

Workshop guide for identifying the values for the kaupapa

A facilitated wānanga guide to co-create purpose of the climate adaptation kaupapa.

Guides whānau and tangata whenua through a values-based process to express the deeper intention of the climate adaptation kaupapa. This resource includes facilitation prompts, reflective questions, and group activities to support collective kōrero and alignment. Designed to surface shared aspirations, whanaungatanga connections, and long-term visions of wellbeing, resilience, tino rangatiratanga and mana motuhake.

Identifying Ngā Mātāpono – Guiding Cultural Values

Establishing shared Kaupapa Māori values early in the adaptation planning process is essential. These values provide the cultural foundation for decision-making, uphold integrity of the kaupapa, and help rōpū stay aligned when priorities shift or challenges arise.

Ngā mātāpono ensure that tikanga is upheld, mātauranga is respected, and that the planning process remains accountable to whānau, hapū, and iwi. They should not be treated as background concepts, they must be embedded into how the working group functions, how the plan is shaped, and how outcomes are measured.

As Garth Harmsworth explains:

“Māori values are largely based on traditional concepts, beliefs and values, and shape the thinking of many Māori. From whakapapa and through time Māori acquired knowledge, termed mātauranga Māori; and from knowledge came Māori values... Māori values provide an intrinsic cultural basis for controlling or modifying human behaviour, determine issues and perspectives, and provide the concepts, principles and lore Māori use to varying degrees in everyday life. They affect the interaction with others, govern responsibilities, establish the relationship with both the natural and spiritual environment, and form the basis for indigenous aspirations. Māori values therefore form the basis for developing principles, protocols, ethical and cultural standards, and for guiding philosophies for culturally based sustainable development” (Harmsworth, 2005).

These values are a practical tool. When woven into your Terms of Reference and day-to-day mahi, they provide clarity, consistency, and cultural safety throughout the entire climate adaptation journey.

Using the Ngā Mātāpono Matrix: A Guided Values and Principles Exercise

To support this process, a matrix of common Māori values and principles has been provided as a reference tool. This matrix outlines common Māori values and principles that can apply in climate change conversations, helping spark kōrero, challenge assumptions, and support your rōpū to clarify and guide adaptation planning. These are not fixed or exhaustive; your whānau, haukāinga, marae, hapū or iwi may wish to adapt the list, rename values in your own reo, or add others specific to your whenua, pūrākau, korero tuku iho, or tikanga.

Tikanga Māori	Tikanga Māori refers to the customs, protocols, and ethical guidelines that guide behaviour and decision-making. It ensures that actions are aligned with the values and principles of Te Ao Māori.
Whakapapa	Whakapapa in this context considers the natural environment as a dynamic and rhythmic system, interconnected through a vast and complex web of whakapapa (genealogical connections). Whakapapa refers to the genealogical lineage of all living beings, including birds, fish, animals, trees, soil, rocks, and mountains, forming a direct genealogical connection between people, atua (spirits or gods), and the natural world. Whakapapa serves as the basis for organising knowledge about the creation and development of all things.
Mauri	Mauri is commonly understood as an intangible life force or essence that imbues



	both animate and inanimate entities with vitality and animation. It is seen as a unifying force that harmonizes the physical and spiritual aspects of a person or object, creating a complete entity. Mauri can be characterized as a unique power that unites body and spirit, allowing living beings to flourish within their respective domains and environments. All things possess mauri, including people, water, animals, plants, forests, oceans, and skies. Environmental factors can influence the mauri of any entity. While mauri is susceptible to harm, mauri can be rejuvenated and restored.
Wairua	Within Te Ao Māori, all living beings and entities possess an everlasting essence known as wairua, which is a spiritual energy. People, water, animals, and trees all have a district wairua of their own.
Te Reo Maori	Te Reo Māori, the Māori language, plays a crucial role in Te Ao Māori. It carries cultural knowledge, history, and identity, enabling the expression and transmission of Māori worldviews, transmitting customs and cultural knowledge, also referred to as mātauranga Māori or korero tuku iho. The language itself is often viewed as the foundation of Māori culture and a gateway to gaining further knowledge and understanding about Te Ao Māori. Te Reo Māori (Māori language) and whakapapa (ancestral lineage) are used together to unlock the tangata whenua perspective and understand what an ecosystem is, and its components and functional units.
Tapu/Noa	The concepts of tapu and noa are closely interrelated, and best understood in relation to each other. Tapu and noa have more complex meanings beyond their simple translations. Tapu is a fundamental metaphysical concept related to sacredness, prohibition, and separation, where a person, place, or thing is dedicated to or protected by an atua and removed from every day or profane things and uses. Noa, on the other hand, is the opposite of tapu and refers to a normal, ordinary, and sometimes profane state.
Kaitiakitanga	Kaitiakitanga, the principle of guardianship, reflects the Māori perspective on sustainable management of the environment. It emphasises the responsibility of tangata whenua to protect and preserve the land, water, and resources for future generations.
Rāhui	Rāhui is a form of restriction placed on resources or specific areas to prohibit use of that resource or area for a particular period. Rāhui are imposed for various reasons. They are a mechanism for protecting and restoring the mauri of resources and the natural environment, and are most commonly used to recover from a tapu event (such as death) or resource sensitivity in an area, allowing ecosystems and resources to recover or replenish themselves.

Guided Exercise: Identifying Your Guiding Values

The table below is a practical template designed to help your rōpū identify, refine, and apply the principles and values that will guide your climate adaptation kaupapa. Use it during hui or wānanga to:

- Record the key values that reflect your tikanga and priorities
- Describe what each value means in your context (in your own reo or kupu)
- Clearly state how each value will shape your decisions, actions, and plan development
- You can use the example provided (Kotahitanga) to guide your responses.

Value Name (Ngā Mātāpono)	Description	What This Value Represents for Us: How This Value Will Guide Our Climate Adaptation Plan-
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Kotahitanga	<i>Working together as one, with unity and shared purpose.</i>	<i>Decisions will be made collectively, and we will ensure all voices are heard, especially kaumātua and mokopuna.</i>
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Materials:

- Printed *Ngā Mātāpono Matrix* (or displayed on a board/screen)
- Butcher's paper or whiteboard
- Markers or stickers for voting
- Worksheets for each group or table

Step-by-Step:

1. **Introduce the matrix:** Briefly explain each value and principle in the matrix, including examples of how they might show up in the plan.
2. **Whakawhitiwhiti Kōrero:** In small groups or as one group, invite kōrero:
 - What values already guide our hapū or marae?
 - Which values are already in use (even if not named)?
 - Are there any missing that we need to add?
3. **Prioritise your values:** Ask each group to select 3–5 values that they feel should guide the kaupapa. These might be chosen based on:
4. **Confirm and record:** Bring the group back together. Discuss overlaps or differences. Aim for consensus on the values that will guide the kaupapa. Record them clearly in your meeting minutes or Terms of Reference under “Ngā Mātāpono”.

