/southtransnz">https://southtransnz.wixsite.com/southtransnz</a></p> <p><a href="https://www.facebook.com/groups/253517424750537/">www.facebook.com/groups/253517424750537/</a></p>
<b>Southern Stop Smoking Service</b>	Southern Stop Smoking Service provides free stop smoking assistance, including clinics, one-on-one support and free nicotine replacement therapy resources. The organisation runs specialist programmes for pregnant women and for families. This is a service of Nga Kete Matauranga Pounamu Charitable Trust.	<p>admin@stopsmoking.nz</p> <p>0800 925 242</p> <p>03 214 5260</p> <p><a href="http://www.kaitahu.maori.nz/southern-stop-smoking-service.html">www.kaitahu.maori.nz/southern-stop-smoking-service.html</a></p>
<b>Stopping Violence Dunedin</b>	Stopping Violence Dunedin is a not for profit organization based in Dunedin, New Zealand. Its focus is stopping family violence and other damaging conflicts in our communities. The organisation provides individual and group programmes for people with violence issues and family/whanau support through its Kaiwhakaruruhau service.	<p>Clinical Manager: Cinnamon Boreham</p> <p>0800 474 1121</p> <p>admin@stoppingviolencedunedin.org.nz</p> <p><a href="http://www.stoppingviolencedunedin.org.nz">www.stoppingviolencedunedin.org.nz</a></p>
<b>Taieri Women's Club</b>	<p>The Taieri Women's Club is a social group for women in the Mosgiel and surrounding areas. They have different activities, such as a craft group, Steady as You Go, Majong, Book club, Choir, and monthly speakers.</p> <p>The group meets for members' coffee mornings and has an annual subscription fee.</p>	<p>Secretary: Pam Hill</p> <p>021 772 725</p> <p><a href="mailto:pbhill@hotmail.co.nz">pbhill@hotmail.co.nz</a></p>
<b>Team Tash Training</b>	#teamtash TRAINING is a fitness studio for women. It offers a range of training options, equipment, facilities and classes. Its philosophy is centred around empowerment and helping women become the best version of themselves possible.	<p>Hermond Street, Glenross, Dunedin</p> <p><a href="http://www.teamtashtraining.co.nz">www.teamtashtraining.co.nz</a></p>



Group	Description	Contact
<b>TechWomen mentoring circle (Dunedin)</b>	<p>TechWomen mentoring circles bring women business professionals together to make new connections in their community.</p> <p>Groups of six mentees and two mentors meet on a regular basis, in a safe and supportive environment, to discuss professional aspirations and challenges.</p>	<a href="https://techwomen.nz">https://techwomen.nz</a>
<b>Te Waka Wahine Hauora   The Woman's Health Bus</b>	<p>A mobile health service that aims to provide communities with trained health practitioners and reduce the burden on women seeking specialist women's health services in rural New Zealand.</p> <p>Note: The bus covers Otago and Southland but does not currently stop at any locations in the Dunedin area.</p>	<p>027 244 2430</p> <p><a href="http://www.womanshealth.nz">www.womanshealth.nz</a></p>
<b>Te Whare Pounamu Dunedin Women's Refuge</b>	<p>Te Whare Pounamu Dunedin Women's Refuge helps women and children who are victims of family violence. This can include helping clients into emergency accommodation (safe house). The organisation offers advice, support and advocacy with legal and welfare matters. It also runs regular children's groups for tamariki who have been affected by family violence.</p>	<p>0800 733 843 (0800REFUGE)</p> <p>03 466 3220 (office)</p> <p>Maria – for advice and support for children</p> <p>Carol – for advice and support for women</p> <p><a href="mailto:admin.twp@refuge.org.nz">admin.twp@refuge.org.nz</a></p>
<b>UNiQ Otago</b>	<p>An OUSA student club that provides social support for Dunedin-based queer and questioning students. UniQ provides safe, queer-friendly spaces and regular social events.</p>	<p><a href="mailto:otagouniq@gmail.com">otagouniq@gmail.com</a></p> <p><a href="https://www.facebook.com/groups/otagouniq/">www.facebook.com/groups/otagouniq/</a></p>
<b>Women in Business Otago</b>	<p>WIBO is a group for business gals in Dunedin for regular meet-ups.</p> <p>COMMUNITY Member – quarterly catch ups and other events, with the option to join the NETWORK Members monthly lunch for a small fee of \$5. Bring a plate to share.</p> <p>NETWORK Member – as above, but no cost for the monthly lunches, and other events are free or discounted. Membership fees are \$99+gst p/yr.</p>	<p>Admins: Kate Lindsey (Petridish) and Kim Timperley (Cosmos)</p> <p><a href="https://www.facebook.com/groups/GalsInBiz/">www.facebook.com/groups/GalsInBiz/</a></p>

Group	Description	Contact
<b>Women in Leadership at Otago (WiLO) programme</b>	<p>Explores the qualities and skills associated with leadership and management, with a focus on the context for leadership at the University of Otago, developing leadership skills, and planning your on-going professional development as a leader.</p> <p>The programme is offered to both academic and professional staff women from all Otago campuses.</p>	<p>WiLO Administrator: Ralph Miller</p> <p>03 479 4101</p> <p>ralph.miller@otago.ac.nz</p>
<b>Women in Sport Otago</b>	The Women in Sport Otago (WISPO) network is a local branch of Women in Sport - Aotearoa (WISPA). This group is passionate about creating opportunities, equity, and visibility for women and girls in sport in our region.	<p>WISPO Contact: Joan Merrilees</p> <p>wisponetwork@gmail.com</p>
<b>Women You Can Bank On</b>	An event timed to align with UN International Women's Day - moderated conversation with women leaders and a workshop series.	dunedinvenues.co.nz/whats-on/women-you-can-bank-on-is-back-and-bigger-than-ever-in/
<b>Women's Art Group</b>	An art and craft group aimed at helping new Dunedin residents learn and share skills and connect with others.	<p>Tuesdays, 1pm</p> <p>Valley Project community rooms</p> <p>262 North Road</p>
<b>Women's Infrastructure Network NZ</b>	The purpose of this group is to increase the number of women in leadership roles, grow the visibility of women, and to provide a networking and support group for women in the infrastructure sector. In partnership with Infrastructure NZ, WIN hosts events, advocates for greater representation of women in the sector, and provides opportunities and tools, such as a LinkedIn site.	Otago/Southland Chair: Emma Burke, Gallaway Cook Allan Lawyers
<b>Women's Studies Association (NZ)</b>	A national organisation that aims to promote women's studies by encouraging feminist research and scholarship, promoting women's studies courses and events, preserving feminist heritage and sharing members' work through publications, events and conferences.	<p>Dunedin rep on national committee: Sue Odin</p> <p>convenor@wsanz.org.nz</p> <p>www.wsan.org.nz</p>
<b>Zonta Club of Metropolitan Dunedin</b>	<p>Zonta is part of a global organisation of executives and professionals working together to advance the status of women worldwide through service and advocacy.</p> <p>The Dunedin club was chartered in 1997 and has participated in projects and fundraisers both locally and internationally, including the annual Fashion Show, the Making a Difference Award and the Creative Excellence in Year One Fees Scholarship.</p>	<p>metropolitandunedin@zonta.org.nz</p> <p>www.zonta.org.nz</p> <p>www.facebook.com/Zonta-Club-of-Metropolitan-Dunedin-1424746281132663</p>

# SECTION 3: INTERVIEWS WITH 14 ŌTEPOTI WOMEN

This section is a collection of perspectives from 14 women who shared their opinions, thoughts, demands, dreams, frustrations, sadness, hopes, laughter, humour, sarcasm and practical resilience about what it is to be a women in Ōtepoti/ Dunedin in 2020.

We asked open-ended questions and invited suggestions and ideas to share with WŌW. What we received was an opportunity to see and hear about women's lives as they reflected on their past and shared their hopes for their future. They also talked about the unusual and challenging time for women due to Covid-19 and responded to questions about what is important to them and the kind of community they want to see being fostered, reshaped and redefined for women.

