

TOKONA  
TE RAKI

Māori Future Makers

# MŌIKĀURI

A whānau centric approach to creating our tribal vision





# MŌ TĀTOU

Capturing the wisdom of those who understand our past

# MŌ KĀ URI

Inviting whānau to be part of creating our vision for the future

# Ā MURI AKE NEI

Sharing whānau dreams and desires to inform our tribal decision-makers of the collective vision we aspire to.



# Mō Kā Uri — Ngāi Tahu 2050

A whānau centric approach to creating our tribal vision

## CONTEXT

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. Our growing Kāi Tahu uri can connect to these stories with a sense of pride that demonstrates our resilience, strength and innovation.

**As an iwi,  
Mō tātou, ā, mō kā uri ā muri ake nei  
is at the heart of everything we do.**





*“It is inevitable that our successors will find themselves in a comparable situation to that in which we found ourselves following the historic settlements of my generation. In 2025, in 2050, in 2075 – they will find themselves in a changed and different context...”*

*Just as we found ourselves searching for ways to transform our concept of ourselves as a tribal nation, different from that which we had inherited, so might they...*

*But we, in our time, have gifted them with a power of choice denied to our own ancestors.”*

**— Tā Tipene O’Regan**

## THE APPROACH

# MŌ TĀTOU, MŌ KĀ URI

50+ wānaka/workshops

120+ interviews

2000+ responses to our whānau survey

30,000 whānau insights

1000+ kanohi ki te kanohi engagements



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 in their own unique way. Mō Kā Uri has involved blending evidence and data, with creativity and collective imagination. As we look to the future we have captured the diverse aspirations and needs of whānau to create a collective vision.

The approach for Mō Kā Uri has been led by Tokona te Raki on behalf of Te Rūnanga o Ngāi Tahu. Tokona is of the firm belief that the success of this project is ensuring whānau voice is at the heart of its development. Our tono – to create an intergenerational vision for the iwi looking to 2050 and beyond. The role of Tokona te Raki has been to capture the voice of whānau and to support the governors and executive team of Te Rūnanga o Ngāi Tahu in ensuring the voice of whānau is embedded in setting its future direction. Tokona te Raki has no involvement in the decisional components of the organisation.

## The project is being led by:



**Dr Eruera Tarena**



**Awhina McGlinchey**

# OUR POST SETTLEMENT BEGINNING

While 2025 helped heal the pain of the past, Mō Kā Uri is an opportunity to create a future of our own design that meets the needs and aspirations of our whānau – one filled with hope and optimism, and one of our own choosing.

As Ngāi Tahu 2025 reaches the end of its journey, we must acknowledge all of those who were a part of its creation, and all of those that have played a part in its execution over the last 25 years.

## NGĀI TAHU 2025

**Puritia tāwhia kia ita**

**Te mana tipuna**

**Te mana whenua**

**Te mana tangata**

**Hold fast and firm**

**To my inherited authority**

**To my right to this land**

**To my freedom and right to self determination**

Whakapapa is what makes us unique and binds us through the plait of the generations – from the atua to the whenua of Te Waipounamu.

The late Tahu Pōtiki

Ngāi Tahu 2025 was about tino rangatiratanga and the ability to create and control our destiny. It was our tribal map designed to take our uri to the place where we are empowered as individuals, whānau, hapū, Papatipu Rūnaka and iwi to realise and achieve our dreams.

Approved by Te Rūnanga o Ngāi Tahu in 2001, Ngāi Tahu 2025 articulated a beautiful vision for our iwi. It identified lots of short-term outputs and long-term outcomes that were ahead of their time, before being compromised by the political landscape.

25-years post-Settlement the time is right to look to the next 25-years and beyond – to create a new story to tie us together, and a new collective intergenerational vision to take us into the future.

While Ngāi Tahu 2025 was the work of a few passionate whānau members at that time, the majority of whānau have been unaware of its existence over the past two decades. Mō Kā Uri seeks to ensure that all whānau have the opportunity to share their dreams and aspirations in bringing to life a vision that they see themselves reflected in, and living proudly as Ngāi Tahu wherever they choose to live.

# DREAMING OF THE FUTURE

Mō Kā Uri – Ngāi Tahu 2050 aims to set out a new vision for 2050, a vision that is grounded in the collective voice of our whānau. Across the ages, geographic landscape and spectrum of tribal engagement we facilitated a collaborative and inclusive process to engage whānau, hapū and iwi to build a shared vision. We listened to the voices of our whānau and we came away with an understanding that the hopes and dreams we share for our future are remarkably similar. This collectively imagined future comes from interviews, wānanga, surveys, hundreds of post it notes and white board musings.

