

MŌ KĀ URU

Ngāi Tahu Stories from the Future

Four Alternative
Futures for 2050

TOKONA
TE RAKI



Foreword

Kupu Whakataki

“Ko te whetū o te marama. Kaua e waiho ki te māhaka harakeke, kei kaika e te ua, whitikia ai e te rā pakapaka, takihia e te hau, ka motu. Ekari waiho i te māhaka tī, māhaka whītau kia whitikia e te rā, kia takihia e te hau, kia uaina te ua, e kore e motu.”

Te Rakiwhakaputa

Hei tā te whakatauākī nei, me āta whakarite tātou i a tātou anō mō ngā rā, mō ngā ua, mō ngā hau e haere mai nei. Ki te hiahia tātou ki te wānanga mō te āpōpō, me mātua mōhio ki ngā āhuatanga ka tūponohia e tātou. Ko tā te tuhinga nei he whakawhānui i te ara ki te āpōpō, kia pai ai tā tātou whakatau kei hea rā te ara tika.

Ahakoā ngā taero o Tūtekoropaka kei mua i te aroaro, ki te kakea e tātou ngā Tiritiri o te Moana, he whenua haumako, he whenua waiwaiā ki tua e tatari ana ki a tātou.

Ki te hoe!

A whakatauākī shared by prominent Ngāi Tahu rangatira, Te Rakiwhakaputa, speaks about the essential components necessary for the enduring strength of a snare. His wisdom serves as a powerful demonstration of the imperative to keep sustainability and resilience at the forefront when crafting gifts for future generations. *Ngāi Tahu Stories from the Future* serves to expand our understanding of the possibilities that lie ahead as we approach 2050, so that together we can determine the gift we wish to leave for our future generations.

Ngāi Tahu Stories from the Future is unique because Ngāi Tahu exists at the core of each story. The stories have been created by and for our whānau, each one presenting an alternative trajectory for our iwi. As indigenous people we often have to fit into a world that hasn't been created with us in mind. However, through strategic foresight and preparation we can change this. By reclaiming our innate ability to envision different futures, we can forge a path towards the one we desire.



Contents

06	Introduction
08	Approach
10	Context Map
14	Future Scenarios
	He Tipuranga Take Kore
	Whakakā i te Ahi
	Mōku, Mō āku Uri
	Te Aorakitaka
38	Discussion Guide
42	Whānau Scenario Grids
	Rangatahi
	Pakeke
	Kaumātua
48	Acknowledgements
49	Glossary

Introduction

What is the world you want to leave behind for your mokopuna?

Throughout history our tīpuna have constantly had to adapt to new environments, overcome adversity, and aspire for better futures for their mokopuna.

From the early migration to the snow capped island of Te Waipounamu, to intertribal battles and the generational fight for Te Kerēme, our whakapapa, whenua and ability to unite for a common cause have bound us together. Every one of our 78,000+ whānau Ngāi Tahu can connect with pride to these stories of resilience, strength and innovation.

Fast forward to today, the data tells us that our iwi has never been so geographically spread, with whānau living in all corners of the world and, expressing their Ngāi Tahu tangata in their own unique way. As an iwi, *Mō tātou, ā, mō kā uri ā muri ake nei* is at the heart of everything we do. With that in mind as we look to the future we must capture the diverse aspirations and needs of whānau to create a collective vision to take us forward. *Mō Kā Uri: Ngāi Tahu 2050* is an opportunity for all whānau to share in, and guide the collective vision that will deliver the future we all desire.

Along the journey, we asked whānau to consider what Ngāi Tahu could be in 2050?

In a series of workshops we asked whānau to imagine four different futures for Ngāi Tahu. Future scenarios are about challenging assumptions and stretching the imagination in terms of what is possible. They tell the story of conceivable pathways that we could take, and

help us to be more rigorous and creative in exploring emerging risks and opportunities that could potentially arise between now and 2050.

In creating these scenarios, our intention is to spark ideas about our preferred future as an iwi in 2050, to inspire whānau to dream big, and to broaden our understanding of what is possible. We believe that by expanding our understanding we can create a shared vision that sees our iwi, hapū and whānau thriving.

As you are reading these alternative future scenarios, we urge you to consider the following...

Is this a future world you would like to live in?

What does it mean for yourself, your whānau, your hapū and Ngāi Tahu as an iwi if this scenario plays out?

How could we create the future that we prefer?

What needs to happen to make your preferred future a reality?

Some of the scenarios may provoke negative emotions, while others may make you feel excited about what our future could be. We ask that you note your emotions, and consider what they tell you about what you desire for the future.

A discussion guide is included on page 38 to help stimulate your thinking and encourage discussion amongst your whānau.



What is the world you want to leave behind for your mokopuna?

Approach

Creating future scenarios involves blending evidence and data, with creativity and imagination. This project had three phases:

2023

Phase One Evidence and Data

January

Nicholson Consulting gathered data relevant to the future of the iwi to create the rationale and evidence-base for the scenarios*.

Data was presented using overarching insight statements, snapshot or trend insights, and supporting details for more complex data trends.



March

Data was presented at a one-day workshop with Ngāi Tahu data experts.

The workshop acknowledged that quantitative data alone cannot provide the whole story, and involved discussion about where the data varied from whānau lived experience, and what the data could tell us about the future direction of Ngāi Tahu.



April

This phase resulted in the Mō Kā Uri: Future Insights Data Report, which combined the data and whānau voice from the workshop.

*Data gathered from the Integrated Data Infrastructure (IDI) and publicly available sources

Phase Two Creativity and Imagination

April

Rangatahi workshop



June

Kaumātua workshop



May

Pakeke workshop



Phase Three Four Future Scenarios

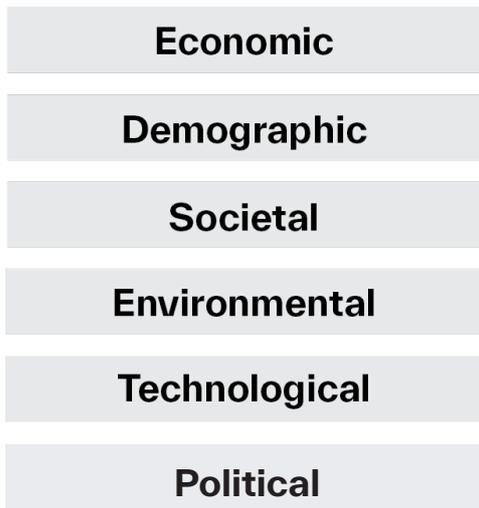
July

Blending the data and scenario grids, we created the four alternative future scenarios shared in this report. These scenarios are designed to create conversation and spark imagination within our whānau.

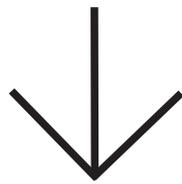
The intention is that these scenarios can be used for strategic foresight and to inform tribal planning and decision-making.