## Participants

The women interviewed were diverse and yet shared common concerns and dreams for themselves and other women in Dunedin. It is impossible to succinctly describe the women interviewed here, but words taken from interview notes show the broad range of perspectives and experiences that this cohort shared with us:

**Born in NZ, born overseas, rural, urban, Māori, Pākehā, Asian, Chinese, Samoan, Tongan, Pacific, Middle Eastern, Arabic, Atheist, Christian, Muslim, leaders, followers, supporters, entrepreneurs, innovators, old, middle-aged, young, war, destruction, locked-down, peace, vegetable gardens, parents at home, dysfunctional familial relationships, strong whānau/ family support base, Unhealthy and damaging men, relearning; what is a healthy man? loving families, motherhood, solo parenting, not-parenting, alone, never alone, bored, tired, stressed, busy, excited, privileged, poor, gay, straight, married, single, de facto, car, bus, no access to transport, needing support, fiercely independent, in-charge, forging my own path, navigator, convenor, organiser, facilitator, advocator, advisor, supporter, daughter, partner, mother, grandmother, wife, sister, sisterhood, feminist, citizen, cultural curator, anxious, frustrated, concrete ceilings, women centred spaces – virtual/ physical/ relationships, community service, communities of women – where are these?**

We have used direct quotes and illustrative summaries to enrich our attempt to capture the main themes. We took care to delete any identifiable features to protect each women's identity and to not 'label' women as representative of a particular cohort. The 14 women who generously gave their time to participate in this research did so under the understanding that their opinion and their perspective mattered and that we and WŌW are genuinely interested in their stories.

What we could not capture here is each woman's actual voice and the way they explained their thoughts and opinions – some with humour, others with quiet determination – these 'voices' helped to weave a rich and diverse conversation. It is our hope that these small windows into these women's lives will provide useful reflections and challenges for WŌW as it considers its own future and decides how to put its purpose into action.

## Themes

### Voice

We started with the theme 'voice' because we wanted to celebrate the diverse 'voices' among the women we interviewed while recognising each woman's agency. The key messages we heard were:

- Many women were humbled by the approach for this research and asked, why me?
- All women have 'voice'
- Women see their contribution, their 'part' as meaningful – this is despite hardships faced on a personal level
- It is important to validate the experiences shared among women as some expressed that they are not believed or supported – the importance of being heard
- Some women want WŌW to have more 'voice' in debates and discussions about women-centred issues and aspirations. What is WŌW's political place? Where is WŌW in championing women's rights/ concerns?

On one hand, voice represented the 'self-determination' expressed by each participant irrespective of their material wealth, education, ethnicity and family make-up. They each showed strong self-determination in owning their choices and 'getting on' with life, whether the subject being discussed was mothering, work, career, finances or making a difference. Some women also expressed great hope:

*"What's top of mind? Feminine rising, rise of the feminine in 2020. All these beautiful female leaders not afraid"*

*to lift and be heard, have their voice, the way we narrate our stories as well. Covid is a prime example. All the countries that performed better were women-led, focused on health before economy, which built the social cohesion back in there.”*

On the other hand, voice also represented a need for strategic support to help break ‘cement ceilings’ and address injustices faced by some women. This was amplified when participants who discussed ‘need’ did so by focusing on the needs of women as a collective even when some of them were experiencing obvious and personal hardship. They raised the question – does WŌW have a role in giving ‘voice’ to women-specific issues?

Some participants felt WŌW had been silent as an organisation and that it now needs to focus on women who don’t have support networks or are being actively silenced. One example given was the study, Glass ceilings in New Zealand Universities: Inequities in Māori and Pacific promotions earnings, published in December 2020, which showed that Māori and Pasifika female academics earn less than any other cohort at university and struggle to be recognised for promotions (Johnsen, M., 2020). Some participants said that having a strong external ‘voice’ from WŌW that is women-centred and comes from a community perspective would have meant a lot to them during this time.

Another issue women raised was the fall-out from Covid-19 where there was a lot of focus on ‘shovel ready projects’ to stimulate the country’s economy. The focus on male-dominated sectors ignored that it was women who suffered the greatest loss of jobs post-lockdown (NZ National Party Press Release, 2020). Even when the media’s attention turned to this issue, the government still failed to launch any women-focused economic initiatives – why is that? Is it because women are not seen as economic powerhouses? Or is it because women are expected to ‘carry on’ despite research and data showing they suffer more than men do. As one woman expressed:

*“It is impossible to be a stay-at-home parent. It feels as though it is getting worse for everyone but it is absolutely worse for those at the bottom. There was a bit of hope with this government – but change is not happening.”*

The theme of ‘being heard and being seen’ was particularly prevalent among younger women participants. They reflected deeply on how power and gender dynamics can destabilise a woman’s place both at home and in the community. The interviews also explored how the housing crises have caused increased anxiety, particularly for our younger generation.

*“I’m an artist and musician – I’m really passionate about community development and really focusing on people, supporting people, making sure they have positive relationships, positive culture that is geared essentially towards healing and growing and sustainability. What’s on top for me is my housing situation – and the fact we feel unprotected, we’ve had informal tenancies for several years and we gave our landlord the benefit of the doubt and believed in the best of him and facilitated a positive relationship with him as much as we could, but in the end the power differential (means) he doesn’t care, he doesn’t give a fuck and we are not protected because he has more power than us despite that he has failed to enact any of his responsibilities or show us respect as human beings. And the fact I had to take the lead as the only female flatmate – I was the only woman in the flat for about a year – and I was aware of a lot of toxic behaviour patterns by my male flatmates – I worked really hard to call this out.”*

## Identity and connectivity

Participants talked about their identity as women being layered and interconnected with all the other parts of their identity. A woman’s identity is often an intersection of how she sees herself and how others see her as a woman and all that role entails. The key messages we heard were:

- Womanhood is not separated from any other ‘role’ or identity a woman has, such as being a mother, being gay, being married, their job, their career, their family, their whakapapa, their community role or their religion.
- How women feel about their identity is also intimately linked with what matters to them – for example, motherhood or their career. For some women, how they are ‘seen’ by others matters, whereas this is not a concern for others.
- Remembering ‘herstory’. Participants reminded us that women’s roles have changed over time and this is a story worth telling and sharing.
- Many women asked the question – if systems are built to serve middle class/ white/ males, then what do new systems look like? And how does WŌW see its role in influencing and creating new systems?

A key challenge for WŌW is in being an entity for ‘all’ women – how does it ensure it includes a diversity of perspectives when considering future decisions? Acknowledging diversity is not only about being aware of how demographics such as age, ethnicity, and socio-economic class impact and shape women’s lives, but also about being open to new ways to create meaning and potentially deliver useful services/experiences for women.

Elevating women’s diverse identities without collapsing them into generalisations is a key challenge noted by many participants. This was more prevalent among women whose identity is not tied to notions of ‘self’ but is about embracing a collective identity through whakapapa and familial relationships.

*“But you’ve tapped onto something important – refugees come from tribal societies – so our definition of community is not just our own. Our community is our family – and yes, they may be distant cousins but we are related and we know who we are connected to. When you are disconnected from that community, it doesn’t feel the same to build other relationships with people outside the family lines – like, we are expected to build relationships, for example, with families who might speak the same language – but it’s not easy relating to*

people outside our tribal connections.”

*“In my generation – you know, I look traditional. It’s how I look in my home country – there is still that distance – I can’t be a chameleon. Whether I want to celebrate or hide it, I can’t – it’s obvious for me. You would hope and think that people won’t label you – see beyond a headscarf. Some people would be surprised I speak good English – some people surprised I have travelled without my husband – some people surprised I have pursued higher education – you know, stereotyping.”*

*“For me, it’s about service – first mum’s then mine – this allows us to do (work) with our Māori community. You know, the system is still not set up for us – and it’s not changing, we are three generations in. At times it gets petty – we are bombarded with multiple requests – many nothing to do with our actual jobs. We knew this was coming, but I thought it might be better? There is always this power play – having to define to ourselves. It’s a mix of racism and sexism. We can talk about privilege now – so there is a slight shift – we can talk a bit more openly about it – but we still can’t talk about fragility. I feel like we are going in circles.”*

*“It’s not easy. You know, I like leadership that has a mix of task-orientated duties balanced with humanity! It’s not easy being Pacific in a white women’s organisation – it’s bloody hard. There is a lot of wrestling with Pākehā and Māori – but where does that leave Pacific? We share issues being women – but sometimes they feel like ‘surface’ issues. Once you go a bit deeper, it’s a complex mix of gender and ethnicity and culture.”*

*“Always felt different growing up, always had a different lens. As an example, the way that my mind thinks seemed too simple. Would always disqualify myself, seems too easy, too simple to be valid. Should have listened, started investigating that. In my 40s, the beauty I have now as self-employed, we are the governors of our environment, we get to choose what we deploy. Didn’t know this until I started doing this business. Didn’t know this journey was a direct lesson for me. Some of the conversations, I don’t even know where they come from. Always had that resonance with our kaumātua. Wisdom from past. For me, through life, have been exposed to trials and tribulations. In my own way, have written a story book in my head about those experiences. Those deeper conversations, this is what our ancestors did, why have I ignored this? Am really a very private person. When I set this up, I had a chance to be a bit free to investigate, challenge.”*

In thinking about WŌW’s identity, a couple of participants raised the importance of remembering ‘herstory’, particularly in challenging contemporary views about feminism and the role of women in 2020.

