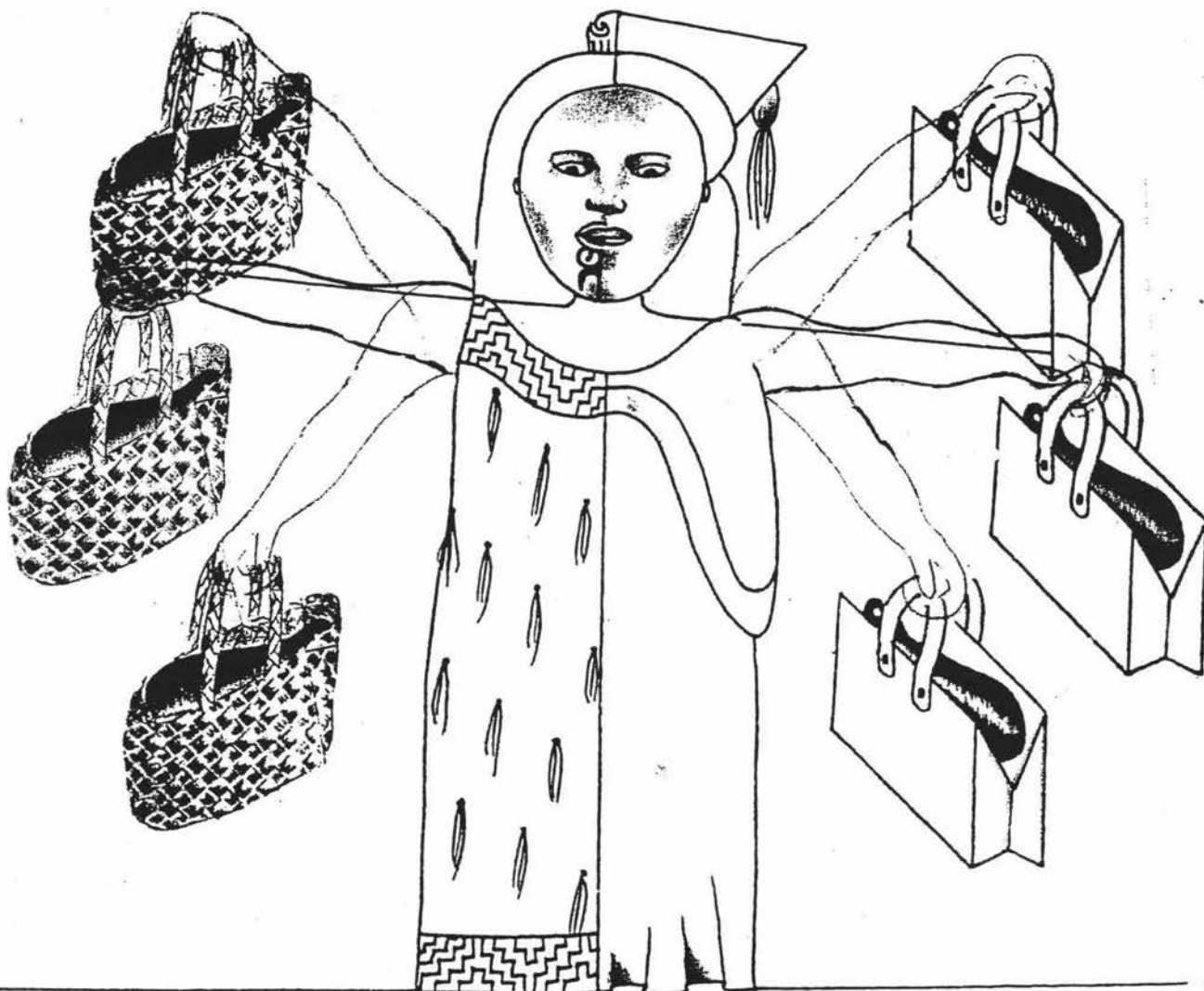


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TE KETE, THE BRIEFCASE, TE TUARA:
THE BALANCING ACT - MAORI WOMEN
IN THE PRIMARY SECTOR



