



WE ARE NAVIGATORS
the
WORLD NEEDS US TO
LEAD
INTO
UNKNOWN TERRITORY
Sound familiar?

**KIA PUTA KI
RANGIĀTEA**
Reaching New Futures

FOREWORD

KI TE KĀHORE HE WHAKAKITENGA KA NGARO TE IWI.

Without vision the people will be lost.

Kīngi Tāwhiao Pōtatau Te Wherowhero uttered these words to rally his people and encourage unity and forward thinking. In these times it is hard to move beyond the reactive immediate needs to raise the gaze and contemplate the future.

Like it or not, we are all on a journey to a new post-Covid-19 future. For Māori there is an opportunity to change the trajectory and to be at the helm of the waka paddling in partnership to a new and transformational future. With clear vision we can arrive at the shores of Rangiātea. Alternatively without a clear vision of where we want to go, we risk just being paddlers on someone else's waka.

The Covid-19 crisis has shown change is possible. Across Aotearoa organisations, systems, structures and practices have shifted to new ways of working in under a week. Look at the collective intelligence, goodwill and innovation being applied to all areas of the crisis. Imagine if the same attention could be placed on redesigning an equitable and Te Tiriti-based future.

The choices we make now will determine our approach to the future and where we eventually emerge. Regardless of the decision, the one inescapable truth is that we are all in this together – he waka eke noa. Like Kīngi Tāwhiao's vision, if we cannot picture the future we want then we will be unlikely to achieve the future we deserve.

Nau mai te Rangiātea - ki te hoe!



Eruera Tarena
Executive Director
Tokona te Raki: Māori Futures Collective

INTRODUCTION

EKOREAUENGARO, HEKĀKANO I RUIA MAI I RANGIĀTEA.

I shall never be lost, for I am a seed sown from Rangiātea

This document outlines four possible futures that are likened to the ancestral homeland of Rangiātea – a place that is both real and symbolic, associated with higher thinking and tūpuna wisdom. This encourages us to embrace the tūpuna wisdom that has served us well in the past as we move towards choosing our future course beyond te pae tawhiti and Covid-19.

No one can predict the future but we can start a conversation about the kind of future we want to create together. These scenarios blend insights with imagination to present different visions to help us clarify the future we want, and work backwards from there to map the key decisions we need to make to reach our ideal destination.

They are intended to encourage critical thinking about whether we opt for the status quo or take the leap to transformation. We know

we will emerge from the current crisis, but the question is whether we will emerge better than before. Our starting point is that inequalities facing Māori were already an existing crisis and that the Covid-19 pandemic is simply bringing these and other issues to a head. The world has shown us it can change, and quickly. Our challenge is whether we can use this opportunity to address inequalities facing Māori so that we are all stronger together.

Like any journey, the first step is knowing where you want to go and being clear about what to leave behind in your wake to get there. The following scenarios present four different future visions to stimulate thinking on what we may need to let go of to allow a new future to emerge. Only together can we achieve distant shores - he waka eke noa.

FOUR STORIES FOR THE FUTURE

The following four scenarios tell the story of how Aotearoa might approach the challenge of economic and social recovery following the Covid-19 pandemic, and how these approaches will affect whānau, hapū, and iwi.

The narratives are based on the experience of Rangi, a 16 year-old Māori boy currently studying for his NCEA Level 2, his father Poutama who works in an engineering company, and his mother Tracey who had a career in tourism before the crisis.

Each narrative also explores what each scenario means for the decision-makers from iwi and hapū, local education and employment as well as the role of government. Each scenario concludes with a set of strategic indicators and a corresponding set of strategic issues. The goal of these scenarios is to describe what it takes for Rangi and his whānau to thrive in each future.

