



Ngā Ika Unahi Nui: Restoring the well being of Māori boys through connection and innovation

Pro-bono Research Report
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He whakatakinga: Introduction

Ngā Ika Unahi Nui is a Taranaki marae-based pilot project encouraging cultural competency through ancestral place experiences and 21st century digital learning. The aim of this project was to encourage well-being in Māori boys in order to support their educational achievement. Cultural connection was developed through learning and understanding their identity as represented by their Taranakitanga. Through a series of wānanga, outdoor excursions and weekly coding clubs this project provided valuable learning outcomes for the participants and their whānau resulting in greater participation by the boys in formal school based education. This project was a community driven, marae-based program supported by whānau, hapū and the local area school. Although the project was based at Puniho Pā, within the ancestral rohe of Ngā Mahanga hapū and Taranaki iwi, the project demonstrates transferable applications for other Māori and Indigenous communities.

Research is steadily providing knowledge about how marae environments can improve Māori learning outcomes (Te Kupenga Mātauranga o Taranaki, 2011; Lee, 2012). While kaupapa Māori studies into effects of marae learning are relatively limited, what is available suggests that these settings provide powerful localised educational content and pedagogy, which can contribute to the following learning outcomes for Māori (Lee, 2012; Doherty, 2009; Hond, 2013). Learning outcomes can include:

- Pragmatic expression and commitment to education solutions for Māori students by Māori.
- Enhanced cultural belonging, control and innovation, encouraging leadership, collective participation and community action and Improvements in intergenerational learning.

Current inequities between Māori and non-Māori learning outcomes pose challenges to our present education system and new and innovative approaches for supporting Māori boys are needed. The project explored this challenge by contributing to the theory and practice of hapū-driven and 21st century practices in raising educational success. A part of the development of the program was exploring the different ways marae and hapū support learning through pedagogy and programme design. This in turn mirrors the knowledge and practices of the local whānau, hapū and iwi and future-focussed learning principles.

The project team trialled theories and practices about how ancestral spaces can improve and strengthen the well being of Māori boys. We delivered the project's program during a six month period in 2018 and evaluated the progress of the participants through narrative surveys. This research provides the educational community with a rich learning model that demonstrates how learning can be shaped by the ancestral spaces marae, moana, maunga and integrated with future-focussed practices and digital technology.

Whāinga Rangahau: Research objectives

The overarching research objectives of this inquiry incorporated two objectives:

1. To explore ancestral spaces such as marae, moana and maunga and how learning in these places supports the well-being of Māori boys
2. To document and analyse the impacts of this kaupapa on the identity and educational engagement of Māori boys.

There is an ongoing deficit based ideology about Māori boys under-achievement. While there are a wide range of behavioural, cultural and educational factors that may influence this under-achievement to continue focusing on deficit models ignores positive community driven programs. Furthermore the notion of male identity formation and how boys see themselves as learners is a significant in understanding Māori boys' education (Education Review Office, 2008).

Ongoing research in this area challenges schools and educators to consider professional and systemic changes to ensure learning systems are based on Te Tiriti o Waitangi and incorporates holistic success.

Moreover the real focus of professional learning in New Zealand needs to target identity and culturally sustaining pedagogy, not just literacy or numeracy outcomes (Milne, 2016).

This project contributes to a counter-narrative that rejects deficit ideas about the nature of Māori boys learning and potential. Starting from a point of acceptance of the participants based on the cultural kinship, the project endeavoured to stimulate learning and connection through activities in ancestral spaces and with technology.

The project is based in coastal Taranaki where participants and whānau live locally in Ōkato and affiliate to Puniho Pā, Ngā Mahanga hapū and Taranaki iwi. Based on research into boys' education, specifically Māori boys, and initial discussions with participants and whānau the following sub questions were generated:

- How does learning in ancestral spaces (i.e. marae, moana and maunga) help Māori boys understand and connect to their cultural identity?
- How can the integration of digital technologies be applied in ancestral spaces?

These questions provided understanding about the elements that encourage and hinder learning practices in marae and hapū contexts, and solutions to create mutually beneficial school, kura and marae/hapū relationships.



Taranakitanga: Taranaki Identity

*Ko Taranaki te maunga,
ko Taranaki te iwi,
ko Ngā Mahanga te hapū,
ko Puniho Pā te tūrangawaewae:
Taranaki is the mountain,
Taranaki is the tribe,
Ngā Mahanga is the clan,
Puniho Pā is the marae.*

Taranaki iwi traces descent from the Kāhui Maunga, the original inhabitants of the Taranaki region according to tribal lore. The Kāhui Taranaki iwi traces descent from the Kāhui Maunga first settled the mountain ranges of Taranaki, Pouakai and Kaitake, before spreading north to Waitara awa and south to the Pātea awa. The arrival of the crew from the Kurahaupō waka saw the intermarriage of the uruwaka and the tāngata whenua of the Kāhui Maunga. This produced the iwi known as Taranaki iwi (or as Taranaki Tūturu) to distinguish it from the other seven iwi in the Taranaki region. In 2016 Taranaki iwi settled its raupatu claim.

Ngā Mahanga is a significant hapū of Taranaki iwi. As the name suggests, the hapū genealogical lines descend from sets of illustrious twins. Ngā Mahanga belongs to the wider hapū confederation of Ngā Mahanga-ā-Tairi which stretches from Waiwhakaiho awa to Onuku Taipari to Waiweranui awa. The dynamics between iwi and hapū mana whenua are clearly delineated within Taranaki iwi, with hapū traditionally maintaining our own authority within the rohe. Traditionally, in the absence of a central leadership, decision-making was built on the consensus of whānau within the hapū, and the united views of hapū within the iwi. Leadership was based on the

Taranaki maunga

*“Kāore e pau, he ika unahi nui:
It shall not be consumed because it is a fish with strong scales”*

(Mead & Grove, 2004: 174).

This whakatauākī refers to the resilience and strength of Taranaki iwi ancestors in the face of conflict and hardship. Three pertinent examples from the last two hundred years demonstrate the veracity of the whakatauākī. First, within the greater Taranaki region, Taranaki iwi is located between Te Ātiawa and Ngāti Ruanui, two dominant iwi who have had (at times) contentious relationships with Taranaki. Secondly, the Musket Wars of the early nineteenth century ushered in unprecedented destruction from the northern tribes of Waikato, Ngāti Whatua ki Kaipara and Ngā Puhī during multiple raids into the takiwā. Finally, the Land Wars played a devastating role in removing tino rangatiratanga during the 1860s to 1881 after the invasion of the tribal rohe by British soldiers. Despite the difficulties of the past, the ahi kā of Taranaki was never extinguished. The history of the iwi is filled with situations that were resolved by strong leaders who encouraged resilience in surviving terrible times. This whakatauākī, shortened for the duration of the project as ‘ngā ika unahi nui’, endeavoured to teach and instil this sense of resilience in the boys who participated as our ‘strong fish’.

Puniho Pā, our papakāinga marae, is located on State Highway 45, just south of Ōkato township. While the area contains many areas of ancient settlements, Puniho Pā was inundated with refugees following the Land Wars and the confiscation of vast tracts of land and became the primary papakāinga for Ngā Mahanga. At one point there were multiple marae-ātea and whareniui situated on the papakāinga belonging to significant whānau, hapū and tūpuna. Currently there are three whare tūpuna, Kaimirumiru, Pauna Te Tīpuna and Teipuinu with different whānau associating with different houses. There are also three urupā within the rohe that were set-aside for the different families. The project was supported by the Puniho Pā Trustees Committee and the whānau of Ngā Mahanga.