Context Map

Drivers



----- **Current Day**



Economic

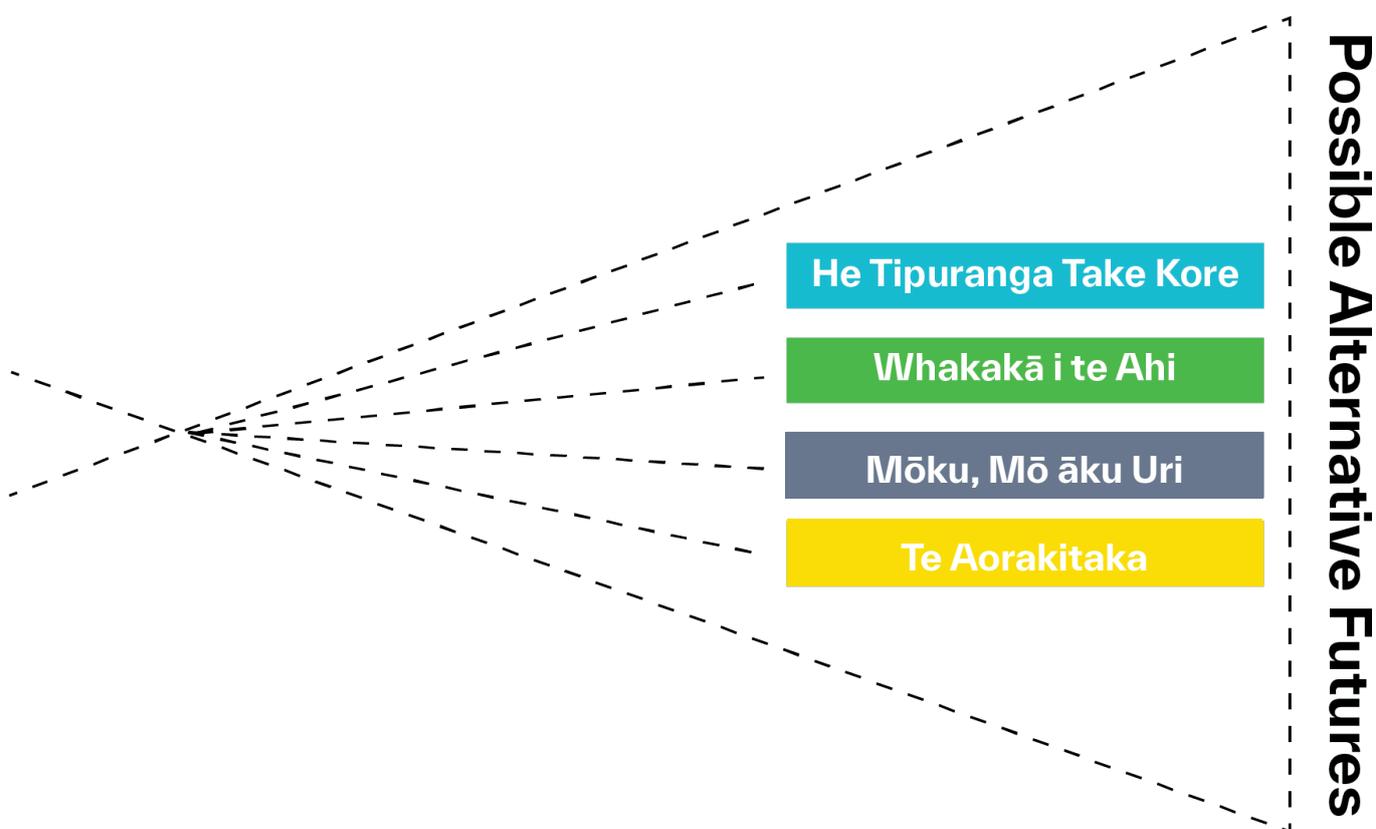
- Cost of living increasing
- Shortage of basic needs and supply chain issues
- Housing crisis and more demand for social housing
- Economic return on investment (ROI) shifting to social and cultural ROI

Demographic

- Young and growing Ngāi Tahu population
- More collective power but more strain on resources
- Ngāi Tahu identity becoming increasingly diverse

Societal

- Loneliness and isolation impacting whānau wellbeing
- Increasing desire to connect to tūrangawaewae and ancestral marae
- Old practices and tikanga being revitalised
- New ways to measure educational 'success'
- Changing recognition of 'alternative' education/ employment pathways
- More interest in learning te reo but less fluent speakers



Environmental

- Emissions in Ngāi Tahu takiwā increasing (national emissions decreasing)
- Exotic and artificial land cover generally expanding
- Indigenous land cover and wetlands generally shrinking
- Environmental consciousness increasing
- Climate change affecting mahinga kai
- Water and food becoming increasingly scarce

Technological

- Increasing capability to work remotely
- Isolated rural communities using technology to connect
- Increasing ease in distributing public goods (materials and resources)
- Modern adaptation of traditional practices
- Rate of change in employment increasing through technological advancements

Political

- More polarisation and echo chambers
- More misinformation
- New creative models of economic rangatiratanga
- Co-governance
- More iwi legal claims
- Increasing regional and hapū authority
- More racist political rhetoric



Future Scenarios



He Tipuranga Take Kore

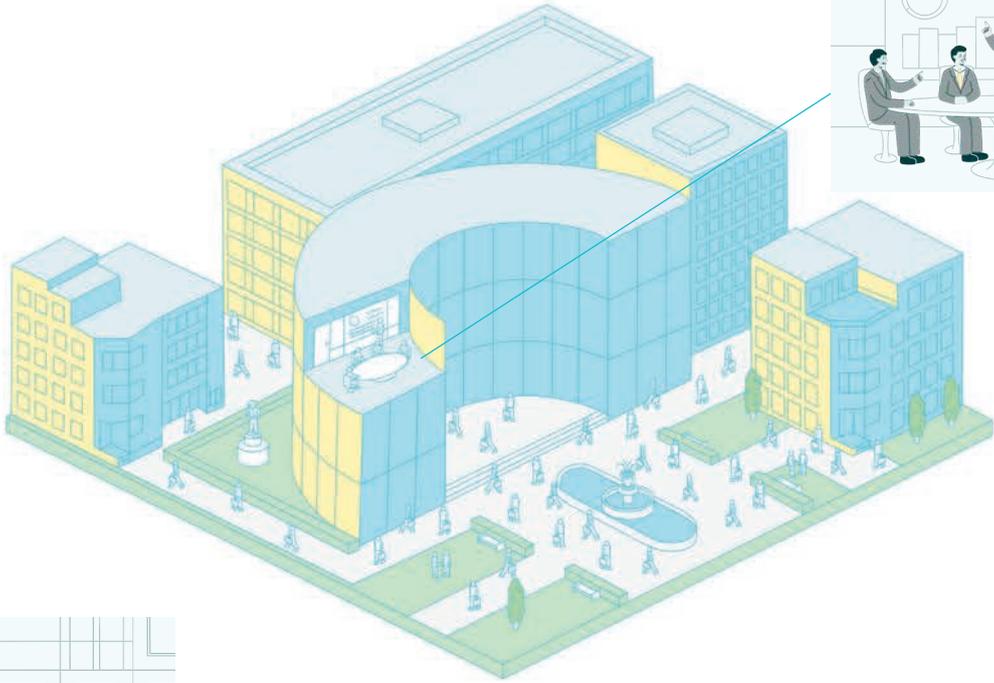
Big Idea: Inconsequential growth

Driver: Maintenance of the status quo

- **Whānau:** Growing middle-class, but most vulnerable left behind
- **Hapū:** Hidden in the shadow of Papatipu Rūnanga
- **Papatipu Rūnanga:** More resources and services but yet to achieve own autonomy
- **Iwi:** Larger population, more access to resources but more disconnection from culture
- **Te Rūnanga o Ngāi Tahu:** Continues to grow partnerships and resources, but still responding to the government agenda.

Kotahitanga without Rangatiratanga



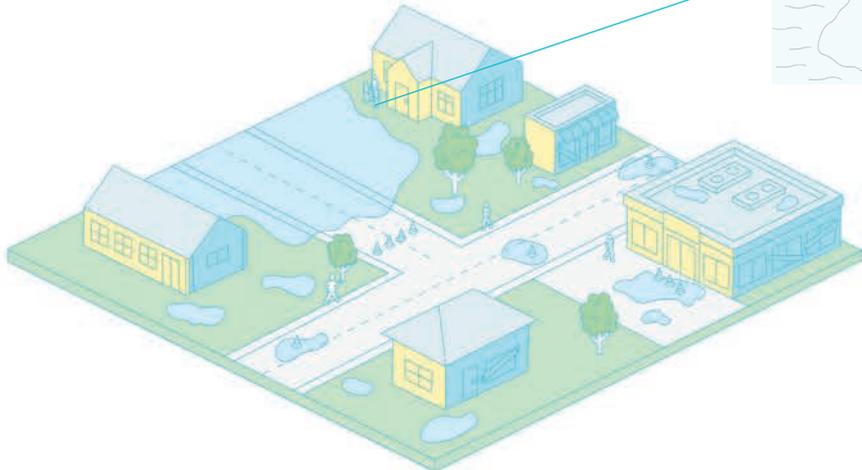


A three-class iwi structure:

An upper-class that is bustling and corporate – only those included can access it.

