

**FORMING A NATIONAL IWI ALLIANCE FOR THE  
21<sup>ST</sup> CENTURY**

**A Concept / Discussion Paper  
Tanenuiarangi Manawatū Incorporated**

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## **EXECUTIVE SUMMARY**

This paper proposes the establishment of a national iwi Alliance to actively participate on behalf of all iwi nations across Aotearoa. The Alliance is proposed to be an active Alliance with a dual role – one that is an active and influential partner in the machinery of the partner te Tiriti Crown government, and one which drives its own agenda based on its own priorities. In both roles, the sole intent is to act for and on behalf of like-minded iwi initially.

In time it is envisaged that more Iwi would join the Alliance and eventually perhaps a legal entity would then be established for its ongoing operations.

This proposal builds on the many strategies, entities and mechanisms developed by iwi over the centuries and does not seek to diminish the successes or developments these many initiatives have achieved, but rather to propose the next stage of collaborative development for all iwi in Aotearoa. It is certainly not about impinging on the tino rangatiratanga of iwi that we each have individually and directly ourselves with the Crown, its an and and and.

Many lessons have been learnt and Iwi as indigenous people have continued to evolve and respond to the impacts of the colonial crown government despite variable adherence to te Tiriti o Waitangi. Lessons have also been taken from other indigenous peoples who have advanced their approaches to sovereignty and partnership in different and effective ways. These examples provide context and opportunity for us as iwi nations to take these lessons and adapt them to our unique reality here in Aotearoa.

The complexity of participation in democracy as an ethnic minority is well understood and acknowledged internationally. This proposal seeks to create increased equity of participation across iwi nations through the machinery of government for and on behalf of those iwi who chose to participate. The differential between post settlement iwi, pre settlement and Māori entities is significant, creating an unbalanced and potentially unfair context for equitable participation from select committees through to policy implementation and development. Importantly this is a non-partisan Alliance that can work with any political party or coalition with the constant focus of advancement of iwi through te Ao Māori and matauranga Māori analysis irrespective of party politics.

Building on the extensive experience of iwi nations over the last 200+years, this proposal provides the rationale, background and a proposed solution to actively support taking the next step in the collaborative journey of self-determination through collective investment for all of iwi nations in Aotearoa.

Importantly this proposal does not compromise any one iwi nation or Māori entity from their own rangatiratanga or self-determination, rather it creates and enhances all those to have the same baseline information, opportunities, and influence from which they can continue to respond within their own aspirational context focussing on their specific kaupapa.

The time is right to look at the Crown divesting these responsibilities of managing iwi and Māori affairs, assets and resources - back to Iwi / Māori to manage themselves like other indigenous nations around the world are doing. Shifting resources from the Crown back to Iwi/Māori will help to strengthen the capacity and capability of Iwi/ Māori entities to be an effective partner with the Crown and to bring together the voices of Iwi/Māori interests across a number of dimensions when working with its own people and the Crown. This will assist to create a more cohesive approach for all of Aotearoa and support a far better return on investment through the efficiencies and an independent te Ao Maori perspective for the Crown.

CONCEPT PAPER

*Maha rawa wa tatou mahinga te kore mahi tonu, tawhiti rawa to tatou haerenga te kore haere tonu.  
We have done too much to not do more, we have come too far to not go further - Ta Hemi Henare*

## **A NATIONAL IWI MĀORI ALLIANCE**

### *Rationale*

Over the years, hapu and Iwi in Aotearoa have developed national entities but none have been truly representative of all Iwi / hapu or able to represent the voices of Māori. Additionally, over the decades Māori have formed different types of entities either as non-profit entities (Trusts or Incorporated Societies) or through legislated means (Māori Trust Boards, Iwi/PSGEs, NZ Māori Council). This has led to a huge proliferation of Māori entities and fragmentation of what could be a very strong united voice to promulgate nation-wide Tiriti partnership efforts. In fact, the fragmentation and multiplicity of various Māori structures – the majority created by Government legislation – has diluted what could be a very strong effective Māori voice in Aotearoa / New Zealand. This dilution of power exists already within the political party system of the partner Government where the Māori voice is spread across a range of parties.

Much of the world of Māori is under the jurisdiction of, and accountable to, the Crown – see attached diagrams. While this may have been relevant or appropriate in the 20<sup>th</sup> century for the Crown to assume the paternalistic role of managing the “affairs of Māori” it is certainly not appropriate in the 21<sup>st</sup> century - especially with the significant self-governing arrangements that are now in place following Treaty settlements.

The time is right to look at the Crown divesting these responsibilities of managing Māori affairs, assets and resources - back to Iwi / Māori to manage themselves including:

- Budget appropriations for Tikanga/Te Reo/performing arts which rightfully belongs in the hands of Māori (e.g. Māori Language Commission, Te Mangai Paho) and should be accountable to Māori not the Crown;
- Budget appropriations and accountability for various forms of land, including Māori land, and asset management (e.g. Te Tumu Paeroa);
- Provision of policy advice to the Crown partner – this should not come from the Crown itself “on behalf of” Māori – it should be able to be given directly by Māori (e.g. Te Puni Kokiri, Te Arawhiti, Human Rights Commission). The advice will be more accurate, authentic and current than anything that could be provided by units within biased agencies;
- Participation in Select Committees on behalf of all iwi Māori;
- Te Ao Māori policy analysis of new policy and legislation for iwi and Māori entities;
- Management of Māori—specific appropriations and programmes sitting inside a number of agencies to enable that agency to deliver to and for Māori. Much of this can be provided directly TO Iwi / Māori BY Iwi / Māori and does not need to be managed for Māori by the Crown; and
- Māori clearing house creating an online central repository of Te Ao Māori policy advice, analysis and legislative interpretation for access to iwi Māori.

Shifting resources from the Crown back to Iwi/Māori will help to strengthen the capacity and capability of Iwi Māori entities to be an effective partner with the Crown and to bring together the voices of Māori interests across a number of dimensions when working with its own people and the Crown.

### Why an Alliance First

Alliancing is an approach that was originally used for investment in the North Sea oil fields in the 1990's. It is mainly used for delivering high-value infrastructure investments such as in Rooding.

A most recent example involving Iwi has been the Te Ahu A Turanga Manawatū-Tararua Highway Project that is an alliance made up of:

- Rangitāne o Manawatū;
- Rangitāne o Tamaki nui a rua;
- Ngāti Kahungunu;
- Ngāti Kauwhata;
- Waka Kotahi;
- Fulton Hogan;
- HEB Construction Limited;
- WSP Opus; and
- Aurecon Limited.

The Otaki to North of Levin, which is the next biggest roading project in Aotearoa, will be using two alliances. An alliance model was also used in the Whānau Ora space by Iwi in the Central Region through Te Tihi o Ruahine o Whānau Ora Charitable Trust Alliance that is made up of:

- Best Care (Whakapai Hauora) Charitable Trust;
- Rangitāne o Tāmaki nui a Rua;
- Māori Women's Welfare League (Branches of Rangitāne o Manawatū and Ngāti Kauwhata);
- Raukawa Māori Wardens;
- Muaupoko Tribal Authority;
- Te Wakahuia Manawatū Trust;
- Ngā Iwi o Te Reu Reu-Te Rōpu Hokowhitu Charitable Trust;
- Ngā Kaitiaki o Ngāti Kauwhata Incorporated; and
- He Puna Hauora.

Alliancing is a collaborative and integrated team approach to delivery where a team is brought together from across the extended supply chain to share a set of common goals which meet direct requirements and work on common agendas.

