

Mō Kā Uri:

A participatory approach to community-led future-making

A session with Eruera Tarena and
Awhina McGlinchey



#AotearoaFuturesForum #2025 #StrategicForesight
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MŌIKĀURI

KĀI TAHU 2050

A Māori Approach to Community-Led Future-Making

Presentation by Dr Eruera Tarena



“

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
(2014)**

15,000

in 2000

80,000

now

potentially

120,000

by 2050



MŌ KĀ URU NGĀI TAHU 2050

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

Drivers of Change

Declining inter-generational wellbeing
and rising inequality

Environmental degradation
and climate change impacts

Challenges to democracy,
disinformation and rising racism

Challenges to democracy,
disinformation and rising racism



Cultural renaissance redefining aspirations,
identity, and how we view success

Increasing confidence, capability, and
appetite from Rūnaka to lead

Increasing iwi spread and
disconnection

Demographic change and emerging
rakatahi baby boom

Whānau Based Approach

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.**



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- The background is a solid green color. Overlaid on this background are several faint, concentric circles that create a ripple effect. In the lower right quadrant, there is a faint, stylized illustration of a face with a wide, open-mouthed smile, looking upwards and to the left. The face appears to be composed of simple geometric shapes and lines.
- Mō Kā Uri is about: imagining what our future could be.
 - 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 to leave behind.
 - 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.

MŌ TĀTOU



Capturing the wisdom of those who understand our past

MŌ KĀ URI



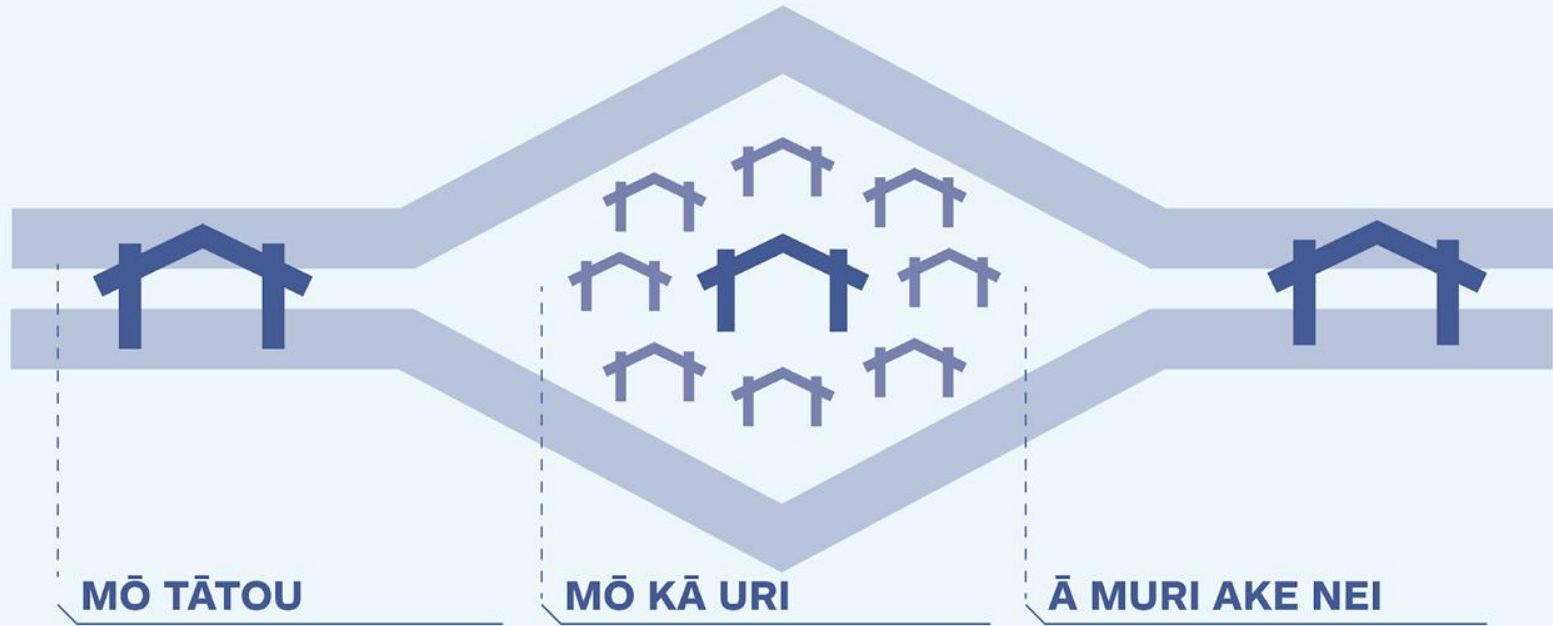
Inviting whānau to be part of creating our vision for the future