*“I would like to see an oral history of Dunedin women, especially those involved in the 60s and 70s. I feel as though feminism is under attack. I would like for WŌW to reflect on where women have got to in the big picture. Misogyny and patriarchy are still rearing their heads. I never envisaged a world where women would have to work. Less time for themselves, more pressure and less resources. Society is so fragmented, we’re living away from other womenfolk. It was a different kind of difficult in the 70s – you could choose whether you wanted to stay at work or leave, could choose to have a life, work and put something aside for a holiday. It was about choosing to have work, life and a bit extra. This is a big issue for women.”*

Many women paid tribute to the many role models – mothers, fathers, brothers, sisters, friends, course tutors – who invested positively in their lives. These were realised and expanded on by the women we spoke to, each talking about how they either use or intend to use these gifts.

*“Tiny cohort in town. Never realised we didn’t have much money but we didn’t. Part-time jobs. Fully involved in the community – very resilient. I had good teachers but I couldn’t do some subjects because they weren’t offered. I was very bright and involved in everything – drama club, sports, cricket, tennis, hockey, squash, netball, basketball. Mum was part of PTA, Plunket, Playcentre. Dad grew vegetables, extraordinary gardener, fished, rabbit trapping, he did vege runs to old folks homes. It taught me lots about a commodity-based economy. My grandmother was very strong and my mum was lovely, kind, also strong.”*

*“When I set the business up, am only surviving girl of the family, grew up in a man’s world but never got treated differently. Had that masculine reinforcement, ‘you can do it, girl’, grew up enjoying having the balance.”*

The challenge of forming new identities was also raised by mostly younger participants who talked about how evolving identities can be a tricky time to navigate. For some, the much-needed support during this time came from friends and education mentors/tutors, while others had limited or no connections with others:

*“Don’t really have people I connect with – I’m still grieving for my mum and dad.”*

*“My support base is through this course – will keep in touch, not something you turn off.”*

*“Being around people – it helped. People being supportive, like-minded people. The tutors – they were gentle, real, raw – we get everything together. Learnt how to deal with my stress levels.”*

*“Tino rangatiratanga – never knew what the whole picture was. It helped me to connect to my brothers and sisters and what they do – why the kaupapa matters. More respect for everything they do.”*

*“Been a rough year. Here there is a mix of genders – good to see males here. It was really hard at first, being around men. But seeing how dedicated they were to their jobs and kaupapa, I could have a conversation with them. It was the first time for me – to be around healthy males.”*

*“For women, everything is holistic, intertwined. Safety – I worry about that way more than any of the men I*



*know. Interactions can be unpredictable. Men can be defensive – fire up. I’m willing to fight to defend myself, but it takes a toll. There is such a different system of power/hierarchy.”*

*“Social media – it’s difficult to know what to share. Who do you want to hear? What do you have to say? It has a functional use but it’s not tied into an on-the-ground community. I have been on social since I was 12. So I know how to communicate about myself in that box and deal with people outside my livestream who are trying to bring me down. Women online talking about abuse, telling stories. How do we keep women safe and take stories forward? It is anxiety-inducing, scary. I try to keep optimistic, stand in the truth of what’s right. I have a small circle of support, they are all women.”*

*“You’re told to have opinions, stand up for yourself like the “me too” movement. But how do we keep women safe in these media spaces when the system can fuck you over?”*

*“All women need a circle of support and there is a sustained calling out for help from women – but who is answering?”*

## Responsibility

Similar to identity, participants explained how they coped with multiple levels of responsibilities because of their roles as a mother, parent, in their job/career and in living up to expectations/roles they are expected to follow because they are a woman. As one participant summarised:

*“‘Girls can do anything’ – has changed to ‘women have to do everything’.”*

The key messages we heard were:

- Soldiering on – life is what it is, need to get on with it.
- All expressed self-sufficiency/ agency in meeting their responsibilities – albeit in different ways and with what they have.
- For those who are parents, mothering is a large part of their responsibility.
- Many participants talked about participating in voluntary work or services/projects that benefit their communities.
- Many felt a responsibility to others, that society’s issues concern them and they want to see positive changes.

Participants who were young mums talked about needing to do the work/mahi, and to just get on with life and parenting. This is despite some women facing real difficulties, particularly those who were solo parents. One mum explained it took her three hours each morning to drop her child off to day-care and to then make it to her course on time using public transport. Another mum explained that her disability and the lack of support she receives in the home directly inhibits her ability to parent in the way she wants to. These frustrations were talked about in a matter-of-fact tone with very little resentment and no self-pity. The resilience shown by the women we spoke to in being responsible for themselves and others was remarkable, with one mother sharing that her biggest challenge was people continually under-estimating her because she is young, a solo parent and Māori – despite being a loving mother, a responsible citizen and contributing to society in a positive way.

Some of the participants also talked a lot about being responsible for others – especially a sense of responsibility for helping younger women and families:

*“Living in New Zealand, Aotearoa, Dunedin – I am so grateful. The wage subsidy – I am really grateful – some of my clients are having very tricky times, immigration issues, people in very difficult situations – I’m very privileged. My concern is really with house prices, it really concerns me as a New Zealand citizen – we need to do something about it, go beyond ourselves – we need leadership. Houses are already unaffordable – we have too much self-interest in the world. We need moral leadership – we started to do this but we need to do more – it’s been wrong for a long time. Women more concerned with our moral responsibility – who feels this more? Do we think about these more? Really positive to talk about. I agree that gender discrimination is still there. I was born in (Asia), my immediate family lives in Aussie, I do lots of voluntary work, I’m very strong here in Dunedin and I’m very happy to be here – I like Dunedin!”*

One participant shared the difficulty in being the person responsible for maintaining relationships across the family and how this is typically left to migrant women.

*“I maintain the community connections – the relationships. This is what I see among other migrant/refugee women – we know who the children’s friends are – we maintain those relationships with social gatherings. It’s not the men, you know – it’s a whole new task that for many women is their main task – in addition to cooking and cleaning and working. They help maintain language, maintain culture, habits, our cuisine – our customary traditions – these are often women-led – so the migrant and refugee women have not only their normal roles like mothering, taking care of the household but they also take on the responsibility to take care of the traditional roles, which back in their home country would be fulfilled by the wider community and their family – extended family.”*

We also noted that some participants expressed the need to manage and take care of important relationships and how these shifted and deepened over time. A summary of this change is captured below:

*“Most important thing has been my whānau. I’m now being a lot more deliberate in the relationships I form. Support mechanism is only as good as the investment you make. Learning to discriminate. Who’s in the waka*

*for the right reasons and who is just in it for the ride? Nice to see uplift of Māori and female presence. Super cool. Like the fact that we have this, more influential people who are the get-shit-done people. Walk and talk people. I'm lucky I get critical feedback. My beautiful mother worries about my wellbeing. Always from the loving. Our matriarch and kaumatua. She keeps me grounded, or tries to."*

## **Space and creating homes**

Space as a theme occurred in different ways for participants. On one hand, space was about some women identifying a need for a physical space that is women-centred and nurtured. In other discussions, space was more fluid – about virtual or liminal spaces that allow and support women to connect and disconnect. Needing 'space' and time alone was mentioned by all our solo parents, just as much as needing spaces that allow for women-fellowship. For others, it was about making 'space' into a home – to redefine a space as their own.

The key messages we heard are discussed below.