Puniho Pā | Taranaki

Tikanga Rangahau

Māori communities in Taranaki (and elsewhere) have long been sceptical of research undertaken in our communities, regardless of whether the person is considered an Insider (belonging to the community) or as an Outsider (an external researcher). Considering the loss of land through confiscation, and subsequent negative experiences suffered through post-colonisation trauma, there is a common perception that researchers will ‘take away’ our taonga, our stories and our heritage. Therefore it was essential that the majority of the fieldwork research team needed to be from Puniho Pā and Taranaki. Tikanga Māori was fundamental when designing the methodology and recruiting participants and their whānau to the project and maintained and strengthened the mana of the participants, their whānau and the research team (Ngāwhare-Pounamu, 2014).

Tikanga rangahau constructed on facets of tikanga Māori were first summarised by Professor Linda Tuhiwai Smith in her seminal book ‘Decolonizing Methodologies’. This list of tikanga is the basis of many models of responsible engagement developed with

Māori communities. Based on common whakatauaikī, these tikanga rangahau are about protecting and enhancing the mana of participants and researchers.

1. Aroha ki te tangata (a respect for people)
2. Kanohi kitea (the seen face – that is, present yourself to people face to face)
3. Titiro, whakarongo...kōrero (look, listen... speak)
4. Manaaki ki te tangata (share and host people, be generous)
5. Kia tūpato (be cautious)
6. Kaua e takahia te mana o te tangata (do not trample over the mana of people)
7. Kaua e mahaki (don’t flaunt your knowledge)

(Smith, 2002: 242)

A research project based in the traditional rohe of Te Arawa utilised a similar model of basing values and ethics on whakatauaikī. In the report, Ka Awatea (McFarlane, Webber, Cookson-Cox, McRae, 2014) the Te Arawa researchers identified key characteristic traits of tūpuna in Māori student success. They used the whakatauaikī ‘Ngā pūmanawa e waru o Te Arawa’ to guide their research framework and emerging themes. By linking back to past tūpuna as exemplars for modern generations, they demonstrated that ancient qualities of success of can be replicated in the present generation. Eight ūara (values) were identified as being key concepts for educational success. These values applied by important leaders of the past could then guide rangatahi in successful pathways of the present and future (McFarlane, Webber, Cookson-Cox, McRae, 2014). The values include:

1. Identity;
2. Diligence;
3. Relationships;
4. Innovation;
5. Wellbeing;
6. Scholarship;
7. Humility;
8. Values.

Following these models, the project team developed the program around the whakatauākī “Kāore e pau, he ika unahi nui”. As a Taranaki example of ancient resilience, we felt this saying encapsulated our objectives for the program and would resonate with the boys. Moreover throughout the project we shortened the saying to, “he ika unahi nui”, focusing on the concept of strong scaled fish as a name for the project itself. Moreover, we started to call the boys our ‘Ika-unahi-nui’, and they will be referred to by this name in this report.

Qualitative methods of evaluation and surveying were supported by a Kaupapa Māori approach to research design and application. Kaupapa Māori methodologies and approaches to research are influenced by a Māori worldview, principles and practices. Therefore utilising tikanga as Māori-based tradition practices and concepts in the design, application and evaluation of the project was integral to us and our community. In order to mitigate any ethical issues that may have arisen throughout the project, and to protect the mana of the participants and their whānau, the research team applied the following standard protocols to the project:

- a. Communication protocols were established at the beginning with the boys and their families and families were kept up to date about activities and outcomes;
- b. Consent forms were used for all activities;
- c. Health and safety plans were developed for all activities;
- d. Evaluations were conducted after activities and in the weekly coding club and at the conclusion of the project with families and teacher;
- e. Coordinators regularly liaised with the Puniho Pā Trustees Committee.

Participants in the project were drawn from membership of the hapū Ngā Mahanga. Therefore all the boys were not only connected to the marae, but shared kinship connections with the other boys of the group. Even if they were yet to learn and understand how they connected. Participants were selected for the following reasons:

- Aged 8-15.
- Attend a school or kura within the Taranaki coastal region.
- Recommendation from whānau.
- Recommendation from teacher.
- Kinship connection to Puniho Pā and Ngā Mahanga.

Ethical consent was sought, and given, by CORE Education. Tikanga consent was given by the Puniho Pā Trustees Committee. Consent was given by the parents at the start of the project and for every subsequent wānanga weekend when we took the Ika-unahi-nui on haerenga.

Wāhi Tūpuna: Place Based Ancestral Spaces

Exploring ancestral spaces of the marae, the maunga and the moana aimed to develop a sense of familiarity and belonging in the Ika-unahi-nui. Place based learning has relevance for Māori children by incorporating environmental, social, cultural perspectives by linking them with a specific location (McRae 2014; Smith 2002). Place based education is similar to Māori pedagogies of utilising the natural environment and ancestral spaces like the marae and the wharekura for engaging Māori children. Moreover these spaces can also be implemented in settings like the school or other localities. Place based learning can offer an exciting alternative and inspiring education that can make a positive difference to Māori students learning and sense of identity (McRae 2014; Penetito 2009). Or to put it simply, we were guided by the same question posed in the Ka Awatea report: “What is this place and what is our relationship to it?” (MacFarlane et al, 2014: 40).

During a period of six months we organised five separate weekend wānanga for the Ika-unahi-nui. These regular wānanga attempted to take the boys out of their comfort zones by engaging them in their ancestral spaces. This then fostered their whanaungatanga and connectivity within the group. Because many of the boys hadn't been to the places we were visiting, albeit they had ancestral connections to those places, we considered it vital that they visit, learn and (hopefully) grow to love those places. Each wānanga and its activities are described briefly below.



Taranaki maunga

Wānanga 1: Puniho Pā

Whānaungatanga was the guiding concept of all wānanga. At our first wānanga it was important that the Ika-unahi-nui had an opportunity to talk to the parents and the rangatahi about the kaupapa, our plans and what we would be doing. The evening started with a BBQ kai and following food we adjourned to the wharekai. There were several important objectives for the event including formally beginning the kaupapa; meeting the whānau of the boys involved; communicating the aim of the project and planned activities; collecting consent forms.

The evening activities were based on sharing pepeha and stories about Puniho Pā in the meeting house before bedtime. Sharing pepeha as introductions of identity were vital in encouraging whānaungatanga. The next day we went eeling in the Matanehunehu awa (unfortunately we didn't catch anything) and collecting watercress. This watercress contributed to kai for a marae hui the next day. We also took the Ika-unahi-nui down to the tidal rock pools to search for kina and paua. As we already had the meals sorted for the wānanga, we talked to the boys and as a collective decided to share out the kaimoana to local kaumātua. Collecting kai for the elderly, who are no longer able to collect it themselves and may not have grandchildren to do it for them is an important tikanga. So this was an opportunity to get them thinking about providing and giving to others.