Ā MURI AKE NEI



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

AN INCLUSIVE APPROACH



NGĀI TAHU 2050

Build mandate and design
process with cultural heart

Engaging the collective

Inviting whānau to make
sense of their data

Tribal leaders bridging iwi
vision and org strategy

Interviews
Hui

Generational
Workshops

Marae
Workshops

Whanau Surveys

Social Campaign

Sensemaking
Workshops

Walkthroughs

Strategy
Workshops

Decision-making
Workshops

WHĀNAU ENGAGEMENT DATA

29,000+

Ideas and visions

2,900

Website visitors

Launch Video views since November
(across all social media sites)

817,324

1,000+

themes

2,100+

survey responses

Instagram interactions
(likes, comments, DMs)

700,000

120+

kanohi ki te kanohi
interviews

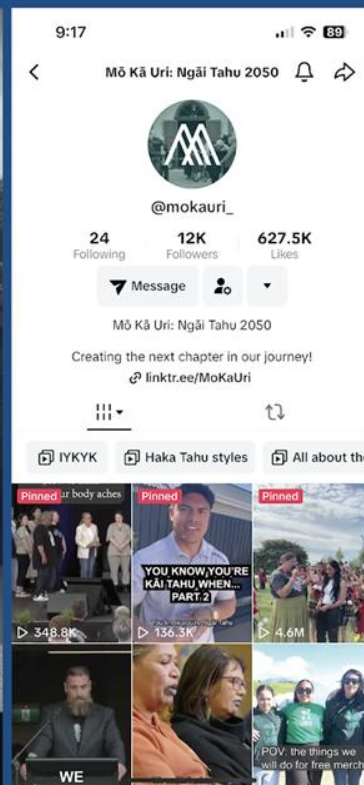
5.8MILLION

views across all social media platforms

50+

workshops

SOCIAL MEDIA CAMPAIGN



Spotlight on **Rangatahi Leadership**



Rangatahi Researchers



Samuel Wixon
Awarua



Irihapeti Pitama-Uta'i
Ngāi Tuāhuriri, Ngāti Wheke



Briana Te Haara-Barr
Kāti Māhaki



Ashleigh Summerville
Waihōpai



Hinepounamu Apanui-Barr
Kāti Māhaki



Kaya Renata-Staples
Kāi Tarewa, Kāti Irakehu

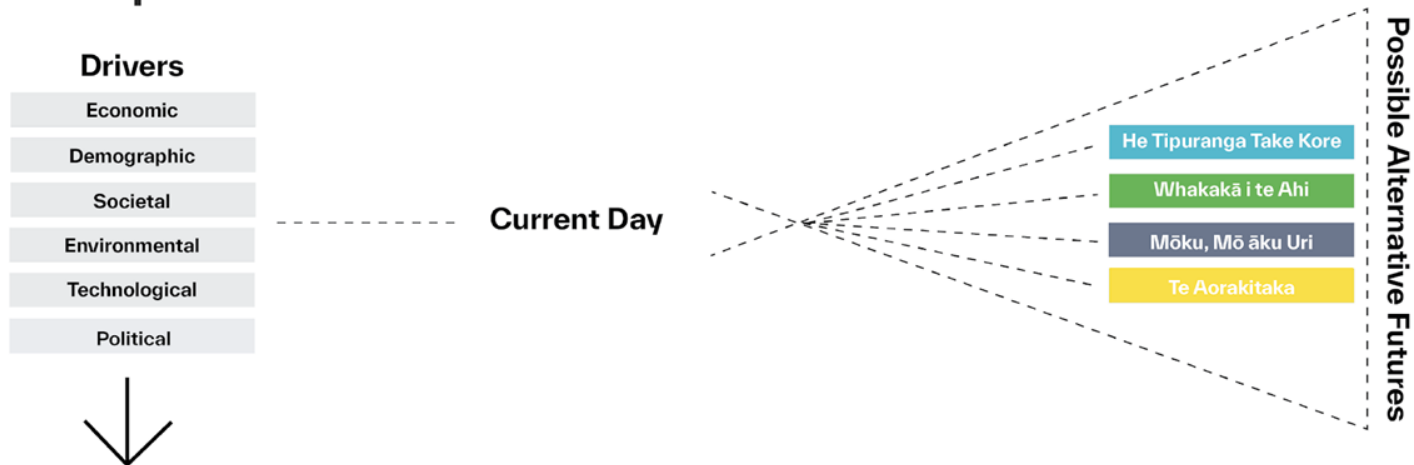


Ngāi Tahu Stories from the Future

Four Alternative Futures for 2050



Context Map



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

Te Aorakitaka

Big Idea: Transformation for shared prosperity

Driver: Collectivising through a shared vision

- **Whānau:** Tradition to express unique Ngāi Tahu identity
- **Hapū:** Evolving expression of cultural identity and community interconnectivities
- **Papaiti Rōnanga:** Economic hub