## Our process was as follows:

### Phase 1: Mō Tātou (our why) —

Support our leaders and elders to collect their knowledge, insights and experience to be gifted to the next generation.

### Phase 2: Mō Kā Uri (our how) —

Inspire our whānau, rakatahi and emerging leaders to accept the gift and generate new ideas to take our tribal vision forward.

### Phase 3: Ā Muri Ake Nei (our what) —

Sharing whānau dreams and desires to inform our tribal decision-makers of the collective vision we aspire to.



# WHAT WE DID?

## 1. Research

Over the last 18 months we designed a kaupapa Māori research agenda to engage whānau in a participatory process that began with in depth interviews with those actively engaged tribal leaders and knowledge holders and then moved to a series of wānanga and focus groups with kaumātua, pakeke, rakatahi. Following this Phase 1 process we then developed a series of survey questions using the findings from the interviews to further test some of the early insights that had emerged from the deep dive interviews and focus groups. To compliment the quantitative focus of the survey we also developed a qualitative research question to build into this process a collective imagination kōrero, this was: what is the world you want to leave behind for your mokopuna?

**Mō Kā Uri puts whānau aspirations at the heart of the processes to ensure the ideas and solutions are grounded in our experiences, relevant to our culture and reflect our unique dreams for the future.**

Overall throughout Phase 1 and Phase 2 we carried out:

Conducted over

120+

In-depth interviews

Received over

2000+

plus survey responses from whānau

Engaged over

1000+

whānau members in wānaka, roadshows and focus groups with various age ranges – rangatahi, pakeke, kaumātua

We held

9

wānaka with Papatipu Rūnaka to explore their histories to date – their unique achievements and challenges and what they aspire to for the future