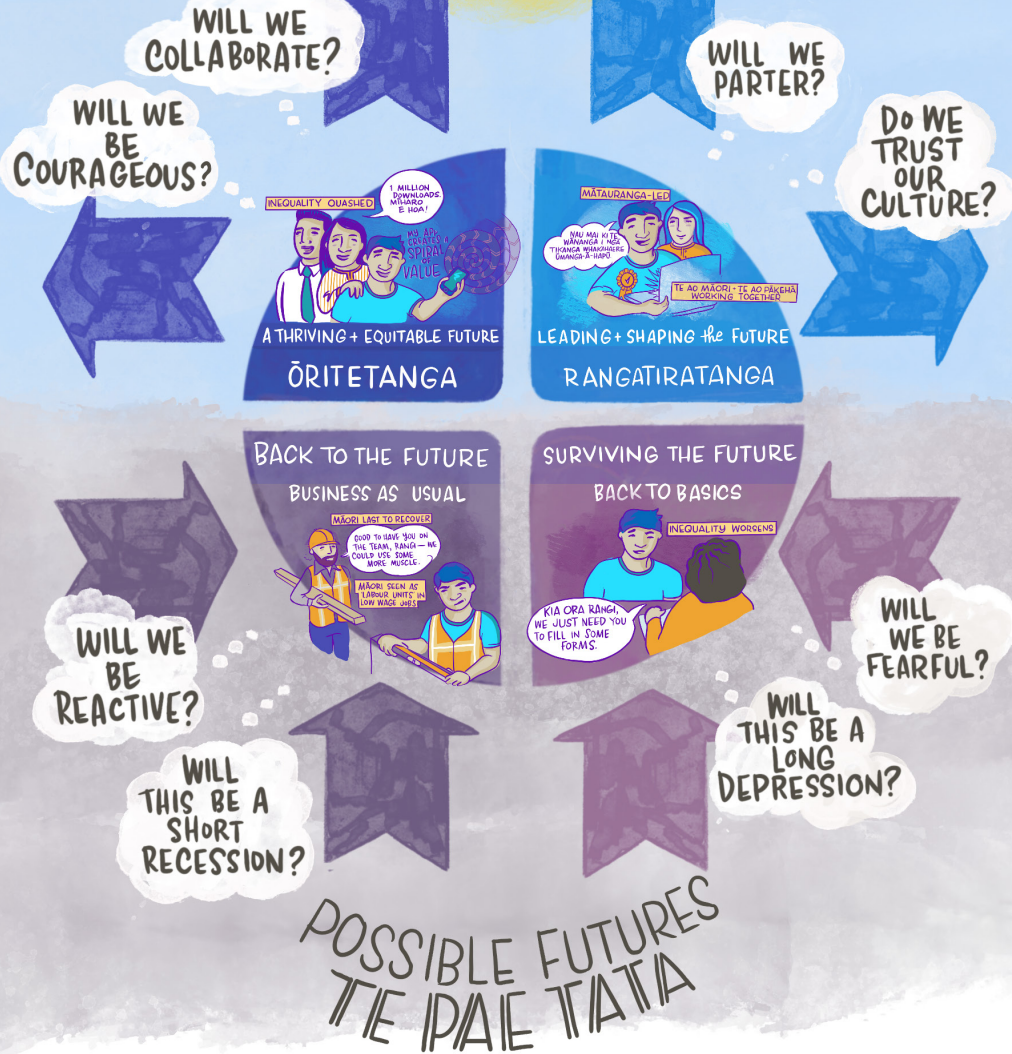
In each scenario we look at how Rangi is 'pushed' around by larger forces, versus how Rangi can experience his own agency and can 'pull' the future towards him.

We've also included some thinking from BERL's recent response to the New Zealand Treasury's post Covid-19 scenarios and a description of what we believe the strategic implications of each scenario for leaders and decision makers.

THE IPÄE TĀWHITI PREFERABLE FUTURES

INDIGENOUS

COLONISED



Scenario 1: A New Day Dawns!

HE RĀ ANO KI TUA

Despite the social and economic shock of the Covid-19 pandemic the New Zealand Government takes the opportunity to make radical changes to the way social services and economic stimulus are designed and delivered. The focus of this scenario is the shift to a solutions economy. Aotearoa becomes a leader in Clean-tech, Fin-tech, Health-tech, Gov-tech, Indigenous-tech and a wide range of economic, social, and cultural innovations. All of this is done with a focus on transitioning from an unequal, unsustainable, low wage economy to a progressive, ecological, high wage economy based upon rangatiratanga (determining your own path), kaitiakitanga (care for people and whenua) and kotahitanga (equity and justice). The complexity in this scenario is that while everyone is better off, the population has to go through another major disruption and many traditional jobs and ways of living and working no longer exist. Wealth is more fairly distributed and power is shared.



Rangi had just started year 12 when all hell broke loose with the coronavirus. When the lockdowns finally finished he found it hard to settle back into learning and was worried about his future given the country was still in a recession. Fortunately his kaiako had been encouraged by their school leaders and board to try new ways of working. They received a grant from the Ministry of Education to work with their local marae to build a series of strength-based digital tools to help connect rangatahi with employers. This allowed Rangi to map out how his skills could support him to move across a fluid economy.

The 'Kete Pūkenga' app he created helped him build a portfolio of skills to show employers and helped him identify how he could use and build upon the skills he already had to achieve his dreams. His teachers had a lot more freedom to try new ideas and got a lot more support to develop new approaches. Rangi felt much happier in his new learning environment compared to before. He left school with a love of learning and moved straight into work to develop key skills he had identified for his next big step on his journey.

Six months later he enrolled in a newly created tech apprenticeship and did lots of bite sized chunks of on-job learning where he was coached by specially trained work-based rangatahi mentors. These were paid for by a new scheme connecting rangatahi with older and experienced mentors paid by the government to act as coaches in the workplace to guide their learning.

After two years Rangi made the decision to branch off and start his own business with two of his kura mates knowing he had all the skills, knowledge and experience needed.

Rangi's father Poutama also struggled at first when his job in the factory was dis-established. Initially he enjoyed more time off hunting and gathering kai now that the rivers were cleaner. He survived on temporary wage subsidies for a while before local Whānau Ora Navigators connected to help him find work. Government knew they needed fresh thinking to counter the high unemployment rates caused by the recession. The Prime Minister created a new iwi/Crown partnership approach to support mature Māori workers to transition into the new economy. The iwi had worked with data scientists to create new tools to map what skills whānau had and how they could

transition to new careers. Poutama used his plan and a grant to do an intensive on-job retraining programme led by an iwi/tertiary partnership and was soon finding his feet back in a high-tech manufacturing job earning much more than he was before.