The advantages of using an Alliance approach is that:

- There is an equal sharing of risk and reward thus, collective responsibility;
- All Alliance members have an equal say so it's based on true peer relationships;
- It enables trust to build up over time amongst Alliance partners in a meaningful way;
- Decisions are based on what is best for the kaupapa thus, the Alliance members as a whole, shape the future pathway;
- It fosters a no blame culture;
- There are clearly set accountabilities and expectations for Alliance members;
- The Alliance shares all their expertise and skills as a Rōpu;
- The activities of the Alliance are based on an open book and no surprises approach;
- Everything is thus transparent;

- The Alliance model fosters innovation and thinking outside the square;
- The Alliance works via a consequences approach thus, it's non-litigious;
- The Alliance focus is cooperation, not competition;
- The focus is also about outcomes not self-interest;
- There are clear processes for managing conflicts early and dealing with them effectively; and
- Alliance members can still maintain their own sovereignty and tino rangatiratanga.

Thus, to conclude the approach can comfortably be applied to a Te Ao Māori context and is a safe way to test the waters and approach the outcomes this paper is seeking to address.

### *Lessons from North American relations*

The 570+ tribes in the USA have organised themselves formally since the 1940s through their primary national entity the National Congress of American Indians (NCAI) set up in 1944 and other specific national entities such as the National Indian Health Board. The NCAI Board is made up of delegates from regional entities, who in themselves are comprised of local tribal representatives from Tribes in those areas. Although the structure is similar to that of the NZ Māori Council with District Councils and Māori Committees – that structure is accountable to the Minister of Māori Affairs under the Māori Community Development Act 1962. NCAI is accountable ONLY to its Tribal members and we are entitled to no less.

NCAI also has sub-committees to address specific issues and representatives from Tribes may join these sub-committees where they have interests in those areas. Importantly the NCAI is non-partisan so works with any party in government. More information is in the appendix.

The benefits of maintaining NCAI as a single united voice to lobby and advocate for tribes has brought some significant benefits to Tribes over the decades including:

- large budget appropriations into tribes (such as \$31bn<sup>1</sup> to Tribes in 2021 for Covid response and \$940m<sup>2</sup> in 2015 in settlement for unpaid overhead costs on programmes brought about by a landmark class action case led by NCAI on behalf of Tribes);
- changes to a wide range of draft legislation to benefit all Tribes, making submissions, attending hearings<sup>3</sup>;
- advocacy for addressing equity across the USA e.g. funding per capita for Indian Health compared to funding per capita for prison health<sup>4</sup>; and
- maintaining a spotlight on individual and collective sovereignty, trust and Treaty rights of Tribes<sup>5</sup>.

The NCAI is a very democratic entity, requiring elections for the Executive positions including the President; formal verbal and written accountability reporting to Tribes; and passing of resolutions for NCAI to act for Tribes. Tribes are members with an equal single vote regardless of their size, wealth or location. NCAI is now in its 80<sup>th</sup> year of operation and nothing that NCAI does is permitted to interfere

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<sup>1</sup> <https://www.nytimes.com/2021/03/18/us/politics/tribal-communities-stimulus-coronavirus.html>

<sup>2</sup> <https://www.justice.gov/opa/pr/interior-justice-departments-announce-940-million-landmark-settlement-nationwide-class-tribes>

<sup>3</sup> <https://tiao.ncai.org/resources/testimony/ncai-president-keel-testifies-at-senate-judiciary-committee-hearing-on-the-need-to-reauthorize-the-violence-against-women-act>

<sup>4</sup> [https://www.mercatus.org/research/policy-briefs/increasing-funding-indian-health-service-improve-native-american-health#:~:text=The%20Government%20Accountability%20Office%20\(GAO\),and%20%248%2C600%20for%20federal%20prisoners.](https://www.mercatus.org/research/policy-briefs/increasing-funding-indian-health-service-improve-native-american-health#:~:text=The%20Government%20Accountability%20Office%20(GAO),and%20%248%2C600%20for%20federal%20prisoners.)

<sup>5</sup> <https://www.usetinc.org/general/ncai-closing-comments/>

with the individual sovereignty or rights of Tribal members. It is this democracy that is believed to help sustain the entity over 80 years despite changes in leadership at Tribal level and regional level.

*Benefits of a Iwi/Māori unified alliance*

Key benefits of a united Iwi/Māori alliance:

- Creates a powerful united voice to advocate the Crown partner shaped by all Iwi interests no matter what their form (individual, Iwi/ hapu, Non-profit entities) – and brings the voices of Iwi together. Unifies the current disparate and fragmented voices of Iwi/Māori operating on a sectoral basis to that of an indigenous Treaty partner basis. If mandated democratically and fairly, a unified voice means the Crown partner would HAVE no choice but to listen and respond meaningfully;
- Prevents the Crown partner from using its divide and rule mentality when working with Iwi/Māori;
- Creates an institution that can survive changes in leadership either on the Crown side OR the Iwi Māori side and maintain records, information, knowledge and expertise. Typically, some leaders on the Iwi Māori side have gone and taken knowledge with them inadvertently often impeding some Iwi Māori entities from progressing. This knowledge can be institutionalised in a place owned and run by Iwi Māori for the good of all Māori and that can be sustained over a long period of time;
- Provides an avenue to be proactive about draft legislation, draft policies, select Committees and Government priorities coming down the pipe where the central team would be alerted to this; would shape draft advice to circulate to all interested Iwi Māori parties; and would share recommended submissions and advice with everyone (just as NCAI does);
- Does not interfere with the rangatiratanga, independence or self-management of individual Iwi / hapu / Māori entities but provides an avenue for collectivism on common issues; for creating and sharing advice and advocacy efforts;
- Creates a coordinating space and central service agency to support all Iwi independently and objectively;
- Services can be “done once” but shared with all Iwi / hapu so everyone benefits (i.e. individual Iwi Māori entities would not have to commission or pay for such advice individually or repeat work already done). An example might be a policy paper on forestry issues for Māori – a paper done once for an Iwi could be shared with ALL Iwi and other Māori entities who may have forestry interests;
- Creates a place to archive (online) advice so that Iwi / hapu / providers can search the material themselves and use the evidence/advice themselves for their own purposes. Creates an archive of knowledge and advice openly available to Iwi Māori who affiliate. A similar mechanism exists in Australia with the Australian Aboriginal HealthInfonet. The Australian Indigenous Health/InfoNet (1997) is a freely accessible evidence-based web resource that aims to inform practice and policy in Aboriginal and Torres Strait Islander health. It ensures indigenous and non-indigenous practitioners and policy makers have access to high quality relevant evidence-based resources to inform their work. They source and transform a wide range of all the latest relevant material, health research, information and resources, bringing them together in one place. The aim is to translate this into a form that is easily understood, relevant, meaningful, and readily accessible to those who need it;
- Creates efficiencies through individual Iwi/Māori entities not having to commission advice separately therefore paying more than once for the same service (e.g. legal advice on an issue) with outputs able to be shared with everyone;

- Provides a unified communications channel for any and all matters impacting Māori (or that MAY impact Māori) to be shared from a single point. Creates avenue for Iwi Māori to share their perspectives online and contribute to advice to the Crown partner;
- Provides a place for international exchanges and relations to be coordinated with other indigenous peoples, especially for commercial, housing and social development learning and opportunities. This might include bringing other indigenous Tribes and leaders to NZ to conference on specific matters; to negotiate possible partnerships / joint ventures; and to look at joint investment for instance. It may include organising learning tours to the US and beyond;
- Focuses on “what is good for one is good for all” and lifting the prosperity and aspirations for all Māori – not just large Iwi or those “in the know”;
- Removes reliance on individualised relationships between Iwi leaders and Prime/Ministers of the day by creating a more permanent enduring “system”;
- Provides an avenue for more NZ public education to be done that focuses on the strengths of Māori and contribution to Aotearoa economy, advancement, and prosperity; and
- Provides a resource to convene symposia and conferences for Iwi Māori to come together domestically and internationally.