A middle-class that has grown and is suburban – the inclusion of Ngāi Tahu tanga is symbolic rather than substantive.

A lower class that is forgotten about – whānau are vulnerable and unsupported.





The iwi corporate

Leaders make decisions in boardrooms with few people at the table, separated from the realities of the many whānau not included.

It's 2050 and we find ourselves living in a time where our iwi leadership has slowly but surely used its influence to advance our aspirations, finding a way to manoeuvre in a still largely colonialist system to get the outcomes that are rightfully ours.

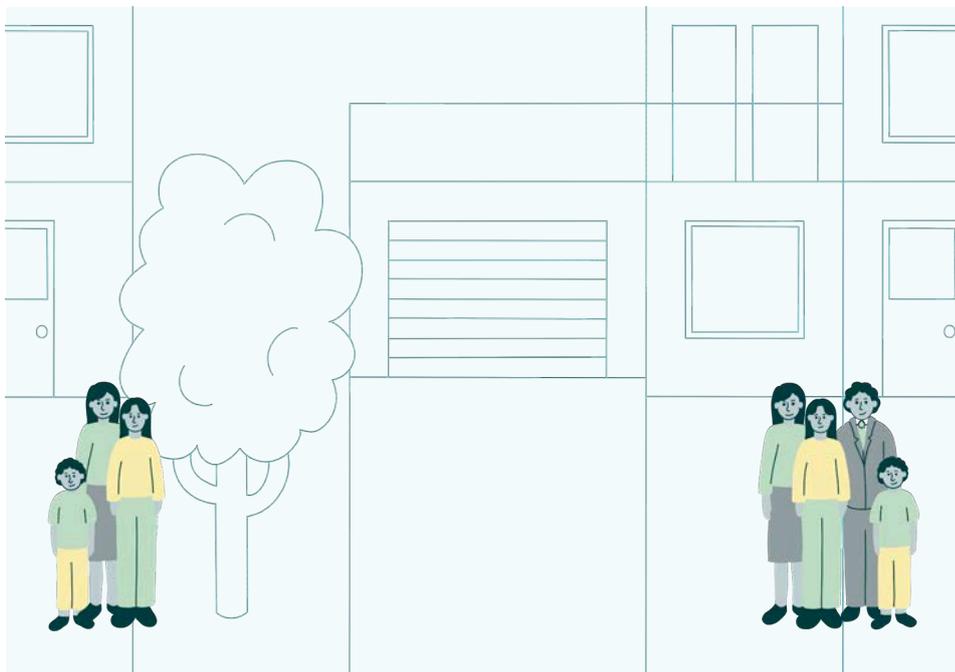
There have been many times when it feels like our treaty partners have shapeshifted to create barriers that prevent breakthroughs, and the iwi is weary from the ongoing battles. We continuously face legal and political challenges as the Crown prioritises economic profit and the accumulation of capital as its primary interest. While there have been some legal and political victories, these are limited by the prevailing partnership model – one that still recognises Crown sovereignty and does not fully acknowledge our equal status as Te Tiriti partners.

Our Ngāi Tahu population has grown as expected and we now have 100,000 proud Ngāi Tahu whānau members, the majority of whom are working age. The shifting population demographics means Māori are becoming a much larger portion of the Aotearoa workforce. While this comes with increased responsibility, this growth enables influence as we are able to use this power as leverage in advocating for our whānau. We have achieved some great wins in education leading the movement to ensure all of our tamariki and rangatahi have access to fair and just education outcomes, empowering them to fulfil their dreams and aspirations. We are also seeing Ngāi Tahu history and pūrākau increasingly woven into the curriculum in schools within our takiwā. However, while progress has been made, our aspirations have not been fully realised and many whānau feel like the inclusion of te ao Māori remains tokenistic. It's hard to say why we haven't fully got to where we aspire to be, perhaps it is a combination of a lack of nerve to trust ourselves, a lack of adequate funding, and the belief that it is the government's obligation to provide education that meets our needs.

We have just maintained the status quo, a reality where power is held by the few, and our most vulnerable whānau still sit on the periphery.

“Cookie-cutter” growing middle-class

Urban development’s lack community and culture. Whānau have access to good housing and employment, but still exist in a largely Western society.



The iwi has created growing numbers of programmes, scholarships and services to meet the demands of our increasingly diverse population.

To counteract the continued shortfalls in mainstream education, the iwi has created growing numbers of programmes, scholarships and services to meet the demands of our increasingly diverse population. These keep a lot of people pretty happy and it's not uncommon to hear others talk about how lucky Ngāi Tahu are to have this kind of support available to them. Many of these programmes are run by the Papatipu Rūnanga locally but Te Rūnanga o Ngāi Tahu still offers programmes and services. The tensions between Papatipu Rūnanga and Te Rūnanga o Ngāi Tahu continue to persist with regards to autonomy over resources and decision-making more than 50 years on from Settlement.

The population growth of Ngāi Tahu may give an illusion of prosperity but it isn't necessarily warranted. Yes, more whānau are living on their whenua, connecting with marae and learning te reo. And, there are more whānau owning their own homes, completing tertiary education and earning higher incomes. But when you look at the data there are also greater numbers of whānau unable to meet their basic wellbeing needs; disconnected and unsure of where they fit in an increasingly disaffected world. Many of our most vulnerable are left behind with self-interest often plaguing the decisions of those who hold the power and privilege.

Ngāi Tahu has some autonomy and responsibility of the taiao through assertions of rangatiratanga, but the escalating impacts of climate change have led to increased environmental degradation, which impacts our ability to create positive outcomes. While we do have some authority, we are yet to fully assert ourselves and our mātauranga to try new approaches to environmental protection. In many cases, those in leadership don't actually know enough about their own culture to know how to do things differently.

It's fair to say that as an iwi we have made some positive progress in having our voices represented and our perspectives included. However, in reality we have just maintained the status quo, where power is held by the few, and our most vulnerable whānau still sit on the periphery. The status quo works for many people which is why it is so easily maintained.

Transformation has been spoken of for a number of years now, but instead we continue to use the same methods to operate within a colonial system that is working against us. While we are resolute in our commitment to advancing rangatiratanga and equity, we have never been bold enough to take the leap of faith needed to make that happen.



Vulnerable whānau

These whānau have not reaped the benefits of the economic growth of the iwi. They live in geographically isolated, culturally disconnected and economically underserved communities