- **Tei:** Connected, proud, enjoying outcome of collective vision
- **Te Rōnanga o Ngāi Tahu:** Focuses on central government relationships and protecting Papaiti Rōnanga rights and resources

Regional Rangitiratanga and Kotahitanga



Whānau and community
have long been central to Ngāi Tahu, and are now considered the core of the community. They are the foundation of the community's identity and the source of its strength and resilience.

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
- **Papaiti Rōnanga:** Fragmented and devoid of blanga
- **Tei:** No kotahitanga, self-interest disavows collective
- **Te Rōnanga o Ngāi Tahu:** Losing collective voice and political influence

Individual Rangitiratanga without Kotahitanga



The growth of individualism
has led to a loss of collective identity and a focus on individual interests. This has resulted in a fragmented community where people are no longer connected to their shared history and values.

Whakakā i te Ahi

Big Idea: Reigniting home fires

Driver: Re-prioritising resource and desire for rapid development

- **Whānau:** Added diversity, but some disappointed
- **Hapū:** Re-prioritising
- **Papaiti Rōnanga:** More capacity, capacity and regional infrastructure
- **Tei:** Connected core driving, but less opportunities to collectivise
- **Te Rōnanga o Ngāi Tahu:** Decentralised organisation, only providing basic functions

Regional Rangitiratanga without Kotahitanga



Regional development
has led to a loss of collective identity and a focus on individual interests. This has resulted in a fragmented community where people are no longer connected to their shared history and values.

