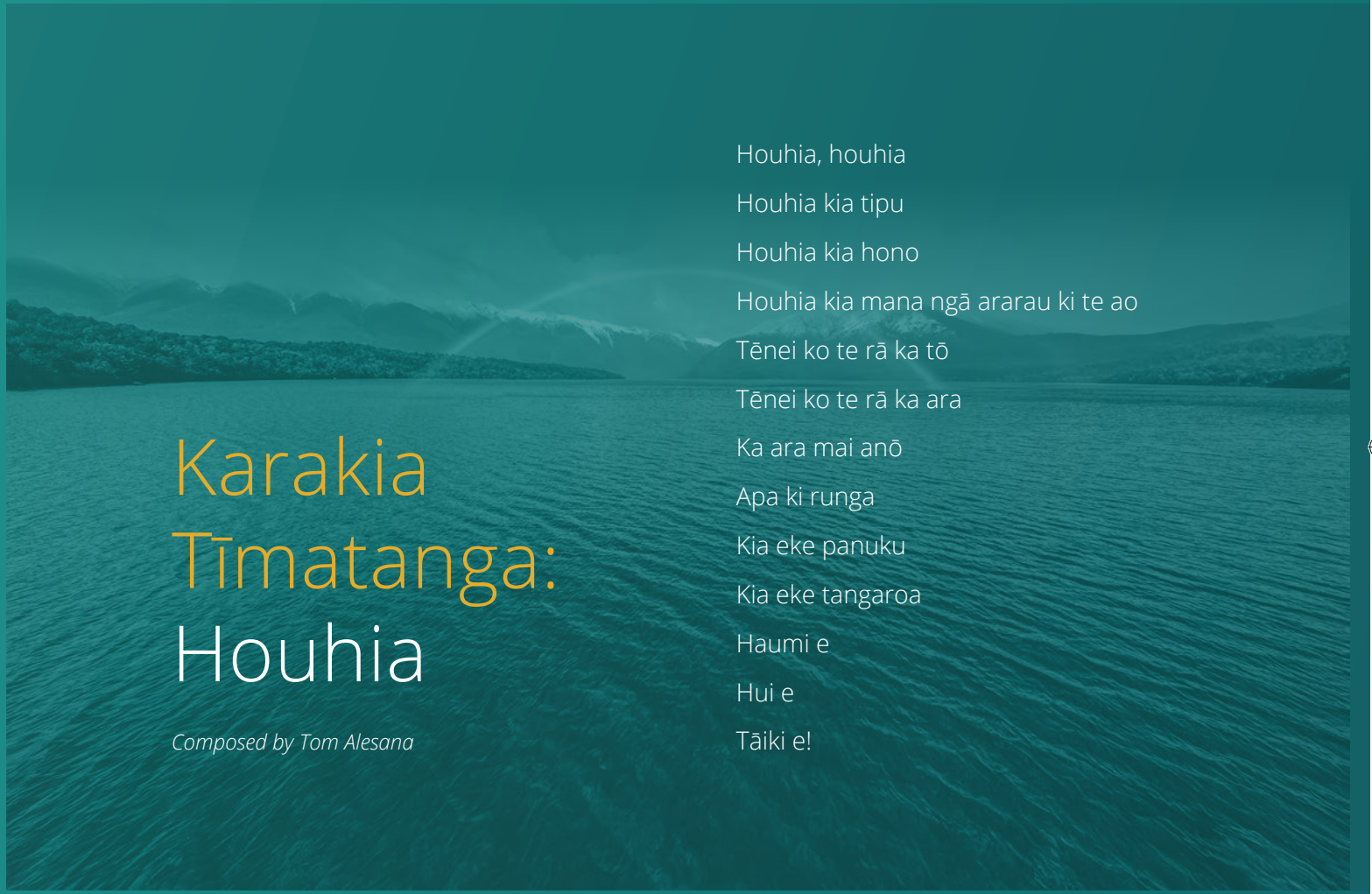
NGĀTĪ APA ki te RĀ TŌ

Kia Apa te tū
ki te Tōnga
o te Rā

Stand proudly
as Apa till the
sun sets

"We will be Apa all day everyday"





Karakia Tīmatanga: Houhia

Composed by Tom Alesana

Houhia, houhia

Houhia kia tipu

Houhia kia hono

Houhia kia mana ngā ararau ki te ao

Tēnei ko te rā ka tō

Tēnei ko te rā ka ara

Ka ara mai anō

Apa ki runga

Kia eke panuku

Kia eke tangaroa

Haumi e

Hui e

Tāiki e!