Rangi's mother Tracey used to work in tourism but made the decision to take the redundancy package the company offered. After that she spent a lot of time volunteering at her marae to transform how the education system engaged whānau.

She used the people skills she developed in tourism to engage and coach teachers, educators, employers and policy makers to design new and better ways of working. She was busy with constant hui at the marae with workshops and design wānanga, but found it to be hugely rewarding when she could see the system transforming because of her efforts. She was also part of the iwi-led skills mapping projects which helped both Rangi and her husband Poutama. Times were still tough for many whānau, but the leaders of most institutions agreed that they needed a new approach.

The many innovations that resulted created hope and gave the community visible signs of progress to celebrate.

Iwi leaders had made a decision early on that they had a key role to play in transforming the system to ensure Māori were never vulnerable again. This was supported by the Prime Minister who also wanted a stronger Aotearoa. Early on they signed an agreement to build a better future rather than rebuild what was and made a public commitment to work together to achieve equity for Māori.

Following the Canterbury quakes, everyone knew the value of working with iwi so everyone got on board quickly and started working on rebuilding a better system. The recession didn't go away but the new thinking and a commitment to work together in new ways channelled everyone's energy and inspired hope. Exploring new and innovative approaches to Treaty partnership became a

shared Government/iwi priority. Despite a few blunders along the way the partnership remained strong.

Much of this transition was forced by technology where we couldn't go back to the way it was. Everything had to remain virtual for the first six months so whānau, communities and institutions had to adapt. Once the pandemic status eased things didn't go back to the way they were. Innovation became the norm and a key part of our new culture.

Some parts of the economy never recovered but hope was re-kindled when innovations started creating new opportunities and industries. The changes made people reflect on their values and the importance of working together. Ideals of innovation, fairness and everyone succeeding together become the norm and were seen and heard across society. Before we knew it, we started to see massive

changes in our system with everyone enabled to innovate. Our sense of community pride in becoming stronger and better because of the crisis, overrode feelings of fear or loss.

Five years after the event a huge national celebration was held to recognise the innovation and commitment that led to forming a stronger Aotearoa. Māori celebrated of the fact that for the first time in our history we had equitable outcomes for our whānau. Pākehā/Tāngata Tiriti celebrated the changes they had made and recognised the immense shift in designing systems for people and care of the whenua rather than profit. Māori culture and language were now much more central to our national identity as something that binds the nation together.

The nation was proud of our progress as two peoples in eradicating inequality and achieving something no one had ever seen before - indigenous empowerment and equity!

STRATEGIC IMPLICATIONS:

The Treasury scenarios assume relatively quick rebound/bounce back. However, the level of economic upheaval and distress caused, along with changes in behaviour means that the old models need recalibration. We fear that the IMF might be right, it is very likely that this year the global economy will experience its worst recession since the Great Depression. Across all scenarios, it is clear that the government will play a much greater role in future economic activity. Private sector businesses (including PSGs in this group) are likely to concentrate their efforts to maintain cash flow. Despite such efforts, ongoing uncertainty and international upheaval is likely to limit confidence.

- BERL

If Aotearoa manages to bounce back economically and to shift to a more equitable and just society, we will have much to be grateful for. Leaders and decision-makers need to ensure that our ethical intelligence keeps pace with our technological intelligence and that the economic recovery is supporting our humanity as well as our balance sheet.