The primary barrier to this proposition may be a perceived apparent competing role with the likes of the National Iwi Chairs Forum (NICF) and the NZ Māori Council. As we know NICF is a Crown-endorsed forum for the Crown to deal with Iwi at a national level, but it does not include all Iwi, nor does it include many other Iwi hapu Māori entities who represent and/or serve Māori. As a result, a nationally mandated position on issues is difficult to achieve and the Crown ends up having to reach out to the Iwi hapu leaders outside of NICF. This presents risks for Māori as consultation efforts are highly variable and often ineffective and not representative. Over time one would hope that a more representative and better resourced / supported Iwi Māori leaders forum could be created.

NZ Māori Council is a legislated entity accountable to the Minister of Māori Affairs and operating under the legislation of the Crown partner. It is also not representative and nor is it owned, governed and accountable to Iwi Māori.

It is suggested therefore that the unified Alliance begin with an Alliance of the willing. Furthermore its not about competing with the above two bodies it can be an and and and and aligned pathway can emerge.

#### *Kaupapa that a national alliance would focus on*

See Appendix 1 for the range of different kaupapa that Māori are involved in – either on a sectoral basis or an Iwi / hapu basis. There are a wide range of kaupapa that Māori have an interest in. A central team supporting the collaborative would have a responsibility to support Iwi/Māori in these areas with specialised advice and recommendations; advocacy & lobbying; support for appropriations and resources. The central unit is not there to benefit itself – it is there to support and help coordinate all Iwi Māori on a wide range of issues. Of course initially it would those of the willing and like mindedness.

Basically, this would be the back office function of the Alliance.

It would be challenging to establish a similar Tribal entity like NCAI here in Aotearoa NZ just yet and maybe at all as we have not defined Tribes like the USA, nor do we have defined reservations with the same jurisdiction as Tribes in the USA. In fact, the evolution of Iwi/Māori social and commercial ‘organisation’ has been quite fragmented where now there are many types of entities operating in the same geographic areas. This has diluted the Iwi/Māori power base, created un-necessary competition,



and made it challenging for Iwi/Māori to find capability such as Board members, CEs and technical staff. Everyone is competing for the same human resources from a limited pool. The Crown also gets some of the best of our people as put simplistically they pay better and have bigger coffers. In some areas there will be:

- Iwi entities (e.g. Runanga);
- Hapu entities;
- PSGEs;
- Māori Trust Boards;
- Marae Committees;
- NGOs (Trusts and Societies);
- Commercial and Non-Commercial bodies;
- Private small businesses and companies, tourism operators etc (profit and non-profit);
- Land incorporations and Stations;
- Land Trusts;
- Māori charitable and voluntary entities covering a range of service delivery functions e.g. health, education, justice etc;
- Iwi Radio stations; and
- Crown-established independent entities (e.g. Māori Language Commission).

These will not all be under the jurisdiction of a single Iwi/Tribe or cohesively organised as they might be on the larger reservations in the USA. Therefore, membership of a unified Iwi Māori Alliance and hopefully in time an entity would need to be open to all of these types of entities – although over time Māori may evolve the structures to bring them together as trust builds and as efficiencies can be identified and brought about. In fact, bringing the various stakeholders together to work on common issues may amplify the fragmentation and duplication that exists - and allow mature conversations to occur about streamlining and sharing resource and knowledge. Ideally Iwi/Māori would move to more cohesive structures and not remain dictated to or defined by Crown legislative requirements. We would be more in charge of our own tino rangatiratanga as Iwi nations.

An Alliance governance structure will be needed that privileges the sovereignty of independent Iwi while also capturing and being inclusive of the extended Māori voice from the raft of other Māori entities that exist today. The evolution of various Iwi Māori entities and fragmentation of the collective Māori voice has been a result of colonial policies and laws. There will be a necessity to bring those voices (entities) together if this is to be effective, impactful and achieve its vision and purposes.

Appendix II aims to identify all the different Crown-led and Māori-led entities involved in the day-to-day lives of Māori across the range of kaupapa.

### **ESTABLISHING A UNITED IWI MĀORI OFFICE / TEAM IN TE WHANGANUI A TARA**

It is anticipated that a team of around 12 would be needed to start up and support the national Alliance comprising a CE or GM and group of high-quality analysts / researchers / legal advisors. The central team would need to attract the very best of Iwi/Māori to be effective and valued by Iwi Māori affiliates (including potential new affiliates). With estimated operating costs of 25% (Wellington location costs), it is estimated such a team would cost around \$2.61m in salaries and \$652K in operating costs. Total \$3.262m.

A location near Parliament is suggested with easy access to the partner Government and local Government agencies such as Treasury. A visible presence of Iwi in the parliamentary precinct will also send a very real signal while providing quick access for hearings, meetings, and Ministerial appointments.