Come together in peace

Come together to grow

Come together in unity

Unite to establish endless opportunities

The sun will set

But it will rise again

And we the descendants

of Apa Hapai Taketake rise

To be energised

To be invigorated

Bind it together

Let it be done

Let it be our reality

Te Mātāpuna | Our Origins

We descend from wai. All life originates from water, and water sustains all life. From the tears of Ranginui and the veins of Papatūānuku flow our places, our stories, and our people.

We are the people of the lakes. Rotoiti and Rotoroa sit at the heart of our rohe — the source of five great waterways: Kawatiri, Motueka, Motupiko, Waiau-toa, and Awatere. From one source, many rivers flow. The same is true of our people.

Our tīpuna followed the water, carving pathways of movement, connection, and exchange. Their choices shaped the world we inherit. Our choices shape what our mokopuna will inherit.

At the centre of our identity is the puna. The puna is both source and flow. It is a place of renewal, sustenance, healing, clarity, and nourishment. It is never static; it replenishes and adapts. When the puna is healthy, everything downstream thrives.





Te Rautaki | The Strategy

This is a moment of change for Ngāti Apa ki te Rā Tō. The first decade after settlement was about establishing the structures to protect and sustain what our whānau fought for across generations. That work was essential, but it was never the destination.

We are now entering a new phase. A generational shift is underway: the median age of Ngāti Apa ki te Rā Tō is 26, with more than half of our people aged under 30. The world our mokopuna are entering is not the world our last strategy was written for.

Our whānau have spoken clearly, and their voices have shaped this strategy. Our people are ambitious for Ngāti Apa ki te Rā Tō, but frustrated with systems that do not serve us, and up against pressures like the cost of living, health inequities, and degradation of our taiao. There is a burning desire to reconnect with our own ways of being; our practices, our reo, special places and each other.



Importantly, our people are not asking for things to be done to them. Rather, they are seeking access to the tools and means to lead their best lives — on their terms - for themselves, their whānau, and our iwi as a whole. This strategy focuses on that aspiration.

This strategy marks a return to source. It is disciplined and intentional — aligning our people, places, and practices so the flow between tīpuna and mokopuna remains strong. It means making brave choices about where we invest our time, energy, and resources, and not diluting our effort across work that does not materially strengthen our people, our culture, or our whenua.

The road ahead will require us to be both disciplined and intentional about what we're trying to achieve. It will mean making brave choices about where we invest our time, energy, and resources. It helps protect our intergenerational outcomes and ensures our energy and resources are not diluted across work that does not materially strengthen our people, our ahurea, or our whenua.

Te Aronga o te Rautaki
Our Strategic Stance

This strategy is grounded in three enduring truths about who we are as Ngāti Apa ki te Rā Tō.

He iwi awhero. Our tīpuna crossed vast mountain ranges and waterways, building alliances, pursuing new pathways. Adaptability and ambition are not departures from our identity; they are the heart of it. This is who we have always been.

He iwi tūhono. Connection to place, to each other, to our taiao, to our taonga, and to our shared purpose as Ngāti Apa ki te Rā Tō underpins our wellbeing and our ability to act. When those connections are strong, we are strong.

He iwi anamata. Intergenerational thinking is not a value we aspire to — it is a responsibility we live by. It shapes how we invest, what we protect, and what we choose to pass on.

These truths are not abstract. They determine how we show up in the world:

Kia Apa te whakapono. We trust our mātauranga, our relationships, and our ways of doing things.

Kia Apa te whakatau. We set our own course, guided by our whakapapa and our tīpuna.

Kia Apa te tū. Our reo, tikanga, and identity lead us, wherever we are.

Te Moemoeā | Vision and Mission

Ka rere te wai, ka tipu ngā moemoeā

As the water flows, dreams grow.

VISION

Standing strong in ourselves and thriving on our own terms.

Ngāti Apa ki te Rā Tō stands confidently across Te Tauihu and beyond. Our whānau lead their best lives, supported by the collective strength of the iwi. Our taonga flourish under our care, and our identity is lived and visible.

MISSION

To live, decide, and act from our own ways of knowing.

PURPOSE

To strengthen our source and grow our people.