FUTURE SCENARIOS

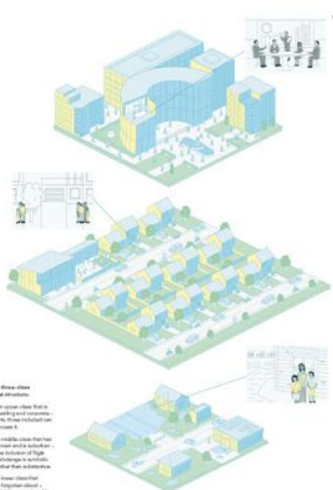
He Tipuranga Take Kore

Big Idea: Inconsequential growth

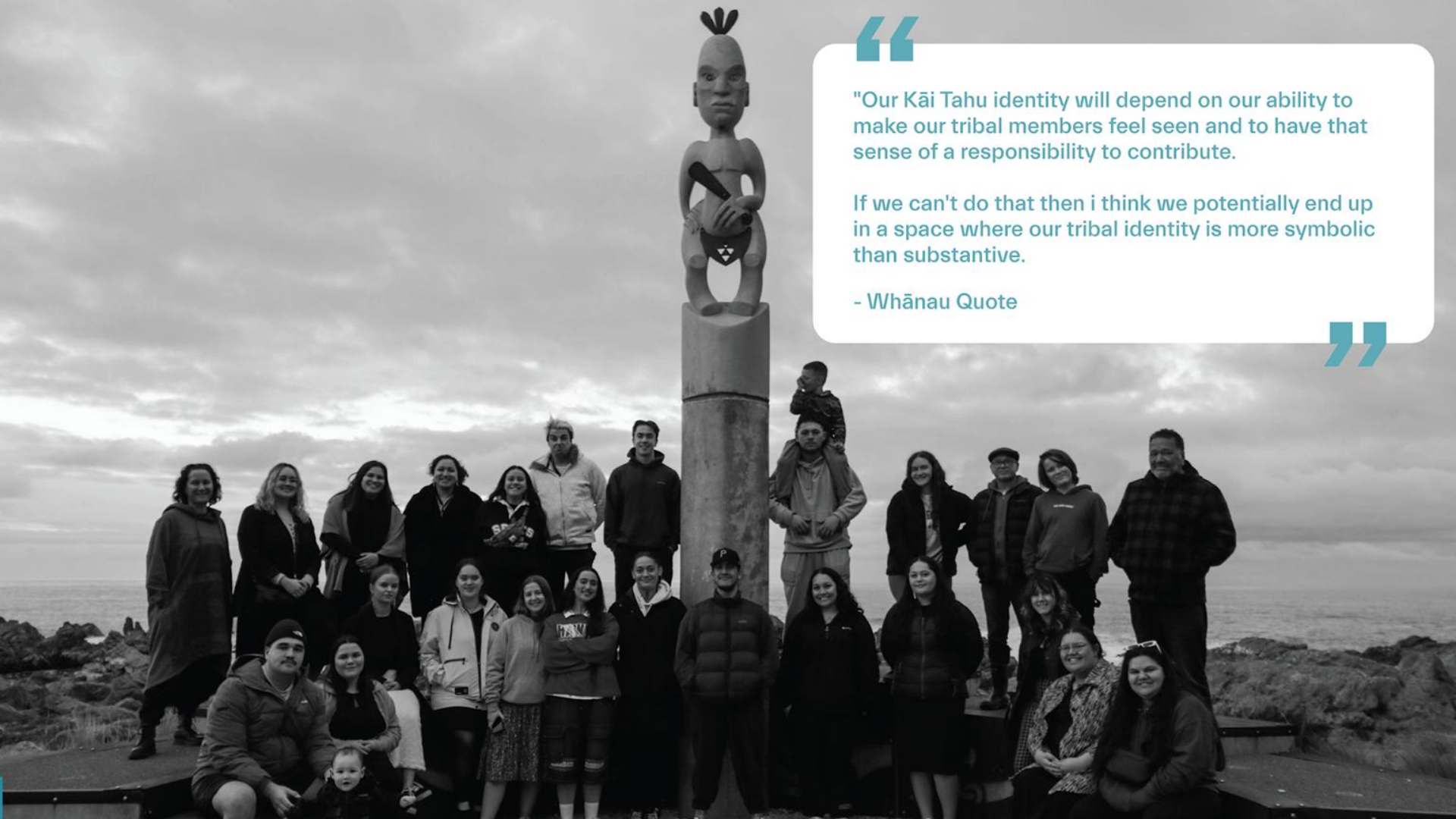
Driver: Maintenance of the status quo

- **Whānau:** Growing middle-class, but most vulnerable left behind
- **Hapū:** Hidden in the shadow of Papaiti Rōnanga
- **Papaiti Rōnanga:** More resources and services but yet to achieve own autonomy
- **Tei:** Larger population, more access to resources but more disconnected from nature
- **Te Rōnanga o Ngāi Tahu:** Continues to grow partnership and resources, but still responding to the government agenda

Kotahitanga without Rangitiratanga



A middle class that has
emerged, but is still vulnerable to economic downturns. The inclusion of Ngāi Tahu in the economy is a step forward, but more needs to be done to ensure a fairer and more sustainable future.