Developed a digital media campaign targeting rangatahi to build awareness

11000+

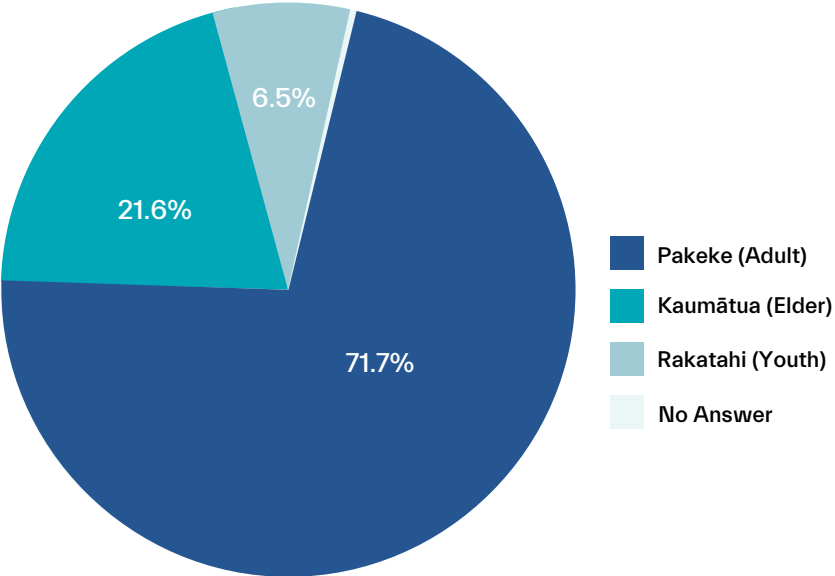
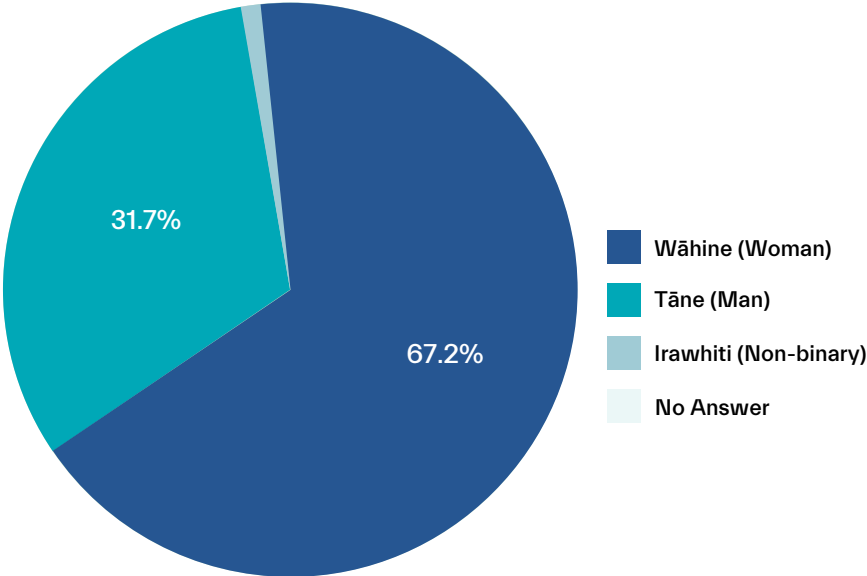
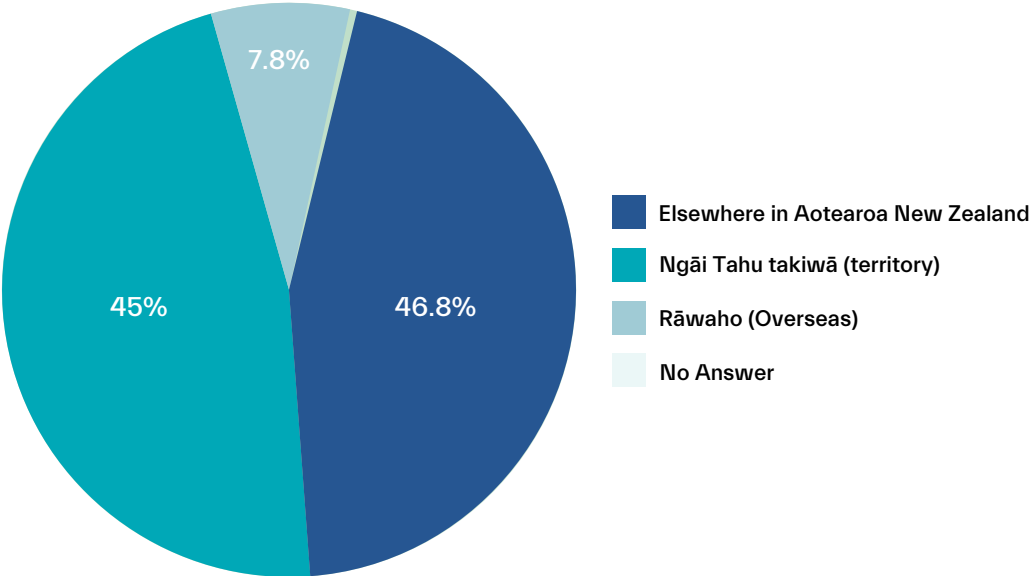
Followers

Sensemaking at every stage by revisiting whānau members we had spoken to

Detailed testing and analysis of survey results

Advisory group established as part of the ongoing sense-making ahead of engaging with Te Rūnanga in a series of wānaka to work towards landing the tribal vision that will take us into the future.

# SURVEY DEMOGRAPHIC DATA





# Why Whānau Voice? /Who we spoke to

There are no manuals or standard operating ways for leading an iwi. To be successful, on behalf of our whānau we need to know what's important to them and they need to see that their voice is reflected in what we do. Using whānau voice as the springboard to this process has enabled us to trust ourselves, and build our own solutions using our ways of thinking and doing.

## Benefits of a whānau voice approach?

- Cultural authenticity: Directly involving whānau in the process grounds the outcomes in their lived realities and aspirations, building trust and credibility
- Inclusion: Using an inclusive method where all uri have been given the opportunity to be part of creating our vision for the future
- Movement Building: Engaging and exciting whānau in a collective approach to envision a future of their own making
- Collective Ownership: Co-creating and owning a tribal vision designed by whānau for whānau enables greater buy in

Across all of our engagements whānau continued to share their gratitude for being invited to participate in creating the future - they are proud of their iwi and are excited to be contributing to an intergenerational approach to what comes next:

Looking forward to this timely project coming to fruition. Anchoring our vision post settlement and initial investment with a united strategic vision to support my moko standing as professionals of the future Ngāi Tahu and proud.

I feel privileged to be part of an iwi that considers everyone's opinions important thank you

I greatly value the communication celebrating Kāi Tahu's tenacious journey towards settlement, and consultation about future direction based on values is heartening for our mukupuna.

I love that this kaupapa is even a thing. Asking the people where improvements can be made. Ka Rawe.

