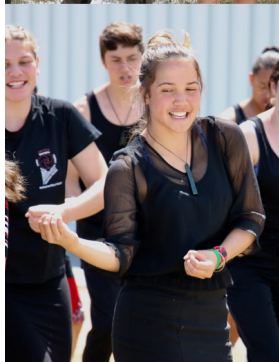


# Rautaki Rakatahi

2020 - 2025



Te Rūnanga o NGĀI TAHU



Tēnei te ruru te kōkōu nei  
Kīhai i māhitihihi  
Kīhai i māarakaraka  
Ko te upoko nui o te ruru terekou  
He pō, he pō, he ao  
Ka awatea!

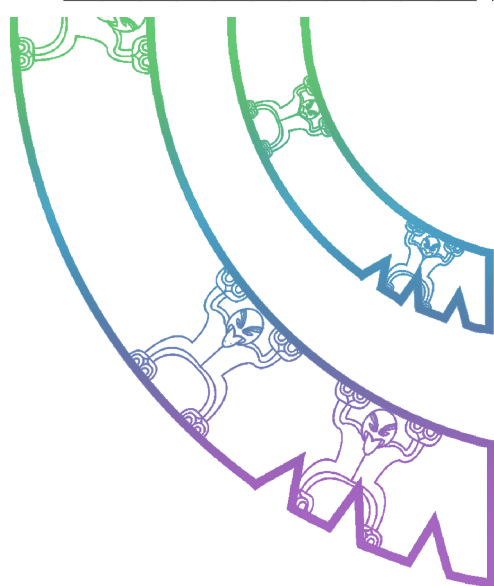
Tai ope, tai roa, tai whakaaro nui ki ruka ki ō tātou mate huhua, tērā kua pakia ki te whakatāhuna o Pae Mahara. Ki ā koutou te huka i atawhai matawhāiti ki te rau rakatahi, kia tū te rakatahi, kia hao te rakatahi. Noho mai tā koutou ōhākī hai matahiapo mō mātou, mō kā uri ā muri ake nei. Haere atu rā koutou katoa kā haoka a Aitua, ki te pō whakaoti atu e.

Tai timu, tai whawhati, tai heke ki waho ki te tāepaepataka o te raki, ka ao, ka ao, ka awatea. Tākiritia mai te ata ki ruka ki te hihiri o te kākau, maraka mai rā Te Rautaki Rakatahi e!

Kai āhaku kāhui manukura i huihui mai ki te taumatua o tēnei kaupapa, kia tipu, kia rea, kia tū haemata ai, tēnā koutou katoa mai i te puna takere kore o aroha. Ki kā tuākana rakatahi i whakatakoto mai i te tūāpapa me kā kaimahi rakatahi, nei te owaha atu ki a koutou katoa. Ki a koutou kā kaimākai, nā koutou te rautaki nei i kōkiri, nei rā te hua kua puta.

Hei whakakapi, nāia kā rakatahi kua tau mai kia tutū ai te puehu, kia hao ai te pae o wawata mō mātou anō, ā, mō kā uri ā muri ake nei.

Tēnā koutou katoa.



# Ihiraki

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# Tirohaka

## Vision

### *Rakatahi Tutū Puehu.*

#### *Disrupting the status quo.*

Our role as taiohi within our society is to be the conduits to the new world and carry our Kāi Tahu knowledge from this generation to the next. We are the *tai* - the tide, the wave, and *ohi* - the youthful force, a movement in our own right. We are disruptors who lead, innovate and adapt.

The voice of rakatahi is essential, as we are the future that is being referenced, and it is clear, we read the world in ways that generations before did not. We are the Digital Natives - a generation who are potentially more connected and less connected at the same time.

As rakatahi we are politicised, and as the post-settlement generation we have high expectations of services designed for our world. For a few, the dreams and plans have already begun. They are the Kotahi Mano Kāika babies who have grown up with te reo Kāi Tahu and have been raised on the stories of our whenua from birth.

Others have identified as being disconnected to their Kāi Tahutaka and the majority of them are unaware of opportunities for Kāi Tahu whānau, hapū and iwi.

Our changing world will require new ways of thinking and adaptation. We have a role in leading future generations. We need to ensure that our growth as rakatahi is not inhibited so we can determine our success in Te Ao Hurihuri (the changing world). Engagement in our Kāi Tahutaka is the foundation for our positive wellbeing. This will facilitate success across all measures and realise the vision of our tribal whakataukī:

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

*For us, and our children after us .*



# Kōrero Taunaki

## Background

This rautaki was shaped by the insights of over 380 of our Kāi Tahu Rakatahi. It consolidates various workstreams within Te Runaka ō Kāi Tahu into an overarching strategy. This acknowledges the necessity of including rakatahi voice at all levels of thinking and decision making.