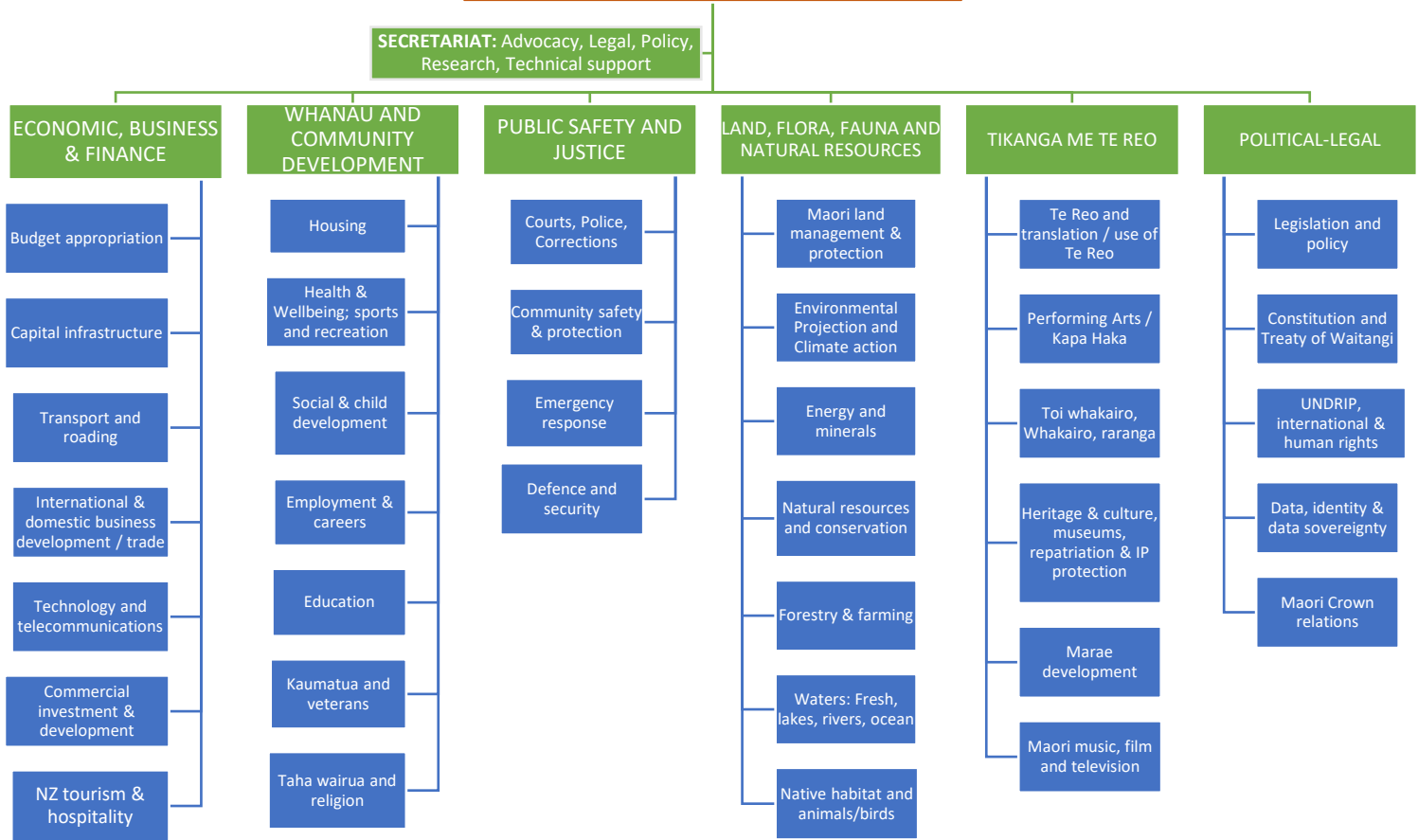
### **NEXT STEPS**

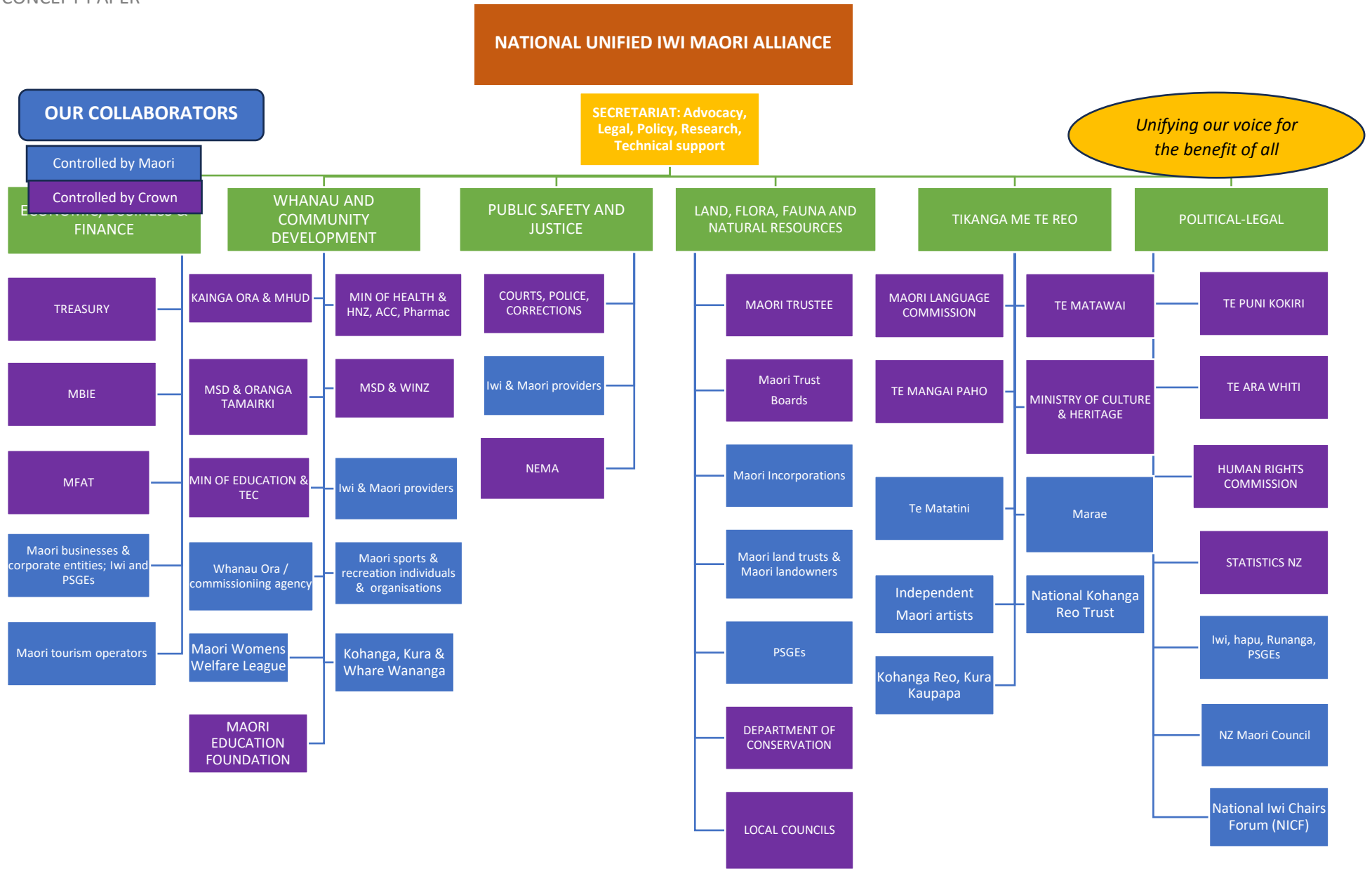
1. Identify the “coalition of the willing” – Iwi Māori entities/leaders wishing to form such an Alliance to be supported by a highly functional central team in Te Whanganui a Tara;
2. Meet to review, discuss and update this concept proposal and to identify funding sources to create the central team. We have to be prepared to put our own skin in the game as well and not go to the Crown cap in hand if this is to truly be independent of Crown control and intrusiveness; and
3. Establish a Project Manager position to implement directions of the initial Alliance, and to develop and implement a communications plan for the initial Alliance and its members.

**OUR KAUPAPA**

**NATIONAL UNIFIED IWI MAORI ALLIANCE**

*Unifying our voice for the benefit of all*





## APPENDIX I: MĀORI ORGANISATIONS OVER THE YEARS<sup>6</sup>

### Māori organisation in 19<sup>th</sup> century

#### Tribal organisation

Traditionally Māori society was based around whānau, hapū and iwi. European settlement from the 19th century saw changes in social and political structures which led to the formation of new kinds of Māori organisations. Though new organisations appeared, in the 19th century Māori groups continued to be largely kin-based and centred around rural marae. Concern about land alienation and, later, warfare against the government led to the formation of pan-tribal organisations. In the 19th century these took the form of both political and religious movements.

#### Te Wakaminenga – United Tribes of New Zealand

Perhaps the earliest example of a pan-tribal Māori organisation was the United Tribes of New Zealand (Te Wakaminenga o Nu Tirene). This group was referred to in the New Zealand Declaration of Independence, Te Wakaputanga o te Rangatira o Nu Tirene. On 28 October 1835 the British resident, James Busby, organised for a group of rangatira to sign the declaration. The group discussed meeting as a congress once a year, though this never happened. The confederation was referred to in the Treaty of Waitangi as one of the groups signing up to the treaty. In the treaty it was named Te Wakaminenga o nga Hapu o Nu Tirani (Confederation of the United Tribes of New Zealand).

#### Kīngitanga

The Kīngitanga, the King Movement, began in the 1850s as a response to the pressure on Māori to sell land. A number of different Iwi agreed on Te Wherowhero, a Waikato chief, as the first Māori king. He became known as Pōtatau Te Wherowhero. The New Zealand wars of the 1860s saw the Waikato tribes stripped of most of their lands, which had a devastating effect on the Kīngitanga. However, the movement continues in the 2000s.

#### Religious movements

The introduction of Christianity to New Zealand in the early 19th century led to growing numbers of Māori joining churches. Soon Māori prophets created their own movements based around the Old and New Testaments of the Bible.

Te Ua Haumēne was a prophet who formed the religious movement Pai Mārire, which also had a political aspect. Followers of the movement, known widely as Hauhau, spread through the North Island as missionaries, and Pai Mārire became a pan-tribal movement.

The prophets Te Whiti-o-Rongomai and Tohu Kākahi at Parihaka also attracted pan-tribal support for their religious community.

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<sup>6</sup> Basil Keane, 'Ngā rōpū – Māori organisations', Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/nga-ropu-maori-organisations/print> (accessed 10 January 2024)

## Maramatanga

The maramatanga was a movement established in the early part of the twentieth century by Mererikiriki Te Panau who lived at Parawanui along the banks of the Rangitikei Awa. Mererikiriki was its origin, both physically and spiritually. The maramatanga was born out of what was happening to Iwi as a result of colonisation and the lack of honouring te Tiriti by the colonial government with the acquisition of our lands by the Crown, the breakdown of our traditional tribal structures, the violation of our tribal values and customs and us as a people being sidelined in our own country Aotearoa.