As a learner of te reo and a Māmā of babies with Māori as their first language, it is exciting to know our iwi are paving a way forward to empower our moko to stand strong in their Tahutaka. Very exciting!

## Whānau ethics

The project itself was designed to be an action research project where the findings adapt as we learn and informed the process of building tangible actions and next steps. This was not a purely theoretical research agenda, instead it was grounded in evidence based community building. Similarly, the analysis was designed to privilege whānau voice and to ensure the integrity of the research findings, whānau were invited to check back in at different stages of the process. If you would like a more in depth understanding of our methodology please email:

[ngāitahu2050@ngaitahu.iwi.nz](mailto:ngāitahu2050@ngaitahu.iwi.nz)

## Lead Researchers



Dr Porsha London



Dr Joe Kuntz

## Rangatahi Researchers

Throughout this process our rangatahi researchers were actively engaged in the kanohi ki te kanohi voice collection and were integral to the analysis and sense making of the data - this was a great opportunity to not only build their understanding of the iwi but equip them with knowledge, skills and capabilities for the future.



Irihapeti Pitama-Uta'i  
Ngāi Tuāhuriri, Ngāti Wheke



Kaya Renata-Staples  
Kāi Tarewa, Kāti Irakehu



Briana Te Haara-Barr  
Kāti Māhaki



Hinepounamu Apanui-Barr  
Kāti Māhaki



Samuel Wixon  
Awarua



Ashleigh Summerville  
Waihōpai



# Shared Dreams and Aspirations

## — What we heard

Across all of our engagements there were some clear themes. No matter where in the world our whānau live these themes came through in all of our findings whānau told us that the following matter to them:

**Tūturu te hono** — Our connection to culture and identity

**Tūturu te noho** — Our communities, places and practices

**Tūturu Ake Nei** — Our collective future, influence and responsibility

**The survey findings below provide a snapshot of the values expressed as important to whānau:**

We asked whānau to select up to three values that they believe are the most important for their whānau to thrive in the future.



**Tuakiri** | Strong sense of identity and belonging

**Example:** Whānau confidently embrace their Kāi Tahu identity and feel a deep connection to their ancestral whakapapa, fostering a strong sense of belonging.

**Hauora** | Prioritising health and wellbeing

**Example:** Whānau access health and wellbeing care, actively supporting and promoting their physical, mental, spiritual wellness

**Kaitiakitaka** | Preserving and respecting the taiao (environment)

**Example:** Whānau use traditional mātauraka and practices to care for whenua, such as protecting native flora and fauna and responding to climate change.

**Mātāpono** | Shared values and cultural traditions

**Example:** Whānau pass knowledge and traditions from one generation to the next

**Mātauraka Māori** | Whānau participate in mātauraka Māori

**Example:** Whānau feel confident and recognised by others when they participate in karakia, waiata, kapa haka, and other activities that explore their whakapapa.