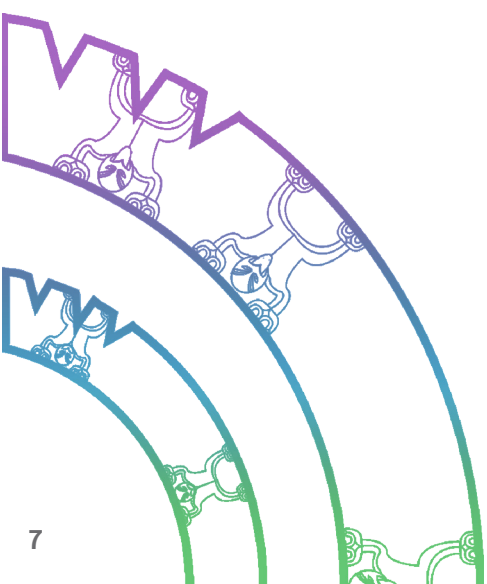
We wish to acknowledge the contributions from the working group and tuākana group who led as rakatahi, affirming the need for this rautaki to mobilise and inspire more of our Kāi Tahu rakatahi.

## Rautaki Rakatahi

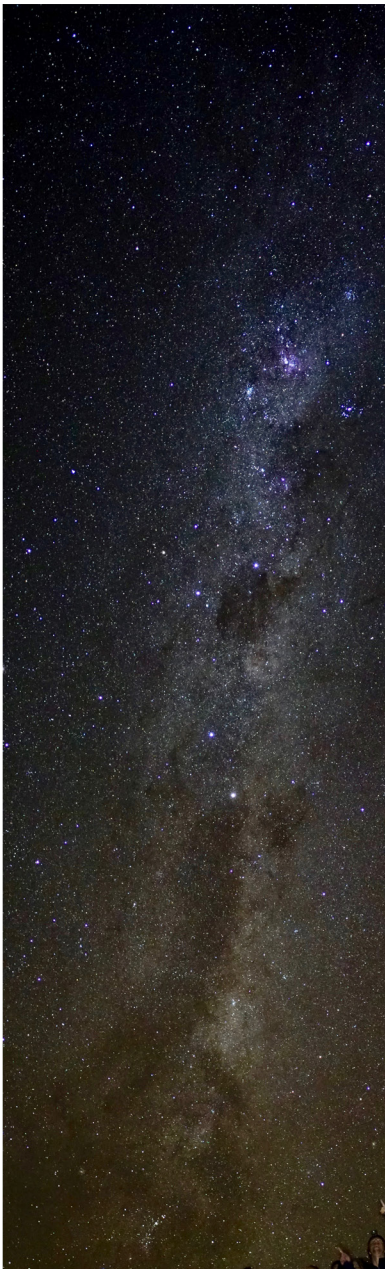
The purpose of this rautaki is a call to action for the iwi. It is a standalone rautaki where rakatahi voices, our needs and aspirations for our ourselves, our whānau, hapū and iwi are clearly articulated. We require our iwi to support us as rakatahi to be ahead of the currents of change. Access to the tools and opportunities in any domain of our choosing will be necessary to disrupt the status quo and unleash our potential.

This strategy is defined by seven pou that emerged from our voices as rakatahi.

***Ka pū te ruha, ka hao te rakatahi.***  
***The work of the elders has been done,***  
***now it's time for a new wave of youth.***









# Kā Pou

## Our Priorities

### Kāi Tahutaka

#### Culture and Identity

*Kia mau ki tō tāua āhuataka Kāi Tahu.  
Hold fast to our Kāi Tahu identity.*

### Mā kai Rakatahi

#### Representation

*Aoraki Matatū.  
Stand tall and proud like our mauka  
Aoraki.*

### Mātauraka

#### Education & Employment

*Tāku aho mātauraka whiua ki te ao;  
Tāku aho Kāi Tahu whakamaui kia tina.*

*I cast my line of knowledge to the world,  
while holding firm to my Kāi Tahu identity.*

### Whakawhitiwhiti Kōrero

#### Communication

*Au ai tū, au ai ora.  
Keeping people informed and alert.*

### Hauora

#### Health & Well-being

*Me he manawa tītī.  
To be resilient and determined.*

### Te Ao Tūroa

#### Natural Environment

*Ūhia te korowai tiaki ki ruka i kā awa, te  
hurika āhuraraki, kā momo taoka, me kā  
mahika kai, kai karo haere tō tātou nei ao.*

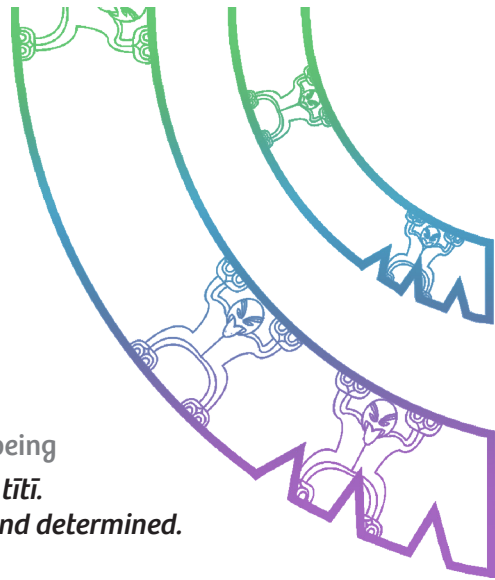
*Let us cast our cloak of care over our rivers,  
climate change, taoka species and mahika  
kai, lest the world as we know it  
disappears from our grasp.*