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HINE-TU-WHIRIA-O-TE-RANGI JANE WAITERE-ANG

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Abstract

This thesis examines the educational experiences of eight Maori women. It draws from their reflections as students and teachers to investigate the ways in which they strategised their negotiation of educational contexts not conducive to their interests or needs. The thesis utilises metaphor across the theoretical and discussion chapters initially to describe, and then draw out the main themes emerging from this research. Patu as a metaphor is used in this thesis to enable a discussion about institutions as networks which through discursive practice link and centre particular thought processes, social structure and ways of behaving which for instrumental purposes need to be emulated by all others. Entering or accessing the social networks reproduced in institutions requires an engagement with ways of knowing, ways of structuring what is known, processes of engagement and validation, delineated by cultural, gendered and class imperatives. Through a network analytic lens successful participation in institutions is not based on individuals per se but on how individuals are placed in resource rich networks providing access to institutional rewards advanced by groups and endorsed by collectives that validate particular individuals and attempt to invalidate others. The kete and the briefcase both depicted as cultural repositories delineated the two cultural borders negotiated. The kete describes the participants' self ascribed identity. The briefcase exemplifies the institutional contexts that attempt to define the kete in its own terms. The tuara metaphorically represents the counter hegemonic strategies used by participants to balance and counter balance institutionalised views of themselves. The research analyses and interprets their experience drawn from individual, paired and group focus interviews to explore the use of making silence and breaking silence as strategies.

He Mihi

Tirotiro kau noa ana atu aku kamo
 Ki nga tirohanga onamata
 A kui ma, a koro ma
 Me nga whakareretanga iho.
 Ko taku he ngaki, kia puta ai nga hua
 Hei oranga tuku iho ma nga whakatipuranga o te iwi Maori.

Ki te hinganga o nga totara haemata o te wao nui a Tane
 Takoto, tiraha, takoto okioki.

E nga reo, e nga mana, e nga karangatanga maha,
 tena koutou. E ai ki nga korero tipuna nei,
 "Hokia ki nga maunga, kia purea koe e nga hau a Tawhirimatea."

Ko te maunga tapu to whakaruruhau o te iwi
 Ko te awa e rere atu ra te wai u o te tangata
 Ko te whare tipuna he whakapiripiri
 Ko te pataka te kaitiaki, te kaimanaaki,
 o te mana wahine, te ropu kua rangahautia
 Ko Te Iria Marama Whiu o Ngati Ranginui me Ngaiterangi me Ngati Maniapoto hoki.
 Ko Jackie Woodlands o Te Arawa me Ngati Raukawa.
 Ko Maria Rahui o Ngati Tuwharetoa me Te Arawa me Kahungunu me Raukawa hoki.
 Ko Elizabeth Patara o Ngati Whakahemo me Ngati Whakaue me Te Arawa.
 Ko Rereahu Whatarau o Te whanau-a-Haunui o Ngati Raukawa.
 Ko Miriama Harmer o Rongomaiwahine.
 Ko Tangiwai Clark o Ngati tipa o Tainui.
 Ko Tungia Claire Mathieson o Taranaki me Waikato.
 Ka nui te aroha kia koutou.

Ka hoki nei au, ki te puku o te whenua, ko Tuwharetoa te iwi.
 Ka piki ake au, ki te maunga tapu o Tauhara.
 Patata atu ko te hapu Tute Mohuta
 Na, kei raro iho reporepo ana te moana nui a Taupo-nui-a-Tia.
 Ka huri taku mata ki te Tairawhiti, ko nga rehu ena o te waka Te Arawa.
 Mauri ora koutou katoa.

Sitting here, near completion, reflecting on the time it has taken me to write this thesis I am aware that I have learnt much more than theory alone could provide. Captured in the mindscape of memories are a sea of faces - some are baffled, some confused, some with whom I laughed, others with whom I debated and still others with whom I argued (none more so than with myself) - all integral to the process.

As expressed in the mihi I am indebted to eight strong, forthright Maori women who spent their time, shared their visions and their anguish and gave, for a time, their ultimate zest for life.

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