Whakakā i te Ahi

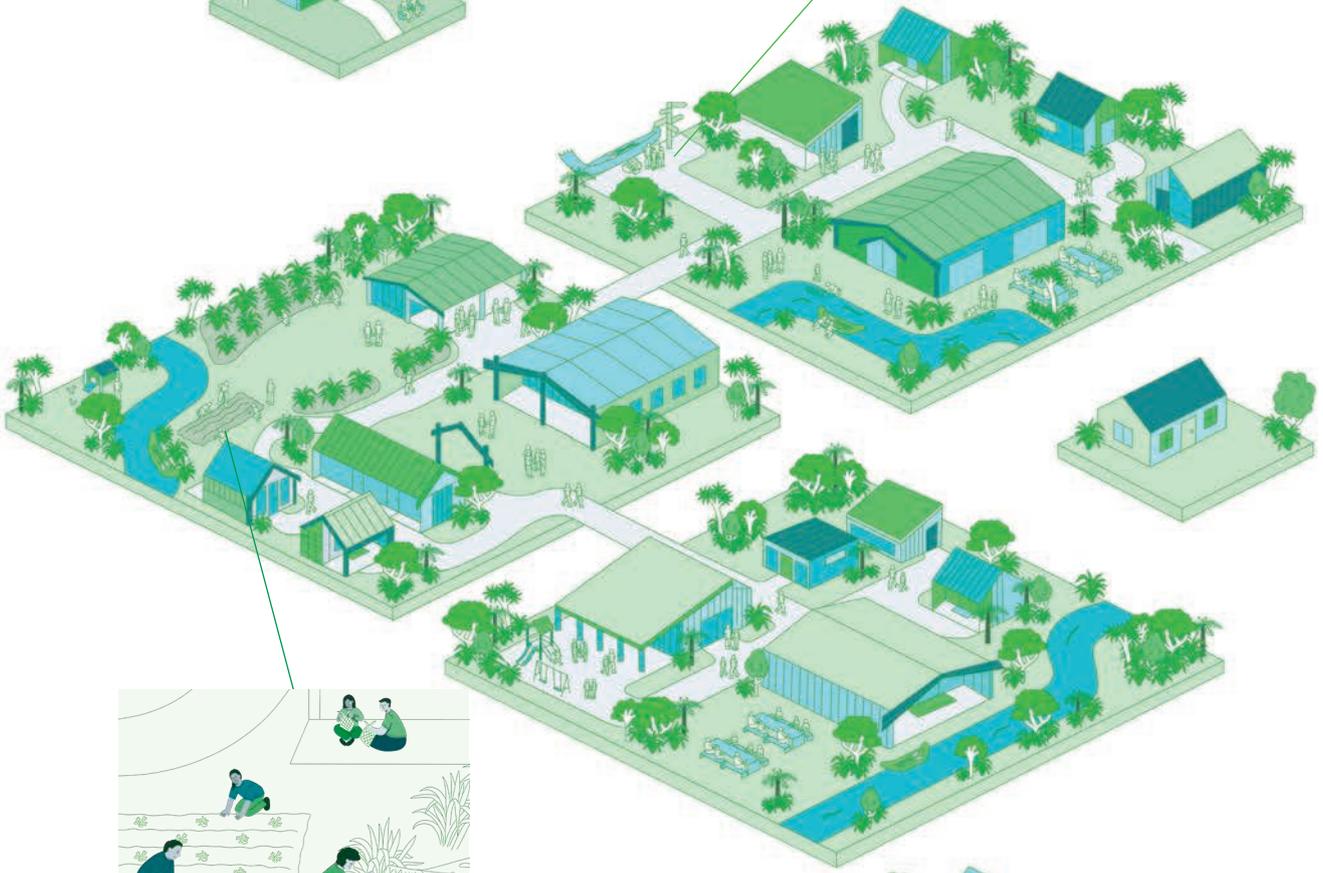
Big Idea: Reigniting home fires

Driver: Re-prioritising resource and desire for hapū development

- **Whānau:** Ahikā thriving, taurahere disappointed
- **Hapū:** Resurgence
- **Papatipu Rūnanga:** More capacity, capability and regional infrastructure
- **Iwi:** Connected core thriving, but less opportunities to collectivise
- **Te Rūnanga o Ngāi Tahu:** Downsized organisation, only providing basic functions

Regional Rangatiratanga without Kotahitanga





Regional development has led to thriving and connected pā

Investment into Papatipu Rūnanga and pā kāinga has seen a return to traditional living, the revitalisation of cultural practices, and restoration of our whenua and awa. Meanwhile, whānau living outside the takiwā struggle to find ways to connect and contribute.

Some people are surprised, but the signs that this was eventually going to happen were always there. The Ngāi Tahu Holdings portfolio never fully recovered after the 2025 global financial crisis.

Isolated whānau

The prioritisation of our pā kāinga have left those living away disenfranchised, as they find it hard to connect to the iwi. There are no more road shows, resources, or services to teach them about their whakapapa.



In 2030, our Te Rūnanga o Ngāi Tahu representatives made the decision to downsize the organisation from 327 to just 36 kaimahi.

The remaining team exists to maintain the distributions to Papatipu Rūnanga and connect whānau with the rūnanga they have the strongest whakapapa to. A “one rūnanga registration rule” was implemented in order to simplify the process of distributing resources to Papatipu Rūnanga based on population. Te Rūnanga o Ngāi Tahu is now able to easily split distributions to the 18 Papatipu Rūnanga based on their number of registered whānau. An integrated AI model, developed in recent years by merging historical data from the 1848 kaumātua blue book with the model’s understanding of Ngāi Tahu perceptions of whakapapa and ahikā, has facilitated decisions about which Papatipu Rūnanga each of our whānau belongs to.

With significantly reduced costs at the central Te Rūnanga o Ngāi Tahu office, more funds have reached the Papatipu Rūnanga from 2030 onwards. This influx of resources allowed for a substantial growth period between 2030 – 2040 as many Papatipu Rūnanga invested regionally and grew their own asset bases. Many of these investments generated job opportunities and improved regional infrastructure, attracting whānau to move back home. Many other whānau made the move to join the rest of their family given the advances in technology that allows them to work remotely.



Pick a path

Due to the growth of infrastructure in our traditional kāinga, many whānau are packing their belongings and moving back. The “one-rūnanga” rule and lack of central services and kotahitanga means they can only connect to one Papatipu Rūnanga.



Whakaora tikanga

Whānau have a role in the pā and live in harmony with the taiao. Weavers have pā harakeke to harvest from, whānau use mokihi to traverse the awa, and there are māra kai to feed the community.

As whānau became geographically closer, the capacity of our Papatipu Rūnanga dramatically increased, unlocking their potential to focus on revitalising the cultural practices of their hapū. The transformation has had a profound impact with many whānau living as a community, and strengthening their ties to each other and the whenua.

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The flipside is that those who continue to live remotely don't feel as positively about the changes. Whānau living outside the takiwā, long for the days when Te Rūnanga o Ngāi Tahu would have roadshows in their area and they could come together as a collective. Their ability to connect has become increasingly difficult and without living in the takiwā they haven't been able to experience the benefits of the growing regional and hapū economy. This is represented in our population numbers, which haven't grown at nearly the same rate as we expected. Ngāi Tahu babies may be being born, but many taurahere whānau are not bothering to register them as they don't see the point.

As the saying goes, *ka pū te ruha, ka hao te rangatahi*, one net was cast aside to let another flourish.

This is the sacrifice made to prioritise the long-term prosperity of our hapū. The connected core are thriving and the heart of the tribe is beating stronger than ever. As the saying goes, *ka pū te ruha, ka hao te rangatahi*, one net was cast aside to let another flourish. It is a reminder that accommodating everyone's needs is often impossible.