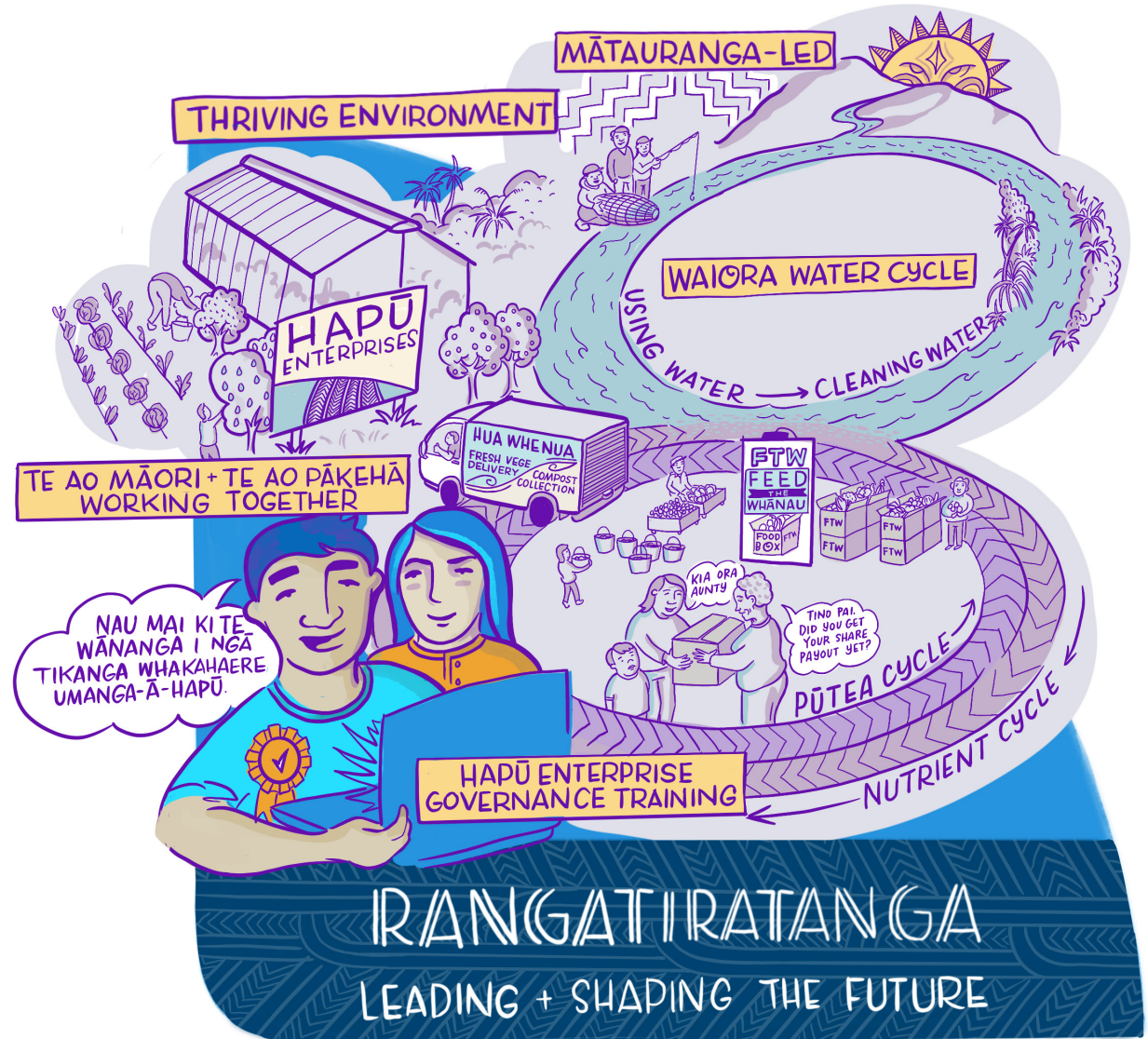
- Unemployment back down to 5%.
- The recovery is more equitable and now 'only' 10% of children are growing up in poverty.



Scenario 2: A New World Emerges!

NAU MAI TE AO HOU

While the changes brought about by COVID-19 have caused permanent changes to the global economy, here in Aotearoa whole new kinds of work and livelihood have been developed in the years since the pandemic. A combination of the UBI, job sharing, debt forgiveness, and a four day working week mean that there is full employment and 100% home ownership. Our society is more resilient, more cohesive, and healthier. People spend more time with their families and contributing to the community. Life expectancy is up and crime is down. The complexity in this scenario is that while people don't have much and life is far from perfect, everyone has enough and we have much to be grateful for.



DETERMINING OUR OWN PATH • ALL PEOPLE THRIVING
A HEALTHY ENVIRONMENT • CULTURALLY DRIVEN

Rangi had just started year 12 when all hell broke loose with the coronavirus. His teachers were pretty straight up with him and his class about what this could mean. They started to learn about previous economic crises and what had caused them, and what people had done to rebuild the economy and society. Rangi felt anxious about the changes that were to come but he also felt prepared and was glad to know what was going on. By the time he finished school he had already built a circle of resilience around himself and his whānau. He and his classmates had mapped the resources and essential services in his community and had hosted several hui at the local marae to share their findings with their whānau.

Thanks to the small Universal Basic Income that he was automatically eligible for, Rangi started volunteering with his local hapū who were partnering that was partnering with the local horticulture sector to make sure that none of the fruit and vegetables in the region went to waste. He was able to get access to an unused commercial kitchen and together with his resilience group produce over 50 food

boxes per week to share with local whānau. After 12 months they had successfully set up a commercial kitchen at the marae and handed the business over to a group of aunties. Rangi's next move was to get elected to the local community board and support local rangatahi to start hosting online hui for their mates to help him get elected to Council.

Rangi's father Poutama also struggled at first when his job in the factory was dis-established. Initially he couldn't see how the whānau could possibly make ends meet so spent his time gathering kai, which he hadn't done since childhood. Before long the marae started a credit union and a job sharing scheme and Poutama got involved in helping to implement these ideas. For the first six months this was just a voluntary role but as the scheme grew he was able to start paying himself a small income. A couple of years later other marae were starting to ask him to help them set up similar schemes.

Rangi's mother Tracey found it the hardest to adjust to the new reality. She missed her old

life in the tourism industry with lots of travel and eating out. She tried opening a restaurant but that went under after six months, cleaning out her savings. After a year of feeling sorry for herself she started spending more time at her marae and found that she had a lot of useful skills from her previous career to share with the local community. As her classes grew and word got out she started getting requests for help from whānau who were struggling to balance the books. While this new business wasn't what she had imagined for herself, she found it rewarding and it was enough to help her support her family. Eventually she was able to save enough money to have another go at the restaurant business and this time it worked!