### Te Kāika

#### Connection to our Papakāika

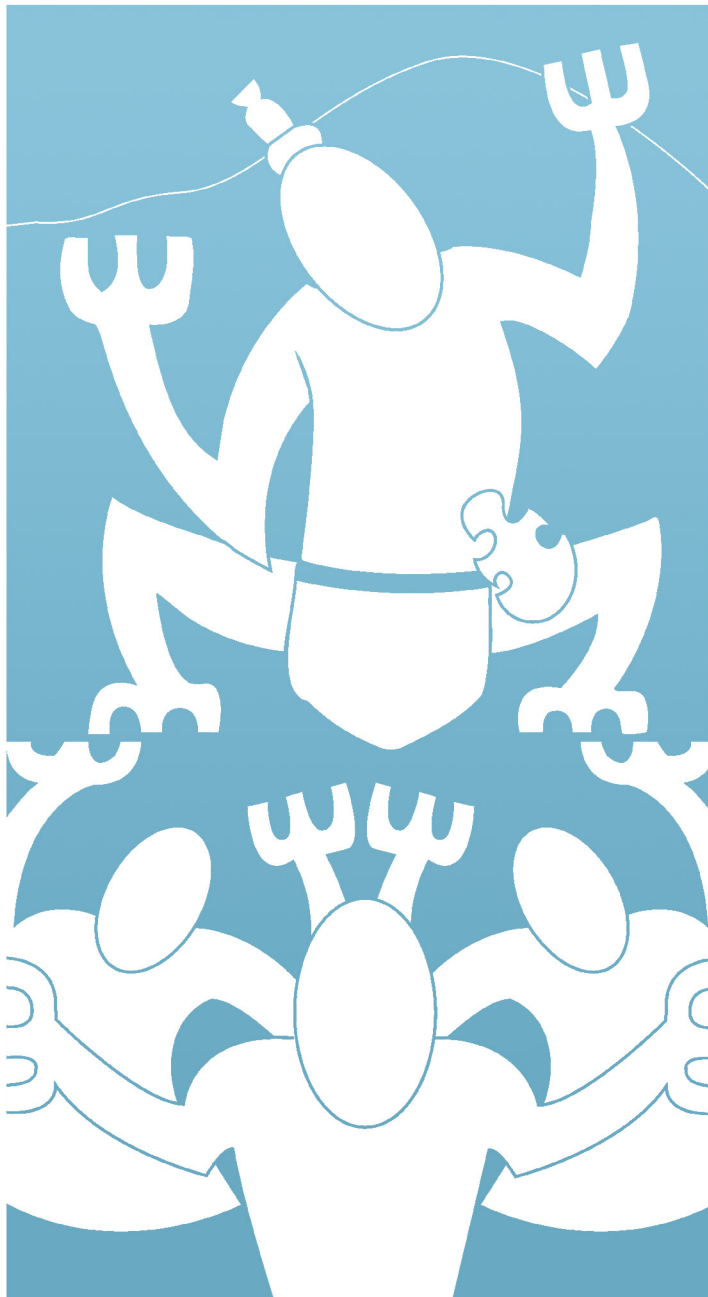
*Te taukaea whakapapa, he honoka ki te  
kāika, taku āhurutaka, taku tūrakawaewae.*

*The ties to genealogy, is the connection to  
home, my haven, my standing place.*



# Kāi Tahutaka

Culture and Identity



## Key Themes

***Kia mau ki tō tāua āhuataka Kāi Tahu.***

***Hold fast to our Kāi Tahu identity.***

Kāi Tahutaka is our collective identity. As rakatahi we are clear that creating our own pathways as Kāi Tahu is crucial. Nothing about us without us .

We seek to strengthen this identity so we are connected, engaged and can fulfill our desire to give back. Only then will we realise the potential of our collective whakapapa.

# Desired Outcomes

**Desired outcome:** Inspire rakatahi to understand and re-tell our history, actively engage and give back to our culture and people. As contributors to the future, enabling a meaningful connection to ourselves, our whānau and the wider iwi.

**Desired outcome:** That Kāi Tahu is a defining feature across all services that impact on our future pathways and that we become a hub for innovation and leadership models based on our own rakatirataka as Kāi Tahu.

**Desired outcome:** That Kāi Tahu rakatahi are indigenous leaders in our takiwā across the motu and the globe.

## a) Developing our individual and collective identity

Rakatahi need to be given the opportunity to build proficiency in te reo, tikaka, kawa and whakapapa Kāi Tahu as elements that are unique to our identity.

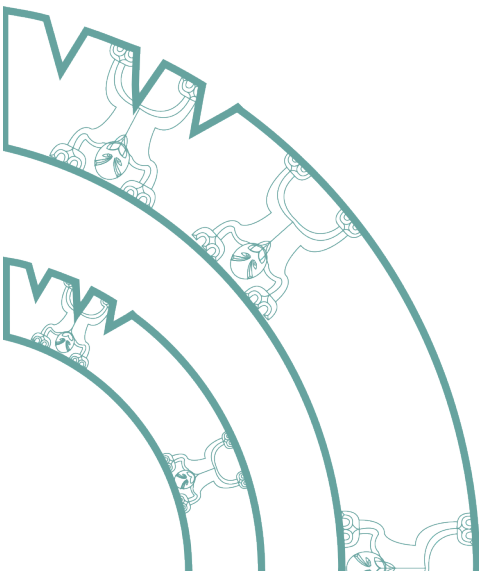
Rakatahi are hungry to expand their knowledge base and gain exposure to new experiences. As knowledge is often held at a local level, there is the desire to connect with rūnaka to create relationships with those willing to share. This will provide opportunities for rakatahi to experience different facets of knowledge and leadership across the whole pā, but also to give back.