Mōku, Mō āku Uri

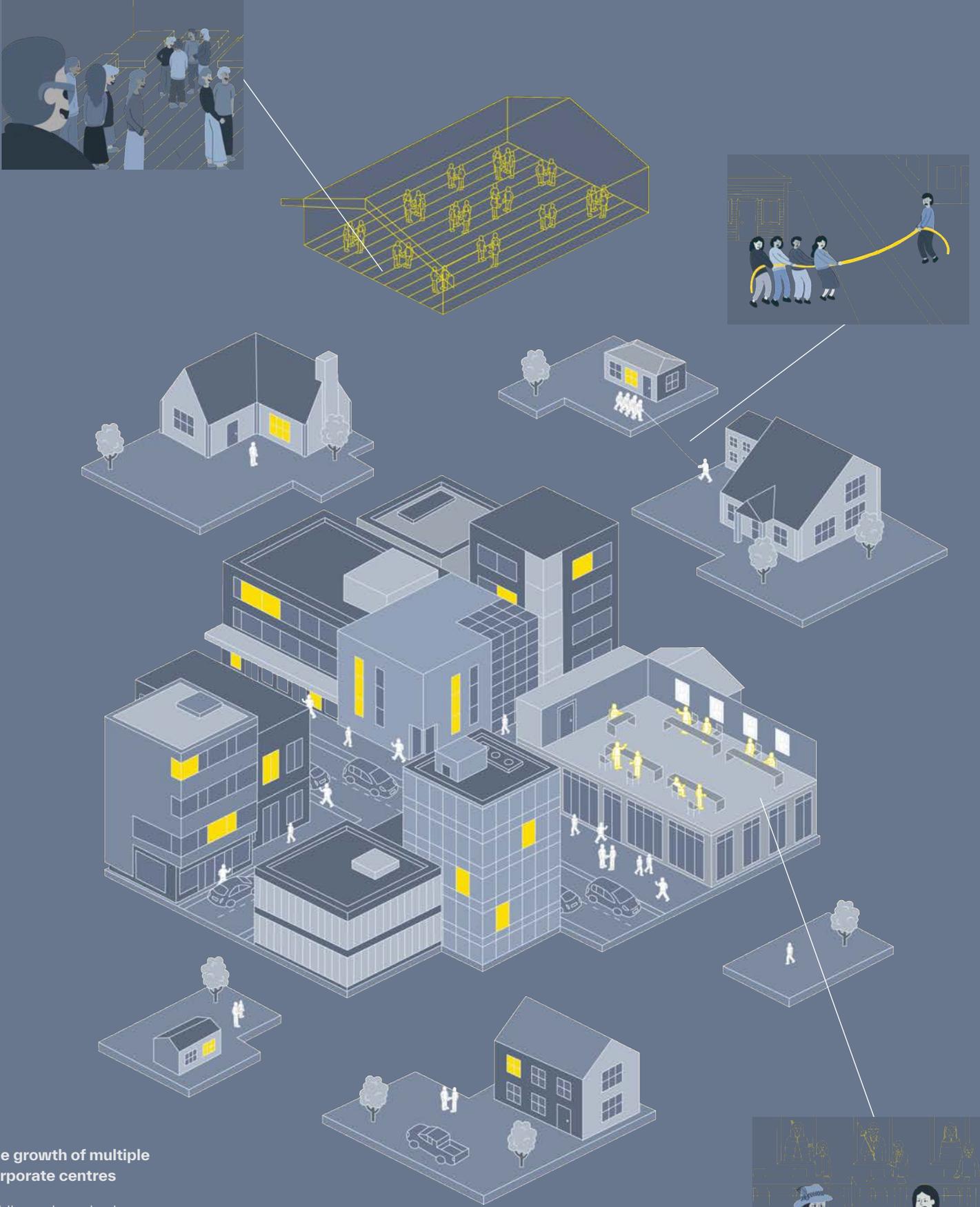
Big Idea: Competition rather than collaboration

Driver: Escalating tensions

- **Whānau:** Division amongst most but some finding new ways of connecting
- **Hapū:** New groups forming and returning to traditional concepts of belonging and community in a modern setting
- **Papatipu Rūnanga:** Fragmented and devoid of tikanga and values
- **Iwi:** No kotahitanga, self-interest dissolving collective
- **Te Rūnanga o Ngāi Tahu:** Losing collective voice and political influence

Individual Rangatiratanga without Kotahitanga





The growth of multiple corporate centres

While we have had economic success, relationships have never been worse. Whānau are fragmented and arguing among themselves. We have lost sight of kotahitanga and there is no collective drive to create a better future.



Back in the day there was this whakataukī everyone in Ngāi Tahu knew – *Mō tātou, ā, mō kā uri ā muri ake nei* – for us, and our children after us. It's hard to imagine a time where we used to believe in a collective “us”.

These days it feels like everyone is in it for themselves, trying to protect their patch or what they have. We've had it rough over the past few decades, with weather events, natural disasters and pandemics, but the biggest tragedy has been our inability to collectivise when we needed it most.

In the fight for mana and money our Papatipu Rūnanga now see each other as competitors. Even within the rūnanga tensions have reached boiling point. Papatipu Rūnanga meetings now feel like battle grounds where whānau fight whānau for their share of the pie. Strategies and annual plans to rectify this are written but never implemented, and Papatipu Rūnanga hui look remarkably like council meetings, devoid of any of our tikanga and values. Our rangatahi are getting tired of watching their parents, tāua, and pōua fight so are starting to choose not to come back to the meetings. Instead some rangatahi are forming new communities in new environments. Apparently “Rakatahi Kāi Tahu ki

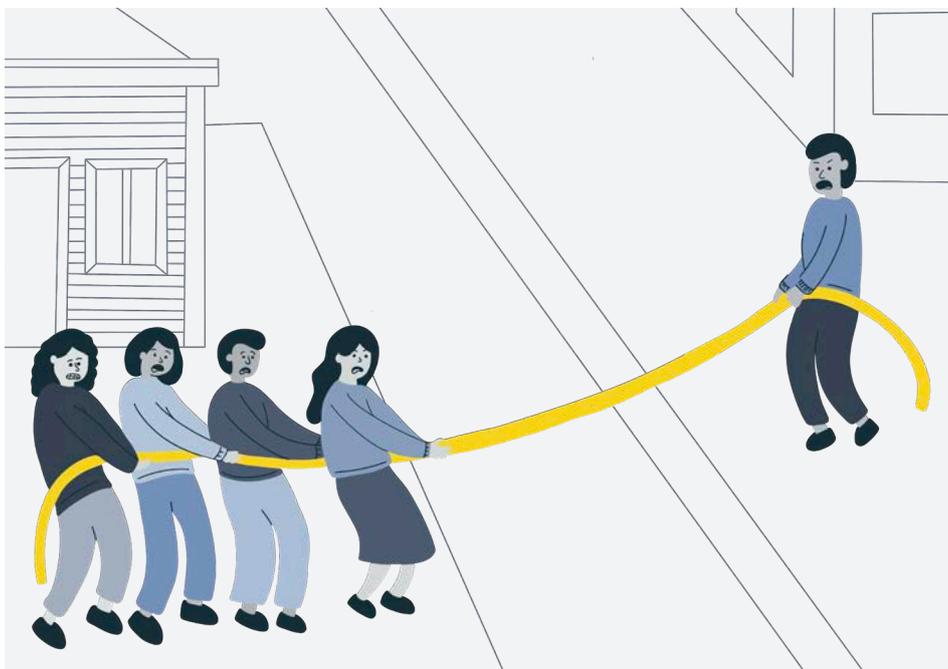
te Ao” is a thriving community that is using Augmented Reality to connect people from anywhere in the world. They have built a virtual marae that isn't associated with any Papatipu Rūnanga and is more like how our marae used to look – a space to connect, contribute and share in our culture.

All the Papatipu Rūnanga are now considered economic giants in their own right. Each one employs a large number of people, but few of them are Ngāi Tahu because as tensions grew most adopted a best person for the job policy; valuing technical skills over identity and connection to ensure they got the biggest share of the Papatipu Rūnanga distributions. Councils and Government now partner with Papatipu Rūnanga instead of Te Rūnanga o Ngāi Tahu and the fact we are constantly fighting has worked to the benefit of the Western system as we are often played off against each other.



Kaihuānga 2.0

We have forgotten how to resolve issues between ourselves resulting in Papatipu Rūnanga conflict being at an all-time high. This fighting means that we can no longer make future-focused decisions for our whānau.



Tug'o'war

Cracks start to form between our Papatipu Rūnanga as they fight over whenua, mana, and money. Greed and power imbalance means that fragmented whānau now see each other as competitors.

Our culture also often gets appropriated because without a collective voice we haven't been able to protect it.

All the gains we made as a collective feel like they have been undone. Instead of remembering who we were and our shared values, we let the pressures of the outside world infiltrate. We have rangatiratanga without any kotahitanga, and it has created selfishness that has dissolved that which bound us as an iwi.