## Repudiation movement

The Repudiation movement developed among Ngāti Kahungunu of Hawke's Bay from 1871 in an attempt to reverse unfair sales of land. It was headed by Hēnare Matua, and had its own newspaper, *Te Wananga*. Kotahitanga

Kotahitanga (unity) movements began to form from the 1880s. Their main purpose was to bring together tribal groups to lobby for fairer land laws. There were two kotahitanga movements in the north, among the Ngāpuhi and Ngāti Whātua tribes. Kotahitanga came together as the Kotahitanga Parliament in the 1890s. This was a national movement with support from a number of different tribes.

## **New Māori organisations, early 20th century**

### Māori Councils

In 1900, two acts were passed setting up Māori land councils and Māori councils. The purpose of the Māori land councils was to administer Māori land. There was a mix of Māori and Pākehā membership on these councils, with a Māori majority, but later the government changed this to a Pākehā majority. The Māori councils allowed tribal members to form a council which would oversee the health and welfare of a kāinga. Commentators have suggested that these acts were put in place to undermine the Kotahitanga Parliament and the Kīngitanga. Although these councils were tribally- or marae-based, they were government controlled.

### Māori land trusts and incorporations

The continued reform of Māori land legislation saw trusts and incorporations become the most common organisations for managing Māori land. Rather than the traditional control by whānau and hapū, land was administered by structures responsible to the Māori land court.

### Young Māori Party

The Young Māori Party developed from the Te Aute College Students' Association. Its key driver was Apirana Ngata, but it had significant support initially from the principal, John Thornton. It attracted many famous members, particularly former students of Te Aute College including Ngata, Peter Buck (Te Rangi Hīroa) and Māui Pōmare. The focus of the organisation was on social and health reform using political influence in the New Zealand Parliament.

### Māori War Effort Organisation: Second World War

At the start of the Second World War the Maori War Effort Organisation was formed to recruit Māori into the war. It was led by MPs Paraire Paikea and Eruera Tirikātene. Politician Apirana Ngata was

also a driver of the Māori war effort and supported the formation of 28 (Maori) Battalion. The battalion's structure acknowledged tribal connections, grouping members of tribes in related units.

After the Second World War there was extensive, rapid urbanisation of Māori. This was unplanned and occurred within one generation. In 1950, 80% of Māori were rural and 20% urban; by 1980 these figures were reversed. It was transforming for all: those who moved, those left behind and those already living in urban areas were affected.

#### Māori Women's Welfare League

The Māori Women's Welfare League held its first conference in 1951. Delegates were from welfare committees established by Māori Welfare Officers under the Māori Welfare Act 1945. The league took a key role in assisting Māori whānau, particularly with the pressures of urbanisation.

#### New Zealand Māori Council

The New Zealand Māori Council was established in 1962 under the Māori Welfare Act of that year. It was intended to be a nationally representative body based on a structure of

- Local Māori committees generally appointed from Marae
- Reps from committees feeding into District Māori councils
- DMCs feeding reps into the NZ Māori Council.

The national council came into prominence, particularly from the 1980s when it won landmark cases about Māori rights under the Treaty of Waitangi in court.

The Maori Community Development Act 1962 established Māori wardens as well. The Act and the entities under them remain under the jurisdiction of the Minister of Māori Affairs.

#### Māori Trust Boards Act 1955<sup>7</sup>

Many Iwi choose to operate as a Māori trust board under the Māori Trust Board Act 1955. Examples include the Aorangi Māori Trust Board, Arawa Māori Trust Board, Aupouri Māori Trust Board, Ngati Whatua o Orakei Māori Trust Board, Tai Tokerau Māori Trust Board, Taranaki Māori Trust Board, Tuhoe-Waikaremoana Māori Trust Board, Tuwharetoa Māori Trust Board, Wairoa-Waikaremoana Māori Trust Board and Whakatōhea Māori Trust Board. Runanga established as trust boards pursuant to their own legislation are Te Runanga o Ngati Porou, Te Runanga o Ngati Awa and Te Runanga o Ngati Whatua. The main **advantages** of a Māori Trust Board are Body corporate status provides for perpetual succession and limited liability; Reasonably clear powers and objectives under the Māori Trust Board Act; Specific reporting and accountability rules and Beneficiaries elect members of the board.

The main **disadvantages** of a Māori Trust Board are reporting and accountability rules to the Crown seen by some as cumbersome and paternalistic; cannot pay out sums in excess of \$400 for any purpose not specifically authorised; limited flexibility; the election of members to the board by beneficiaries may not be suited for Trust Boards wishing to undertake commercial operations.

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<sup>7</sup> <https://www.tpk.govt.nz/en/nga-putea-me-nga-ratonga/governance/effective-governance/what-is-governance/maori-trust-board>

The main function of each board is to administer the board's assets for the general benefit of the beneficiaries. Māori trust boards also have discretion to apply money for the benefit or advancement of the beneficiaries. Māori trust boards are permitted to spend money on the promotion of health, education, vocational training, and the social and economic welfare of the beneficiaries. Some Māori Trust Boards are large, administer significant assets and employ a number of staff.

#### Māori Land Incorporations<sup>8</sup>

A Māori incorporation is a structure similar to a company. Its purpose is to facilitate and promote the use and administration of Māori freehold land on behalf of the owners. Māori incorporations are designed to manage whole blocks of land and are the most commercial of all Māori land management structures. Whānau, pūtea and kaitiaki trusts can operate under the umbrella of a Māori incorporation. Almost anything that's legally in order can be achieved by a Māori incorporation. However, the sale of an incorporation's land can be carried out only under very stringent rules.

Their role is to promote the retention of Māori land in the hands of its owners and their whānau and hapū and to facilitate the occupation, development and utilisation of that land for the benefit of its owners and their whānau and hapū.

#### Māori Land Trusts

Types of trusts Under Te Ture Whenua Māori Act, the MLC can constitute five types of trusts:

- Ahu whenua trust to promote the use and administration of the land in the interest of the owners. These trusts are often used for commercial purposes;
- Whenua tōpū trust - iwi or hapū based trust designed to facilitate the use and administration of the land in the interest of the iwi or hapū. This type of trust is also used for receiving Crown land as part of any settlement;
- Kaitiaki trust relates solely to an individual who is a minor or has a disability and is unable to manage their own affairs. This trust can include all of an individual's assets;
- Whānau trust allows the whānau to bring together their Māori land interests for the benefit of the whānau and their descendants; and
- Pūtea trust A pūtea trust is a special type of trust that allows different owners of small and uneconomic shares to pool their land interests together for the benefit of their wider whānau and descendants.

#### Māori Trustee – Te Tumu Paeroa

As the Office of the Māori Trustee, Te Tumu Paeroa is the organisation that supports the Māori Trustee to carry out her statutory and other legal duties, responsibilities and functions. When the Māori Trustee is appointed as responsible trustee of a trust, she has legal responsibility to administer the whenua and assets vested in the trust in accordance with the terms of the trust order. Te Tumu Paeroa also ensure for trusts where the Māori Trustee is responsible trustee, that advisory trustees and owners of these trusts are kept informed about important matters relating to our administration of the trust and the whenua.

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<sup>8</sup> <https://www.xn--morilandcourt-wqb.govt.nz/assets/Documents/Guides-Templates-Factsheets/MOJ0217.8E-SEP21-Maori-Incorporations-Factsheet.pdf>



The Crown contributes to the operating costs of Te Tumu Paeroa under a Crown Funding Agreement. The Māori Trustee is accountable to the Minister for Māori Development for the use of Crown funding. An Annual Report is also prepared by the Māori Trustee, which is tabled by the Minister in the House of Representatives and then made public.

### **Activist groups**

Māori commentators often say that nothing has been achieved without protest and action. Progress towards tino rangatiratanga (self-determination) has been based on this belief.