One of the key objectives of this project was to explore notions of innovation with the boys. During initial discussions with the group we found out that they enjoyed working with technology, especially gaming. During this wānanga we experimented with traditional and modern day technologies. The boys wanted to go eeling so we decided to try and construct a hīnaki (eel trap) using materials found locally in the bush. This was to become a huge task and although we persevered we didn't quite get the hīnaki finished. After the hīnaki activity we introduced a variety of technologies for the boys to trial. These included viewing virtual reality, a mini drone (Air Block), a robot (Sphero), Bloxels Builder, Bee Bop and OSMO.

Most importantly, this wānanga saw the rōpu come together as a collective. By learning their whanaungatanga and kinship connections to each other and to the pā, they began to understand their Taranakitanga.





Gathering Watercress at the Matanehunehu awa

Wānanga 2: Waikirikiri Lagoon (Komene Beach)

The sand dunes at Komene Beach (at the mouth of the Hangatahua awa) have been a favourite camping ground for the whānau of Ngā Mahanga for generations. Although most of the boys had lived in the vicinity for most of their lives, this was the first time they had been to the beach, or even been camping and slept in a tent. We spent three days camping in the sand dunes and activities included: lighting a fire; setting up and packing down a tent; cooking sausages; making parāoa; roasting marshmallows over an open fire; setting the hīnaki to catch eels; exploring the landscape and seascape. The Komene Beach trip was an important opportunity to encourage the boys to reconnect with the seascape and enjoy a traditional recreational area away from electricity and other common distractions.



Komene beach camp site



Preparing breakfast



Cooking on the fire

Wānanga 3: Pouakai Trek

Climbing the maunga during the rise of the star Puanga was an especially important wānanga. Puanga is the star that iwi in Taranaki traditionally viewed as the beginning of the new year. Pouakai is the second highest of the three maunga of Taranaki. The Mangorei track is one of the better all weather tracks and was considered primarily for health and safety concerns, rather than other more difficult tracks.

The Ika-unahi-nui climbed the Mangorei track to the summit of Pouakai maunga, and stayed overnight in the Pouakai Hut. The climb is around 3 hours one way through the bush and throughout the trek it was noticeable how the Ika-unahi-nui looked after and supported each other. That night we talked about the traditions surrounding Puanga. In Taranaki, the new year is heralded by the rising of the star Puanga (Rigel) rather than Matariki. As Puanga kai rau (Puanga of heaped food) it was an important part of the season to celebrate whanaungatanga, to remember those who had passed on in the previous year, and to plan ahead for the new year. Unfortunately thick cloud hid the night sky and we were unable to watch Puanga rising. When we walked out of the trail the next morning we took them to the hot pools as a reward (and for the adults to soak their weary bodies).

The group gather at Te Toka a Rauhoto for karakia before the hīkoi to Pouakai hut



View before sunset at Pouakai hut



Matua Dennis shares another story with the boys



Wānanga 4: Puniho Pā Hāngī

The focus of this hui was manaakitanga or looking after people. We demonstrated this with the boys by preparing a hāngī and inviting their whānau to come and share in the kai. Hāngī preparation and cooking is generally a male dominated activity, and usually the men do it while the boys watch. In this instance the boys were all fully involved in the preparation, cooking and serving of the hāngī. By being involved, the boys learned the importance of manaaki tangata. By working together to provide a kai the boys demonstrated their whanaungatanga. Their energy in working, preparing and serving their whānau showed they were able to focus on the task. Finally their Taranakitanga was in full display by learning jobs at the pā that they would one day be expected to fill as adults.

The hāngī is about to be lifted



The whānau enjoy a hākari kai



Wānanga 5: Taranaki maunga/ Hangatahua hikoī with LEARNZ

Our last activity involved a walk along the Puniho track to the upper reaches of the Hangatahua awa on Taranaki maunga. The CORE Education LEARNZ virtual field trip team joined the boys and students of Tiki Toa. LEARNZ is a programme of free virtual field trips taking students to remote places all over New Zealand, Antarctica and beyond. Tiki Toa is a local programme developed by Tui Ora to provide opportunities for young people to visit and engage in cultural and environmental kaupapa on Taranaki maunga.

The day started with a pōwhiri at Puniho Pā followed by a webconference which was streamed live to schools throughout New Zealand. The LEARNZ team filmed Dennis Ngāwhare sharing the creation narrative about the guidestone Te Toka a Rauhoto and the journey of Taranaki maunga to the west coast.

Before entering the bush onto the Puniho track the boys learned about significant protocols such as karakia and mihi to acknowledge these cultural spaces. Dennis shared kōrero about important ancestors who once walked these tracks, sites where the ancestors lived, hunted and cultivated food. The journey followed the Puniho Track for an hour until we reached a small sandy bay on the awa. While we were at the river the boys conducted a cultural assessment of the area using KoBo Toolbox and they tested the water clarity with a SHMAK (Stream Health Monitoring and Assessment Kit).

Some the information we asked the boys to think about and discuss included:

- How they might assess the condition of the awa
- Which species are present at the site (Kahawai, tuna, piharau, koura)
- Accessibility to the site
- How the site was used by tangata whenua
- What type of riparian vegetation is present
- Riverbed condition/sediment
- Flow of the river and habitat
- Water clarity and quality

This excursion provided another authentic learning experience for the boys. As knowing and reciting their pepeha was important for the boys, and our pepeha in Taranaki always start with the maunga. We wanted to take this to the next step and provide opportunities for these boys to visit the awa, to camp at the moana and stay on the maunga so that they could feel the wairua of these places and see for themselves the condition of these sites in person.

The trip was recorded by the LEARNZ team and provided a learning resource for our project and for schools and kura across Aotearoa. The videos were streamed to multiple schools around the country. This is a link to the [LEARNZ Videos](#) created by the CORE Education LEARNZ team about the field trip on the maunga.



Karakia at the beginning of the hiko up the Puniho track on Taranaki maunga



Water monitoring at the Hangataahua awa

Pupuke te Wānanga: Digital Learning

“I like using technology, I can see myself being a developer”

Māori have long embraced new technologies and modern technologies are incorporated everywhere in our daily lives. During our first wānanga at Puniho, we asked the Ika-unahi-nui what their favourite game was. The overwhelming response was Fortnite as at the time it was only just becoming popular. The weekly coding club was established at the local school, Coastal Taranaki. During the weekly sessions modern technologies were explored and how they intertwine and ultimately enhance the educational success of Māori boys. The coding club demonstrated how important it was to demonstrate to the Ika-unahi-nui the possibilities of digital technologies besides gaming. Furthermore these were also opportunities to catch up with the group and regularly converse about how they were feeling about the program, the activities, and school.

There were three distinctive foci of these digital sessions:

1. Meeting weekly with the Ika-unahi-nui to maintain and strengthen connections;
2. Visiting significant sites together;
3. Learning with digital technologies based on kōrero learnt at the wānanga.

We observed three emerging outcomes from the weekly coding club:

1. When planned with our specific purpose in-mind - digital technologies, pūrākau, and place based education - these three mediums created a powerful and meaningful learning experience for the boys.
2. The Ika-unahi-nui became familiar with cultural and ecological sites of significance, and were enabled to be self-determining in the creation of digital resources that supported their sense of belonging
3. Ako - reciprocal learning approaches - supported the development of the cultural and modern technological skills and interests of the boys.