Ngā Mātāpono
Our Principles

TIAKINA

We live within our means to support intergenerational outcomes.

TAUUTUUTU

We give and receive in ways that strengthen the whole.



WHAKAPONO

We act honestly, directly, and with accountability.

AROTAHI

We focus our energy where it matters most.

MANAWAROA

We act for our mokopuna, prioritising what endures.

He Puna | Strategic Pillars

Our strategy flows from four interconnected puna that together create a single, powerful stream of sustenance and wellbeing. They are supported by our Pou Puna Whirinaki, the enabling and support activity that ensures the puna can operate as intended.

These puna are, taken together, designed to help us unlock the following strategic shifts:

FROM	TO
Programme and service delivery focused	Resourcing and enabling whānau-led kaupapa
Reactive to many needs and demands	Strategically focused, intentional and disciplined
Trying to meet growing needs and demands	Enabling, leveraging and linking resources
More conventional grants and scholarships	Strategically aligned, targeted toward iwi needs
Designing or deploying solutions for whānau	Whānau-led design, with iwi backing and support
Low, negotiated or ambiguous presence	Anchored, visible, and unapologetic iwi presence
Centralised coordination of activity	Distributed networks of activation and impact
Endless consultation before action	Relationships that enable decisiveness and action
Derisking through policy and process	Learning through action and being adaptive

Puna Tangata
People and Participation

"He puna wai, he puna kai,
he puna reo, he puna ora"

- a spring of water,
a bountiful spring, a
spring of language,
and a spring of health

We move from ‘delivering to’ whānau toward enabling and investing in our whānau where their aspirations and iwi priorities intersect.

WHĀINGA:

Our whānau are supported to lead, contribute, and strengthen the iwi.

ARONGA MATUA:

Prioritise investment where whānau aspirations and iwi needs intersect

Develop skills, leadership, and capability across all ages

Create reconnection pathways that are accessible and affirming

Back whānau-led initiatives that build our own capability and capacity



Puna Ahurea
Identity and Culture

“Me te wai e rere ana”

- Like flowing water.

There is no single way to be Ngāti Apa ki te Rā Tō. Our identity is lived through diverse, authentic expressions grounded in reo, tikanga, mātauranga, and place.

WHĀINGA:

Whānau are confident in their identity in any setting, and our unique mātauranga is a living, evolving practice.

ARONGA MATUA:

Revitalise reo, tikanga and customary practice

Anchor a visible presence across our places of significance

Build tools and pathways for whānau to express identity

Celebrate diverse expressions of Ngāti Apatanga

Puna Whenua
Places and Presence

"Te toto o te tangata, he kai; te oranga o te tangata, he whenua, he wai."

- While food provides the blood in our veins, land and water sustain our life.

We move from negotiated presence to anchored presence — visible, enduring, and unmistakably Ngāti Apa ki te Rā Tō.

WHĀINGA:

Our presence across Te Tauihu is unmistakable, and our relationship to place is lived, not negotiated.

ARONGA MATUA:

Establish and activate anchored spaces, including Te Pahi

Strengthen kaitiakitanga across our lakes and waterways

Embed place-based narratives and practice

Build greater access to our places, practices and knowledge

Puna Rawa
Resources and Wellbeing

“Ko te whenua te waiū
mō ngā uri whakatipu.”

- The land (and its waters)
nourish future generations.

Pūtea is a tool to support intergenerational wellbeing — not an end in itself. How we grow, direct, and protect it matters as much as how much we have.

WHĀINGA:

Ngāti Apa ki te Rā Tō is prepared for the future, with the resources to sustain intergenerational wellbeing.

ARONGA MATUA:

Pursue a mission-aligned commercial investment strategy

Grow sustainable, diversified revenue and funding streams

Attract and deploy resources for whānau capability development

Strengthen the focus and targeting of operational investments

Puna Pou Whirinaki
Enablers

“E kore te puna e mimiti
ki te rere tonu te wai.” -

The spring will not dry up
if the water keeps flowing.

Our strategy will only go as far as the organisation that carries it. The Pou Whirinaki are the capabilities, culture, and systems that ensure our mahi is effective, aligned, and sustainable — and that we show up as an organisation our whānau can trust.

WHĀINGA:

Ngāti Apa ki te Rā Tō is underpinned by a lean, strategic and capable organisation that serves our collective interests.