“

"Our Kāi Tahu identity will depend on our ability to make our tribal members feel seen and to have that sense of a responsibility to contribute.

If we can't do that then i think we potentially end up in a space where our tribal identity is more symbolic than substantive.

- Whānau Quote

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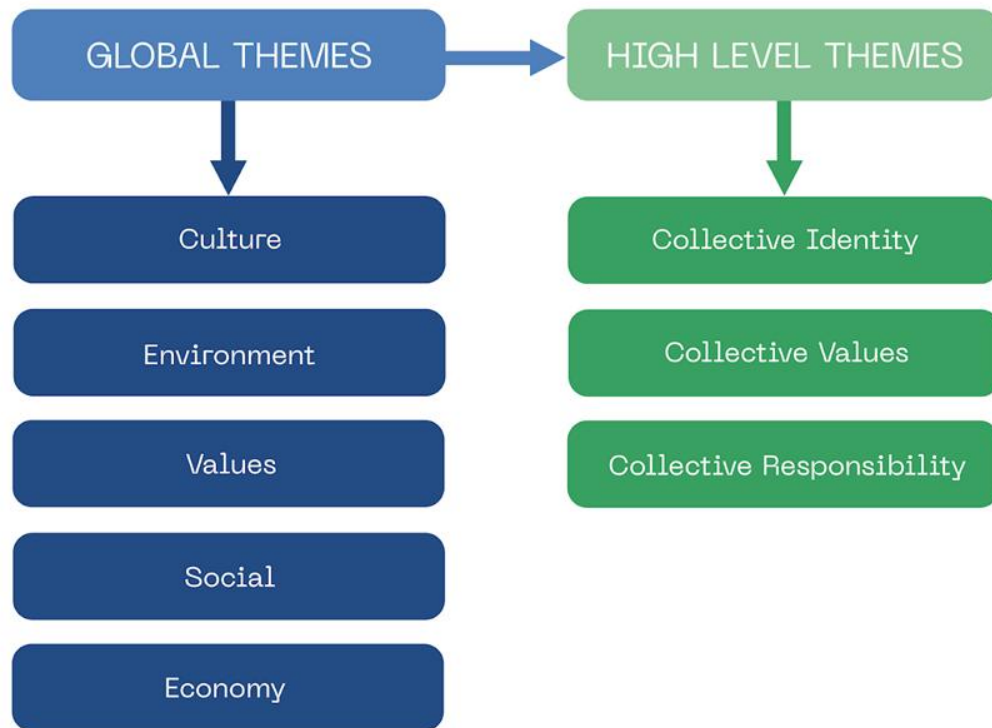