Many activist, non-kin groups emerged, including Ngā Tamatoa, the Māori Graduates Association and the Māori Organisation on Human Rights. Ngā Tamatoa, together with Te Reo Māori Society, the Wellington Māori Language Commission and others, fought using sit-ins, parliamentary petitions and claims to the Waitangi Tribunal for Māori language teaching in schools and Māori language broadcasting. Groups protested at Waitangi that the Treaty of Waitangi was a 'fraud' because successive governments had allowed historic grievances about breaches of the treaty to remain unaddressed.

#### Te Rōpū Matakite o Aotearoa

Early in 1975, a Rangatira of great mana and a matriarch and founding president of the Māori Women's Welfare League, Dame Whina Cooper, led an ad hoc organisation, Te Rōpū Matakite (the group of visionaries of New Zealand), on a historic 800-kilometre march from Te Hāpua in the Far North to Parliament in Wellington. The estimated 40,000 participants demanded that no further Māori land be alienated. Later that year, the Treaty of Waitangi Act set up the Waitangi Tribunal to hear contemporary grievances against the Crown.

#### Ōrākei Māori Action Group

For most of 1977 and 1978, the Ōrākei Māori Action Group led a 506-day occupation of prime Auckland real estate at Takaparawhā (Bastion Point) demanding recognition of past government promises that their land would be inalienable, and that land for sale be returned to the iwi. On day 507 they were removed by a joint police-army show of strength that left an indelible imprint on community relationships.

Other (usually kin-based) organisations have been formed to occupy disputed lands, in attempts to have them returned to their Māori owners.

#### Waitangi Action Committee

In 1981 the Waitangi Action Committee, a coalition of Māori activists, and Pākehā organisations against racism, sexism, capitalism and government oppression, disrupted celebrations of the Treaty of Waitangi at Waitangi, and later confronted students at Auckland University who performed a disrespectful 'haka' as part of the university's annual parade. This confrontation and ensuing court action was supported by conservative Māori organisations, such as the New Zealand Māori Council and Māori Women's Welfare League. Both organisations shared a wide brief of addressing social breakdown in urban areas. Both worked to change inadequate provision for Māori health, education, housing and welfare; to reduce crime and juvenile delinquency; and to fight discrimination in employment and accommodation – but both had initially thought these aims could be attained without confrontation.

## Hīkoi to Waitangi

The Waitangi Action Committee, the New Zealand Māori Council, the Māori Women's Welfare League and two century-old Māori political organisations, Te Kotahitanga and Te Kīngitanga, organised a peaceful hīkoi (march) to Waitangi in 1984 with the aim of stopping the Waitangi Day celebrations. The significance of the hīkoi was more than the numbers who marched, it was the range of organisations (from the most conservative to the most radical) who joined together to express a pressing need to honour the Treaty of Waitangi. The consequences of their action affected Māori, Pākehā and the nation's conscience. The hīkoi, like the land march a decade earlier, raised public and political awareness. The government subsequently amended the Treaty of Waitangi Act so that the Waitangi Tribunal could investigate historic grievances back to 1840. Hundreds of historical claims ensued.

## **Māori educational initiatives**

### Māori Education Foundation

Established in 1962 under the Māori Education Foundation Act 1961. Its basic objective was to encourage Māori into tertiary education, and this was achieved through the payment of grants and scholarships. These were derived from public raised funds and private bequests which were subsidised by Government. In 1993 the Māori Education Foundation Act 1961 was superseded by the Māori Education Trust Deed and the Māori Education Trust came into being.

Today, the Māori Education Trust, Toitū Kaupapa Māori Mātauranga, has the same primary objective and aims to encourage Māori taura to continue with their studies and pursue higher education by helping to ease the financial barriers that prevent them from reaching their potential. The partnerships we have created over the years, with Iwi, Land Trusts and Education Institutions has given us the opportunity to increase the amount of students we are able to fund per year and increase our reach within the community.

### Te reo activism

Hunn promoted a policy of assimilation of Māori into the mainstream. His view on the limited usefulness of te reo (Māori language) was widely held by Pākehā – but not by Māori. Ngā Tamatoa and others petitioned Parliament in 1972 for te reo to be available in all schools for all pupils who wanted it, and the first group of fluent speakers of Māori were accepted into teacher-training programmes in 1975. The first of them were offered Māori language teaching positions in state secondary schools in 1976.

### Kōhanga reo and kura

One initiative in language recovery sparked international interest. Kōhanga reo (language nests) were a new development in the education system. Kōhanga are pre-schools where fluent speakers of Māori provide Māori language education and care for young children.

The kōhanga movement captured Māori aspirations and within five years more than 700 kōhanga were operating, managed locally, and with a national trust. From kōhanga, young children progress to kura kaupapa Māori (Māori language immersion primary schools) or to bilingual units in mainstream schools. Kura are run by Māori for Māori (and interested Pākehā) though funded by the government. Kōhanga and kura introduced a Māori kaupapa to New Zealand education. Other indigenous peoples overseas have taken up the kōhanga model and applied it to their own endangered languages, with variable outcomes.

The National Kohanga Reo Trust was set up in 1984 under the Charitable Trusts Act. From the 1970s many Māori people reasserted their identity as Māori. An emphasis on the language as an integral part of Māori culture was central to this identity. A national hui held in Wellington in 1979. Elders representing most of the Māori tribes & sub-tribes throughout New Zealand gathered to discuss and agree on solutions to retain the Māori language for the next generations.

In 1981 the then Department of Māori Affairs, currently known as the Ministry of Māori Development or Te Puni Kōkiri, agreed to 'pilot' a Kōhanga Reo. On April 13th 1982, the very first Te Kōhanga Reo located at Pukeatua in Wainuiomata, Wellington was opened followed quickly by four more government funded Kōhanga Reo in Waiwhetu, Kōkiri Seaview and Maraeroa, in Wellington, and Orakei in Auckland. By April 1983, 112 Te Kōhanga Reo were opened and operational throughout the country. Funded through Ministry of Education.

#### Tertiary institutions

Te Wānanga o Raukawa (TWOR) was established in 1975 to be the focus of hapū and iwi planning, continuity and growth of three linked iwi from the lower North Island: Ngāti Raukawa, Ngāti Toarangatira and Te Āti Awa. But it took another Waitangi Tribunal claim before it, and two subsequent wānanga, were approved as tertiary education providers. TWOR, as a tikanga- (custom)-based institution, invoked customary practices to manage students' behaviour, and to pass on the protocols of instruction from traditional times, including the sanctity of knowledge. TWOR pioneered marae-based studies that enable learning in hapū communities. From a very modest beginning TWOR boasted a roll of more than 1,340 fulltime-equivalent students in 2014, and an extensive academic programme offering courses from diplomas to masters' degrees.

Two other wānanga, Te Wānanga o Aotearoa and Te Whare Wānanga o Awanuiārangi, have also grown in size and importance. They offer marae-based learning programmes, and in addition have established multiple campuses throughout the country, bringing their programmes to their clients. In 2013 Te Wānanga o Aotearoa had campuses throughout New Zealand with over 20,000 fulltime-equivalent students. It was recognised as making a valuable contribution to educating 'second chance' learners, attracting and retaining adult Māori into the tertiary education sector.

All three wānanga offered postgraduate degrees in the 2010s. Awanuiārangi in particular aimed to develop as the premier indigenous university, with master's and doctoral degrees in a wide range of disciplines. Whare Wananga are funded through the Tertiary Education Commission.

### **Art, health and social groups**

#### Performing arts

Renewed efforts were made to revive and sustain Māori culture in the 1970s. Since then, the culture has undergone a renaissance recognised for its breadth of expression and innovation. This renaissance was propelled by Māori organisations determined to promote Māori cultural identity and values. Culture clubs of mixed tribal composition, including Ngāti Pōneke in Wellington and Ngāti Ākarana in Auckland, and Māori church groups, flourished. Māori performing arts also burgeoned, culminating in 1972 with the establishment of the biennial kapa haka competition Te Matatini.