Creating stories with Scratch

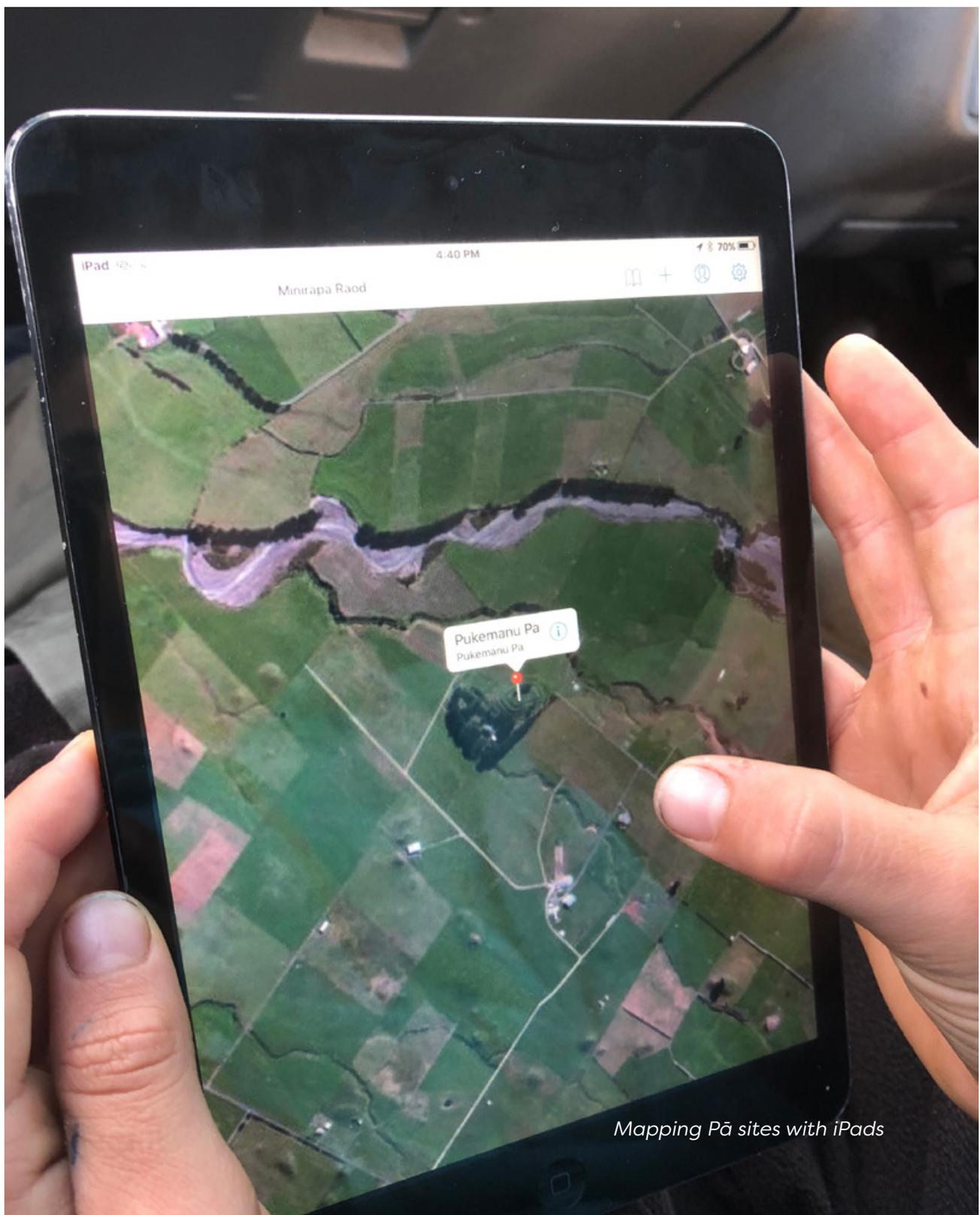


There were three digital experiences that were shared with the Ika-unahi-nui, including creating an online game, exploring google maps and the LEARNZ digital tour. All three activities were supported through our wānanga and encouraged the boys to start expressing themselves. During the project the research team were constantly sharing pūrākau about our tūpuna, places and events, and we noted that these were important foundation narratives for the Ika-unahi-nui.

Pūrākau are stories passed down through generations for retelling important history and connections. To contextualise and support learning with digital technologies pūrākau learnt were used. Two boys created a game based on a pūrākau using an online computer programming tool called Scratch. The game involved a journey around significant landmarks in the story to support the learning of the place names and to support retelling of the pūrākau. The two boys became experts with Scratch and were able to teach the other boys and the two members of the project team.



During the wānanga the boys went to and learnt about significant places and explored the use of 'Google My Maps'. Place-based education enabled the boys to experience these wāhi tūpuna and learn more about their identity. As they were at these places the boys gathered data such as photos, names and descriptions to create a story map with Google My Maps. Digital technologies were used as a tool to support learning based on an actual physical experience. Through these maps the boys were able to recall the places they visited and why they are significant. Some of the places the boys visited included, pā sites, waka tauranga, awa and significant places on the maunga. Many of these sites were local to where the boys lived and they had no idea about the history and some had never even been to those places. As utilising our marae, moana and maunga was central to this project, it was essential that the Ika-unahi-nui were able to visit these places outside of the wānanga series.



Mapping Pā sites with iPads



Exploring Mokotunu Tauranga Waka fishing site

Pūrākau Tāngata: Personal narratives

As part of our kaupapa Māori methodology we applied a narrative research approach in our wānanga and an evaluation of survey data. The narrative research method suggests that people organise their educational experiences into stories, and these stories are shaped by multiple factors (Moen, 2006). A narrative research approach ensured that the research was ground up and located in the participatory experiences of whānau, students and teachers (Bishop & Glynn, 1999).

As a qualitative approach, this narrative research framework enabled us to explore how learning in ancestral spaces supported by innovative approaches are made sense of and interpreted by students, whānau, and us as researchers. Importantly, narrative research has a powerful cultural fit with kaupapa Māori methodologies (Bishop & Glynn, 1999; Lee, 2009). For example, the emergence of pūrākau (Māori cultural narratives) as a method located within kaupapa Māori research methodologies, were used to enable us to engage with participants throughout the process in a culturally coherent and familiar manner.

By applying a kaupapa Māori narrative and pūrākau research approach, this project was tailored to the needs, aspirations and sense-making of the boys and their whānau. This methodology also enabled us to pay close attention to the respective social and cultural contexts participants learn in i.e. marae, schools home, and their community. At the conclusion of the program, all participants were invited to provide feedback on their learning impacts. This process was used to inform our analysis. Below are three analytical insights from each group using different styles - from the boys, whānau and teachers.

Te reo o ngā ika-unahi-nui: The voice of the boys

Learning in ancestral spaces helped Māori boys understand and connect to their cultural identity. We found that the key outcomes for the boys included three dimensions of well-being:

1. An enhanced sense of how whanaungatanga and manaakitanga are experienced and practised as part of learning;
2. A renewed sense of the significance of identity based on Taranakitanga and their perceptions of themselves and how they relate to their hapu and iwi;
3. Beneficial cultural based programs like Ngā Ika Unahi Nui that are hapu and iwi driven encourage greater engagement of Māori students in school. As this was a community driven program supported by the local school everyone benefited.

Whanaungatanga and manaakitanga were a natural focus of the kaupapa. We posited that this would be a positive outcome of the kaupapa and our theory was correct. We found that when we first met together we would need time to hang out with each other, know who we were as a group and what the focus of the kaupapa would be. The first wānanga allowed the boys and the project team time to bond and connect. Because the first wānanga was held at Puniho Pā in a relaxed and rangatahi friendly place, the boys were able to feel comfortable. This eased any tensions they might have about marae being strictly for serious or 'tapu' occasions. The boys explored the Pā together, which helped to familiarise themselves with each other and their tūrangawaewae.

