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Pūrākau: Sharing the influence of whanaungatanga on Māori kaiako in online learning and teaching within Aotearoa tertiary sector.

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Tēnā koutou katoa

Ko Pirongia te maunga

Ko Waikato te awa

Ko Te Kaharoa te marae

Ko Waikato te iwi

Ko Ngāti Māhanga te hapū

Ko Tainui te waka

Ko Alan Dickey raua ko Rex Hannam ōku koro

Ko Norma Dickey raua ko Alice Hannam ōku kuia

Ko Dean Dickey raua ko Lorna Ward ōku matua

Ko Vince Burrell raua ko Megan Burrell ōku hāmua

Ko Shaun Turner tāku tane

Ko Natalie rātou ko Xanthe, ko Sylvie, ko Eadie ōku tamāhine

Ko Lee Turner tōku ingoa

Kei Bay View tōku kāinga ināiane

He kaimahi ahau i Te Aho a Maui

Kei te tautoko ngā kaiako

Nau mai haere mai i ngaku kōrero

Haere mai ki te ako

Haere mai ki te whaiwhakaaro

Haere mai ki te hāpai i te kaupapa

Na reira

Tēnā koutou, tēnā koutou, tēnā tātou katoa



Abstract

Mā te huru ka rere te manu

Adorn the bird with feathers and it will fly

The education sector aims to adorn ākonga with feathers. In order to support ākonga in their flight we must continually learn and grow ourselves, apply critical and creative thinking, and honour te Tiriti o Waitangi in our practice. The Aotearoa New Zealand education system, and in particular the tertiary sector, has an increased emphasis on the success of Māori, Pacific, and disabled ākonga. The sector needs to understand and analyse approaches to online learning and teaching, which this rangahau aims to do, in relation to Māori kaiako and their online pedagogy.

This rangahau explores the pūrākau of three Māori kaiako who teach online in the tertiary sector within vocational education providers. It goes beyond the idea of frameworks and tools to hearing the stories of individuals, understanding the role of values and, in particular, whanaungatanga in their practice, and considering the intentions behind their pedagogy. The stories of the rangahau partners revealed their unique perspectives along with their commonalities. A deeper understanding of whanaungatanga emerged allowing the development of a framework for analysis of online practice/s. This rangahau provides a platform to enhance the mana of the rangahau partners, examine the role of values in pedagogy, and prompt us to always ask ourselves why.

The key findings from this rangahau are of both personal and academic significance. Personally, this research has taught me a lot about myself, my own beliefs and values, and the importance to holding fast to what we believe is right even when it might not fit the mould. Academically it has contributed to the body of knowledge around whakawhanaungatanga in the online learning environment.

This rangahau has shown that:

- Whanaungatanga is an adaptive, responsive and agile value that can present itself in many forms. It does not have one definition but is a lived value that binds tangata together for the common good.
- Our innate values underpin our intentions and actions explicitly and implicitly. The values we hold will inform our approach to learning and teaching and therefore we need to be conscious of the values we prioritise.
- Māori kaiako who teach in the online learning environment can provide insight as to how we can better support Māori and all ākonga success. We need to connect with those around us and whakaronga in order to develop our own skills and knowledge.
- Transparency, consistency, and preparation support the creation of a safe online learning environment which fosters engagement and encourages ako.

Acknowledgements

This mahi is not solely mine, it also belongs to my rangahau partners and therefore the first acknowledgement must go to them. They are the stars that shine brightly: the ones willing to share their taonga with me and you. They were real and shared with me like whanaunga, trusting me with their kupu, and I thank and honour them for this.

To my daughters, Eadie, Sylvie, Xanthe, Natalie, and my husband Shaun, thank you for giving me time and space. This rangahau has stretched out over years, consuming my thoughts and energy and taking it away from you. It has not been easy for all of us, and I hope that I have shown you that determination, or pure stubbornness, can help you succeed and to always hold on strongly to your beliefs.