## b) Connecting all whānau

Through whakapapa we are all connected; however, with half of our iwi living outside our takiwā, it leaves only a few to ensure the fires are burning on our marae. Rakatahi under the age of 25 make up 37.8% or 25,000 of the total iwi population of 66,000. Providing opportunities to engage, re-engage or build their Kāi Tahu, irrespective of location is paramount.

## c) Te reo Kāi Tahu

Our language and mita is unique. This is an asset we are responsible for; to protect, nurture and promote to ensure intergenerational transfer. Our rakatahi seek the opportunity to learn about the things that are part of our uniqueness and make them even stronger for future generations.



# Mā kai Rakatahi

## Representation



## Key Themes

*Aoraki Matatū.*

*Stand tall and proud like our mauka Aoraki.*

As a reflection of Te Ao Tawhito, we respect the notion of responding to one's character as opposed to one's age. As rakatahi we consider it essential to have our right to act and speak on matters pertaining not only to rakatahi but also the wider iwi and hapū affairs to be acknowledged.

We seek a place where we can learn, a place where we can grow, and a place where we can contribute to our collective future.



## Desired Outcomes

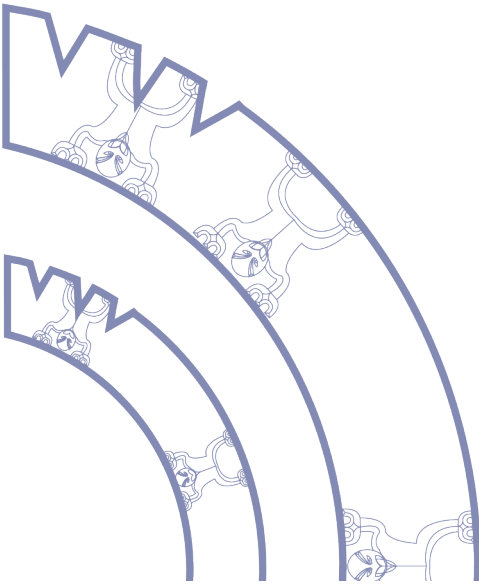
**Desired outcome:** To support succession planning we need to include the voices of our rakatahi in decision-making.

### a) The representation of rakatahi in leadership

Rakatahi form 37.8% of the tribal population and this will continue to rise. This is one reason why we must create representation at all levels including governance. This enhances the leadership that rakatahi already exhibit and cements their role as the link between generations. Our inclusion in leadership enriches the tribal whakaaro and actions to match our population.

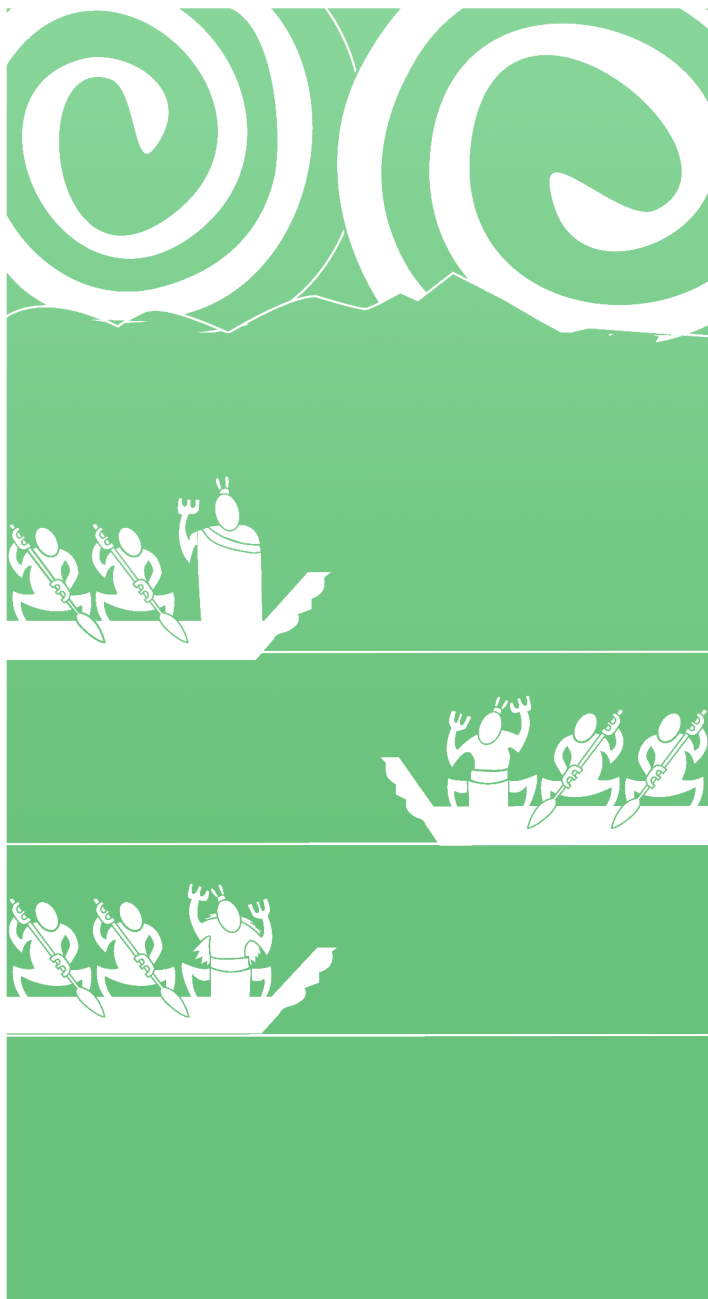
### b) Alignment of values throughout Te Rūnaka o Kāi Tahu