### **Physical space to create, to make, to sew**

*"We need a physical space to create and to share that is focused specifically for women or is exclusively for women."*

### **Spaces that encourage women to 'do' – supporting actions/activities**

*"Hard for artists to get together – be great to have a casual space for people to get together and do art without criteria. Get to adulthood and push it aside. Instead of 10 sessions with a counsellor, you should get nine sessions and a sewing machine!"*

### **Queer space with a social focus**

*"Dunedin has no lesbian bars – a space to go to that is ours."*

### **Safe spaces for women**

*"Corso building used to be a women's building. Entitled to our own spaces. Fought for that – had to fight for women to have their own space because some men were threatened."*

### **Spaces that support women-led conversations**

*"Like to see more seminars, conversations, training – rather than asking bigger questions, I have a genuine interest in what other people think – how do we foster this?"*

## **Creating homes**

*In our interviews, we had participants who owned their homes, were homeless, were renting, who were in unstable and illegal housing situations. Despite the diversity, all talked about the important need to create a 'home'.*

*"I'm motivated – I mow the lawns, for me outside needs to be very tidy, a clean house. I can't sleep at night if things aren't tidied up."*

*"We need access to better transitional housing. Healing being next to water. It's a really hard time when you're homeless with children."*

*"That important layer – to reimagine our community here in New Zealand. So if you come to my house, you'll find a really customised space – that I acknowledge that migrant/refugee women work really hard to keep – the type of trees we plant, the decorations of art we hold at home – art that, in fact, women do in my country."*

*"Being able to take reasonable, positive ownership of your space, paint the walls, nail things in, and build shelves. Intersection of beauty and functionality."*

*"Our older women need safe spaces. Because they are the ones who survive, many are alone. Our council flats are built without space for common activities. Retirement villages take all your money even after you die. We need Council accommodation that is for all ages, mixed. Old people don't want to live on their own!"*

*"Home ownership – shameful, real reflection of where we've been going for 40 years. Having space, being able to create a home – how hard is it when you can't do that? When you experience involuntary mobility issues? Need to address supply, then fix regulation of rental housing. We need to establish a security of tenure."*

*"We need an agreement that is kind and integrates human needs. Growing spaces – systems to distribute food, compost, childcare. Integration. Reasonable protections for the tenants – able to stay and not be kicked out."*

*"Self-determination. Self-expression, giving people space to make things. Creating a home, a sense of belonging, turangawaewae – where is your place to stand? Preserving cultural lineage – it's disconnected when you have no home."*

## Redefining workspace

*"I have moved away from being a space or an ecosystem. Spent years in a building, an environment, the physical part of it. Have greater flexibility with what I do now. I'm about a mindset and a belief system now. A movement, a waka. Set up the marae space to bring the people to the waka, now we're a movement. Have the freedom to work from home now. Not anchored to an environment that I don't resonate with anymore. Metaphor for the old world that doesn't work anymore. Transition phase, don't know where journey is going? I love it. State of mind, I want to be travelling, but enjoy what we have and I'll appreciate it more when I get to do it. Time for grounding, settling, getting wairua back to full momentum."*

## Spaces that allow for alone time

*"I don't know what it would feel like to have a day to be by myself and do what I want. If I had a day, I would sleep, clean, have that weight off."*

*"Growing under conflict and war, the safest and nicest moments for me was reading a book. I would lose myself into something uninterrupted – but only after the house is clean, etc, etc – there are now so many steps in the way. I know it's all tied to health and wellbeing – having the house in order. You can't have a healthy mind – everything has to be balanced and sorted to get into that stage – so reading a book symbolises that everything else is OK. Sounds like a romanticised view – but New Zealand is actually a place that has opened its door to someone who is extremely tired. I'm third generation refugee from [country] – in another situation, I could have been an asylum seeker but I opted not to. I was able to pursue studies and work and to be welcomed here – this is big for me."*

## Misogynism and gender discrimination prevail

Despite our many 'wins' as women, misogynist views still prevail. Some participants claimed these views are now more prevalent compared with past decades but it is harder to see and call out.

What we learned from the literature review was that although women are making positive gains across significant areas, poor outcomes for women remain stubbornly locked in, particularly in regard to New Zealand's appalling rates of domestic violence and poor health outcomes for women. Women also hold the contradiction of living longer than men in general, but having a comparatively sub-standard quality of life.

Listening to women talk about this theme was about acknowledging the journey women have travelled so far, while acknowledging that the journey for all women is not the same – and it's far from being over.

*"You are either a doormat or a bitch when you're a woman, and I'm not a doormat."*

*"I feel like feminism is under attack. Pay parity – where have we got to in addressing this? I'm concerned and angry – feminists are now under attack by feminists, gay men and trans-women. Feeling like cis-women are being asked to move over. To rely on science, to deny biology – we shouldn't have binary outcomes where the patriarchy is not being attacked. Older feminists understand the patriarchy really well – how persistent and determined to maintain power the patriarchy is. Younger women think women have made it. We're still in poverty, we still have to fight to be heard. In the 80s, I was cross to discover women's studies was discontinued and replaced with gender studies! We need to be careful we don't just focus on 'rights'. Feminism was never about our rights; it's about women's liberation."*

*"I would love to see WŌW be an agent for what happens for women – help us smash through concrete ceilings, they are not glass! I'm leading a project trying to drive the project based on community outcomes – not KPIs! In leading research, we don't have the strong, feminist, women-led groups out there to support us. Women's issues are not highlighted. We need to champion and pick things up so it is easier for the next generation."*

*"In my situation, rare disorders are ignored – our health system has no framework for them. And yet our health system is female dominated – we make up most of the carers workforce and we also make up a large proportion of auto-immune disorders. It was a real shock to me – how sick you can be and not get help. I get 45 minutes of home help a week. There are lots of women in pain – we're told it's mental. When I finally got my autism diagnosis, it was super powerful. I had wandered around lost for most of my life feeling like a dud person. I couldn't understand how everyone else was walking around managing with pain. I was a tomboy, happy to be alone but I became a lost, confused girl. I didn't understand social stuff, cliques. Have to think about things all the time – doesn't come naturally. There are lots of isolated, unwell people. With disability, it doesn't matter how much money you have – you can't buy wellness."*

*"Women's work is not valued. Women's leadership – what is it? It's subtle, nuanced, layered – not linear and clear cut – we look for purpose and meaning. How do we measure excellence?"*

*"Pay gap? Unconsciously, I was just happy to get paid. Didn't know what I didn't know. Wasn't a thing. Didn't have the qualifications. Softened the blow. Institutionalised discrimination. It is changing. As a world we are being more confronted by honesty. Transparent, people are talking. Not tolerating Westernised or patriarchal environments any more. Look at it more from hope than anguish. It's being worked on and is being changed. Can't change what's happening but we can change what's coming."*

## Aunty service – helping to interpret systems and build connections

The ‘aunty service’ idea was first shared with us by our youngest participant. She explained her idea was to access a non-judgemental support system for women. This idea resonated, and in subsequent interviews we tested it with other women. We found that, particularly for young women, there seemed to be a real desire to explore this type of support. Participants also shared ideas about how an aunty service could include practical guidance and advice from women who have ‘been there, done that’.

WōW may want to think about whether this is a service it could grow or influence – or perhaps whether it could develop a creative way to offer a service such as this. This theme also had a strong connection with how women are valued and how we value each other.

