

## Guiding Kaupapa

### Whakapapa

Whakapapa reinforces the connections between all of us, and to our tūpuna, atua and tūrangawaewae. Whakapapa shapes our endeavours as we strive to better understand and contribute to recovery that binds us to one another across the generations and allows us to make connections and links to people, land in the recovery space.

### Manaakitanga

Manaakitanga provides us with endless opportunities to engage with people, individually and collectively. To ensure that all of our activities are conducted in a way that is mana enhancing of all those involved and reflects values such as generosity, fairness, respect and consideration.

### Wairuatanga

Wairuatanga acknowledges the existence and importance of the spiritual dimension in our lives and in recovery. Wairuatanga recognises the interdependence between present, past and future generations in the discovery, reclamation, rejuvenation in the recovery space.

### Kotahitanga

Kotahitanga values the ethic of working together, with energy and enthusiasm, towards the achievement of common goals in recovery for whānau, hapū, iwi communities and their organisations; while also sharing experiences, understandings, philosophies and interests.

### Rangatiratanga

Rangatiratanga requires us to behave in a way that attracts favourable comment from others, to the extent that we might be considered to have attributes commonly associated with a rangatira. We must nurture and promote these characteristics in the recovery space and apply them to our whānau, hapū and iwi. We must be confident and competent in the way that we do our work for the people and we must exercise control and discipline to ensure the integrity of our pursuits in the recovery space.

## **Whanaungatanga**

Whanaungatanga reminds us that our work is typically the result of collaborative effort. The full potential of our work is realised through working together as a whānau, this encourages us to celebrate our common interests, applaud our diversity and reinforce our connections with whānau, hapū, iwi and Maataa Waka in the recovery space.

## **Kaitiakitanga**

Kaitiakitanga requires Pou representatives to nurture and protect its people and its place; and to preserve and enrich those things that we have inherited from generations past. It demands that we employ our resources wisely, ensuring that their utilisation contributes to our viability and reputation.

Kaitiakitanga also recognises the role of stewardship to the land and the people and the importance of maintaining balance.

## **Te Reo Māori**

Te Reo is a taonga which we have inherited from our tūpuna. Not only is it an invaluable source of enlightenment and innovation but it is intimately connected with mātauranga, carrying valuable clues about the way our tūpuna understood and experienced the world. Te reo Māori allows expression of Te Ao Māori in all aspects of our work.