Iwi leaders were among the first to understand that the global pandemic was going to change everything. Nearly two centuries of financial exclusion and inequality had taught them a thing or two about navigating adversity and working together to support their people.

What made the difference was that this time the Government was open to authentic partnership and the Pākehā population was committed to getting through this next depression together. Exploring new and innovative approaches to Treaty partnership became a shared Government/iwi priority. Despite a few blunders along the way the partnership remained strong. Much of this transformation was about shifting mindsets. Rather than seeing poverty and inequality as unavoidable and a natural part of the economy, New Zealanders decided that poverty and inequality were unacceptable. Fairness, abundance, and possibility were the hallmarks of the new social contract. The changes made people reflect on their values and the importance of working together.

The decision to move to a bi-lingual education system created thousands of jobs and transformed participation and wellbeing outcomes for both Māori and non-Māori alike. Young New Zealanders are now fluent in both languages and effortlessly move back and forward between the two. The tertiary

sector is based on partnerships with local marae, community organisations, businesses, and local government to offer a wide range of apprenticeships and job shadowing and job sharing opportunities to support intergenerational succession.

As people learned more about what had gone wrong with the global economy, new ideas and innovations were suggested. What seemed impossible before the depression was now obvious. People realised that everyone was essentially in debt to themselves and much of the economic hardship they were experiencing was self inflicted. The process of debt forgiveness took several years to implement, but it stabilised the real estate market and stopped the steady stream of businesses going broke. Most importantly this public process of financial reckoning took place alongside a deeper cultural process of truth and reconciliation.

Twenty years after the first pandemic Aotearoa is celebrating the bicentenary of the signing of Te Tiriti o Waitangi. A year-long national

process of reconciliation and celebration was held to recognise how far our peoples have come in the face of all sorts of adversity. Pākehā/Tāngata Tiriti celebrated the changes they had made and recognised the immense shift in designing systems for people and care of the whenua rather than profit. Māori culture and language were now much more central to our national identity as something that binds the nation together. Aotearoa became a hotbed for international interest in understanding what we did differently and how they could learn from what had been achieved. Looking back people could hardly believe how our world was before the crisis and took immense pride that we as a nation made the decision to become a better, stronger and more unified Aotearoa.

STRATEGIC IMPLICATIONS:

The virus will cause our 'normal' to change meaning that the status quo expected in HYEUFU (Half Year Economic and Fiscal Update) will never happen and we will create a new 'normal'. The loss of community infrastructure and networks require considerable effort and time to rebuild. The economic recovery will disappoint if we assume or expect a return to 'normal' fast.

- BERL

If Aotearoa finds itself in a future where the world is in depression but life is still good for all our people then we will have done our job. Leaders and decision-makers need to remember that we always have the option of creating a society that is not solely based on economic growth and everyone working all the time. Instead we can put whānau and community wellbeing at the top of our priorities and use those values to navigate an unknown future together.

In this future Aotearoa continues to operate as progressive, socially democratic, market-based economy. The key differences are that we are a bicultural nation where decision-making and sovereignty is shared, and we understand the need for governance to regulate the market in order to prevent a return to a New Zealand where the richest 10% own more than half the nation's wealth and poorest 50% of the population own less than 5% of the nation's wealth.

In this scenario we imagine that:

- There is no such thing as 'unemployment' thanks to a small Universal Basic Income and cultural practices such as mentoring and apprenticeship.
- There is no such thing as 'poverty' thanks to cultural practices of sharing and caring, as well as government prioritising wellbeing, and reforming the taxation system to focus on a fair and effective redistribution of wealth and greater equality.
- Iwi and hapū have much greater authority and influence in their territories with their own economic systems that sit alongside and compliment a broader values-based economy.



GROWING INEQUALITY · ONGOING ENVIRONMENTAL HARM
'CULTURALLY RESPONSIVE'

BACK TO THE FUTURE BUSINESS AS USUAL



Scenario 3: Back to Work!

TE HOKINGA KI TE WĀ MUA

Thanks to the decision to 'go hard and go early' Aotearoa itself is relatively unaffected by Covid-19. A vaccine is developed and made available a year after the outbreak and before long everyone is "back to work". While the good news is that most people have a job and things are more or less back to normal, the bad news is that the entire population has experienced a major trauma and all our social institutions and organisations are in a worse state than they were before the crisis. Think of it as business as usual plus massive intergenerational debt. For Māori this is especially concerning. Some whānau can go back to jobs that existed before the pandemic but these tend to be higher educated professional roles. Many of these roles have been restructured. Whānau in lower paid roles are competing for fewer and fewer low wage jobs. The complexity in this scenario is "oh good, everything is back to (worse than) normal".

Rangi had just started year 12 when all hell broke loose with the coronavirus. That year was pretty much a write off, but the following year things started to return the normal. While the school offered some online classes during the pandemic, the internet at home was pretty patchy and Rangi ended up having to repeat year 12. When he got offered a part-time job with his dad's boss he decided to take it rather than go through another year of not feeling supported at school.