“I like meeting new people and this helped me to get to know them.”

“I felt welcome and I could help myself and felt at home.”

“I enjoyed hearing stories about the maunga, this totally helped me feel connected to the maunga”

The Ika-unahi-nui were able to learn about their history, their tūpuna, their ancestral and sacred spaces and about their marae. This information is foundational identity knowledge and essential to them building character and self-resiliency. While in many ways the program we ran at Puniho is similar to other school groups that visit, because our rōpū was quite small, and the boys were able to build their kinship connections with each other, we were able to maximise face to face contact time. Although in many ways telling stories is seen as entertainment, for these Ika-unahi-nui the stories were history and contributed to their knowledge of their whānau, hapū and iwi.

“I felt close to the culture through the stories that matua was telling.”

Comments such as this were common throughout the project and showed how enthused the boys were to be involved. The teachers of the boys also commented on how much they talked about the project. Growing their understanding of the past by passing on the stories demonstrate how the Ika-unahi-nui had internalised the histories they were learning. Moreover this in turn contributed to their sense of self-worth and descendents of noble and illustrious ancestors.

“I tell my mates about the stories”.

Connecting to ancestral spaces supported the boys to be confident in themselves and with others. This was demonstrated in the feedback from teacher observations about the progress each of the participants made during the program. In many ways it was difficult to get the Ika-unahi-nui to express their thoughts (similar to most teenage boys) but their behavioural change was noticeable at school and at home. Because this was a community driven program with links between whānau, marae and the school, this was a great opportunity to rally support around these boys and encourage them to develop their own Taranakitanga.

Te reo o ngā kaiako:

The voice of the teachers

While we collected the learning outcomes that occurred within the project and the effect on the boys themselves, we also invited teachers at Coastal Taranaki to provide feedback and reflections on the progress of the boys at that school, and what differences (if any) the project was having on their engagement and learning at school. In recognition of the role we have in protecting the mana of the participants and their whānau, we have not used the boys names.

Name	Please tell us about xxx well being at the beginning of the year	What have been some of the positive changes you have observed about xxx since he joined this kaupapa?	Is there anything else you would like to add?
Tama 1	Tama 1 had a positive sense of self worth and esteem and was supportive of others.	His interactions with other class members have become more considerate and thoughtful. His work ethic has also greatly improved.	The programme gave Tama 1 leadership opportunities which boosted his confidence.
Tama 2	Generally positive underpinned by a desire to talk, however, you could tell he was struggling with some issues associated with the family.	Tama 2 has remained positive in his approach to school and class mates. He appears to be happier within himself and participates fully with class activities when not distracted	This has been a positive activity for Tama 2 to be involved in.
Tama 3	Always talkative, Tama 3 had a positive demeanour although he would question his abilities at times.	Tama 3 has become more confident in himself, especially after completing some of the tasks set in the programme. He always talks about his involvement in it with fondness and he looks forward to the sessions.	Given Tama 3's academic ability, this programme provides him with a platform to show his other skills.
Tama 4	Busy, loud, un-focussed in class, playground tough guy, eating a lot, absences impacting negatively on his learning and testing. Lots of friends. Kapahaka. Wanting to play rugby and league but had terrible accident on farm cutting leg and disappointment for loss of season.	Actively involved in a kaupapa. He was lost without his rugby and league and suffered from that disappointment. Interested in the learning. Felt special and involved. seeks social group and leadership. Kapahaka.	Tama 4 loves being in Ngā Ika Unahi Nui. Loved the field trip. talks alot about camps and being away together. protective of experiences.

Name	Please tell us about xxx well being at the beginning of the year	What have been some of the positive changes you have observed about xxx since he joined this kaupapa?	Is there anything else you would like to add?
Tama 5	Tama 5 seemed confident in himself yet was reluctant at times to do work or interact with others	He has a more positive outlook and increased self confidence and self esteem. He contributes more in classroom discuss and is increasingly willing to attempt difficult tasks.	I believe the programme has helped Tama 5 develop positive relationships within the class.
Tama 6	Tama 6 is a Year 9 student. He is quiet, mumbles criticism under breath. Sits to side of room with back to shelving unit - in a corner. He plays with computer in Library at Interval and Lunchtime. He is included but does not group form. He reluctantly engages in English classwork.	Tama 6 plays outside at Interval and lunchtime with peers. He likes to kick the ball around. in his spare time, he still is online alot but often with a friend alongside. He wrote 5 sentences of visually imaginative writing. previously reluctant.	Tama 6 is involved and more open to being involved. He is conscious of time allocated to Ngā Ika Unuahi Nui and guards it. He loved field trip Learnz day.
Tama 7	He was lacking confidence so badly that he couldn't do much work, trying to avoid mistakes. Very vulnerable. Tama 7 was anxious, reluctant to work in class, agitated when spoken to directly	He is much more independent in his learning. He is developing an understanding that mistakes are a part of learning and is able to accept them in a more mature manner. He is also showing more initiative in and outside class and his social circle is wider now. Tama 7 allows adult guidance eg. after school mentoring - he accepted guidance from Whaea regarding his English Creative Writing. Tama 7 will have a 1-1 with me around his progress and next steps. Tama 7 is friendly and socialising. He plays lunchtime games with my class and his peers. Tama 7 says good morning to me.	Looks like it's working. Thank you! Tama 7 has his head up. He is socialising across the Senior School - Years 9-12. He is well presented. He has submitted two pieces of work in English Class. He is still blocked by 'getting started' or 'knowing what to do'. Strategies around his processing of first instructions could be useful.

As a result of the increased awareness of identity of the boys the project team were interested if there was any impact on the boys schooling. As there was a strong relationship with the local school the project team were able to talk regularly with teachers. The boys' teachers were all positive about and how much the project had helped the boys. The project had made such an impact that the school asked how they could get more boys involved as they had a number of other boys who could benefit from this kaupapa.

Te reo o ngā whānau: The voice of the families

Whānau involvement played a critical role in the success of this project. All whānau involved were visited and were invited to share their aspirations and to take part. Male role models were important for the project and the boys' fathers were specifically invited to be actively involved when they can. The fathers used their knowledge and skills to support making hīnaki, gather seafood and preparing hāngī to name a few activities. Their presence made all the boys feel safe and supported. One father commented on how much this had meant to him. *"This has also been an excellent experience for me. To spend time with my sons has been awesome."*

1. Te reo o ngā kaumātua: Reflections of kaumātua

"He wanted to learn but nobody was helping him"

Two local kaumātua have taken an active role in the wellbeing of their wider whānau and they have been mātua whāngai to two of their mokopuna. They explained that Ngā Ika Unahi Nui has helped their current moko move from being angry and excluded at school, to being purposeful, independent and motivated.

2017 was a difficult year for the whānau. Their moko was struggling at school. He felt he was being ignored and excluded by his teacher. This was having a really negative impact on his physical and mental health. The whānau realised that this wasn't just happening to their moko. Other Māori boys were suffering at school too, as Whaea explained:

"The reports weren't good. They would say he wasn't achieving. But they weren't helping him. He wasn't the only Māori this was happening to. If a Pākehā student asked for help, the teachers would help. Not for our Māori boys though. Our boy got so angry. He ended up coming home and punching a wall."