**Mahika Kai** | Mahika Kai practices and sustainability initiatives

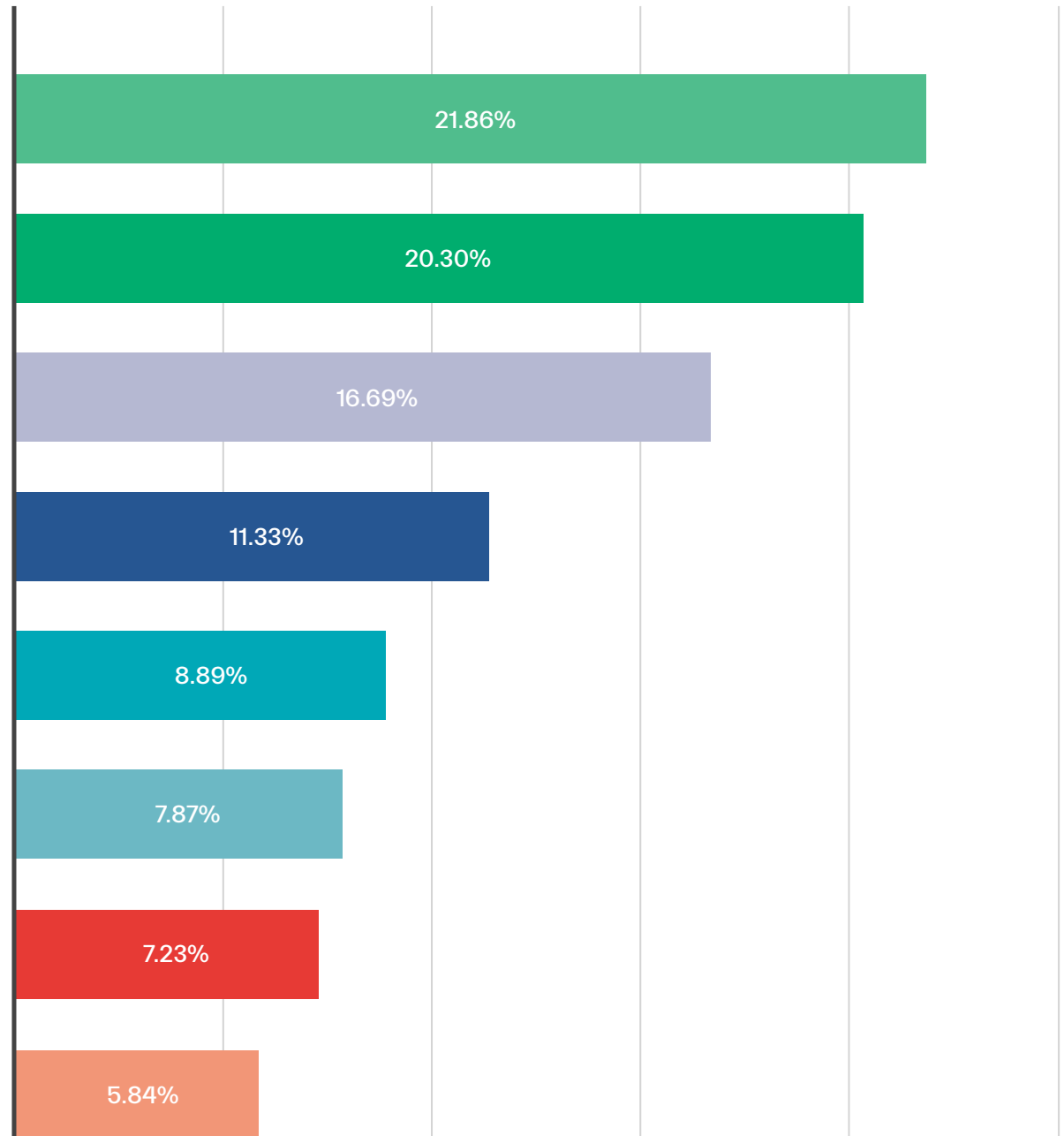
**Example:** Whānau support and participate in sustainable fishing and mahika kai practices.

**Kākau Titikaha** | Cultivating self-knowledge, confidence, and belonging for effective rakatirataka

**Example:** Whānau build connections with mentors and actively engage in leadership training to enhance leadership qualities.