THE RESULTS

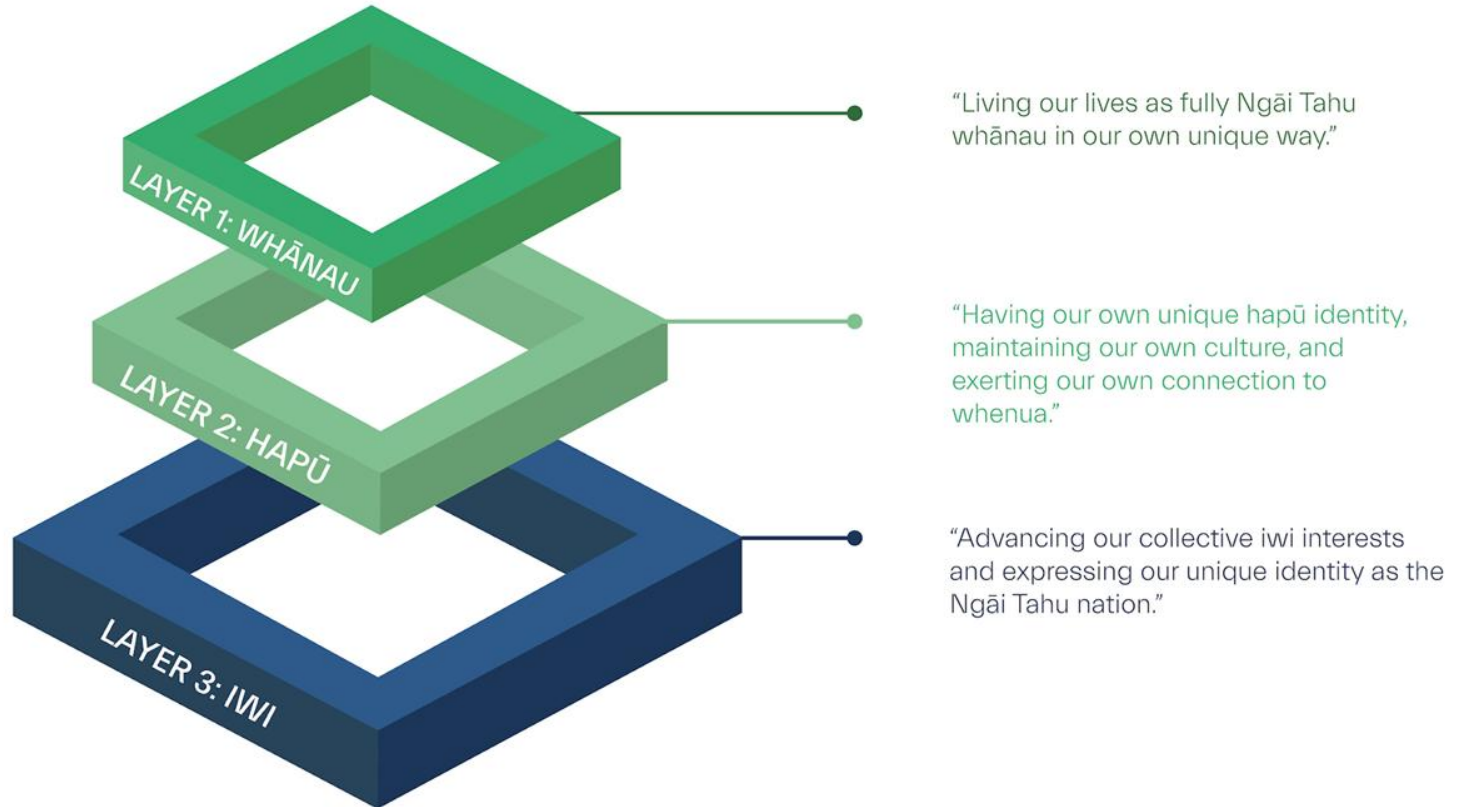
What Whānau Told Us

It's about our collective Kāi Tahu values:

1. Having a strong sense of identity and belonging.
2. It's about hauora, and prioritising health and wellbeing
3. It's about kaitiakitanga, and respecting and caring for the taiao



The research is telling us that rather than highlighting generational differences, the primary reason that our people hold different perspectives depends on whether they are thinking and speaking as whānau, hapū, or iwi.



2025

Puritia tāwhia kia ita

Te mana tupuna
Te mana whenua
Te mana takata

Kia turuturu
Ka whakamaua
Kia tina, tina!
Rona, tāi-e!

2050

Puritia tāwhia kia ita

Te mana tupuna
Te mana whenua
Te mana takata

Kia turuturu taku ao Kāi Tahu
Tūturu te hono
Tūturu te noho
Tūturu ake nei
Mō tatou, ā,
Mō kā uri ā muri ake nei

Kia turuturu
Ka whakamaua
Kia tina, tina!
Rona, tāi-e!

TŪTURU TE NOHO

Our Communities, Places and Practices

Our mana Motuhake comes from our places

We are connected to our places and practices and our communities are nurtured by our whakapapa, whenua, and wai.

TŪTURU TE HONO

Our Connection to Culture and Identity

Our kotahitaka comes from our whakapapa

We know who we are, we are connected
and contributing to our hapū and iwi.