At first he enjoyed change and being part of a team, but some weeks there simply was not enough work and that meant no pay. After looking for other work and finding himself queuing for hours just to fill out an application form, Rangi decided to apply for a trade training course at the local polytechnic. The course was good and Rangi was able to get a carpentry job pretty much straight away. But when that project ended he found himself back at WINZ applying for a benefit. Eventually Rangi found a steady job with a local builder and he was able to leave home and move in with his girlfriend.

Rangi was keen to be out of the house ever since his father Poutama lost his job in the factory. His dad had worked at Smith Engineering for as long as Rangi could remember. His boss Mr Smith was a good guy, but a few years after the pandemic he decided to sell up. The new owners were part of a government consortium and they ploughed lots of money into refitting the factory with new gear. Everyone had to re-apply for their jobs and Poutama decided to take redundancy rather than compete for a job with his younger colleagues. At first Poutama enjoyed spending more time at home with the whānau and spending more time eeling and whitebaiting, but as the months passed and he couldn't find work he started to get depressed and withdrawn.

Rangi's mother Tracey was able to go back to work in the tourism industry once the airports finally reopened. It was pretty touch and go for a while but eventually she was promoted and she was able to support the whānau on her salary. Tracey and Poutama had been active at their marae before the pandemic, but the lockdown had disrupted that.

With Poutama out of work and Tracey going back to work to support the whānau, they found that they pretty much only went to tangi these days.

Iwi leaders had their hands full during the pandemic dealing with the fall out on the rūnanga and the businesses they owned. When they tried to work with any of the government agencies, they were so busy implementing the government's plans for recovery that they were pretty much unavailable. When they eventually managed to engage they found that most of the decisions had already been made.

The reform of the tertiary sector had been fast tracked and was focused on trades and primary production. The move to free fees had helped improve Māori participation but without investing in Māori staff and cultural competency training for non-Māori staff, completion and retention continued to be a problem. Those Māori who did graduate found themselves competing for the same jobs with non-Māori who had better grades.

As the recovery proceeded, statistics started to reveal a growing disparity between Māori and non-Māori. As the financial interventions such as mortgage holidays and wage subsidies ended, many whānau found themselves unable to make ends meet. Increasing numbers of rangatahi are leaving school early

without qualifications and/or high suspension retention rates. NEETS numbers continue to grow. The government response is reactive and attempts to 'fix' the broken system with programmes and initiatives that don't address the root cause of the issues facing Māori.

While Pākehā politicians are celebrating the recovery and getting the economy back to normal, iwi leaders find themselves in the familiar position of having to point out that the old system is still broken and is failing their people (again).

STRATEGIC IMPLICATIONS:

With the significant increase in unemployment there will be long-term scarring of individuals and families abilities to participate in the upswing. This will undoubtedly slow the recovery. Given the scale of the reduction in jobs – and many in non-food manufacturing, not to mention forestry, and also retail and tourism activities – it is difficult to see how Māori would escape. Even if Māori did escape from large job losses this time around, a post-crisis scenario where Māori are stuck in the same 'essential', but low-paid jobs is likely to be unappetising to many.

- BERL

If Aotearoa finds itself in a situation where life post-pandemic is returning to some sort of 'normal' then leaders and decision-makers need to recognise that this means a return to a society where poverty and inequality are not only acceptable but part of an economic system that relies on unemployment to keep wages low. Leaders and decision-makers need to ensure that any recovery and any stimulus packages are targeted to assist those communities most affected

and most vulnerable. How might the recovery benefit everyone? How might the recovery deliver relief to the most vulnerable first?

In this scenario we imagine that:

- Unemployment is at 10%.
- 1 in 8 children (13.4 percent) live in households reporting 'material hardship' (aka poverty).

Scenario 4: Back to Basics!

TE HOKINGA KI TE AO TAWHITO

Recurring waves of the Covid-19 virus around the world and the ensuing debt crisis leads to the first worldwide depression. This leads to permanent changes to the New Zealand economy with whole sectors disappearing (eg: tourism and hospitality). The only way to maintain any sort of functioning economy is to nationalise all major infrastructure (Air New Zealand, shipping, fuel, internet). New Zealanders are entirely reliant on government provision of health, housing, education, and welfare. The complexity in this scenario is that New Zealand got through the pandemic relatively unscathed, but the global economy did not.



Rangi had just started year 12 when all hell broke loose with the coronavirus. That year was pretty much a write off. While the school had offered some online classes during the pandemic, the internet at home was pretty patchy and Rangi spent most of his time watching the news as Covid-19 spread throughout the developing world killing millions of people, and then cycled through Europe and North America again the following year. A few people at Rangi's school had got the virus but a year of lockdowns had managed to keep most of his whānau safe.

The following year pretty much everyone had to repeat year 12, not just at Rangi's school but all around the country. Everything seemed upside down. When he finished year 12 Rangi and his schoolmates were told to enrol in the local polytechnic where they could do NCEA Level 3, then they could decide what trade they wanted to study. Rangi couldn't really see the point in this because everyone knew that there were no jobs but apparently you were only eligible for the workshemes once you had finished polytechnic. Rangi didn't really mind when the polytechnic course ended and he was able to get a benefit. It was enough to give his mum some money for room and board

and he liked spending time with his koro at the marae, hanging out with his mates at the park and, he had a new girlfriend.

