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Kanohi ki te kanohi – a thing of the past?

An examination of Māori use of
social networking sites and the implications for
Māori culture and society

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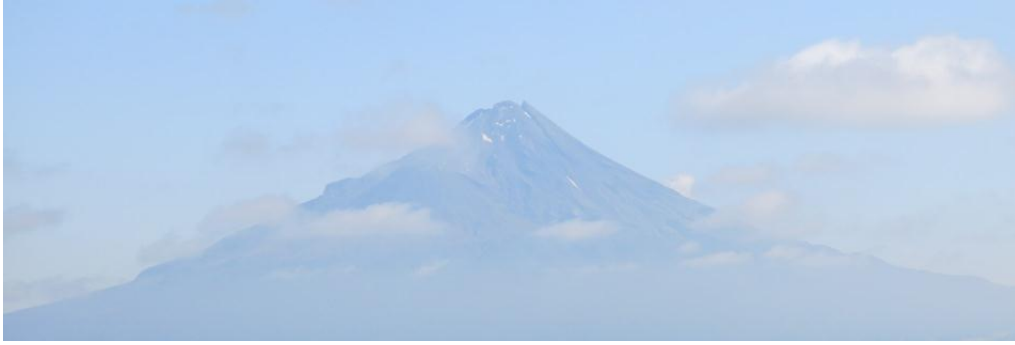
He karakia¹

<i>Kī Mai</i>	<i>Kī mai nei ngā atua o te pō ka tuhi, ka rarapa, ka uira</i>
<i>Katoa</i>	<i>Katoa te māhuru ki okioki e, tōia te waka</i>
<i>Haere</i>	<i>Haere haere i te wīwī Haere haere i te wāwā Haere i te maru nui o Whiti</i>
<i>Haere</i>	<i>Haere i te maru o Tonga Pōuri, pōtango</i>
<i>Whekere</i>	<i>Whekere, whekere rā i mou ai te tieke hei te tieke, hei te tieke matara rawa</i>
<i>Ka rere</i>	<i>Ka rere kei runga kei te rangi kei te papa i whakakino i whakatoimaha i whakapūhoi i whakamāmā hikitia kei runga</i>
<i>E ka koa</i>	<i>E ka koa koa ngā tuawāhine ki tōna waka hei mania waka</i>
<i>I tere</i>	<i>I tere waka, i tere ki whea i tere ki uta, i tere ki tai i tere ki te tupuranga i tupu mai ai e – hai</i>

Tūturu o whiti whakamoua kia tīna! Tīna! Hui e! Tāiki e!

Hei huatakinga kōrero mō tēnei rangahau, ka tīmata ki tētehi karakia nō te kāinga e tohu ana rā i aku hononga-a-toto ki roto o Aotea rohe whānui. I tua atu i aku hononga ki Aotea, he whakapapa hoki nōku ki a Tokomaru rohe, arā ko Te Āti Awa tērā. He tohu anō i te haere roa o tēnei mahi me tōna otinga ake, arā, kua ū te waka ki uta.

¹ This karakia derives from the Aotea waka (canoe) which was captained by Turi Arikinui. During the voyage from Hawaiiki Nui to Aotearoa, this karakia was said to ensure the safe passage and arrival of the waka to the shores of Aotearoa.



*Titiro! Titiro! Ki te maunga tītōhea
Runga o Parihaka Waitotoroa
Ngāti Moeahu, Ngāti Haupoto
Ko te tākiritanga i te kahu o Wikitōria
Kaitoa! Kaitoa!
Ko Tohu, ko Te Whiti ngā manu e rua
I patu te hoariri ki te rangimārie, kss aue, kss aue
Ahakoa i te pāhuratanga o Parihaka, hue, hue hue hā!²*

He mihi

E taku koroheke, te maunga tītōhea, te maunga mehameha, te maunga tūhirahira e torotika ki a Rangī, ka tūohu nei au ki a koe. Ka whakamihi atu ki aku tūpuna, nā rātou ahau i poipoi i runga i tēnei haerenga. E aku nui, e aku rahi, kei te raki, kei te tonga o te maunga, ka mihi ake rā ki a Te Āti Awa, ki a Ngāti Ruanui, ki a Ngaruahine Rangī tonu. Kei ngā waha kōrero o tēnei mahi, koutou i whai whakaaro ki ngā kaupapa nei, e kore e mutu ngā mihi ki a koutou. Nei rā te mokopuna o te kāinga e mihi kau ana ki a koutou. Tēnā koutou katoa.

Nā Acushla Deanne O’Carroll

² A ngeri composed by Huirangi Waikerepuru (Taranaki) in reference to Parihaka and the prophets of passive resistance; Te Whiti o Rongomai and Tohu Kākahi. Image sourced from author.



Within Māori cultural tradition there is a strong orientation to the values-based idea that relationships among people flourish and rely on *kanohi ki te kanohi* interactions in both important and commonplace contexts. Historically, media and communications technologies have provided Māori with alternative tools and methods to practise culture, without necessarily having to be *kanohi ki te kanohi*.

Pressures of employment, education, financial and family contexts have become main drivers for Māori to leave their *haukāinga*. Responsibilities to return home to participate in cultural, social and political activities of the *marae* have meant that Māori living away seek alternative methods to contribute back to the *haukāinga*. *Iwi*, *hapū* and *marae* are faced with the challenge of shifting *kanohi ki te kanohi* practices and rituals to the virtual space to empower their people with the ability and access to participate and engage.

The Internet and social networking sites (SNS) are enabling Māori from all over the world to connect and engage in meaningful relationships with friends, family and communities as well as practise aspects of Māori culture. Interactions based on cultural practices have heralded a new era of the 'virtual *marae*' where language, customs and *whanaungatanga* are practised daily in SNS.

This thesis investigates the tensions that Māori face as they negotiate virtual spaces and navigate new territories of SNS, highlighting the pressures on kanohi ki te kanohi practice. The study develops a methodological framework of kaupapa Māori research praxis, iwi values and te reo me ōna tikanga to collect databases of individual and focus group interviews, two iwi case studies and an online survey. Through mainly qualitative exploration of these data, the domains of rangatahi usage, whanaungatanga, tuakiritanga and tikanga are traversed, to interrogate the contemporary ideas and trajectory of kanohi ki te kanohi values. It is evident through this research that SNS is changing the ways in which we communicate, articulate identity, socialise and practise culture.

Key findings bring to light a range of issues that Māoridom must grapple with to guide SNS usage in cultural contexts that considers kanohi ki te kanohi values and the future of marae. This thesis contributes new knowledge that marae, hapū, iwi, policy makers and educationalists can consider in order to optimise the potentials of SNS for Māori social and cultural advancement.



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HE WHAKAMĀNAWA

DEDICATION

Ka tukuna tēnei taonga ki taku
iramutu a **Whiiora Te Iwingaro**
E taku kuru pounamu, tupu ora mai
kia eke koe ki ngā ikeikenga,
ka puta ki te whai ao, ki te ao mārama