The national organisation for kapa haka in Aotearoa New Zealand - Te Matatini Society Inc. was registered in 2004 and now receives and distributes Te Matatini funding.

#### Other arts

Māori artists and organisations like Ngā Puna Waihangā (a national body for Māori artists and writers set up in 1973) have fostered the revival of weaving, new visual arts, theatre and creative writing. People on marae-based work-skills programmes in carving and tukutuku worked on the building and restoration of meeting houses. Traditional music-making with instruments such as pūtōrino and kōauau (flutes) has been revived, and taught, often at tertiary institutions.

#### Urban marae

Migrants from rural areas wanted their own marae for socialising and ceremonies like tangihanga. Urban marae-building associations with a wide range of membership were formed, and within 25 years of the urban migration, marae were built in many towns and cities. Some like Te Puea (Māngere Bridge) and Mataatua (Rotorua) were iwi specific. Others were church-based, for example Te Ūnga Waka (Auckland), Hui te Rangiora (Hamilton) and Te Tātai Hono (Auckland) used religion to unify whānau from different tribes. Secular multi-tribal marae appeared too, including Hoani Waititi in Henderson, Auckland, and Ngā Hau e Whā (people of the four winds) in Christchurch. All urban marae build on work begun by Āpirana Ngata in the 1930s, which focussed on the marae as the symbol of iwi and hapū identity.

#### Health

Early initiatives came from Māori nurses who joined together to lobby for change through the Māori Nurses' Organisation. Their efforts and the help of others resulted in government-funded health projects such as marae-based health centres and iwi-based health service delivery, organised through contracts with the Ministry of Health and area health boards. In 2016 there were over 70 registered Māori health and disability providers offering a wide range of health-care services at local level – by Māori for Māori. Ngā Ngaru Hauora o Aotearoa was the collective voice for the development of Māori health until 2014, when it was absorbed into Ngā Ngaru Rautahi o Aotearoa, the national urban Māori authority.

Today the health system includes over 200 iwi and Māori health and disability service providers funded by the Government.

#### Social and sports organisations

Māori sports teams loosely tied into tribal, regional and national sports federations proliferated in the 20th century. Their members often played in mixed clubs too but the distinctively Māori cultural flavour and welcoming nature of kin membership has a strong pull.

In larger urban areas such sports and cultural entities are often the main focus of Māori identity for members and whānau. In the last decade of the 20th century canoe building and racing, especially waka ama (outrigger canoes), grew exponentially and spread throughout Polynesia. Waka ama became a major vehicle of Māori cultural identity for participants and supporters.

### **Government, tribal and economic organisations**

#### Treaty of Waitangi

The outcome of Waitangi Tribunal reports, legal challenges based around the Treaty of Waitangi and treaty settlements has been the establishment of a number of Māori-focused organisations, both governmental and non-governmental. The Waitangi Tribunal was set up in 1975 to investigate and make recommendations to the government on grievances for breaches of the Treaty of Waitangi. From 1985 the tribunal was empowered to look at historical breaches.

The Crown Forestry Rental Trust was set up as part of an agreement between the Crown and Māori, and for a number of years funded claims for those who had forests within their rohe (district). A significant amount of the money held by the trust was returned in 2008 to a number of iwi in a deal known as 'treelords'. Te Ohu Kaimoana had come about as part of a treaty fisheries deal which included a purchase of a share in seafood company Sealord in 1992.

#### Te Taura Whiri i te Reo Māori – Māori Language Commission

Te Taura Whiri i te Reo Māori (the Maori Language Commission) is a government agency established by the Māori Language Act 1987 after the Waitangi Tribunal found for the claimants that te reo (the Māori language) was a taonga (treasure) which government had an obligation to protect under the Treaty of Waitangi. Te Taura Whiri is required to aid the growth and maintenance of te reo, which was made an official language of New Zealand in 1987.

#### Te Mātāwai<sup>9</sup>

Te Mātāwai, the independent statutory entity legislated to act on behalf of Māori to revitalise te reo Māori. Te Mātāwai was established as an independent statutory entity as required by Te Ture mō Te Reo Māori | Māori Language Act 2016 (the Act). The purposes and functions that Te Mātāwai is authorised to undertake on behalf of iwi and Māori are: to provide leadership in promoting the health and well-being of the Māori language for iwi and Māori, and at the community level; and to give effect, through its association with Ministers of the Crown, to the relationship of the Crown with iwi and Māori in relation to the Māori language; and to support, inform, and influence the Crown's initiatives in protecting, promoting, and revitalising the Māori language; and in conjunction with the Minister and the Minister of Finance, to provide oversight of, and direction to, the Māori Television Service.

Te Mātāwai encourages kāinga, hapori and iwi to identify, pursue and fulfil their own Māori language aspirations through our investment programme, building a strong knowledge base and demonstrating leadership to support the revitalisation of the Māori language.

#### Broadcasting organisations

At the interface between government and iwi are Māori organisations that deliver culturally relevant health, education, radio and television services on behalf of the government. One outcome of the Waitangi Tribunal's te reo Māori report was broadcasting opportunities for te reo.

Between 1989 and 1994, 21 iwi radio stations were set up throughout New Zealand. They were brought together by the Iwi Radio Network. In 2016 21 Iwi stations were still broadcasting.

Te Reo Whakapuaki Irirangi (Te Māngai Pāho) was established under the Broadcasting Amendment Act 1994 and began as a funding agency to support Māori language and culture in broadcasting. Māori Television began broadcasting in 2004. It offers programmes in Te Reo and English and approximately 70% of the material is locally produced. A related channel, Te Reo, with programmes entirely in Māori began broadcasting in 2008.

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<sup>9</sup> <https://www.tematawai.maori.nz/en/about-us/media-centre/media-releases/neke-noa-atu-i-mua-te-whakautua-o-te-karanga-e-ngai-maori-kopaka-tonu-ana-te-putea/>

#### Urban authorities

Te Whānau o Waipareira Trust in West Auckland, founded in 1984, is one of a number of multi-tribal organisations known as urban Māori authorities. Others include the Manukau Urban Māori Authority in South Auckland, Te Rūnanga o Kirikiriroa Trust in Hamilton, Te Rūnanganui o Te Ūpoko o Te Ika in Wellington and Te Rūnanga o Ngā Maata Waka in Christchurch. These organisations play an important role in social and economic issues affecting urban Māori. They deliver education, health, employment training and other social services.

#### Business

Māori interests in land are largely held in Ahuwhenua trusts and Māori incorporations. A number of the larger incorporations have asset bases of tens of millions of dollars. Settlements to tribal groups saw tribal organisations controlling significant assets. In 2014 Tainui Group Holdings had \$1.1 billion dollars in assets while Ngāi Tahu holdings were \$1.35 billion in 2015. A number of Māori business organisations are represented by the Federation of Māori Authorities, FOMA.

#### **Treaty of Waitangi settlement**

##### Te Arawhiti – Māori Crown Relations<sup>10</sup>

Te Arawhiti, established in December 2018 as a departmental agency hosted by the Ministry of Justice, brings together the previous Office of Treaty Settlements (including the Takutai Moana team) and Post Settlement Commitments Unit (Te Kāhui Whakamana), alongside the newly established Te Kāhui Hīkina (Crown Māori Relations Unit).

Te Ara Whiti (Māori Crown Relations) supports the Crown in its Treaty obligations, recognising that good faith engagement with Māori will lead to better outcomes for Māori and all New Zealanders. Te Arawhiti's strategic framework includes a focus on five high-level priorities:

- Complete the settlement of all historical Treaty claims.
- Enable the recognition of customary takutai moana legislative rights.
- Enforce requirements on the Crown to meet its Treaty settlement commitments.
- Support the Crown to lift its performance to work with Māori to achieve better outcomes.
- Strategic advisor to Cabinet, Ministers, and public service agencies to enable good policy decisions that uphold Māori rights and interests.