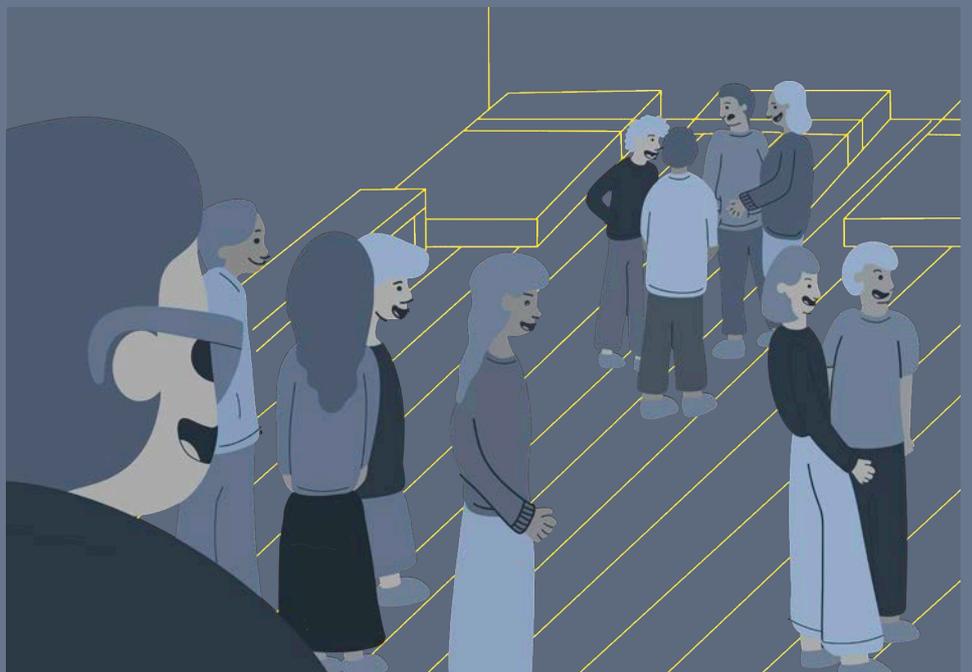
We have rangatiratanga without any kotahitanga, and it has created selfishness that has dissolved that which bound us as an iwi.

The collapse of our existing system is imminent. However, the end of something old is almost always a doorway to something new, and there is some hope. Small pockets of innovation and culture are forming organically with whānau groups forming based on shared values, culture and aspirations for things to be different. As the existing system crumbles there is hope that we can get back to who we used to be.

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of something old
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Marae matihiko

Rangatahi visit a virtual marae as a safe and inclusive space. People connect in from all over the world to talk to their whanaunga and learn more about their whakapapa.



Te Aorakitaka

Big Idea: Transformation for shared prosperity

Driver: Collectivising through a shared vision

- **Whānau:** Freedom to express unique Ngāi Tahu identity
- **Hapū:** Evolving expression of cultural identity and community interconnectedness
- **Papatipu Rūnanga:** Economic hub
- **Iwi:** Connected, proud, enjoying outcome of collective vision
- **Te Rūnanga o Ngāi Tahu:** Focuses on central government relationships and protecting Papatipu Rūnanga rights and resources

Rangatiratanga and Kotahitanga





**He Ao Ngāi Tahu -
A blending of rangatiratanga
and kotahitanga**

Whānau and communities have their unique identities, but we are more connected than ever. We have used technology and other new innovations to blend modern living with our traditional community arrangements, and create many intergenerational, urban Ngāi Tahu pā that are connected across our takiwā and beyond.



This is the future we dreamed of – a future where rangatiratanga and kotahitanga, allow Ngāi Tahu to thrive.

Authentic and active Te Tiriti partnership

Fruitful partnerships means the inclusion of our Ngāi Tahu voice in the protection of resources, shaping of policies, and in creating infrastructure that supports a collective vision for the future.



It's 2050 and things look very different. As we enter a new decade it's fair to say that we have well and truly shifted into a new paradigm – one where through a combination of rangatiratanga and kotahitanga, we have created mana motuhake.

The future is here but we got here with our eyes fixed on the past – drawing on the wisdom, knowledge and values of our ancestors – to push boundaries and create new, innovative and equitable systems.

The journey to where we are now began with the work that was done in 2023 to collectivise towards a new shared vision. Through this work we were able to get clear on where we wanted to go as an iwi, how we were going to get there, and what everyone's role would be. With trust, determination and collective action, we utilised constitutional reform as a launchpad for transformative change. By asserting that the existing systems were not serving the needs of our people or our whenua, we set out to dismantle the barriers that hindered our self-determination. We stopped asking for permission, defined what rangatiratanga meant for us, and started to build a new system which reclaimed our sovereignty. This began with small experiments that were scaled as mindsets shifted.

In this new system, whānau, hapū, iwi, and Papatipu Rūnanga all have a role. Te Rūnanga o Ngāi Tahu focuses on constitutional matters and central government relationships. This means that our voices are not only heard but they are respected; protecting resources, shaping policies and creating infrastructure that aligns with our vision for a fair and Te Tiriti-centric society.

This shift in role for Te Rūnanga o Ngāi Tahu allowed for Papatipu Rūnanga to strengthen mana to mana relationships in their rohe, and for more resources to be invested in regional economic growth. Papatipu Rūnanga now manage their own businesses with a focus on broader outcomes over purely economic pursuits, and Te Rūnanga o Ngāi Tahu protects their rights to run them in the way that supports this endeavour.

Hapū are an evolving expression of cultural identity and community interconnectedness. Hapū have strong identities, fostering a sense of belonging and connection, but shift with the seasons and needs of our people. Within our hapū, living collectively and sharing resources became the norm as we embraced new models of housing and community. Through our assertion of tino rangatiratanga regulations were changed, which meant that traditional papakāinga thrive alongside urban alternatives, catering to the diverse needs of Ngāi Tahu whānau. Designed with the holistic wellbeing of our people in mind, shared housing provides space for cultural, mental, spiritual, physical and whānau growth. These spaces became safehouses of our language, customs, and traditions, fostering a solid foundation for our shared dreams to flourish. While each hapū focuses on their unique kaupapa, we are all still clear that what brings us together is our Ngāi Tahu tanga.

Investing into the development of a rapid transit rail between our marae, connecting our traditional kāinga from Kaikōura all the way down to Motupōhue, means that costs are reduced to move between them, allowing whānau to continue gathering kanohi ki te kanohi.

For those who live outside of the Ngāi Tahu takiwā, these communities are replicated in virtual environments. Through the balancing of tradition and innovation we are preserving the essence of who we are, while ensuring that our identity is still able to thrive in the digital age. Our stories, songs, and art intertwined with technology, now reach whānau around the world. Many of our Papatipu Rūnanga invested heavily in AI and Edu-Tech and we are now global leaders in indigenous artificial intelligence. This constantly evolving repository of tribal mātauranga, tikanga, and pūrākau provides whānau, hapū, and iwi leaders with a uniquely Ngāi Tahu set of insights and perspectives.

Whānau can now register and learn about their whakapapa online, visit their virtual marae from anywhere in the world, and learn from holographic tīpuna using virtual reality. This virtual environment acts as a doorway to connect people to their Ngāi Tahutanga despite their physical location.

With growing iwi prosperity, we have embraced the opportunity to tackle global challenges and assume leadership roles. Leveraging our mātauranga Māori, we have become pioneers of innovative solutions. We have reclaimed the decision-making systems of our tīpuna, and trust in our matakite and tohunga for strategic foresight. The voices of our whānau resonate on international platforms, influencing global policies and practices to reflect our values of collective action, self-determination, and shared prosperity.