After six months of receiving a government wage subsidy during the lockdowns, Rangi's dad Poutama finally got an email explaining that he was being made redundant. After 12 months of applying for jobs he eventually found himself part of a government work scheme that was repairing power lines and transformers across the city. The work was interesting enough and Rangi liked learning about how the power grid worked. Occasionally they got to help one of the infrastructure teams to install a new transformer, but most of what they were doing was cleaning and mending. He and his colleagues were all highly skilled workers and they were usually finished by 3pm, but had to hang around until 5pm in order to get paid. He liked the people he was working with and the wages were just enough to feed his family and pay the rent.

Rangi's mother Tracey had worked in the tourism industry before the pandemic. That whole industry was pretty much gone now.

Thankfully they had been able to sell their house before the market really crashed and with Poutama's income and her benefit they were doing okay. Most of their friends were still paying off loans on houses that were now worth less than when they bought them. Tracey was enjoying having more time to spend at the marae but she felt frustrated that there was no money to do any of the work that needed to be done. They had been halfway through building a new whare kai but that project had been put on hold and while they had managed to get some funding to finish the exterior, the inside was still not finished. The only people who had real jobs anymore in Rangi's whānau were uncle John and his wife Kiri who both worked for the government and they spent all their time in Wellington these days. After a couple of years they were able to send enough money to the marae committee to get the whare kai finished.

Many of the iwi leaders were now out of work too. Several of the businesses they owned had gone under and most of the programmes were run out of Wellington these days. Everyone still came to the board meetings but the budgets weren't what they used to be and they seemed

to spend all their time making tough decisions about what to shut down next. At the same time the list of requests for urgent assistance kept growing. A big win had been the māra kai project which bused whānau from town out to one of the farms where a huge garden had been planted and everyone was able to take kai back to town with them when it had been harvested. The local polytech was a big help with this project and when the horticulture department laid off two staff, the rūnanga

was able to get a grant to employ them for the māra kai project.

The tertiary sector was pretty much an extension of the secondary school system now. Some form of training was now mandatory and if your family couldn't afford the fees at university then three years at polytech was your only option. Either that or join one of the local gangs. As the depression deepened the disparity

between Māori and non-Māori also became more and more pronounced. After five years of mortgage holidays and wage subsidies the government finally announced that it was unable to borrow any more money from overseas. Mortgagee sales are common and houses sit empty. Communities start to become more isolated and culturally insular.



STRATEGIC IMPLICATIONS:

The future of our economy is uncertain. What is clear is that whatever path the global and domestic economies follow, the effects of Covid-19 will be severe and long-lasting. Activity levels in some sectors, notably international tourism, may take many years to recover. Income will be lost for many businesses, households and the economy. Longer-term, the impact on Māori will be acutely felt by their currently young population. The different demographic structure of Māori is important when considering the inter-generational aspect of decisions made now. In particular, decisions to defer infrastructure spending (whether on social networks, community facilities, or physical and natural capital) will impact disproportionately more on Māori. Should it be neglected now (or 'kicked down the road'), the population of young Māori will bear more of the load of restoring, repairing, and overhauling infrastructure in the future.

- BERL

Even if Aotearoa does everything right and manages to suppress the Covid-19 outbreak, the global economy could easily be in recession or even depression for many years to come. Leaders and decision-makers need to understand that any economic crisis exacerbates the existing fault lines in our society. The gap between haves and have nots, urban and rural, and Māori and Pākehā will inevitably grow and may well fracture completely. How might we ensure social cohesion in a time of massive economic upheaval?

In this scenario we imagine that:

- Unemployment is at over 20%.
- There is growing and widespread poverty throughout society.

THE THINKING BEHIND EACH SCENARIO

	Te Pae Tata Recession (1-5 years)	Te Pae Tawhiti Depression (10+ years)
Te Tirohanga Hou (Developing new thinking) He waka eke noa - we are all in this together. Economy based on cultural assumptions of collective wellbeing.	Scenario 1: A Period of Transition He Rā Ano ki Tua A new day dawns! <ul style="list-style-type: none"> The goal is to 'transition our economy' to enable better social, environmental, economic and cultural outcomes. The challenge is to reimagine the way people live and work so that we have a fairer society. There are streamlined social services; health and education are working well for all. Māori are playing a leading role in the recovery. We live in an increasingly virtual world with many goods and services accessed online. Whānau are empowered to support their communities. Intergenerational investment in rangatahi and whānau. 	Scenario 2: Systems Transformation Nau Mai Te Ao Hou A new world emerges! <ul style="list-style-type: none"> The goal is to 'transform our society' so we can navigate a new global reality of less affluence and fewer material resources. The challenge is to imagine an empowered economy that isn't based on 'growth' and 'exploitation' of people or the environment. There is universal access to the fundamentals of community and social life and everyone has 'enough'. Māori cultural values provide the foundation of a sustainable, healthy, and secure way of life for all New Zealanders. New technologies and cultural practices support local, national, and global connectivity.
Te Tirohanga Tawhito (Adapting old thinking) Hoea tō ake waka - everyone for themselves. Economy based on cultural assumptions of scarcity and inequality.	Scenario 3: A Short-Term Crisis Te Hokinga ki te Wā Mua Back to work! <ul style="list-style-type: none"> The goal is to 'return to life as normal' and to 'get everyone back to work'. The challenge is providing enough financial stimulus to restart the economy. There is short-term mass unemployment. Māori are 'first off' in the recession and 'last on' in the recovery. Travel restrictions are lifted and tourism picks up again. Affected whānau rely on Social Welfare for day-to-day needs. 	Scenario 4: The Next Great Depression Te Hokinga ki te Ao Tawhito Back to basics! <ul style="list-style-type: none"> The goal is to 'hunker down' and 'get through it'. The challenge is providing people with enough benefits and work schemes to secure basic services, food, shelter, health and education. There is long-term mass unemployment. Māori struggle with growing poverty and economic and social exclusion. Travel restrictions are lifted but few can afford to travel. Intergenerational welfare dependency and social exclusion for whānau.