### Advice from our nans

*“We are so underestimated – we make life! We don’t get stuff from nans anymore. It would be cool to see girls step into their own ways as women – to be helped and guided. I think having life skills for girls 13-15 years that is focused on budgeting, money, CVs. Get them young – it stays with them. Cooking, sewing, recycling, clothing, product knowledge, cheap options, food debt. Encourage independence through connecting them with women, to empower – and to encourage that they can be on their own.”*

### Counselling services by women for women

*“Services for women – in my experience, I was lucky to get a really awesome woman counsellor but I really felt lucky because in all my experiences as a young person and a woman – the counsellors were a bit shit. A women-only service would be amazing – the cure for addiction is connection.”*

### Connecting women to the right supports at the right time

*“We talk about children in poverty, but this also means there will be women in poverty. I was fortunate – I had friends and whānau to help me through. Great programmes for women out there but no-one knows what they are or how to access them. If a group of women who could identify – like community outreach, help, knowingly going in and giving a sense of nurturing, whānau support.”*

*“Help women who are going through tough stuff. No judgement. Been there, done that. Help with school shopping. Single mums – going to the bathroom can be a challenge! Māori and Pacific midwives – not there anymore, systems are broken. Screening letters for cervical and breast cancer checks – if you are renting, you are harder to track, so women get lost. Poverty leads to no-access to screening. There, it’s not just cultural – it’s because we live in unstable housing situations.”*

*“Post-traumatic stress – passing on trauma-informed practices. Spicy deja vu. I can be seen as a difficult Māori woman. But I need help holding space. How can we claw space back?”*

### Support services for women post-relationship break-up

*“Expectations of how women are and should be. Pressure to communicate for partner, even post-breakup. I don’t want to be asked about what’s going on for him!”*

*“When I separated, everything just carried on for him. I think it would have helped if we had mediation as we separated after a long time together with children. To help build equal responsibility after we broke up. Organisations are not even on the same page! We could have been better supported if everyone was on the same page. If I had better supports in place at the beginning of our separation, I would have been a better mum. It has to be the right people. Make sure there’s that passion.”*

*“You know some of the former refugee women have no partner – some of the marriages broke when they got here. The glue of being in a crisis came unstuck when they got to New Zealand.”*

### Check-in/support for women parenting alone

*“Parenting, sleep. Need someone to talk me through it. Don’t want to do a course – parenting through separation. I just want an aunty to make me a coffee, here’s where you can go, who you can talk to. Sometimes we just want help solving a bit of it, one part of it. Women tend to search problem-based, tiny morsels. Need that, not a whole sleep-based programme.”*

*“How to create a sense of peace – bringing Rongo into the space. For example, during mealtime – how to bring peace into language at dinner. I’m working on security, making [my child] feel loved and secure. We need nannies – we’re isolated from other women.”*

*“During the day, I was by myself with the kids – it is what it is. Spend time finding yourself – it’s okay to feel that way but you don’t have to stay there. You can choose friends.”*

## Promoting all of the letters in the alphabet – the A-Z of the aunty service

Our older participants talked a lot about their own journey as daughters, sisters, mothers, wives and grandmothers. One story that resonated was when we were reminded that the older generation's mothers had to ask for permission from their husbands to leave the house. This change between 'then' and 'now' was not positioned as things have got better – in fact this was the same participant who argued that things have not got better but that women today face “a different kind of difficult”.

She strongly advocated that it is solo mums who face the greatest hardship and continue to need the most support. She felt it is this cohort that could benefit a lot from an aunty-type service:

*“The DPB has been far too low since the mother of all budgets – and bloody Jacinda – I feel like telling her there are a few more letters in the alphabet before you get to ‘K’ for kindness – and one is ‘F’ for fairness and the other is ‘J’ for justice! But you know what? She has no will to actually change this (poverty) – she is too focused on keeping her middle class vote and the 400,000 who came to her from National. She’s like Michael Savage – you know, he was a conservative – it was John A. Lee who was the radical. Savage just wanted to stay in the middle and not rock the boat – and she is doing the same. [Interviewer: How about ‘A’ for action?]. Yes! A for action too.”*

Other women also talked about help that focused on making things a bit easier for solo mums – particularly with meeting one-off costs such as uniforms, stationery, sport fees. There are funds to help with these but accessing them takes coordination and helpful encouragement.

## Angel Fund – the legacy continues

Those participants who had some prior knowledge about the former YWCA spoke with heart about the Angel Fund. In doing these interviews, we also met a woman who had been a beneficiary of the fund. Although we did not formally interview her, it was interesting to hear how the fund had helped her establish her first businesses and encouraged her into further career and developmental opportunities.

Participants were very enthusiastic about the idea of an Angel Fund that is specific to women and is about enabling possibilities. They could see its potential value for women who want to carve out a new form of business or employment or to access education. Currently, there is not a lot of hands-on support that is women-centred.

*“We need interest-free loans for women – like the Angel Fund. I really liked the idea of the Angel Fund. The YWCA also had the holiday programme, which was great too. I think WŌW also had a grant to look at the oral history of YWCA – not sure if this happened? Currently the other providers (Presbyterian Support Otago) is just about debt consolidation or debt management, but the Angel Fund was about education (tertiary fees) and about business support for women – so it was also about supporting women’s futures. I want to see this rebirthed with interest-free loans. Women need something that will allow decent investment in their dreams.”*

*“For education, there should be no age barrier. The loans should be interest free but the women should pay them back – to create a circle of money.”*

*“For small business, I would want to see a mix of both grants and loans because businesses can grow and employ other people.”*

*“Could WŌW partner with other women’s groups like PACIFICA to rebirth this?”*

*“I oppose community organisations partnering with NGOs – if WŌW is true to its Treaty commitment, then it needs to partner with other non-Pākehā women-led groups – like Māori Women’s Welfare League.”*

*“I think WŌW still has a place to take away barriers to fix debt so bad choices are not made, but they are not the only ones now – there are other social service agencies helping with addressing debt. WŌW could partner or work alongside other agencies.”*

*“Nothing stopping WŌW from being creative – how about a Dragon’s Den approach? To promote women in business and to support innovation and social enterprise?”*

*“WŌW needs to diversify its own income – mentoring for start-ups?”*

*“My own daughters need financial literacy – talking about money is healthy. Could the Angel Fund support a young women’s retreat focusing on financial matters, business development and addressing housing/retirement?”*

*“Angel Fund – we still need this. It morphed into women going into business. But it was about supporting all types of women’s development. It wasn’t a social service – it was a loan or grant to help women – like to get a car to get to a course, or to pay for a software programme to support her business. There was a limit \$1000 - \$1500 for small businesses with no interest.”*



## Conversations and retreats

Collated here are some final thoughts from the interviews that suggest WŌW could participate or partner in creating opportunities for women to have conversations and hosting retreats for women.

### More opportunities for women to have conversations about things that matter

*“Like to see more seminars, conversations, training – it’s very important to me – why? I feel there is a lack of moral compass out there. I think we like to see ourselves as an egalitarian society and as people who are not self-interested. But we need more dialogue about this – perhaps some courageous conversation.”*

*“It is very confusing times, housing, interest rates, Covid still raging, problems with supplies. We need political will – for some of my clients, there is a real sense of panic. Social media is limited – it’s too superficial – what is really important and what makes a difference is we need to talk, to understand, to really explore a point of view that changes our perspectives.”*

*“For me, there is just too much shouting and an expectation to be heard. How about listening? How about having discussion? Yes, institutional racism is a big problem – I understand what this is – I don’t think labelling people helps if it shuts the conversation down.”*

*“I learned a lot about myself through my mahi – human connections and human expressions. Through that, I started discovering what I’d lost through the process. I was always being interviewed about being a Māori woman in this sector. The kaupapa reinforced what I needed the most – I needed to build a community, hear the challenges humanity faces and discover how wāhine can meet these challenges.”*

*“Adapting to Covid next year (2021). Not sure we’re through the worst of it. Even bigger gap between the haves and the have nots.”*

*“Different spaces and how you hold them can be detrimental to my personal wellbeing and safety – it can also be soul-destroying. We use Atua, different rhythms. We need to eat when hungry. We need karakia – we need our colleagues to work to our rhythms.”*

*“Emotional stuff and spiritual stuff is most critical, we need to know who’s got your back. Authentic conversation. Ability to be brave enough to say this is what I’ve learnt to understand over the time I’ve been doing things. It’s tempting to share fake news, only the good stuff. We need to make the journey out of context, how did you get there? Didn’t just get there, process was bloody hard. Put in your BMW moments; ‘bitch, moan, whine/wine’. Don’t be afraid to share what you didn’t do well.”*

*“Retirement gives me freedom to decide who I want to engage with. Can’t be sacked from having a pension. If you want me to be part of something, make it something I want to be interested in!”*

### Retreats and learning opportunities for women by women

*“We need to promote better self-care – walks, weekend, how to cope with aging parents.”*

*“We need to embrace a Māori-Pacific process. Waka only goes when there is wind – the speed you go at lets us see stars, the currents. Time is another colonial tool. KPIs put an outboard motor on the waka – you miss all that stuff. Breaking up a programme into components to see what works is very difficult.”*

*“Be good to host a Pacific women’s retreat and to have a focus on financial matters and other developmental needs.”*

*“We need to think about building women leadership. We need to claim and hold space for women, remember to tell ‘herstory’ – feminism in Otago, offer retreats for women – to create time for women so they can heal and recuperate and bring back the Angel Fund! We need to broaden this idea to address housing – like for older women – to have access to shared housing.”*



# SIGNPOSTS

This section offers some reflections to be considered as part of strategic planning for the future. As an overarching question, we considered the roles that could be filled by local women's organisations. The call we heard was for courageous, creative work that generates change and enriches women's lives in Ōtepoti.