Creating this future was not without risks. We pushed boundaries and ventured into uncharted territories, taking bold steps to invest in our rangatiratanga. We dared to challenge prevailing norms, with the pursuit of our collective vision always front and centre. These calculated risks propelled us toward progress, and empowered us to forge new paths for ourselves and future generations. We understood that our identity and connection to the land were the bedrock of our strength. Through collective action, we dismantled barriers and reasserted our sovereignty, determined to shape a new system that served our self-determination. As the world around us changes, we continue to adapt, embracing new technologies while remaining grounded in our ancestral wisdom. This is the future we dreamed of – a future where rangatiratanga and kotahitanga, allow Ngāi Tahutanga to thrive.

We dared to challenge prevailing norms, with the pursuit of our collective vision always front and centre.



Tīpuna teach us through new holographic technology

The balancing of tradition and innovation means our tamariki have a strong connection to their ancestors and culture.



Kaihaukai

Whānau harvest the kai of their whenua and come together to share the delicacies of their rohe. Intergenerational hākari are frequent with whānau connecting to share in kai and kōrero.

Discussion Guide

Mō Kā Uri: Ngāi Tahu 2050 provides a transformative opportunity for all whānau to collectively shape a new future vision for our iwi. We hope that these four alternative futures will spark ideas about your preferred future, show the vastness of possibilities, and challenge perceptions. By expanding our understanding, we can be more imaginative in what is possible, and create a shared vision to move towards a better future for our iwi, hapū and whānau.

The following pātai can be used to stimulate your thinking. You could use them to journal or sketch your whakaaro, or as conversation starters with your whānau.

1. **What part of the future scenarios excited you the most?**
2. **What part of the future scenarios challenged you the most?**
3. **a) If you had to pick, what future 'world' would you *most* like to live in, and why?**
b) What would need to change to create your preferred future?
4. **What are some of the strengths of our iwi that could be harnessed to create your preferred future?**
5. **a) If you had to pick, what future 'world' would you *least* like to live in, and why?**
b) What would need to change to ensure this future does not come to fruition?
6. **Pick a future scenario and imagine you are in 2050 living in that world, what would a day in your life look like within this scenario world?**
7. **We have provided four alternative future scenarios but you likely have ideas about other future possibilities for our iwi, what is another scenario you can imagine?**
8. **What role could you play in creating your preferred future scenario?**







Whānau Scenario Grids

The four alternative futures have been created by aggregating the scenario grids created during whānau workshops. These scenario grids were created by three different generational groups (rangatahi, pakeke, kaumātua), highlighting the voices of each generation and how views differ or align across generations.

The scenario grids offer four archetypal possibilities for the future, as determined by the workshop participants. These archetypes were: a story about growth and accelerating what we already know; a story about constraint, accepting the limits and making sacrifices; a story about division, tensions and collapse; and, a story about transformation or setting a new course. This means that the following scenario grids do not represent what our whānau believe the future should be, but rather what it could be.



Rangatahi Workshop

Growing the HQ

Big Idea: Economic development is prioritised so that the iwi can provide more service delivery and financial support.

Driver: Economic growth and whānau services.

- All effort goes into growing Te Rūnanga o Ngāi Tahu (TRoNT) economic asset base.
- TRoNT has 1,000 staff, most administering scholarships, funds and services.
- Housing and income across whānau has improved due to an increase in support services and funding from TRoNT.
- Papatipu Rūnanga are receiving high distributions each year to develop marae, hire staff and provide support to their whānau, but most of their people are still living outside of their takiwā.
- TRoNT has been strategic in the political moves they make so as to not negatively impact on business deals.
- There is less opportunity for whanaungatanga because of the increased number of people and kaupapa making it harder to gather as a collective.
- Hui-ā-Iwi has become solely a TRoNT AGM.

Rāhui on Iwi-wide Services

Big Idea: Strengthening Papatipu Rūnanga and hapū by hibernating Te Rūnanga o Ngāi Tahu.

Driver: Prioritising ahikā.

- TRoNT programmes/services hibernated to shift focus to regional development.
- Ngāi Tahu Holdings still operating to make money and distribute to Papatipu Rūnanga.
- More money at Papatipu Rūnanga means more regional infrastructure and opportunities, drawing people to regions.
- Resurgence of hapūtanga and traditional ecological knowledge.
- Rules to keep Papatipu Rūnanga spaces open and inclusive to all, but taurahere connection is sacrificed to prioritise home fires.
- Those who live outside of their own takiwā struggle to connect with their iwi identity.
- Divide between those at home and those that live away.
- Income gap between those living in the pā and in our cities lessens, because Papatipu Rūnanga are driving economic opportunities in our regions.

Mana Whenua, Without the Whenua

Big Idea: Climate change creates loss of whenua, we are unable to collectivise, and tensions escalate.

Driver: Individualism and addressing immediate needs over long-term.

- Hapū losing right to mana whenua, as whenua erodes or pollutes.
- Current leaders don't heed warnings of experts to future-proof, and eventually huge natural disaster leaves multiple coastal hapū with no homeland, marae or tūrangawaewae.
- Rūnanga trying to find a new homebase fight with those who don't want to share their takiwā, creating political and relational tensions.
- Financial strain on TRoNT who have to ramp up civil emergency response and mediation between rūnanga.
- Collapse of 18 Papatipu Rūnanga structure leads to regeneration of new structure based on relationships.

Back to Traditional Living

Big Idea: Returning to traditional ways of living, and ensuring the ultimate wellbeing of our wairua, whānau, hapū, iwi and whenua.

Driver: Evolution of tikanga, kawa, reciprocity and manaaki.

- Ngāi Tahu is a collective and now has more branches than the 18. Everyone has a foothold within the takiwā and whānau get to decide where that foothold is.
- Breakthrough – New land title allows whānau Ngāi Tahu to unlock and use land they don't have historical whakapapa claim to while still honouring mana whenua of hapū.
- Organise ourselves in new ways. Strong transient identity where people move seasonally and do not feel the need to "choose" between different iwi/hapū, and rather hapū evolve and are formed based on seasons and needs.
- Iwi is co-government and leaders set shared kawa and agenda.
- Vertical papakāinga in urban centres, whānau living communally. Every pā has different governance structure, and determines their own tikanga.

Pakeke Workshop

Kotahi Miriona Kāika

Big Idea: Prioritising reconnection and revitalisation of te reo me ōna tikanga through in-person engagement.

Driver: Connecting the disconnected, revitalising te reo me ōna tikanga, kanohi ki te kanohi.

- Significant cultural development and growth, however still operating within a predominantly Western worldview.
- Growing number of te reo speaking Pākehā acts as catalyst for whānau Ngāi Tahu to overcome whakamā and reconnect with their culture.
- Kotahi Mano Kāika receives significant funding to increase capacity to meet higher demands.
- Kaumātua continue to share intergenerational knowledge of mahinga kai and traditional ways of connecting to the whenua at wānanga, and with those who are able to spend time with them kanohi ki te kanohi.
- This leads to an increase in those able to fill paekōrero and paekaranga roles but progress is slow because we are using an approach that requires individuals to actively seek mātauranga in physical wānanga spaces.
- Reconnection and revitalisation has been prioritised for those whānau that are brave enough to take up the challenge and have the capacity and resources to do so.

More Rangatiratanga, But More Complexity

Big Idea: Making political gains but still within a colonialist-capitalist system.

Driver: Strategic foresight, rangatiratanga and political nous.

- Visionary leaders have made legal and political wins to strategically advance rangatiratanga by poking holes in colonial system.
- Crises have set us back at every point but we have been able to create grey space in which to advance rangatiratanga.
- Still constrained by dominant partnership model with underlying Crown sovereignty and unequal partnership.
- General TRoNT structure has been retained to protect pūtea and the collective.
- TRoNT has created opportunities for devolution to Papatipu Rūnanga but there are still internal tensions around authority over resourcing and decision-making.
- Colonial education system has been made more accommodating of Ngāi Tahu perspectives, but our own systems remain unrealised and/or underfunded.
- We have more people living in kāinga, connecting with marae, and learning te reo, but more people disconnected and unsure of where they fit in the iwi in an increasingly disconnected world.
- Ngāi Tahu have more autonomy and responsibility over our natural resources through assertions of rangatiratanga, but environmental destruction has escalated from global climate collapse.
- We have authority but not proper resourcing for environmental protection.
- With extra power we now have more responsibility to address escalating crises.