SHIFTS AND TRANSFORMATIONS

These four scenarios are not intended to be predictive. Our goal in creating them is to stimulate conversation about how we might approach the future. We don't know how bad the economic and social fall out from the Covid-19 pandemic will be at this point in time. As a small player in a global economy Aotearoa has little ability to influence the future. What we can do is try to suppress and mitigate the impact of the coronavirus on the health and wellbeing of New Zealanders, and this we seem to be doing. What we have far more control over is the kind of thinking we apply to the crisis we find ourselves in. The scenarios focus on the issue of equality and Treaty partnership and how these might contribute to our social resilience and our ability to thrive regardless of the economic situation.

The 'new thinking' in scenarios 1 and 2 also suggests a number of ideological shifts and cultural transformations.

- Away from centralised control and unilateral decision-making-big policies and programmes designed in Wellington.
- Away from economic growth at the expense of social justice-low-wage and low-skilled 'make work'.
- Away from economic growth at the expense of the environment - pouring concrete and building roads.
- Towards shared decision-making and Treaty partnership-authentic bi-cultural governance.
- Towards direct investment in communities health and wellbeing-living wages and basic incomes.
- Towards ecological restoration and regeneration-moving to a green economy.

As well as issues of political partnership and economic inclusion, issues of sustainability and climate justice need to be considered as we think strategically about any recovery. Do we want a tourism industry that requires flying 250,000 people to New Zealand when we know that CO² emissions from the aviation industry were over 900 million metric tons in 2018, and this figure was forecast to triple by 2050. Do we want to build more roads when we know that vehicle emissions represent over 20% of total global emissions? The economic and social disruption caused by Covid-19 might be the one chance we have to avert the global climate crisis.

CONCLUSION: THE FUTURE – WHICH ONE WILL IT BE...

Perhaps the best place to begin to answer that is to ask ourselves: what are the values that we want informing our recovery? How do we want to treat each other? What do we want from our future?

The scenarios presented above were created using a combination of forces we can't control – the global economy – and forces we can control – our willingness to think in new ways.

The key insight that the scenarios seek to communicate is that the goal of getting Aotearoa 'back to normal' (scenario 3) which many people might assume to be the best possible outcome, may in fact be the very outcome we need to avoid. It will likely be bad for Māori and bad for the environment. Economic growth that comes at the expense of authentic partnership, increased inequality, and more pollution is not a desirable outcome. While the potential for a long-term recession

or global depression (scenario 4) which many people might assume to be the worst possible outcome doesn't have to be something that we live in fear of. By choosing to work together and by ensuring that even the most vulnerable in our society have enough, we move forward secure in the knowledge that Aotearoa will still be a wonderful place to live.

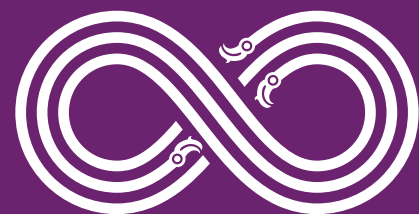
In both scenario 1 and 2 a key early commitment is made by tangata whenua and tangata tiriti to work together – in authentic partnership. The external forces in both these scenarios differ but the approach and commitment remains the same.

We believe the pathway towards our te pae tawhiti (preferred futures) rests on making an early commitment to work together, as Treaty partners, embracing the strengths of both cultures to create a better future than we have ever experienced before. This is the purest

expression of our vision of Rangiātea, drawing upon our tūpuna wisdom and shared strengths to stretch beyond the known to reach a new destination. E kore au e ngaro, he kākano i ruia mai i Rangiātea.

We invite you to create your own scenarios for how you and your whānau, or you and your colleagues want to navigate the post-pandemic recovery. How might your community or organisation respond to a short recession or a long depression? What does traditional thinking and new thinking look like to you and your whānau or colleagues? We invite you to have this conversation with your community partners and adjacent organisations too. The more people who are thinking about the kind of recovery and the kind of country we want to live in, the better.

	Te Pae Tata Recession (1-5 years)	Te Pae Tawhiti Depression (10+years)
Te Tirohanga Hou (Developing new thinking)	Scenario 1:	Scenario 2:
Te Tirohanga Tawhito (Adapting old thinking)	Scenario 3:	Scenario 4:



TOKONA TE RAKI
Māori Futures Collective