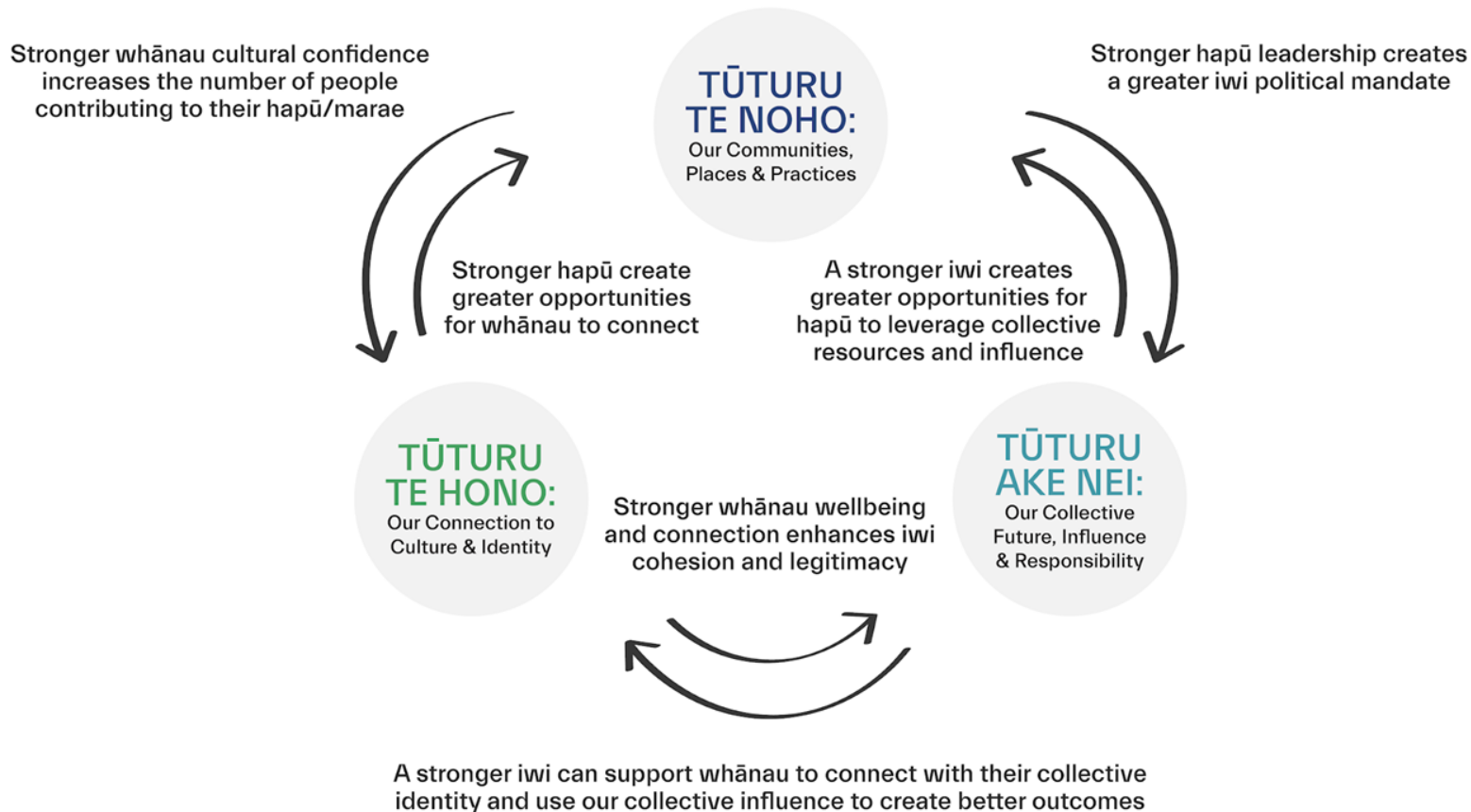
TŪTURU AKE NEI

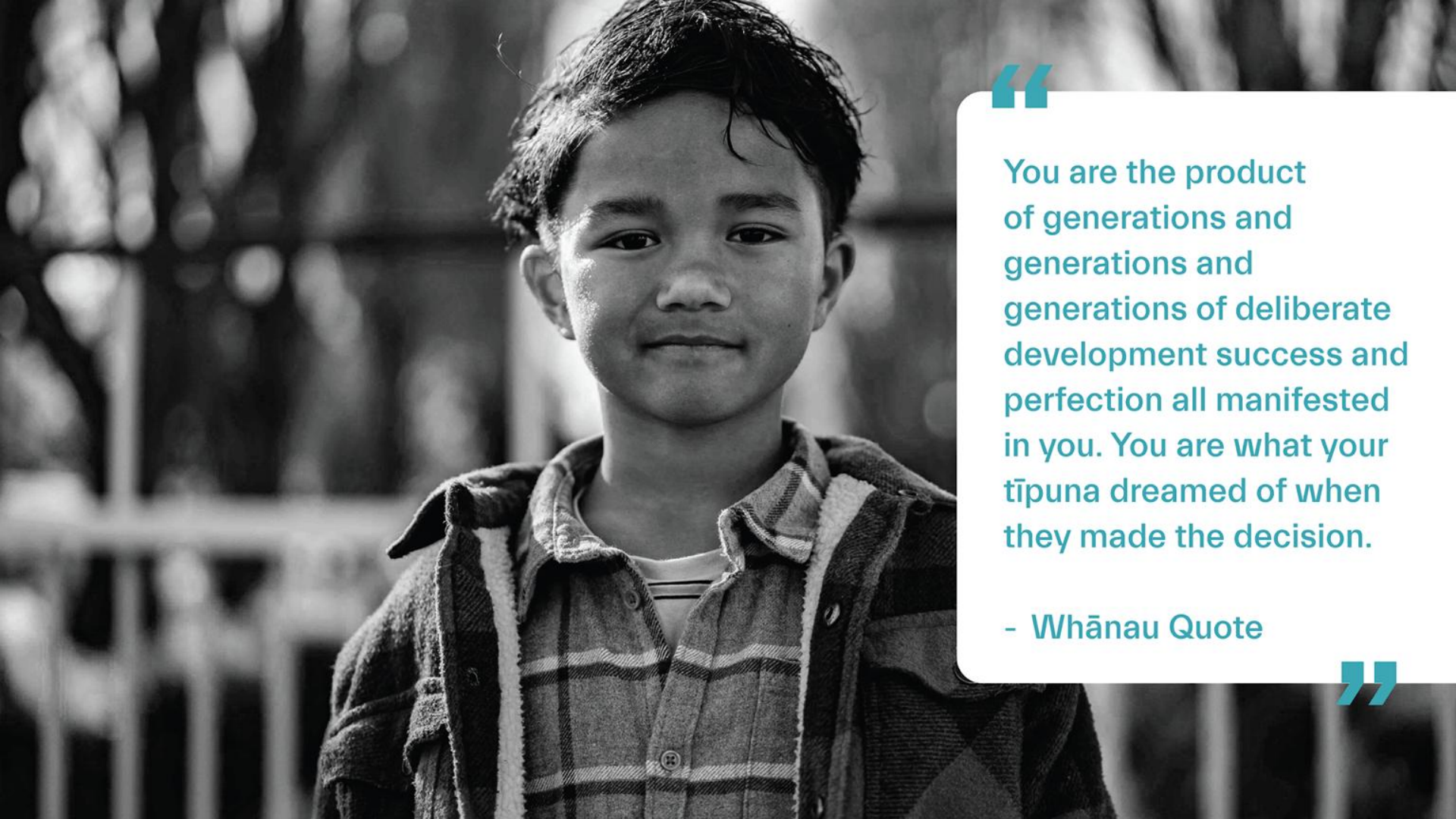
Our Collective Future, Influence and Responsibility

Our rakatirataka protects the past and shapes the future

We are working together, creating the conditions for whānau and hapū to build their own futures.

How they support each other





“

You are the product of generations and generations and generations of deliberate development success and perfection all manifested in you. You are what your tīpuna dreamed of when they made the decision.

- Whānau Quote

”

Key Insights:

With a strong **indigenous foundation** Western tools can support great outcomes.

Ensuring the integrity of whānau voice should result in whānau seeing themselves in it.

Rakatahi will live with the weight of decisions made today. They must be part of the process.

To learn more...

www.mokauri2050.co.nz