When an Iwi Implodes

Big Idea: Tensions between Papatipu Rūnanga escalate leading to collapse.

Drivers: Power, mana and money.

- All Papatipu Rūnanga have become economic giants in their own right.
- TRoNT disestablished and assets devolved to Papatipu Rūnanga.
- Councils and Government now partner with Papatipu Rūnanga who are fighting amongst themselves over boundaries and mana.
- Hapū now see each other as competitors.
- Marae are run by corporate and public service agents who write strategic and annual plans that are never implemented.
- Marae meetings look remarkably like council meetings.
- Ahikā are swamped by those who are not engaged but have postal voting rights.
- Fight to restore language and culture has been largely lost to economic priorities.
- Dealing with weather events and patterns on almost weekly basis lurching from one crisis to another.
- Food supplies interrupted by weather patterns so cost of living and feeding whānau has increased.
- Inability to make early decisions means three marae are underwater and three more will be within the next decade.
- Whai Rawa collapsed in 2030 as a result of a global recession. People's savings were lost and no one could afford houses.
- Because we devolved to 18 Papatipu Rūnanga, the Crown was able to play us off against each other and all the gains we made as a collective were clawed back.
- Rangatahi got tired of watching their parents, tāua and pōua fight and decided not to come back to marae.

Back to the Pā

Big Idea: Moving back to traditional ways of living but embracing modern technologies.

Driver: Whanaungatanga, sustainability, leadership.

- Traditional living in a modern context.
- Priority is bringing people together kanohi ki te kanohi but modern technology is used to bridge the gap.
- Rapid transit line that connects all of our marae makes it possible to travel from Kaikōura to Awarua in a matter of a few hours.
- Ngāi Tahu has its own economy with a supported network of SMEs and big corporates that are all committed to sustainability and supporting marae and whānau.
- We readopt a nomadic lifestyle so that whānau move between their different pā/kāinga seasonally.
- Intergenerational households are supported by technology which also allows them to stay connected to whānau living away.
- Ngāi Tahu has its own kura and whare wānanga. There is no longer a focus on qualifications but more on the transmission of mātauranga between different generations (tāua mā, pōua mā).
- Priority is placed on ensuring our whānau are proud enough of their Ngāi Tahu identity to engage with this transformed system.
- Leadership structures outside of our TRoNT table begin to form. Visionaries, mātanga, tohunga and hapū leaders are entrusted with the decision-making power to make things happen.

Kaumātua Workshop

Ko te Manu Kai Mātauranga, Nōna te Ao

Big Idea: Education is made a priority and we build the next generation of Ngāi Tahu leaders.

Driver: Celebrating the mana of mātauranga Māori, kaitiakitanga and tohungatanga.

- Significant effort goes into educating our whānau in both the Western system and in our traditional tikanga.
- Work is done to shift Western whakaaro about what a “job” is and the value we place on certain pathways and careers so that our version of “mahi” (i.e. on the marae and on our whenua) is equally recognised and encouraged.
- We increase focus on creating jobs in kaitiakitanga e.g. harvesting ‘pests’ as an economic opportunity.
- Strong revitalisation of hapū identity and learning our local stories from our kaumātua.
- Digital whare wānanga are created, for example: pou on our whenua with QR codes that can be used to hear stories about your whenua from your tīpuna, tailored to the individual and their whakapapa.

Being in Constant Survival Mode

Big Idea: All resource is spent on trying to fight Pākeha laws, restrictions and regulations.

Driver: Lack of collective decision-making, no political power to assert rangatiratanga.

- TRoNT and Papatipu Rūnanga continue to do what they have always done for our whānau, but have not been able to keep up with the rate of change necessary to be able to compete with the shifting laws, restrictions and regulations.
- All resource goes into fighting for mana whenua and regulation control but we are limited by rules and laws imposed upon us.
- Due to our investment in education we have Ngāi Tahu who are technically trained, fighting environmental constraints and restrictions.
- We manage to push for some transformations in Māori Land Law and have better conditions around mātaītai, rāhui and taiāpure, but these are all still governed by Pākehā Law.
- We have no clear picture or shared understanding of what tino rangatiratanga looks like in the 21st century.

Tangata Whenua lose their voice

Big Idea: Our mana as a Te Tiriti partner dissolves and so does our ability to look after the taiao.

Driver: Lack of collectivism, “One Aotearoa” thinking, whānau giving up.

- Ngāi Tahu leaders don’t future-proof for climate change.
- The condition of the taiao stops us from being able to express and practice mahinga kai and other aspects of culture.
- Te Tiriti is ignored and disestablished in constitutional reform, meaning that we have no say in what is happening.
- Increased immigration leads to diversity of NZ identity. Because of the disestablishment of Te Tiriti our status as tangata whenua is not recognised as separate from other groups.
- Our inability to connect to each other and our whenua means our sense of identity dissolves. More whānau move overseas due to better wages and more pūtea.

Te Whare Tapawhā o Tahu

Big Idea: Shifting the emphasis from iwi politics to whānau wellbeing.

Driver: Hauora, connection to te ao wairua.

- We invest strongly in how we can properly look after our own – from our mokopuna to our kaumātua.
- Ngāi Tahu creates an inter-generational housing strategy to encourage whānau to live in a papakāinga setting.
- We share and trade resources between these kāinga and hapū. We revitalise the tikanga of kai-hau-kai.
- We reconnect with te ao wairua and our matakite play an important part in strategising for the future.
- We revert to “traditional” farming methods, and everyone can gather their own kai to feed their whānau.
- Build new structures for better health and more research into understanding our health, within our homes.





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The following translations are for the context in which they have been used in this document.

Ahikā - People who keep the home fires burning

Rangatiratanga - Sovereignty and self-determination

Kaimahi - Staff

Rangatahi - Youth

Kaitiakitanga - Stewardship/guardianship

Rāhui - Temporary prohibition

Kotahitanga - Unity

Taiao - Environment

Kanohi ki te kanohi - Face-to-face

Taiāpure - Coastal reserve

Mahinga Kai - Traditional food gathering practices

Takiwā - Ngāi Tahu regional boundary

Mana - Prestige and authority

Tāua - Elderly woman

Mana Motuhake - Independence and separate identity

Taurahere - Ngāi Tahu whānau living outside of the Ngāi Tahu takiwā

Mātaitai - Legal classification for a marine area in which an iwi has exclusive fishing rights

Te Ao Wairua - Spiritual world

Te Kerēme - The Claim

Mātanga - Expert

Tikanga - Practice, custom

Mātauranga - Knowledge or education

Tohunga(tanga) - Expert or proficiency

Paekaranga - Group of people able to carry out the duties of karanga

Tīpuna - Ancestor

Paekōrero - Group of people able to carry out the duties of whaikōrero

Tūrangawaewae - Place where one has the right to stand

Papakāinga - Housing developments on ancestral land (modern context)

Whakaaro - Thinking

Whakapapa - Ancestry

Pōua - Grandfather/elderly male

Whakataukī / Whakatauākī - Proverb

Pā - Traditional homeplace

Whenua - Land

Pūrākau - Stories

Glossary



MŌKĀURII

What is the world you want to leave behind for your mokopuna? *Ngāi Tahu Stories from the Future* is about challenging assumptions and stretching the imagination in terms of what is possible. They tell the story of conceivable pathways that we could take, and help us to be more rigorous and creative in exploring emerging risks and opportunities between now and 2050.

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About Tokona Te Raki

We are Māori future-makers. We use social innovation to achieve equity in education, employment, and income for Māori. We imagine a world where all Māori are inspired by their futures, confident in their culture, prosperous in their careers and succeeding as Māori.