**Whakakīki** | Whānau voices are present and influence decision-making on boards, advisory and governance groups.

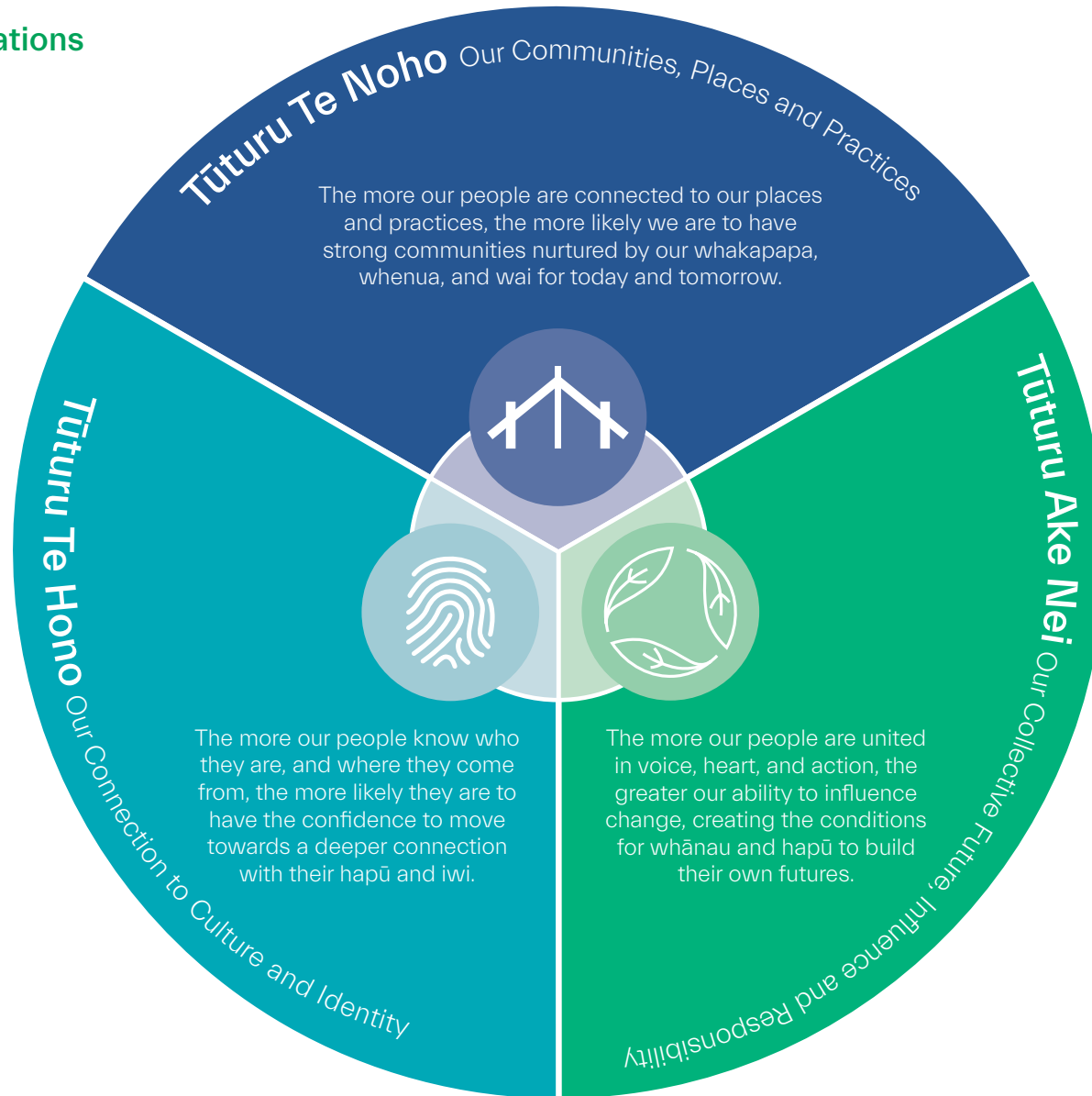
**Example:** Whānau are involved with or are members of decision-making bodies in their communities, such as school boards, consultation feedback, advocacy groups etc.

