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He Huarahi Motuhake
The Politics of Tribal Agency in Provider Services

Huia Tomlins-Jahnke
2005

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He Karakia

Karangahia Tāne ki te paepae tapu
i a Rehua
I te hiku mutu o rangi
Ka turuturu i konei
Te Tawhito-rangi,
Te Tawhito-uenuku
Te Tawhito-atua
Ka rawe Tāne
I te hiringa matua
I te hiringa taketake
Ki te ao mārama,
Ka waiho hei ara mō te tini
E whakarauika nei, e tā e!

He Poroporoāki

E po! E po!
E tangi tonu ana te po ki Parahaki,

E heke! E heke!
E heke tonu ana a Roimata a Hūpe.

Ka kore e mutu ko te mamae
Ka kore e mutu ana te ngaungau ki taku ate
Aue, Aue, Taukiri e!

Kei tōku pāpā, kei taku kaiarahia, kei te hoea morehu o te pakanga tuarua o te ao,
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Kua omahia i te oma pai,
Ka ea, Ka ea.

This thesis is dedicated to my loving parents
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Kei aku nui, kei aku rahi,
Kei te pae maunga Tararua,
Kei ngā karanga hapū o
Raukawa te Au ki te Tonga
E te Rūnanga o Raukawa,
Ka rere ngā mihi aroha ki a koutou,
Nā koutou ahau i awhi, i tohutohutia ki tēnei mahi
Kei te mihi, kei te tangi atu mo tēna taonga, ko te mohiotanga.
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Ko Ngaruroro me Te Awe ngā awa
Ko Ngarengare me Ngai Te Ipu ngā hapū
Ko Houngarea me Te Whakaki ngā marae
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Abstract

This thesis explores the nature of tribal service provision, in particular the characteristics that distinguish tribal provider services. An indigenous research paradigm, Māori philosophical traditions and tribal histories provide the context for researching and theorising about the three tribal organisations upon which this study is based. The thesis argues that tribal authorities emerged not only as a response to state policies of devolution but also as ongoing expressions of self-determination. How tribal organisational bureaucracies were established historically provides the context for examining the interface between tribal organisations and the state. In particular, specific historical events leading up to the 1840 annexation of New Zealand by Britain that demonstrate British assumptions of authority, humanitarian ideals and interventions by state functionaries in the affairs of New Zealand.

A discussion on the nature of the state as the basis for Eurocentric bias in modern constitutionalism offers a platform for understanding the art of government. Four interconnecting themes give a systematic basis for exploring the distinctive characteristics of tribal provider services that emerged as significant in this study; 'ngā mahi a ngā tangata' examines advocacy, responsiveness and relevancy. 'Ngā mahi mā te iwi' considers how links to the Māori communities are constituted relative to whānau, hapū and marae. 'Ngā mahi a ngā tipuna' explores how culture counts and the place of Māori culture and traditions in the workplace. 'Ngā mahi tuara' examines cultural frameworks located within Māori philosophical and customary practices and traditions.

Finally, an analysis is given of the contracting environment and the counterstrategies employed by the participants in this study in countering the limitations imposed by the terms of state contracts.

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