A number of ideas emerged from the project, including:

- a fierce desire to tackle discrimination and marginalisation head-on
- demand for strength-based supports for women
- more opportunities to amplify diverse women's voices
- the need for strong advocacy for all women in our communities
- a commitment to build relationships and connections between women.

## What did we learn?

The literature review highlighted the ongoing inequality that women face despite the recent gains women have experienced in education and health. The irony is that women in general achieve better educational outcomes compared with men, and yet we still make up the largest portion of low-paid workers who face increasing job insecurity. The literature review also showed that women who are diverse in ethnicity, socio-economic status, disability and sexuality are at a greater risk of experiencing marginalisation, disadvantage and discrimination. This suggests that discrimination specific to women continues to occur at a systemic level – which was exemplified in the stories shared with us.

In reviewing the demographics of Ōtepoti women, we learned that a growing proportion of our wāhine community is young (under 24 years of age). This young population is also more diverse compared with their older counterparts across ethnicity, sexuality and in terms of their religious faiths. From the census data, we can see a growing number of young women in Ōtepoti identify as Māori, Pacific and Asian. The stories from our young participants mentioned significant challenges in accessing housing, while sharing a genuine desire to connect and to be part of a community that celebrates women.

In reviewing government ministries, we were disappointed by the lack of women-specific policies apart from the position taken by the Ministry of Women and the Human Rights Commission. There has also been a noticeable move away from gender-specific policies over time, with a focus on ethnicity, education and socio-economic status as key determinants of outcomes. Although gender data is located within data sets, we believe that this lack of awareness of, or focus on, women specifically across government is a trend worth noting. This also highlights that the Ministry for Women's role is not only important, but is absolutely necessary in influencing positive systemic change for women in Aotearoa.

When sharing their aspirations for women in Ōtepoti, and the challenges we face, our participants were ambitious and positive. They see great potential for work that focuses on opportunities to uplift and develop women, rather than providing welfare or crisis-centred support. They also see development as something each woman defines for herself – it could be in art, business, academia, health, whānau and community wellbeing, education, parenting, music or any number of areas of life.

The women we spoke to are interested in intergenerational approaches and mechanisms that weave together younger and older women. A gap identified by participants was for somewhere that women could turn to for 'aunty' help and advice with navigating social services, the health system, family issues, career and education paths, and so on. There is scope for creative and valuable work in this area.

The importance of valuing and telling women's stories was another strong theme. Women want their voices to be heard, and to listen to and learn from each other. There are also opportunities to capture the her-stories of women's communities and organisations in Ōtepoti.

Advocacy is another area worth considering. In compiling the table of groups and organisations for women, it became clear that most advocacy and funding organisations for women are based in Auckland or Wellington and many of these do not have a presence in Dunedin. Although women across the country can access and contribute to these organisations, there are gaps in local funding for women and in presenting a strong voice that brings women's perspectives to the city's debates. Our participants noted these gaps and encouraged consideration of how they could be addressed.

One opportunity would be to partner with larger organisations, such as the National Council of Women New Zealand and Rural Women New Zealand. Even if a group decides not to take on the role of advocating for women's issues or

submitting on proposed legislation, it could contribute a local perspective to a partner organisation that is active in this arena. These partnerships could also give local women better access to and understanding of national debates and conversations that potentially affect them. As well as more formal partnerships, there may also be opportunities to build a loose 'sisterhood' of local women's groups and organisations, potentially through networking, hui, events or online connections.

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# APPENDICES

## APPENDIX 1: REQUEST FOR ETHICS APPROVAL

### New Zealand Ethics Committee Te Roopu Rapu i te Tika

#### Request for Ethics Review

(Version 6, Sept 2019).

*When completing this application please number the pages of your application and include all the following numbers and subheadings below.*

*Ensure that any documentation that participants will see is attached (e.g. participant information sheet, consent forms, recruiting advertisements, surveys, etc.)*

*Submit all parts of your Application in one document or file, as an attachment to your email.*

1. *Research Project Title:*

Ōtepoti / Dunedin Women in 2020

2. *Applicant Details:*

Applicant: Gina Hu'akau

Phone: 021 264 4563

Email: ghuakau@gmail.com

Organisation: WOW – Working for Ōtepoti Women Incorporated

Postal Address: PO Box 188, Dunedin Central, Dunedin 9054

Charity's Street Address: 44 York Place, Dunedin Central, Dunedin 9016

Type of organisation: Not-for-Profit. Charities Registration number: CC55611

*(For all commercial organisations there is a \$500 charge for ethics review. For all others a koha of up to \$500 is requested. For more information please see [nzethics.com](http://nzethics.com) or email [secretary@nzethics.com](mailto:secretary@nzethics.com))*

3. *Co-researchers name & email (please list all):*

Gina Hu'akau – ghuakau@gmail.com and Mary McLaughlin [mary@littleredpen.co.nz](mailto:mary@littleredpen.co.nz)

4. *Sponsor of research (Funder or contractor of work):*

WOW – Working for Ōtepoti Women Incorporated

5. *Proposed Start Date for Data Collection*

10 August – starting with literature review. Qualitative interviews would start the following month in September.

6. *Proposed End Date of Project*

End of October 2020

## **Project Outline**

### *7. In simple terms, what question(s) do you want to answer with this research?*

WOW (Working for Ōtepoti Women Incorporated) is seeking information about women through a literature review and directly from women who reside in Dunedin via face-to-face qualitative interviews. The research will be used to inform WOW Incorporated about what support or opportunities women in Dunedin need and where WOW should focus as an organisation.

WOW's mission: Committing ourselves to the articles of Te Tiriti O Waitangi and enhancing the well-being of women, we work to empower women by addressing all forms of oppression, particularly sexism, racism, and economic oppression, so that women may together attain social justice.

### *8. Why is this research important?*

This research is important to WOW as they have recently undergone organisational change. Formerly known as YWCA, WOW has redefined itself, its purpose and mission as an organisation so it can be more responsive for women in Dunedin. WOW has chosen to contract independent researchers Gina Hu'akau and Mary McLaughlin to undertake this work.

### *9. For whose benefit is this research being conducted?*

Primarily this research will benefit WOW by providing up-to-date information from women in Dunedin. WOW is particularly interested in finding out from the Dunedin community the direction WOW should be concentrating on. Following this research, WOW intends to host a community hui and workshop to share themes from the research with the wider community and gather community feedback.

### *10. Describe any previous research experience, (and that of co-researchers) and any personal qualities, qualifications and experiences relevant to this project (e.g. links to participant group):*

Please see attached CVs of Gina Hu'akau and Mary McLaughlin. Both have Masters degrees and experience in community and academic research. WOW has nominated a sub-committee to supervise this work – the members also have extensive research and community experience: Jasmin Lamorie, Dr. Irene Karongo Hundleby, Erin Silver and Anna Parker (Co-Chair WOW).

## **11. Research Methodology and Procedures**

*In no more than 500 words give a brief, simple-language explanation of the method(s) and procedures (i.e. data collection, and data analysis) used in the project. Include any proposed questionnaires, interview guide or focus group questions in an Appendix below.*

This project will follow the methodology and procedures below.

Literature review:

- A summary of the demographics of women in Dunedin city.
- A summary of key points and themes from relevant literature focusing on “what impacts on the lives of women?” (up to 10 published articles).
- Compliance with APA referencing style.

Group/organisation collation:

- A summary of key organisations and informal groups serving women across Dunedin city.
- A brief outline/map of who they are, what they do and contact information.