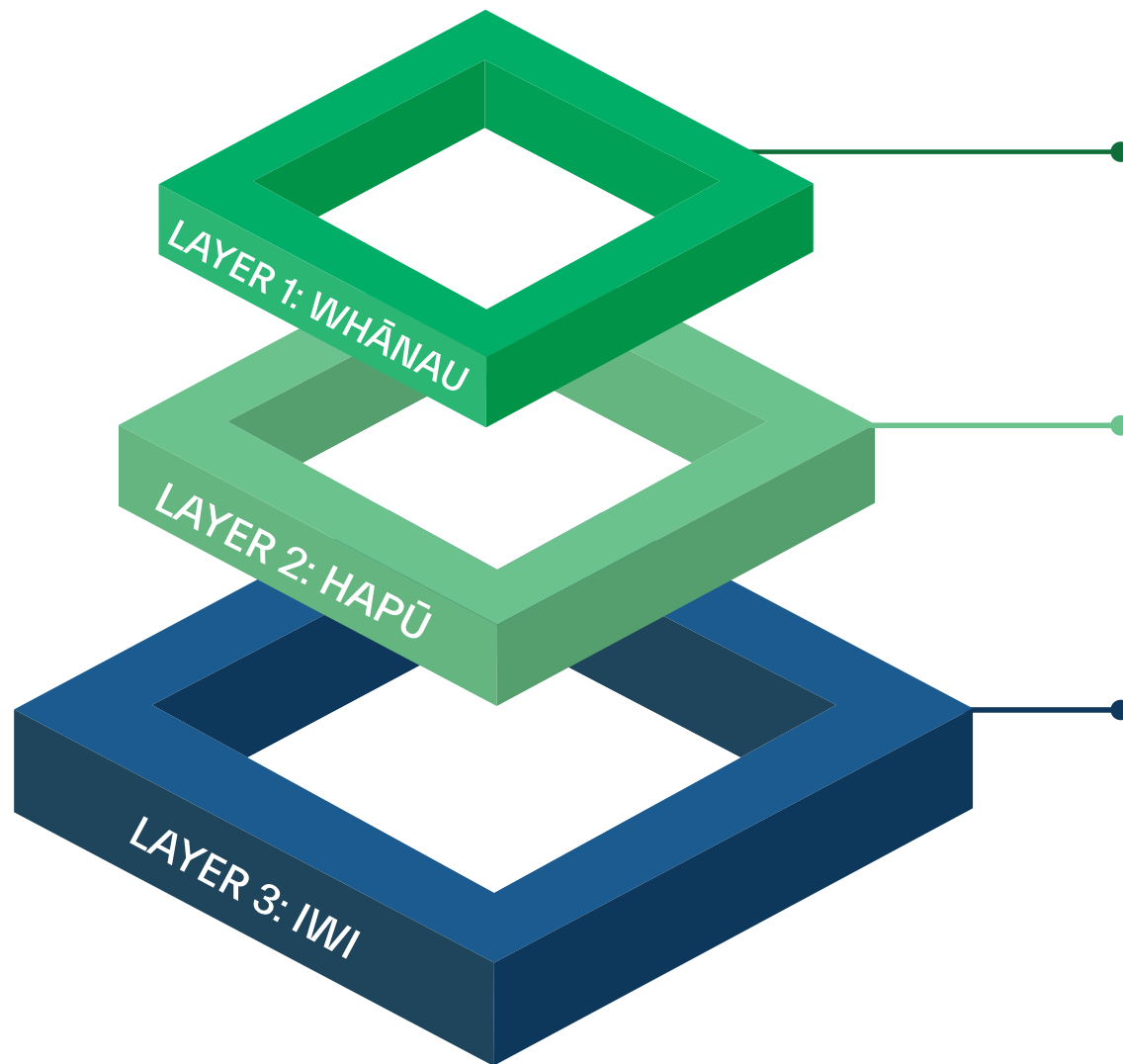




# Te Rautaki

## Three Collective Aspirations





“Living our lives as fully Ngāi Tahu whānau in our own unique way.”

“Having our own unique hapū identity, maintaining our own culture, and exerting our own connection to whenua.”

“Advancing our collective iwi interests and expressing our unique identity as the Ngāi Tahu nation.”



## Phase 1 Themes (Ahikā)

- Cultural Leadership (living our culture)
- Cultural knowledge (practising our culture)

- Connection (relationships and experiences)
- Identity (cultural knowledge and confidence)

- Cultural confidence (protecting and exercising our rights/responsibilities)
- Cultural adaptation (leading intergenerational change)

## Phase 2 Themes (Wider whānau)

- Cultural leadership (hapū/wāhine/org)
- Ways of living (mahika kai and marae)

- Connection (relationships and cultural learning)
- Identity (whakapapa and mātauraka)
- Cultural knowledge (learning pūrākau and reo)

- Cultural confidence (building influence and tackling inequity)
- Holistic wellbeing (hauora, taiao and mental health)

*“You can be Ngāi Tahu anywhere on the planet but in my view, you can only be Ngāi Tahu at your best, at your fullest extent when you’re home in the takiwā, being in the places, gathering the kai, cooking with the aunties.”*

*“My hope is that our expression of identity will be in all those places. Our shared history, our language, culture, whakapapa, connection, pace, our tīpuna and mokopuna.”*

*“The ideal future for the iwi is that we understand what it is to be iwi and that we’re continuing to be, that we exist, that we understand connection, responsibility and it’s not just a take, it’s also about that reciprocity of giving back, that we think of the purpose bigger than ourselves for the collective good.”*

## **Learning from the past to design the future**

To ensure a good understanding of the history of Te Rūnanga o Ngāi Tahu to date over 200 tribal documents including post-Settlement strategies and organisation reports were read and analysed. Alongside this mahi, wānanga were held with Papatipu Rūnanga to understand their development pre and post Settlement, and with Te Rūnanga o Ngāi Tahu representatives to understand the challenges and opportunities faced as an iwi corporate.

## **Unleashing imagination (stories from the future)**

In a series of workshops we asked whānau to consider what Ngāi Tahu could be in 2050 to create four possible futures for the iwi. This process was about challenging assumptions and stretching the imagination in terms of what could be possible. The four conceived futures 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, to inspire whānau to dream big, and broaden our horizons about what is possible. Our belief was that by expanding our understanding we can create a shared vision that sees our iwi, hapū and whānau thriving.

# MŌ KĀ URI – NGĀI TAHU 2050

From the multiple engagements and connection points came more than 30,000 ideas for what the future could look like. Considerable time was spent distilling these ideas down and testing our thinking. At each stage of the process, wānanga were held with Te Rūnanga o Ngāi Tahu to share what was emerging and to seek the guidance of the governors in progressing the development of the vision.