Whaea and Koro intervened by complaining to the school about how their moko was being ignored by the teacher. They tried to explain to the teacher how they could work with the teacher to support their moko, but nothing changed. What made things worse was that the homework their moko was bringing home was foreign to them. Much of it included working with digital technologies, which is their moko's passion. But they had limited understanding of it, and there were no simple explanations of how they could support his learning. Everyone felt out of their depth, frustrated, and isolated.

In 2018 thankfully two things changed. The previous teacher left the school and their moko became involved in this project. Whaea and Koro talked said the project has helped their moko be more engaged at school. He's also got a new interest in exploring the stories and environment of their local awa, moana and tupuna maunga:

Whaea: "He said a lot of his frustration was because of everything happening at school. He would get so frustrated. He wanted to learn, but nobody was helping him. This year he doesn't say it at all... The whole year has changed him. When I ask him about going to the mountain, river and sea he loves it. He'd never done this before."

Koro: "He's thoughtful and creative. He was struggling before. Now he's got a purpose. Now he's really good. He's happier at school. The relationship with the school is better."

The whānau are now considering a plan to maintain the positive progress their moko has made so far. For them this includes thinking about matching him up with a mentor or a local Māori IT professional.

2. Te reo o te matua: Reflections of a Father

“In order for you to get the most out of my kids, you have to do the work.”

One of the fathers took an active role in this project alongside his three sons. His motivation was to come along and talk, with no distractions. He reflects on his experiences from his upbringing and involvement in this project.

Being emotionally present for his tamariki and whānau was one of his main motivations for involvement. His dad was not around when he was young he believes it was a different era they (dads) worked their whole lives:

“When I think about the motivations, I think I want my boys to look after themselves. I never thought I’d be here talking about this kind of kaupapa now, but it’s relevant.”

When his whānau moved back to Taranaki he could see his cousins at the Pā were able to speak te reo Māori. They enrolled their tamariki in a Kōhanga Reo:

“... we didn’t know what that actually meant. We couldn’t just drop our kids off there! Unless you’re totally into the kaupapa, it’s not going to work. I realised I had to be actively involved. That’s when I started to question myself as a father.”

What’s worked for him since been a part of this project is being present for his whānau and breaking old habits and routines:

“I’ve realised that we need to start communicating more: life, work, raising kids. We need to talk about these issues. My motivation was about having my kids come along and talk about our lives – no distractions, just being together and talking under our mouna. Come to a place where we can kōrero.”

He and his wife had made time just for them to spend together. The whānau has broken out of their routines and focused on what’s important:

“We now all go as a whānau to events – netball, basketball – prior I would go or my wife would go. Our home routines have changed. Our older girl is now cooking meals.”

He reflected that previously he would have only got involved in this project as his cousin is an organiser. Anything he did was for his benefit and now his attitude has changed. He has seen the benefits of this project for his whānau and also connecting with other whānau involved: “... the kids are whānau too – my relationships with them have strengthened. They ask me lots of questions. If the project hadn’t happened it, those relationships wouldn’t have gained in strength.”

He realised his attitude would rub off on his tamariki and he wanted this to change. The project has made him more self aware and what is happening with his whānau, he explains:

“Take time to listen to yourself, reflect on your life. Stop, look and listen. See what’s going on. You might be surprised at what’s happening without even realising it. Think about what you really want – how do they benefit your family?”

3. Te reo o te whānau papakāinga: Reflections from a papakāinga whānau

“Through this kaupapa we’ve had agency. We have had an opportunity to create something locally..”

When this whānau made the decision to move, raise and educate their three tamariki at Puniho Pā, they were keenly aware of the potential and challenges that lay ahead. Reconnecting wider whānau to their marae has always been at the heart of all that they do.

Ngā Ika Unahi Nui provided a new platform to put this idea and their values into action. While whanaungatanga and well being or reconnecting whānau and cultivating a sense of belonging between each other and their tupuna spaces is a constant foundation. The explicit focus on tāne and tama well being was new.

When it comes to revitalising and sustaining Māori language, identity and culture, wāhine have led the change. Taranaki wāhine are no different. With the invasion of Parihaka in 1881 Te Whiti o Rongomai understood this. His plea - “E tū tama wāhine i te wā o te kore” - was a recognition that wāhine play a crucial role in securing and sustaining whānau wellbeing by upholding local tikanga. Ngā Ika Unahi Nui is also a plea to secure Māori well being. But this time the plea is directed towards Māori men and boys as the mother of the whānau explained:

“Many of our kaupapa in Taranaki are women-led, which is a positive thing. But this was an opportunity for tāne to take responsibility. It’s tāne driven, and it’s been a great space for the boys to hang out with their cuddies and uncles. When the boys hang out with the men, they’re in a different zone and space. They are a lot freer in themselves. There is a special relationship between boys and men. In this project, the men are safe and good role models for our boys. I wish there was more of that, whānau wānanga.”

In response, the father explained that it’s important that whānau and tāne specifically, create safe spaces: “where men can talk, and learn from each other about how to raise our kids well.” When asked what this looked like in practice, he shared how some men feel disconnected to their marae, te reo and tikanga. Providing alternatives such as camping and excursions for men and their boys are needed in order to create places and spaces where they can learn together, share their expertise and communicate about some of their challenges as fathers and as young men:

“It’s a real positive wānanga for men and boys. It’s also a wānanga about creating safety and then we can start to address issues such as abuse and violence. Issues we struggle with as men. It’s better we do it in our own community - if we don’t then, who else will?”

These parents are aware that the Pākehā schooling system continues to disproportionately fail Māori boys and has successfully excluded generations of Māori men before them. They made a commitment to challenge this and accelerate positive change as and for, Māori men:

“As the father of two boys and a young girl, my own interest is in what practical skills I can learn as a man from my male cousins at the marae, beach, awa and maunga and through digital technologies. We need to create a model where our men, and our kids, can learn together. A lot of the traditional skills that were once normal are at risk of being lost. We’re bringing them back. It’s about looking at our tūpuna, what they did, and applying it to the modern tech world to create positive change.”

They both talked about how now the older boys look after and take an active interest in the younger ones, and the parents have a common sense of connection. The father said

that previously these connections were either superficial or non-existent, but now there's a real hum:

“We have momentum with the kaupapa, going to the mountain, the boys and men feel connected. Now many of the boys hold their heads high. They love being in the project because they can be who they are. Now, we are invested in each other, and the whanaungatanga has gone to another level. As Māori we need to have more wānanga about innovation, what is this for us as Māori. Often we're forced to think about it in a specific way, but we need to see ourselves in this.”

The mother has also been surprised that their boys are taking a leadership role amongst some of their non-Māori home-school networks:

“Our homeschool learning group is mainly Pākehā, and one of the parents shared that our boys are telling the other kids about local stories from the area. I was stoked by that. The boys are mentoring the parents about understanding tangata whenua.”

The father explained that initiating, coordinating and analysing what changes are taking place has been rewarding but also a challenge. The opportunity is demonstrating the projects' impact to outsiders:

“Through this kaupapa we've had agency. We have had an opportunity to create something locally. It has been a community responding to and addressing their own challenges, It's also about learning outside of the school gate. The hard thing has been when we finish the wānanga I need to start to think about the research side of things. What's actually shifted and changed? I get anxious about this. I've realised the importance of how we tell the story, because that is what can help bring about real change and lead to better outcomes for our boys, their whānau and community.”