Our rakatahi voiced their concerns about accountability and alignment. Moving forward, Te Rūnaka o Kāi Tahu, our subsidiaries and any partnerships entered into should uphold our Kāi Tahu values.



# Hauora

Health and Well-being



## Key Themes

*Me he manawa tītī.*

*To be resilient and determined.*

We need to nurture our connection to our whakapapa as it underpins positive health and wellbeing. We seek access to holistic hauora options for rakatahi. Digital technology means that we are aware of some general options available to us, but we still have levels of isolation and disconnect from practices tailored to our needs as Kāi Tahu rakatahi.

Te taha hinekaro (mental health) is our top priority and linked to te taha whānau. Mental health is a significant factor impacting on Kāi Tahu rakatahi. Our world can become imbalanced and this relates to the wider health of our whānau. Our iwi must lead in building positive, protective hauora initiatives for whānau that clearly reflect who we are as Kāi Tahu.

# Desired Outcomes

**Desired outcome:** Develop tools to improve access and engagement to resources and services to support better hauora outcomes for whānau.

## a) Hauora Access

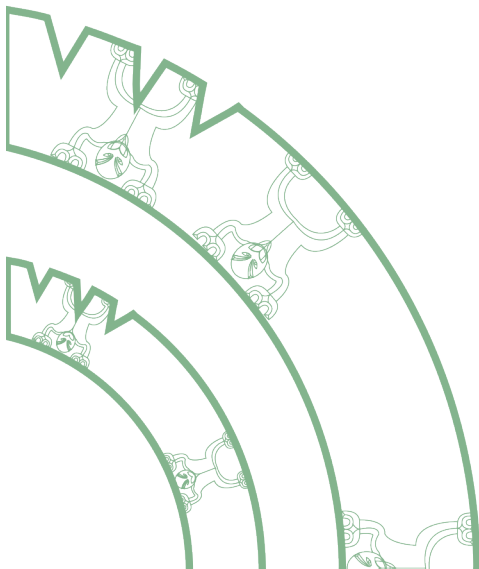
Develop access to hauora (health and social services) for Kāi Tahu rakatahi that improve hauora outcomes.

## b) Oraka Whānau

Support whānau well-being and specialised responses for Kāi Tahu rakatahi.

## c) Taha Hinekaro

Prioritising access to information mental health support for Kāi Tahu rakatahi.



# Te Kāika

Connection to our Papakāika



## Key Themes

*Te taukaea whakapapa, he honoka ki te kāika, taku āhurutaka, taku tūrakawaewae.*

*The ties to geneology are the connection to my home, my haven, my standing place.*

Our rakatahi seek to engage, learn from, give back and work at the papatipu rūnaka level.

As rakatahi we understand the importance of Te Kāika as it connects us to a positive sense of both whakapapa and tuakiritaka (identity). In this changing world some of our peers are faced with challenges of reconnecting with their papakāika.

We must encourage, foster and support them to flourish in that connection while also recognising the significance of growing the next generation of ahi kā. This requires providing them with new opportunities to engage and realise their potential as ahi kā.

# Desired Outcomes

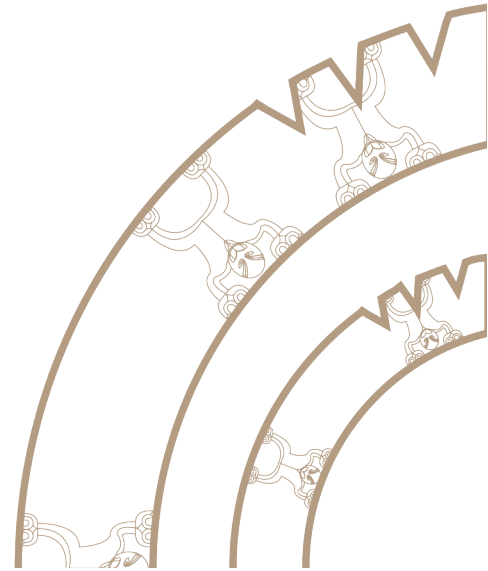
**Desired outcome:** To recognise those who keep the fires burning and to ensure they continue to, so that our rakatahi have a thriving home base to engage with.