What eventually emerged was an extended version of the beautiful karakia at the heart of Ngāi Tahu 2025 and three tiketike which while interconnected speak to the aspirations of three distinct audiences: ahikā, whānau and iwi.



*Puritia tāwhia kia ita*

*Te mana tupuna*

*Te mana whenua*

*Te mana takata*

*Kia turuturu taku ao Kāi Tahu*

*Tūturu te noho*

*Tūturu te hono*

*Tūturu ake nei*

*Mō tātou, ā, mō kā uri, ā muri ake nei*

*Kia turuturu*

*Ka whakamaua*

*Kia tina, tina!*

*Rona, tāi-e*



# Tiketike o te Iwi

- 1. Tūturu te noho:** Our mana Motuhake comes from our places. Places, spaces and kāika
- 2. Tūturu te hono:** Our kotahitaka comes from our whakapapa. Culture, connection and practice
- 3. Tūturu ake nei:** Our rakatirataka protects the past and shapes the future. Presence, influence and endurance

Interestingly, our original assumption was that the distinctions would be generational but the reality was that they were more related to connection rather than age groups.

**The three tiketike were further distilled into nine taumata (mirroring the nine tall trees of the Ngāi Tahu Settlement and the nine pou identified in Ngāi Tahu 2025):**

## **Tūturu te noho: Our mana Motuhake comes from our places**

1. Our papatipu marae and their communities are vibrant in all ways and full of aspiration
2. Our tīpuna guide our approach and connection to our taiao, mahika kai, and takiwā
3. We strongly uphold the mana and mauri of our whenua, wai and taoka

## **Tūturu te hono: Our kotahitaka comes from our whakapapa**

4. Our ways of thinking, feeling, doing and being are Kāi Tahu and celebrated
5. We ensure the protection, preservation and integrity of our whakapapa, reo and mātauraka tuku iho
6. We make this knowledge accessible in innovative ways to whānau wherever they live

## **Tuturu ake nei: Our rakatirataka protects the past and shapes the future**

7. Our iwi is deliberate in using our collective influence to advance our shared aspirations and collective wellbeing
8. We draw upon the strengths of each generation, whilst actively investing in succession for the future
9. We plan, invest and act intergenerationally

The diagram below shows three distinct stages in the execution of the vision. The top two are whānau voice informed and belong to the iwi. These are our collective responsibility to work towards creating the future we aspire to. The bottom one is the organisations approach to delivering what is its responsibility (the part they play) – the best use of available resource in delivering on the iwi aspirations.



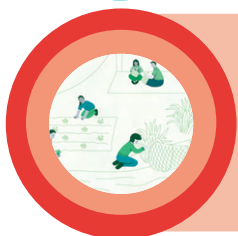
**Vision** informed by those who it is intended to support.

- **Tiketike** – 25-year Aspirations
- **Taumata** – 25-year Goals



Deciding **what we will do** and what outcomes we hope to create.

- **Aronui** – 25-year Iwi Objectives
- **Huanui** – 25-year Iwi Impacts



Determining **how we will approach** our goals, and what tactics are best to achieve them.

- **Aropū** – 5-year Organisation Objectives
- **Huapū** – 5-year Organisation Impacts

# Te Rautaki

## One interconnected future

Stronger whānau cultural confidence increases the number of people contributing to their hapū/marae



Stronger hapū leadership creates a greater political mandate for the iwi

Stronger hapū create greater opportunities for whānau to connect

A stronger iwi creates greater opportunities for hapū to leverage collective resources and influence



Stronger whānau wellbeing and connection enhances iwi cohesion and legitimacy



A stronger iwi can support whānau to connect with their collective identity and use our collective influence to create better outcomes



# THE ROAD MAP – VISUAL TIMELINE



# MEASURING OUR SUCCESS

We are recommending five year cycles for measuring impacts, successes and forward planning. Measuring outcomes would take place in the 4th year of the five year cycle to help inform the priorities for the following five years.



Mō Kā Uri is about imagining what our future could be. It is a collective vision that has at its heart the dreams and aspirations of our uri. It is not a final destination but rather a springboard to move us towards the world we want. It is our hope that Mō Kā Uri will provide the spark to light the fire of our imaginations and our power to act, individually and collectively.

Our collective vision will be our Tokomaunga it will serve as the marker to hold us firm as we navigate an increasingly uncertain world over the coming 25-years.