In order to maintain the project's momentum, the whānau have been discussing sharing the load, and contributing more actively. The parents welcome the evolution of the project. This way each tāne and whānau can actively work to connect with one another, and maintain their shared purpose of whānau wellbeing.

“We have to make a commitment to make kaupapa like this happen. As tāne and whānau we can't just leave it to chance; otherwise whānau go back to the default of life. We need to commit time to do this. To make a real impact we need to put our hands up. We all have a responsibility to do this. We've all got a part to play in, we can't leave it for the school or government.”

Huanga Rangahau: Research Outcomes

The kaupapa of Ngā Ika-unahi-nui focused on encouraging the well-being of Māori boys and how reconnecting to their ancestral spaces could enhance their wellbeing and educational connection. Overall, we found that regular wānanga, haerenga, weekly school catch ups, and the combination of digital technologies with place based education pedagogies created positive learning shifts for all involved. The impact has been threefold;

- Motivating the boys to discover their strengths, challenges and interests;
- Learning more about their culture and identity;
- Exploring authentic learning supported by digital technologies.

The above findings highlight aspects of well-being the boys experienced. Throughout the project the Ika-unahi-nui expressed how this kaupapa kept them interested in their culture, connected to their mates and motivated at school. An enhanced sense of belonging and identity was commented on by all three groups surveyed including the boys, whānau and teachers.

Following the example of the whakatauaikī of 'Kāore e pau he ika ika unahi' this project attempted to conceptualise, teach and expand on qualities that were kaupapa Māori based and intrinsically Taranaki. Throughout the program of events there were three ūara or values that stood out as demonstrated in the behaviour and experiences of the boys.

1. Whanaungatanga – Kinship and relationship as Ngā Mahanga, as Taranaki. Moreover through connecting to each other as cousins and participants, the program taught positive relationships to the boys. Furthermore the boys consistently helped and supported each other in wānanga and in school.
2. Hiringa – Determination, perseverance, energy and resilience in the face of complexities and difficulties. Although we were at times climbing mountains, camping in sand dunes and washing dishes, the experience taught us that the boys were always keen to get involved. There was a minimum of complaints.
3. Taranakitanga – Our unique identity and independence. The wānanga and coding club activities were instrumental in teaching the boys about their identity as descendents of Taranaki and Ngā Mahanga.

These concepts were instrumental in developing the following model called 'Te Ara Akiaki' or 'The Path of Inspiration' which encapsulates ideas the project team developed at the conclusion of the project. This centres the idea of 'maunga, marae and moana' as the three foci of the project and the Ika-unahi-nui climbing the maunga. Using the imagery of the three maunga of Taranaki as points of aspiration, we were determined to take the boys up the mountains during the project. The marae at Puniho Pā was a central meeting and wānanga space and it pulled together the boys who were strangers to each other but were nonetheless linked by whakawhanaungatanga. The tribal rohe is situated between the maunga and the moana, so locating activities by the sea was also an imperative.



Figure 1: Te Ara Akiaki

Te Ara Akiaki follows the ridges of the maunga and refer to the trails we walked. Climbing mountains literally and figuratively can motivate a walker and take him to places he has never seen before. Within the project, we found that the boys regularly and cheerfully encouraged each other, moved together as a group and followed instructions. In many ways, Ngā Ika Unahi travelled as a school of fish. To take the metaphor even further, we can liken them to the Inanga or Piharau, that swim upstream on the awa of Taranaki and literally climb the mountains. Parts of our journey were challenging, but we always made it to the destination, and back home again safely with a renewed sense of belonging.

Puniho Pā is depicted under Taranaki maunga, and the stone Te Toka a Rauhoto Tapairu is nestled within the pā. The pā is the human element connect mountain and sea. Furthermore all journeys during the wānanga started from Puniho. The whanaungatanga and connection experienced by the Ika-unahi-nui was reinforced by being on the pā regularly. The marae is central to identity. It is where the Ika-unahi-nui can trace their ancestry through the tūpuna on the walls, and the stories of the old people.

The moana was not only an ancient highway but also the larder, from which our tūpuna collected mātaītai. Camping in the sand dunes, collecting kaimoana from the rockpools, and visiting tauranga waka was about educating the boys about the seascape and reconnecting to ancient practises. The moana is depicted through fish scales, which tie into the whakataūāki of 'Ika-unahi-nui': Fish with strong scales'. Many of the major rivers were also a part of the highway paths of the old people.

Interwoven throughout the project was the development of identity as Ngā Mahanga, as Taranaki and as individuals. By exploring kinship connections and friendships through engaging with ancestral places the project team attempted to foster determination and resilience in the group. In undertaking this project we applied a mixed method approach that combined qualitative methods, place based activities, a weekly coding club and kaupapa Māori principles of engagement. Throughout the entirety of the project, Taranakitanga, or Taranaki tikanga, language, customs and history, was preeminent. This was especially focused through visiting wāhi tūpuna (ancestral spaces) and connecting to the natural environment.

Having whānau involvement was crucial and although whānau could not always commit to attending wānanga, they nonetheless supported the aspirations of the program and ensured the boys were always available to attend. Over a six month period this limitation did not impact the project too seriously and what interaction there was with whānau was beneficial. Ideally we wanted the fathers to also participate and encourage male role modelling. As it was, generally just the four male facilitators were able to attend all wānanga. Future iterations of this program need to understand that whānau involvement is critical to the sustainable well being of our boys. Moreover the boys needed good male leadership and role modelling. Ideally we had wanted the fathers of the Ika-unahi-nui to be involved, but due to work and other commitments, they were rarely able to attend out wānanga. This is certainly an area that can be expanded on in the future.

Maintaining momentum between the main wānanga was identified early in the project as a critical area. The boys commented that after wānanga they felt inspired, motivated and their well being was high. Teachers and whānau also commented about how positive the boys were and how much they enjoyed the wānanga. Regular after school activities on Mondays helped to maintain the connection with the boys, but as many of the boys did not live locally they were not always able to attend. Consequently, their well being and motivation declined in the preceding days and weeks. The project team responded by visiting the boys on Thursday afternoons when possible to help maintain the momentum. The project team were mindful to inform whānau of dates as early as possible. Farming, sport and other commitments took precedence throughout the kaupapa and was beyond the project team's control.

The short length of the project limited the opportunities to explore the integration of ancestral spaces and digital technologies further. There were plans to use more digital technologies such as 3D printing hīnaki or coding more games but time constraints restricted further exploration of this area. Considering the attraction of online and mobile gaming, this is an area that can be developed to engage the interest of rangatahi Māori.