## a) Empowering our ahi kā

Support and invest time, money and skills into our kāika to ensure they are thriving. Create an environment where rakatahi who are also ahi kā set the platform for personal and hapū participation.

## b) Rūnaka engage with Rakatahi within a mobile world

Despite the increased mobility of society, rakatahi living away from their respective rūnaka find it increasingly difficult to engage with and return to their kāika. This has been primarily voiced by those living outside the takiwā and provides a real opportunity to address engagement barriers.



# Te Ao Tūroa

Natural Environment



## Key Themes

*Ūhia te korowai tiaki ki ruka i kā awa, te  
hurika āhuaraki, kā momo taoka me kā  
mahika kai, kai karo haere tō tātou nei ao.*

*Let us cast our cloak of care over our rivers,  
climate change, taoka species and mahika  
kai, least the world as we know it  
disappears from our grasp.*

We seek to be at the forefront of the restoration of the world around us. We understand the magnitude of the environmental issues we face.

Kaitiakitaka is an important aspect for us and our relationship to the environment as we move forward. We identified climate change, protection of taoka species and mahika kai as main priorities to focus on. We realise the complexities of the choices ahead and the plan to use our voice as rakatahi. We want to be a part of continuity even in this shifting landscape and recognise that mātauraka Kāi Tahu underpins our relationship to Papatūānuku and Te Ao Tūroa and we aspire to play our part as kaitiaki.

# Desired Outcomes

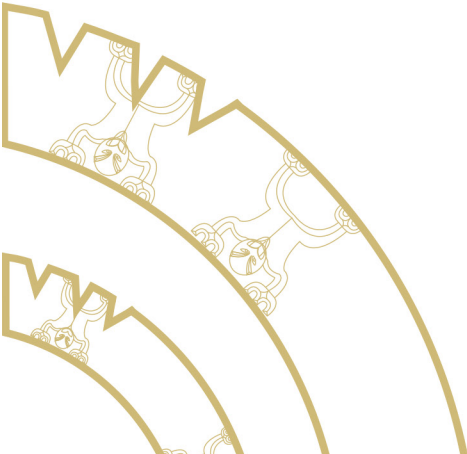
**Desired outcome:** Enhance rakatahi engagement with our environment to ensure the improvement and sustainability of our cultural practices.

## a) Transferring knowledge into environmental action

Rakatahi are conscious of the environmental issues occurring around them. To secure intergenerational transfer we must ensure that they are a part of the conversations, actions and initiatives to rectify damage to and protect our environment.

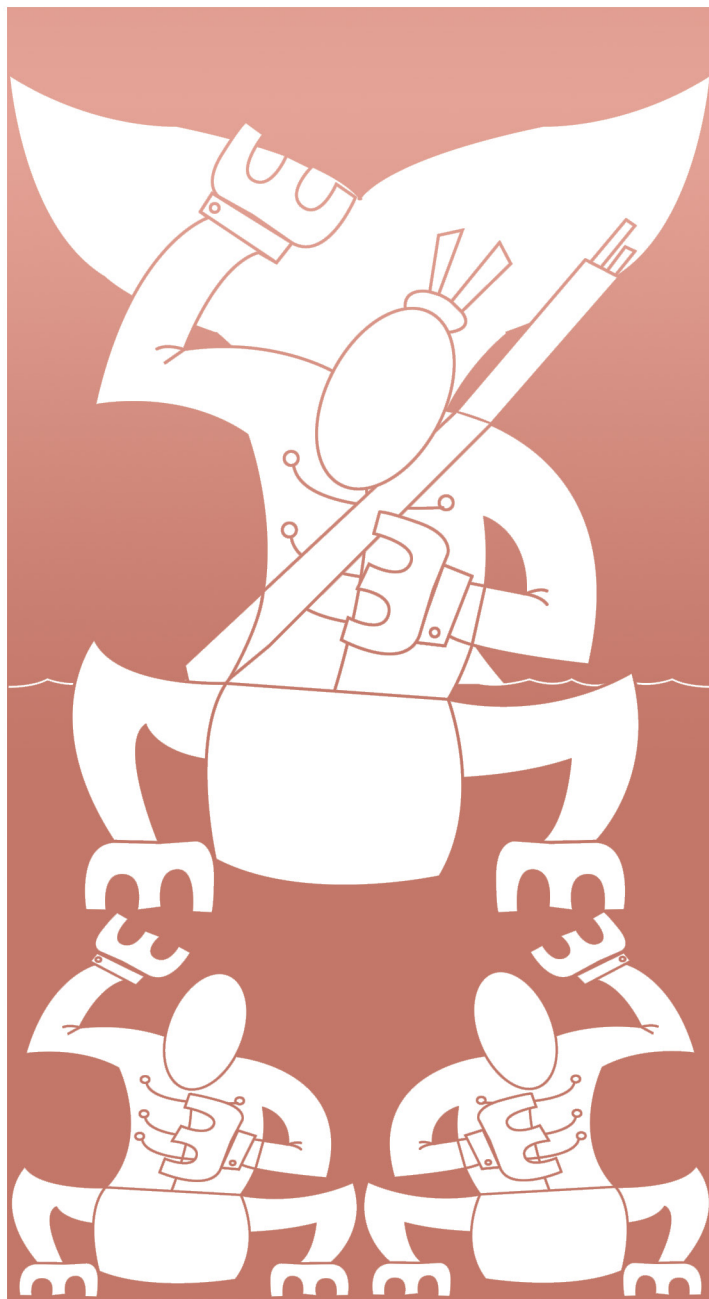
## b) Environmentally conscious rakatahi

Our rakatahi seek a future where they can access, use and be educated about our surrounding resources and wish to do so in a sustainable way. As whenua varies from kāika to kāika, this aspiration has strong ties to the pou Te Kāika, producing Hauora-well-being outcomes as rakatahi learn to protect and utilise readily available resources.