ARONGA MATUA:

Build a fit-for-purpose, tikanga-led organisation

Develop leadership and governance capability

Support effective communications and engagement

Build the systems and tools to support decision-making

Ngā Tukanga Whakahaere
Our Operating Model

Our operating model is the bridge between strategy and practice — between aspiration and action. This strategy calls for focused, intentional growth, not expansion for its own sake, and we cannot deliver it with the same operating model we have relied on. If nothing changes, nothing changes. As an organisation, we see our role in three distinct ways:

1. **Protector** — safeguarding our tuakiritanga, reo, tikanga, and taiao to uphold our intergenerational rights and responsibilities.
2. **Connector** — building the pathways that help whānau find each other, access resources, and live as Ngāti Apa ki te Rā Tō.
3. **Enabler** — leveraging our position, mobilising resources, and removing barriers so whānau can pursue their own aspirations.

OUR OPERATING COMMITMENTS:

1. We enable more than we deliver
2. We invest rather than substitute
3. We build partnerships and alliances
4. We focus on fewer things, done well
5. We say no when something does not align

IN PRACTICE, THIS MEANS:

- Saying no to what doesn't align – referring on or supporting others to lead – but not spreading ourselves too thin.
- Partnering with others, working collaboratively, and commissioning services rather than absorbing responsibility.
- Directing pūtea to where it builds lasting capability, not where strategic alignment or long-term benefit is unclear
- Keeping internal processes lean and fit-for-purpose so our kaimahi have the backing to focus on what matters most.
- We only commit to activities that we have the capacity to sustain, or where there is a clear transition pathway or exit.
- Holding to a long-term strategy above short-term urgency and pressuring – making mokopuna decisions always.

Te Hīnaki | How We Make Decisions

The hīnaki is our shared decision-making discipline. It exists to ensure that our time, pūtea, and leadership energy flow to kaupapa that strengthen the source and grow our people - not to whatever is loudest, most urgent, or most familiar.

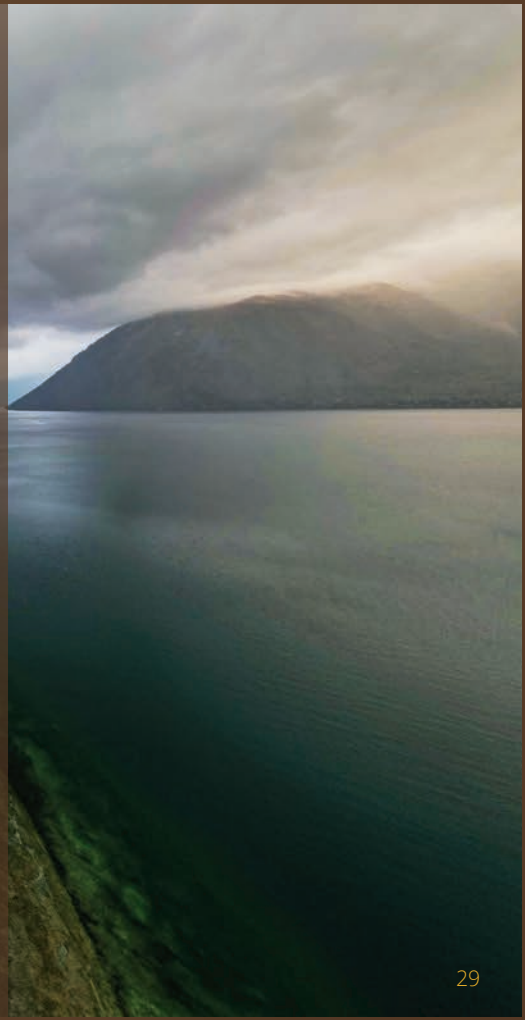
All significant decisions - including investments, programmes, partnerships, and organisational growth – can be tested through the hīnaki. When a proposal comes forward, trustees and management must be able to answer, clearly and honestly:

- Does this align with our strategy and five-year priorities?
- Does this build whānau capability, or increase dependency?
- Does this deliver long-term benefit, or create future burden?
- Are we going deep where it matters, or spreading ourselves thin?
- Can we hold this well without weakening the whole organisation?