##### Post-Settlement Governance Entities (PSGEs)<sup>11</sup>

A PSGE is Crown derived legal entity that a claimant group must ratify and establish before settlement with the Crown. The purpose of a PSGE is to hold and manage the settlement redress that is transferred to the claimant group under the Deed of Settlement (DOS).

A PSGE is created for a purpose; to fulfil that purpose a PSGE needs to maintain and build assets as well as human and cultural capital. To do this a PSGE needs to function as a business, represent an iwi, and work closely with central and local government. To maintain and build assets, a PSGE should consider separating its governance and business functions, and operating as a business to complete tasks, generate income and meet operating costs. How a PSGE operates as a business and the level of service it provides will vary between claimant groups and depend on the settlement redress

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<sup>10</sup> <https://www.tearawhiti.govt.nz/>

<sup>11</sup> <https://cfrt.org.nz/wp/wp-content/uploads/2018/05/FunctionsandCostsofOperatingaPostSettlementGovernanceEntity.pdf>

received. As previously argued, to be sustainable a PSGE needs to generate income in a way that does not reduce its ability to keep generating income at the same or a similar level in the future. It is this income that will build the assets, and human and cultural capital of the iwi. Four functions have been identified as necessary to support the operation of an economically sustainable PSGE. These are:

- Business functions
- Iwi representational functions
- Statutory functions
- Treaty partner functions.

## APPENDIX II: NATIONAL ENTITIES IN THE USA

### *National Congress of American Indians (NCAI)*

The NCAI came into being in 1944 by Tribal leaders wanting a stronger voice to stop what was happening to Native American people. They realized that *“as individual twigs they could be broken in the wind – but tied together that bunch of twigs could be very strong.”* The organization is 80 years old in 2024 so has an extensive history. The NCAI is a non-profit entity which precludes political lobbying but has an arm that has a specific legal status which allows political advocacy. Importantly the NCAI is non-partisan so works with any party in government.

The 570+ Tribes in the U.S. are all members of NCAI who represent their voice politically. A mix of elected and appointed leaders form the Board (27 members from 12 regions of the U.S.). Each region elects their own representatives using a process they design themselves. The NCAI is the backbone for the Tribes to maintain their Government-to-Government relationship with the U.S.

The NCAI partners with the Self Governance Communication and Education Tribal Consortium (SGCETC) to manage communications with Tribes. SGCETC is owned by self-governing Tribes.

*“We stand together, raising the shared voice of Indian Country, and as a result every nation becomes stronger.”*

The NCAI aims to build consensus through resolutions and has a general assembly through three annual meetings per year supported by around 30 staff in the NCAI office who provide technical, legal-policy and research expertise as well as administrative support to the Board.



*Photo: NCAI office in Washington DC – located next to Capitol Hill (Congress and House of Representatives)*





*Photo: NCAI National Conference 2019*

*Photo credit: Mara Andrews*

The fact that Tribes have come together under the NCAI umbrella for almost 80 years is indicative of the strong leadership and value of the organization to its Tribal members. They have survived 8 decades despite repeated leadership changes at Tribal, regional, and national level as well as at the Federal government level.

The NCAI is undoubtedly the primary contact point for Congress, Federal government, and other government leaders wanting a Tribal position on specific national issues. The NCAI has now developed very robust processes to gather Tribal leader perspectives, to collate and present those perspectives authentically and accurately and to have their Board members represent Tribes at national hearings and other mandated meetings.

One of the main reasons that the NCAI is effective at representing Tribal voices on national issues of significance is their organizational structure. The Constitution of NCAI includes eight committees, some of which have subcommittees (n=17) to undertake more detailed work and discussions, as outlined below:

**National Congress of American Indians: Committees and Subcommittees**

	<b>NCAI COMMITTEES</b>	<b>SUBCOMMITTEES (if any)</b>
1	EXECUTIVE COMMITTEE	-
2	ECONOMIC, FINANCE AND COMMUNITY DEVELOPMENT COMMITTEE	<ul style="list-style-type: none"> <li>▪ Housing (including updates from National American Indian Housing Council)</li> <li>▪ Economic Development, Finance and Employment</li> <li>▪ Transportation and Infrastructure</li> <li>▪ Technology and Telecommunications</li> </ul>
3	LAND AND NATURAL RESOURCES COMMITTEE	<ul style="list-style-type: none"> <li>▪ Energy and Mineral Policy</li> <li>▪ Environmental Protection and Land Use (including National Weather Service; Climate Action Task Force and Presidential policies on climate)</li> <li>▪ Trust Lands, Natural Resources and Agriculture (including protection of Tribal wild horses and Forests)</li> </ul>
4	HUMAN RESOURCES COMMITTEE	<ul style="list-style-type: none"> <li>▪ Health</li> <li>▪ Education (including updates from National Indian Education Association and American Indian Higher Education Consortium; Bureau of Indian Education)</li> <li>▪ Child and Family Welfare (including update on TANF – Temporary Assistance for Needy Families – funding; Tribal Child Welfare Training opportunities; Adoption and Foster Care Reporting system)</li> <li>▪ Disabilities</li> <li>▪ Elders</li> </ul>
5	VETERANS COMMITTEE	<ul style="list-style-type: none"> <li>▪ Includes discussions on National Native American Veterans Memorials and inequities to access to Veterans services by Native American veterans</li> </ul>
6	LITIGATION AND GOVERNANCE COMMITTEE	<ul style="list-style-type: none"> <li>▪ Jurisdiction and Tribal Government (including UNDRIP update; Sovereign immunity legislation; Opioid Litigation update)</li> <li>▪ Tribal Gaming</li> <li>▪ Human, Religious and Cultural Concerns</li> <li>▪ Taxation</li> <li>▪ Public Safety and Justice (including updates from the Department of Homeland Security about the safety of Americans domestically; Federal Emergency Management updates in times of crisis; Red Cross update and Active Threat Events including update from Counter-Terrorism presenters)</li> </ul>
7	RULES AND CREDENTIALS COMMITTEE	-
8	RESOLUTIONS COMMITTEE	-

*National Indian Health Board (NIHB)*

The NIHB was formed in 1972 as a not-for-profit national agency and celebrated its 50<sup>th</sup> anniversary in 2022. According to their website, they state their mission as “*One voice affirming and empowering AI/AN people to protect and improve health and reduce health disparities.*” Like the NCAI they also represent all Tribal governments in health matters, and also have Board members from the 12 IHS regions who are elected through the 12 Area Indian Health Boards (AIHBs).

The NIHB is a Tribally funded organization providing health care advocacy services, facilitating Tribal budget consultation, and providing timely information and other services to all Tribal governments, whether Tribes are self-governing, contracting to Federal agencies or receiving services from the IHS. The NIHB conducts research, provides policy analysis, program assessment and development, nation and regional meeting planning, training, technical assistance, program, and project management. Services are provided to Tribes, Area Indian Health Boards and Tribal organizations, Federal agencies, and private foundations. The NIHB presents the Tribal perspective while monitoring, reporting on, and responding to Federal legislation and regulations, including analysis of new laws proposed to be introduced to Congress and their potential impacts on Tribes.

The NIHB aims to bring national attention to Indian health care needs through public education, submissions to Congress and Senate, working with the current Administration i.e. the White House and all agencies/Departments, U.S. Congress including Senate and House of Representatives and with health care interest groups, foundations, associations, private foundations, professional bodies, State Governments and Tribal organizations.

*National Council of Urban Indian Health (NCUIH)*

Like their other national counterparts, NCUIH is another body that unifies the thinking and vision of health leaders, but their constituency are all of the Urban Indian Health Programs (UIHPs). UIHPs are funded by the Indian Health Service and serve approximately 150,000 AI/AN in 21 States and more than 100 counties across the country providing primary care, behavioural health, and social services (NCUIH, 2015).