# Mātauraka

Education and Employment



## Key Themes

*Tāku aho mātauraka whiua ki te ao;  
Tāku aho Kāi Tahu whakamaua kia tina.*

*I cast my line of knowledge to the world,  
while holding firm to my Kāi Tahu identity.*

As rakatahi we have the right to an excellent education that prepares us for a future as Kāi Tahu and citizens of the world. We recognize that iwi can play a role in providing the necessary tools to aid us in our journey to access knowledge. We must be nurtured on this path and be encouraged and inspired to use our creativity and curiosity to disrupt, innovate and re-design.

We acknowledge that the path of education takes many forms and we must create an environment where intergenerational outcomes are achieved and surpassed.



## Desired Outcomes

**Desired Outcome:** That rakatahi are supported through education and employment opportunities to ensure their continued success and personal growth.

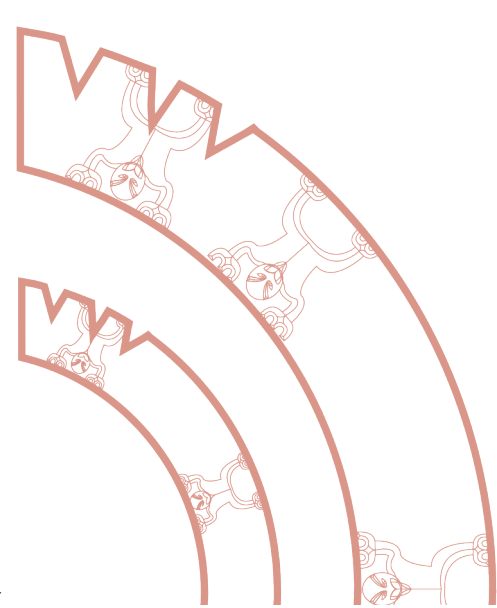
### a) Opportunities and pathways for rakatahi

The iwi needs to provide our rakatahi with meaningful career opportunities using the collective power of Te Rūnaka o Kāi Tahu and external partnerships.

### b) Early focus and assistance for students

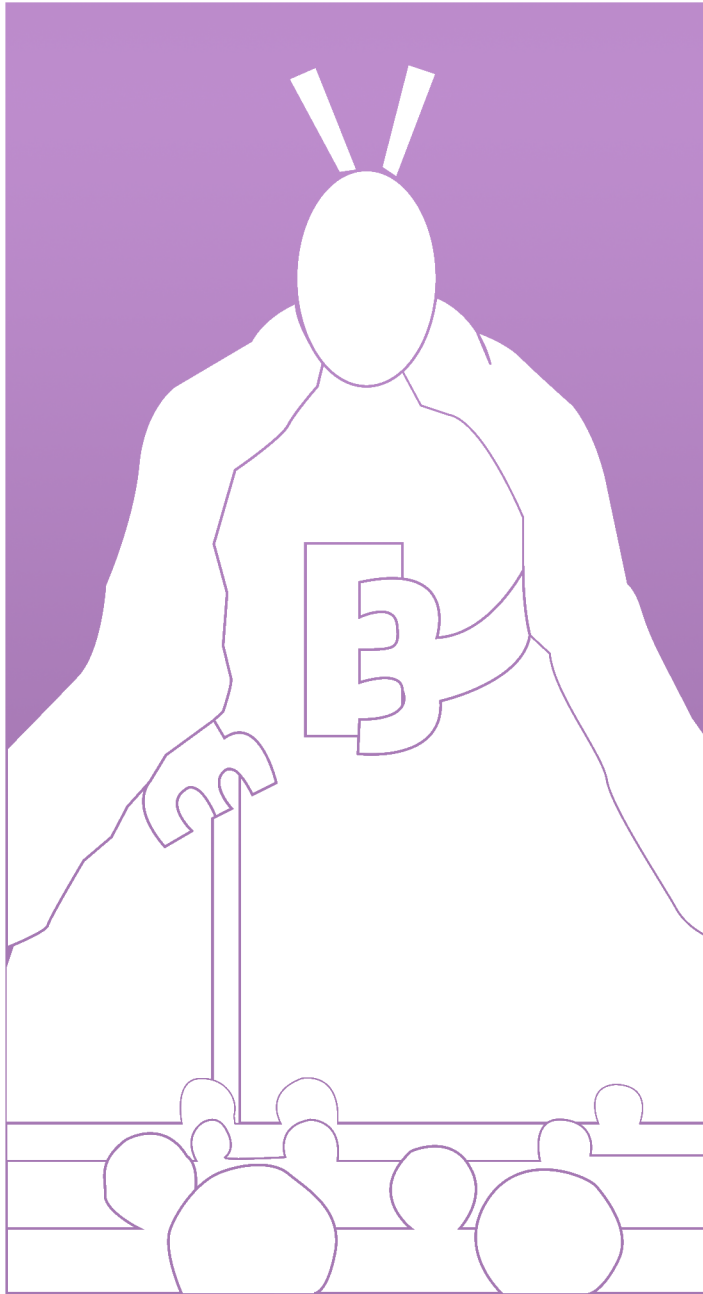
We have a strong sense of the way that the iwi has assisted university students, but first we must focus initiatives at a much earlier stage.