Interviews with identified women:

- Working with WOW, we will identify 10 women or groups of women as key ‘culture bearers/leaders’ across Dunedin.
- All of the women must be adults (over 18 years of age) and they would need to self-identify with the gender ‘woman’ and be identified by others in our community as having a leadership role or perspective.
- These women will each be approached to seek their interest, and to go over the informed consent process (see section below for further detail).
- Confirmed participants will be given the choice throughout the research of remaining anonymous in the final document for WOW or being identified.
- The methodology employed will be semi-qualitative interviews exploring key questions/themes obtained from WOW and from the literature review. The priority throughout the interview process will be to offer a warm welcoming environment to each participant, so that trust can be established and maintained.
- Given limited time, the interviews will not be transcribed, but typed/hand-written notes will be taken during the



interview. If the participants are comfortable, the interviews may also be recorded.

- If participants have communication needs, such as preferring to speak in their indigenous language, the researcher will use an interpreter of the person's choice. The interpreter will receive a small koha for their support.
- If participants have other needs, for example in regard to being responsive to disability needs, the researcher will work with the participant before the interview to ensure that the research context best meets their needs. This could be hosting shorter interview sessions or using other communication aids during the interview. The researchers will take the lead from the participants.
- If there is a need to share files digitally between the two researchers (Gina and Mary), this will be done by using password-protected files. Once the research is completed, the raw material from the interviews will be destroyed.
- A summary of the key themes that arise from each interview will be provided first to each participant so they can check for authenticity and accuracy. This information will then be used by the researchers to inform and shape the final report.
- The final document written for WOW will be a collation of common themes and, if consent is granted, some 'deep dive' conversations with women who agree to be identified.

A report and key recommendations for WOW Committee's consideration:

- We will produce a draft report with recommendations for WOW to consider. Time will be provided for the WOW Committee to read through the document before the final iteration.
- A copy of the final report will be provided to each participant.

### ***Project details***

#### ***12. Who is the research population? How many participants are you seeking?***

We will identify 10 women or groups of women as key 'culture bearers/leaders' across Dunedin.

All of the women must be adults (over 18 years of age) and they would need to self-identify with the gender 'woman' and be identified by others in our community as having a leadership role or perspective.

#### ***13. How will participants be recruited (e.g. Advertisements, snowball, through a third party)?***

WOW will identify 10 women or groups of women as key 'culture bearers/leaders' across Dunedin. The researchers will also have some input to ensure we have diverse perspectives.

#### ***14. How much time will participants be asked to give to the project?***

Participants will be expected to give 2-3 hours to the project. This includes considering the information given for informed consent, participating in an interview and reading the interview material collated to ensure accuracy. All participants will also be invited to a community hui where the key themes from the research will be shared with the community.

#### ***15. How might participants or communities be vulnerable or at risk (physically, emotionally, professionally, etc.) within this research project?***

There is potential 'risk' to participants if they share about sensitive matters during the interviews. This could potentially cause harm to themselves or others either by this information being included in the final written report with their consent, or through unethical behaviour by the researchers in sharing this information with other parties.

There is also potential risk to 'third' parties if personal names and other details that could identify a third party in a negative way are included in the final written report.

#### ***16. How will researchers manage these vulnerabilities or risks?***

We will mitigate the risk to participants by highlighting key themes across the interviews in the report. This will help participants to remain anonymous.

We will work with participants individually to ensure we are capturing their key points appropriately and accurately.

We will also agree to remove all personal names and other details that could identify any third parties in a negative way.

For participants who consent to being identified, we will check with them regularly to ensure they are satisfied with how they are represented in the report. If at any stage participants change their mind and want to be anonymous, they will be supported to do so without any prejudice.

If at any stage participants want to remove themselves from the project altogether, they will be supported to do so without any prejudice. All information connected with that particular participant will be removed and destroyed immediately following their withdrawal.

*17. What is your process for informed consent? If there is no informed consent process, please explain why this is not necessary for the project.*

Each participant will be first given an information sheet and consent form as part of the informed consent process. They will be given time to consider the information and encouraged to ask if any questions they may have.

They will be reminded that if participants want to remove themselves from the project altogether at any stage, they will be supported to do so without any prejudice.

*18. What, if any, are the potential areas that are of value to, or of concern, for Māori?*

This project will potentially provide value for Māori by offering perspectives from Ōtepoti / Dunedin Māori women that could contribute to and enrich other community projects or services.

The project also provides an opportunity for local Māori women to share their concerns, aspirations and future thinking about how best to support local women specific to our rōhē, and to learn from others.

A potential concern is protecting the cultural integrity of Māori participants in this research. The researchers will do this by using our values framework to ensure wāhine Māori maintain rangatiratanga over their own story. Our values framework is a tool we use in our community-based research founded on the following:

- Manaakitanga – uphold the mana in those we serve
- Treaty-based – centre Te Tiriti relationships in our mahi
- Empowerment & community-led – amplify the voices of community
- Whakawhānaungatanga / place, people and community – build connections, relationships and collaborations

*19. If there are aspects of interest to Māori, how is this reflected in the research design?*

The research design welcomes kaupapa Māori in the design project. For example, how we approach, how we engage, and how we conclude our kānohi te kānohi time in ways that are tika/ respectful of the participant is vitally important to WOW and to the researchers in this project.

The researchers use a values framework (as explained above) that embeds the articles of Te Tiriti o Waitangi in their work to ensure participants are in control of their story. The researchers will also regularly check with each participant to make sure we have accurately captured their perspectives.

Both researchers have extensive background working alongside, with and for Māori and are involved in kā papa rūnaka and maata waka groups and projects.

*20. At which location(s) or institution(s) will the project be conducted?*

Interviews will be conducted at a time, place and day that the participant feels most comfortable engaging with.

If a participant would prefer a neutral space, the researcher has access to a community office that is private and accommodating in the central city.

*21. If the researchers and/or research assistants might encounter unsafe or risky situations in the field, what arrangements will be made to keep them safe?*

There is a small risk to the researcher if the interviews are conducted in a place that the interviewer feels unsafe in, for example, in the participant's home.

We will mitigate this risk by first encouraging participants to meet in our community office. As there are two researchers involved in this project, they can also conduct interviews together allowing one person to interview while the other scribes.

*22. What potential benefits exist for the research participants and the community?*

There will be no personal benefits for the participants. They may, however, value participating in a community project that will help inform WOW as to how the organisation can be more responsive in the future to benefit women collectively.

Participants may benefit in their own community work through learning from other women and about their experiences in the final report.

The local Ōtepoti community will benefit from having information that is specifically about women, for women.

WOW will benefit in having research that specifically concerns their primary group and in gaining information to help guide the organisation in the future.

*23. Will any deception be employed? If so, please indicate the nature of this and why it is necessary for the research (attach additional documentation as necessary).*

No deception will be employed in any way. Our processes will be transparent, with only participants' identities remaining

anonymous should they choose this.

*24. How will you ensure confidentiality or anonymity for participants?*

We will first ask participants if they want to remain anonymous during the informed consent process.

If so, we will ask them how they would like to be identified. For example some participants may feel more comfortable using a label such as 'Pākehā Rural Woman', while others may prefer to choose a pseudonym.

If participants agree to be identified, they will be given multiple opportunities to consider their choice and to confirm their decision before the report is finalised and published.

*25. What, if any, compensation (money/rewards/koha) will be offered to research participants?*

A small koha will be given as a koha for each participant's time. Each koha will be no more than \$30.

*26. How will the findings of this research be made available? (Reports, journal articles, websites, etc.)*

A written report for WOW will be made available.

Findings from the report will be shared publicly at a community hui hosted by WOW and the researchers.

Copies of the report will be shared with the public digitally and some hard copies will be available.

*27. What information/reports, if any, will be given back to participants? If none, please explain why.*

A hard copy and digital copy of the report for WOW will be made available to each participant.

*28. Who will have access to the research data during the course of the project?*

The research data (notes, digital recordings) from each interview will be limited to the two researchers only. After the project is completed, this raw material will be destroyed.

*29. How will data, including electronic data, be stored securely?*

The research data (notes, digital recordings) from each interview will be stored securely via the researcher's (Gina Hu'akau) server. The server is regularly backed up and is not accessed via the cloud, limiting any risk in relation to cyber security issues.

If there is a need to share files digitally between the two researchers (Gina and Mary), this will be done by using password-protected files. Once the analysis has been concluded, the raw interview material will not be stored, and will be deleted as agreed to in the informed consent form with each participant.

*30. What will happen to the research data after the project is completed?*

After the project is completed, this raw material will be destroyed.