The hīnaki is not a checklist. It is a way of making judgment explicit and accountable — surfacing trade-offs and opportunity costs that might otherwise go unexamined. Used consistently, it protects our:

- **Focus** - keeping us aligned to what matters most
- **Whānau** - avoiding commitments we cannot sustain
- **Pūtea** - directing it to kaupapa with enduring value
- **Organisation** - preventing drift, overload, and reactivity

In doing so, it helps ensure that Ngāti Apa ki te Rā Tō remains disciplined, intentional, and future-focused.



Te Whakatīnanatanga
Implementation

The strategy is enacted through annual plans that give effect to the five-year priorities.

Our planning follows the rhythms of te ao tūroa:

- **Hōtoke** – Reflection and strategic depth
- **Kōanga** – Planting and preparation
- **Raumati** – Delivery and growth
- **Ngahuru** – Harvesting and consolidation

This rhythm keeps our effort grounded and sustainable — a focus for each season rather than reactive delivery all year round.

As part of the activation of this strategy, we will:

- Do further work on the operating model and organisational design to align our people, processes and systems.
- Design and test our approach to whānau investment to understand what creates the most impact.
- Sequence priorities through our annual planning processes to ensure sustainable and staged resourcing.
- Report on our progress, invite whānau to be apart of the design, and make changes where required.
- Create a feedback loop that helps us learn as we go, accepting that not everything will work and adaption is expected.

5-Year Strategic Plan (2026-2031)

Over the next five years, Ngāti Apa ki te Rā Tō will focus on five strategic priorities. These priorities are the primary way this strategy is expressed in action, underpinned by the work required to create an organisation aligned to this mission.

STRATEGIC PRIORITY	ACTIONS	MEASURES
Building Collective Capability Puna Tangata *Actively back whānau to grow their skills and lead kaupapa that matter to them.*	1. Create a pathway for whānau-led kaupapa support. 2. Invest in capability that stays with whānau. 3. Build partnerships to fuel opportunities for whānau.	• Increasing number of whānau-led kaupapa. • Diversified investment in whānau capability building. • Increased utilisation of partnerships.
Anchoring Our Presence Puna Whenua *Strengthen our engagement and presence within our areas of significance.*	1. Establish Te Pahi as an anchoring point for our iwi. 2. Develop a Ngā Roto Partnership and Kaitiaki Plan 3. Actively protect our customary rights and practices.	1. Increased whānau activity occurring in priority places. 2. Increased customary practices and kaitiakitanga activity. 3. Engagement with Te Pahi and other places.

STRATEGIC PRIORITY	ACTIONS	MEASURES
Strengthening Cultural Confidence Puna Ahurea *Nurture our identity so whānau can always live as Ngāti Apa ki te Rā Tō.*	1. Increase access to te reo me ngā tikanga wānanga. 2. Uphold customary practices and associated knowledge. 3. Develop new tools for cultural identity and expression.	• Lifting reo & tikanga acquisition rates. • Increased attendance at iwi & hapū events. • Evidence of intergenerational participation and continuity.
Growing Intergenerational Value Puna Rawa *Grow our economic independence and capacity to sustain ourselves as an iwi.*	1. Pursue funding opportunities that support our goals. 2. Direct pūtea towards activation of Te Pahi and the lakes. 3. Deploy funding to whānau capability and development.	• Increased resilience and diversity of income streams. • Acquisition of mission-aligned funding. • Growth in available pūtea for strategic investment.
Building a Strong Organisation Puna Pou Whirinaki *Evolve our organisation to support our strategic goals and back whānau.*	1. Develop tools and systems for the lakes and Te Pahi. 2. Increase communications and outreach with whānau. 3. Review and align governance and operational work.	• Access to data and evidence for our kaitiaki role. • Higher frequency and engagement in communications. • Enhanced compliance with our own protocols.

Karakia Whakakapi: E Rongo

Mai e, mai e

Mai e te tipua

Mai e te tawhito

Mai e te kāhui o ngā ariki e

Mai e tāwhiwhi atu ki a Rongo

E Rongo e

Whakarongo mai, whakarongo mai

Tau mai tō mauri, kia hohou ai te rongo

Haumi e, Hui e, tāiki e



I call upon the various energies

I call upon the ancestral energy

I call upon the ancient energy

I call upon the energy of the gods

I call upon the energy of Rongo,
god of peace and tranquility

Oh Rongo

Listen to us

Bestow your energy upon
us so that peace may prevail

Bind it all together and let it
be so / We are united



ngatiapakiterato.iwi.nz