To support rakatahi we need to begin initiatives at intermediate level or junior high school to ensure they get a headstart for NCEA.



# Whakawhitiwhiti Kōrero

Communication



## Key Themes

***Au ai tū, au ai ora – Keeping people informed and alert.***

***Rakatahi want to feel informed and engaged with their iwi.***

Rakatahi have our own perspectives of the world and we have access to a spectrum of digital knowledge platforms. We want our iwi to utilise the spaces where rakatahi communicate as an authentic means to connect and re-connect with rakatahi.

This will provide us with new ways to amplify our Kāi Tahutaka and whanaukataka with each other where ever we are in this world.

# Desired Outcomes

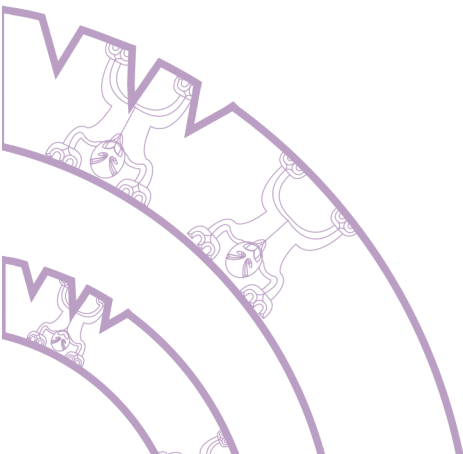
**Desired outcome:** That rakatahi are informed and engaged with the opportunities and events within our iwi, so that we may utilise them to the best of our ability.

## a) Speaking our language

It is clear the way that the iwi communicates with our rakatahi is not effective. Some rakatahi are not aware of what is available, where opportunities are and how to access them. We need to shift to utilising platforms that are relevant and innovative, including digital mediums in order to channel information to our rakatahi.

## b) We know about our people

For our rakatahi to be able to make targeted change and informed decisions, we need improved access to information related to our iwi. As over half of our Kāi Tahu rakatahi live outside of our takiwā, it is important that opportunities are easily accessible. These are inclusive of, but not limited to, health, education, employment, population statistics and employment opportunities.

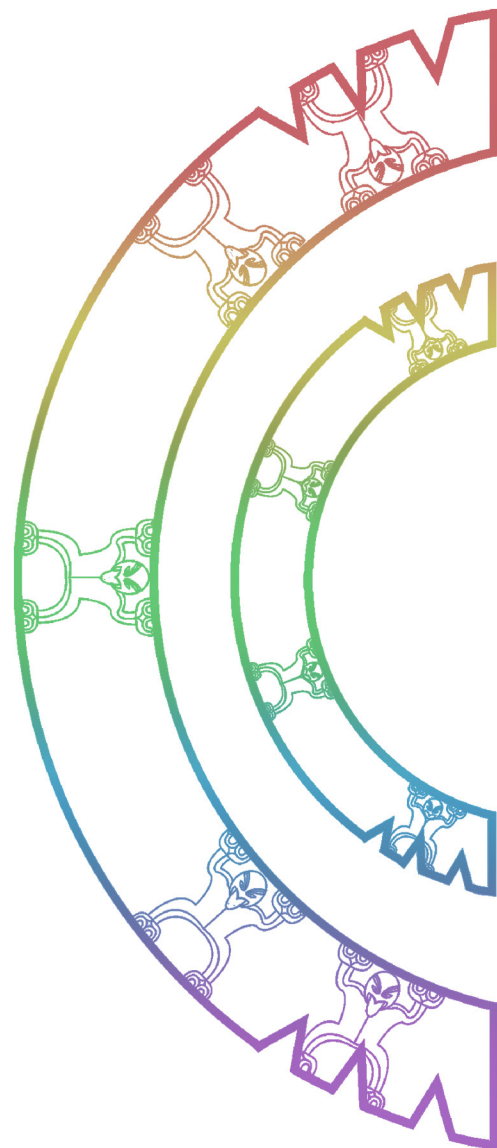


## Circular illustration

The tiki figures seen in-between the circular patterns represent the rakatahi of Kāi Tahu. There are 18 of them shown in the illustration to represent the 18 papatipu rūnaka that make up our vast iwi.

The circular pattern represents the cycle of time, or more specifically the coming of age for rakatahi to become leaders within Te Kāika on our marae, within their homes, and Te Ao Tūroa.

Together, all three elements of this illustration represent 'Leadership and direction through engaged rakatahi'.



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