- I have included below the participant information sheet and consent form
- I have created one document that includes this application form, the information sheets and consent forms

## INDEMNITY CLAUSE

1. The NZ Ethics Committee provides independent ethics review for non-health, non-tertiary research occurring in New Zealand. Its role is to safeguard the rights, health and wellbeing of consumers and research participants and, in particular, any persons with diminished autonomy.
2. While it reviews research from an ethical point of view, the NZ Ethics Committee does not guarantee the success or otherwise of the proposed research, nor does it assume responsibility for any legal liability that might be incurred by the researcher in the course of carrying out the research.
3. The researcher agrees to indemnify the NZ Ethics Committee against any action against the Committee by a third party as the result of the research. The researcher would be well advised to investigate and secure appropriate indemnity insurance as this will not be carried by the NZ Ethics Committee.

By signing this, I agree to indemnify the New Zealand Ethics committee against any action against the Committee by a third party as the result of the research.

Printed Name: Gina Hu'akau

Contact: 0212644563 | ghuakau@gmail.com

Signature:



Date: 31 July 2020

## APPENDIX 2: LETTER GRANTING ETHICS APPROVAL

### New Zealand Ethics Committee *Te Roopu Rapu i te Tika*

11<sup>th</sup> September 2020.

Gina Hu'akau  
WOW – Working for Ōtepoti Women Incorporated  
44 York Place, Dunedin Central, Dunedin 9016

#### NZEC Application 2020\_20

Tena koe Gina,

The New Zealand Ethics Committee has reviewed your application for *Ōtepoti/Dunedin Women in 2020* and has agreed that the project meets appropriate ethical standards for social research in Aotearoa New Zealand. We can therefore confer full ethical approval for your project.

The ethos of the NZEC is to see ethics review as an ongoing iterative relationship. After the formal ethics review the research questions and the research design often change. We therefore encourage you to return to the Committee at any time if any ethical dilemmas arise in the future.

This approval expires three years after the date of approval.

We wish you every success for your research project.

Mauri ora,



Dr Lily George  
NZEC Chair  
[chair@nzethics.com](mailto:chair@nzethics.com)  
[dreamweaversresearch@gmail.com](mailto:dreamweaversresearch@gmail.com)  
027 278 7405

<http://www.nzethics.com/>  
A registered Charity #CC50073  
48 Glendevon Place, Dunedin 9013

## APPENDIX 3: PARTICIPANT INFORMATION FORM

### Working for Ōtepoti Women Inc (WOW)

Address C/- 84 Grendon Street, Maori Hill, Dunedin

## Participant Information Form

### Ōtepoti / Dunedin Women in 2020

#### General Introduction

WOW – Working for Ōtepoti Women Incorporated is seeking information about women through a literature review and directly from women who reside in Dunedin via face-to-face qualitative interviews. The information will be used to inform WOW Incorporated about what support or opportunities women in Dunedin need and where WOW should focus as an organisation in the future.

WOW's mission is:

Committing ourselves to the articles of Te Tiriti O Waitangi and enhancing the well-being of women, we work to empower women by addressing all forms of oppression, particularly sexism, racism, and economic oppression, so that women may together attain social justice.

#### What is the aim of the project?

The aim of the project is to seek opinions and perspectives from Dunedin women about the needs of women in general in Dunedin. We are also interested in hearing your views about how WOW can best respond to this need and what changes or projects you think it could support in the future.

#### How will potential participants be identified and accessed?

At this stage, WOW is inviting a small cohort – up to 10 women – to participate in this project. A list of local women 'culture bearers/leaders' have been identified by WOW and these women will be invited to participate. No participant will be pressured to take part.

#### What types of participants are being sought?

You need to be over 18 years of age, identify as a woman and currently reside in the Dunedin area. You also need to be available for an interview with our researcher and for follow-up emails/phone calls to check that the information we have is correct.

#### What will my participation involve?

Should you agree to take part in this research project, you will be asked to put aside two hours to meet and talk with a researcher about your views about how best to support women in Ōtepoti// Dunedin. You will also be asked to review the information after the interview has been completed.

#### How will confidentiality and/or anonymity be protected?

Should you agree to take part in this research project, you can choose if you want to be anonymous or if you consent to being identified alongside written quotes from your interview.

If you choose to be anonymous, we can use a pseudonym (you are welcome to provide a name) or use a label/description that you are comfortable with in the final report.

If you consent to being identified, the researcher will check with you during the process and before the report is finalised to check that you fully consent to being identified. You are welcome to change your mind, and if you do so will not incur any prejudice.

Can my communication and/or other needs be supported so I can participate in the project?

If you have communication needs, such as preferring to speak in your indigenous language, the researcher can use an interpreter of your choice to help with this. The interpreter will receive a small koha for their support.

If you have other needs, for example in regard to disability needs, the researcher will work with you before the interview to ensure that the research context best meets your needs. This could be hosting shorter interview sessions or using other communication aids during the interview. The researchers will take the lead from the participants.



**What data or information will be collected and how will it be used?**

Results of this project will be collated into key themes in a report for WOW. This report will be shared publicly and discussed at a community workshop hosted later this year.

No data will be linked to any specific participant unless they have provided their written consent before the final document is published. We will provide a copy of the results of the project to each participant.

**Data storage**

The data collected will be securely stored in such a way that only the researchers will have access to it. At the end of the project, any personal information will be destroyed including the raw data on which the results are based.

**Can participants change their minds and withdraw from the project?**

You can decline to participate without any disadvantage to yourself of any kind. If you choose to participate, you may withdraw from the project at any time without giving reasons for your withdrawal. You can also withdraw any information that has already been supplied until the stage agreed on the consent form. You can also refuse to answer any particular question, and ask for the audio to be turned off at any stage.

**What if participants have any questions?**

If you have any questions about the project, either now or in the future, please feel free to contact either: Gina Hu'akau – Researcher for WOW | 0212644563 | ghuakau@gmail.com

or: Mary McLaughlin – Researcher for WOW | mary@littleredpen.co.nz

or: Anna Parker – Co-Chair – WOW | anna@matawai.co.nz

Any additional information given or conditions agreed to will be noted on the consent form.

## APPENDIX 4: PARTICIPANT CONSENT FORM

### Working for Ōtepoti Women Inc (WOW)

Address C/- 84 Grendon Street, Maori Hill, Dunedin

#### Participant Consent Form Ōtepoti / Dunedin Women in 2020

I have read the information sheet concerning this project and understand what it is about.

All my questions have been answered to my satisfaction.

I understand that I am free to request further information at any stage.

I know that:

- ✓ my participation in the project is entirely voluntary
- ✓ I am free to withdraw at any time without giving reasons and without any disadvantage
- ✓ my data (notes and audio material) created during the interview will be destroyed at the conclusion of the project, including any raw data on which the results of the project depend
- ✓ the information gathered will be used in a publication for WOW that will capture key themes from interviews with Ōtepoti/Dunedin women
- ✓ the information in the report will be anonymised and the material in the study will be used once only, for this purpose.

Please sign in this box if you want to remain anonymous

- ✓ I understand that if I consent to being identified, this means that if direct quotes from me are used in the report, my name will be beside my information. I understand that the researchers will check with me first before the final document is published and I can change my mind at any stage. I have indicated that I consent to being identified by signing below.

Please sign in this box if you consent to being identified

- ✓ A small koha to show our appreciation will be given to you at the conclusion of the interview.

I agree to take part in this project under the conditions set out in the Information Sheet.

..... (signature of participant)

..... (date)

..... (signature of researcher)

This project has been reviewed & approved by **New Zealand Ethics Committee – Te Roopu Rapu i te Tika**

## APPENDIX 5: DRAFT INTERVIEW QUESTIONS

### Interview questions from the literature review:

- Pay parity between genders
- Areas of concern from Min.for Women – do these align with your perspectives?

### Interview questions from the review of services:

- Do you belong to any women's groups?
- Do you access women specific services – if so, which ones?
- Are there services you would like to see develop? Or existing ones you want extended that you think will really help women in ....?

### Broad themes: (as indicated in Ethics application)

1. What is top of mind for you?
2. What's worrying you?
3. What's exciting you?
4. What do you think women in Dunedin need more of?
5. less of?
6. support with?
7. In your work/community mahi – what concerns you the most?
8. And what roles do women have in this context?
9. In regard to WŌW – what areas do you think they should concentrate on to create a positive difference for women in Dunedin?