He Otinga: Conclusion

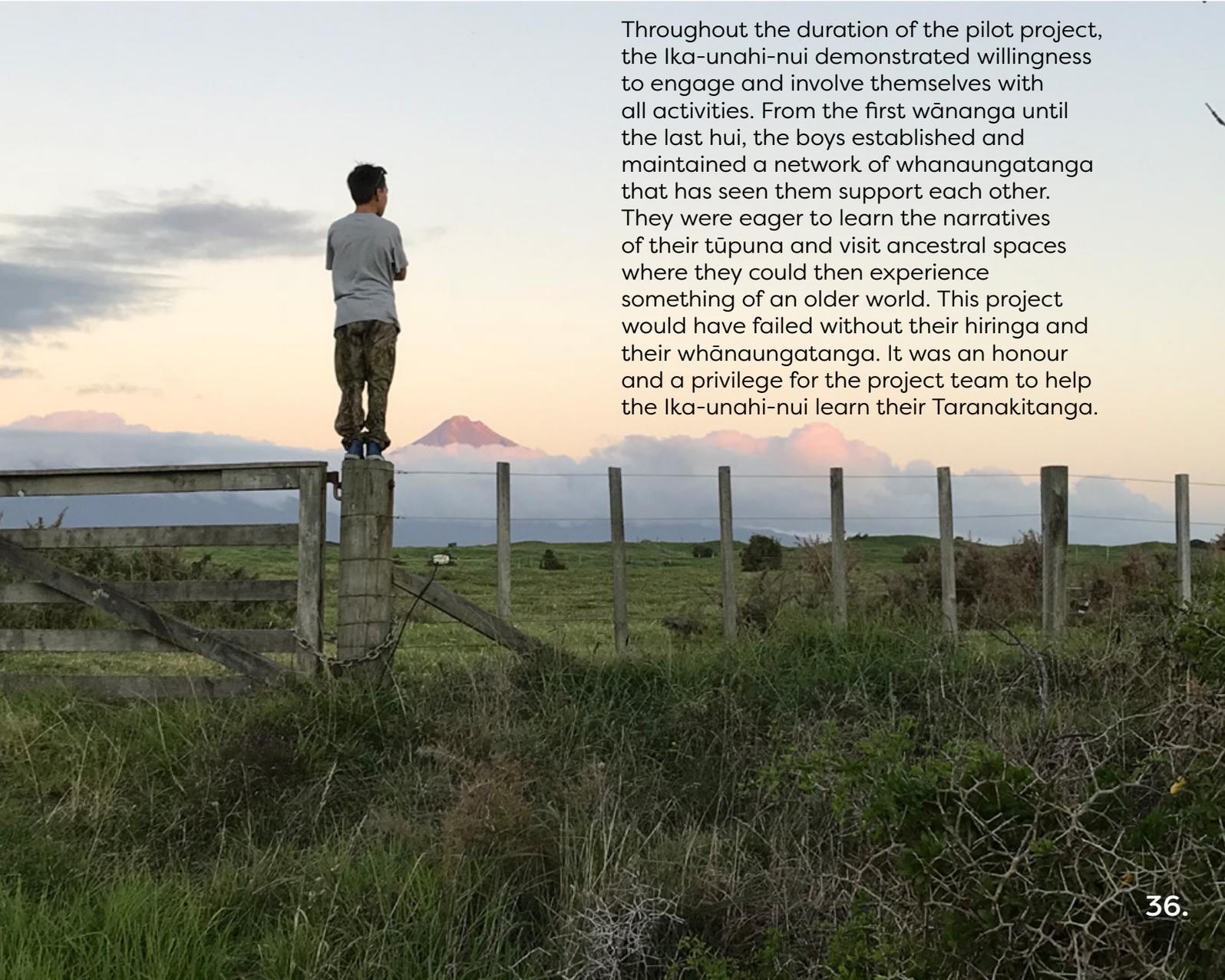
Ngā Ika Unahi Nui project enabled the team to work closely with a group of boys, whānau, hapū, iwi and schools. Importantly this project motivated our Ika-unahi-nui to learn more about their cultural identity as Māori and as Taranaki. Digital technologies supported their familiarisation of Māori concepts and 21st century learning. Moreover feedback from the boys, their whānau and their teachers indicate that this pilot project was successful in encouraging engagement with education. Becoming familiar with the deeds of their ancestors, who demonstrated resilience in surviving catastrophic change in trying times, showed how the Ika-unahi-nui can demonstrate the same qualities.

The context was authentically Māori and hapū led from the start and provided a potential pathway for schools to explore reciprocal relationships in order to support the wellbeing

of rangatahi Māori and improve their educational achievement. The vast majority of Māori students are in the mainstream schooling system, and many schools lack Māori teaching staff. Therefore it is essential that iwi and hapū are provided opportunities to contribute professional learning and development opportunities to assist kura and schools to implement culturally responsive and place-based education opportunities.

Regular wānanga and haerenga combined with weekly school catch ups has created positive attitudinal shifts. This kaupapa focused on the well being of boys and how reconnecting to their ancestral spaces could enhance this. The research findings highlight the aspects of well being the boys experienced. Throughout the kaupapa the boys expressed how this kept them interested in their culture, connected to their mates and motivated at school. The sense of belonging and identity was commented on by the boys, whānau and teachers as a major contribution. The authentic engagement between iwi/hapū, whānau and schools should be a ongoing focus.

It would be useful to maintain these connections between hapū, whānau and schools. More time to develop a programme crafted alongside whānau and schools would ensure capacity is grown and capability strengthened in the community. Increased government funding is essential to support whānau, hapū and iwi to work directly with schools to improve student well being. Ngā Ika Unahi Nui is a template that can applied to different contexts as it is driven by the aspirations of those involved. With the ongoing need to ensure Māori boys' success in our education system, projects such as this challenges the status quo and provides opportunities for future iwi/hapū and whānau led initiatives.

A young man in a light blue t-shirt and camouflage pants stands on a wooden fence post, looking out over a landscape. In the background, a mountain is visible under a cloudy sky. The foreground is filled with tall grass and some bare branches.

Throughout the duration of the pilot project, the Ika-unahi-nui demonstrated willingness to engage and involve themselves with all activities. From the first wānanga until the last hui, the boys established and maintained a network of whanaungatanga that has seen them support each other. They were eager to learn the narratives of their tūpuna and visit ancestral spaces where they could then experience something of an older world. This project would have failed without their hiringa and their whānaungatanga. It was an honour and a privilege for the project team to help the Ika-unahi-nui learn their Taranakitanga.

Kuputaka: Glossary

Māori:	English:
Ara	way, path, track
Akiaki	to urge, encourage, incite, urge on, exhort
Hapū	kinship group, clan, tribe, subtribe
Haerenga	journey, trip
Inanga	whitebait, <i>Galaxias maculatus</i>
Iwi	extended kinship group, tribe, nation, people, nationality, race
Kāhui	swarm, flock, cluster, herd, company.
Kaumātua	elder, elderly, old, aged
Koro	elderly man, grandfather, grandad
Maunga	mountain
Marae-ātea	courtyard in front of meeting house
Moana	sea, ocean
Māori	indigenous people of Aotearoa/New Zealand
Pākehā	New Zealander of European descent
Pepeha	tribal saying, tribal motto, proverb
Pau	be consumed, exhausted, used up, finished, spent, depleted
Papa kāinga	original home, home base, village, communal Māori land
Piharau	lamprey, <i>Geotria australis</i>
Pōwhiri	rituals of encounter, welcome ceremony on a marae
Unahi	scales of a fish
Uruwaka	name for settlers who arrived aboard the Kurahaupō canoe
Wānanga	Forum, educational seminar.
Whaea	mother, aunty
Whakatauākī	to utter a proverb, utter a significant saying
Whānau	extended family, family group
Whanaungatanga	relationship, kinship, sense of family connection

Please note the majority of these meanings are sourced from the Māori Dictionary online.

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