To all of my rangahau friends, those who I turned to for advice, to complain, to be distracted by, I owe you. During this process I was supported by not only my close friends but by new connections also. At times I reached out to unknown colleagues whose research I was inspired by. They also helped to motivate me as when I read their mahi I felt the energy and wairua they had put into it. I considered what they had sacrificed to complete their studies and it spurred me on.

I must also acknowledge the taonga gifted to me by Joe McMenamin. Your willingness to share your art with me as a representation of my thinking was greatly appreciated.

Lastly to my supervisors, I know I have not always been easy. I have opposed most of the conventions and approaches, I have demonstrated selective hearing, and I have hopefully pushed boundaries to allow more stretch for the next person. Associate Professor Pania Te Maro, you were transformational for me in the most crucial hour. Your heart gave me strength when I thought I couldn't go on. Associate Professor Lucila Carvalho, your reassurance and passion for your field championed me. You gave me direction and hope. Dr Bevan Erueti, you listened, you heard me, and you guided me towards the goal and understood my need to be authentic.

He aha te mea nui o te ao?

He tāngata, he tāngata, he tāngata

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Te Timatanga | The Beginning

1.1. Taku Huanui | My Pathway

When I was a teenager, I found out that I had Māori ancestry. The truth is that my family did not really have many details other than a family tree compiled by my great Aunt. My life has been middle class Pākehā, which I am proud of; however, once I found out that I was part Māori my interest in te ao Māori has slowly but surely grown. I remember asking my dad how Māori I was, and he explained the lineage which resulted in him being 1/32nd Māori, meaning I was 1/64th Māori. In my head I visually cut my body into 64 pieces, one of those pieces having brown skin. I have since struggled with identifying my ethnicity; my internal dialogue is conflicted, and I am never sure how to identify myself in documents and to others. I have felt that perhaps I am not enough Māori to claim it or that because I have skin that looks white people would not believe me. The one aspect that makes me want to identify as Māori is what I explain to others as a heart string. I feel a small tug on my heart, like a string pulling, that draws me to te ao Māori. I feel the principles and values that underpin te ao Māori in my bones. I now identify as being bi-cultural: I tick the Māori box on the forms and am on the Māori electorate. These may seem trivial as indicators of ethnicity; however, to me they signify the shift in my being, the internal positioning to see myself as Māori.

In 2013 a series of unfortunate events led to a situation in which I was either unemployed or I was paid to study full time for a year. At this time, my daughters were aged 5, 4, and 2 years, and 3 months. There was no option to be unemployed and so a year of learning lay ahead of me. I had completed my undergraduate study in primary teaching through Massey University and so this was where I enrolled in a Post Graduate Diploma in Education with a Digital Education endorsement. Initially, I was unsure where this qualification would lead me, but I had always had an interest in the use of technology for learning and spent years teaching children in an online classroom. This experience with Massey would be my introduction to distance and online learning and was the catalyst for exploration over the following years into effective online learning design and delivery.

I participated in several online papers to complete the Post Graduate Diploma in Education and subsequently enrolled in the two research papers required to move on to complete a master's degree. The online courses exposed me to a variety of approaches to learning design, facilitation, and engagement. There were kaiako who operated in a way that made me feel a connection and in turn a respect for them, and there were others who stated that they could not answer my questions as it may give me an advantage in my assessment (which it would not have). Consequently, I did not engage with them or the course again other than struggling through the completion of assessments. These experiences have contributed significantly to how I now design and develop online learning experiences and the messaging I share with the kaiako I support in my current role. These experiences have also prompted a multitude of questions, which I constantly hunt for the answers to, including those which will be addressed in this research.

This research could have focused on relationships in the online learning environment. It did take me some time to feel ready to commit to embracing *whanaungatanga* as the focus instead of relationships. This change is important to me though as *whanaungatanga* is more than relationships, something I will explore as I examine historic and contemporary views on Māori values, *whanaungatanga*, and *whakawhanaungatanga* and the online learning environment. My personal belief in the power of connections will be reflected throughout this research in the way that I share my experiences and document my journey. There will be reference to the first person, narration of my thinking as I move through the research process, and the sharing of my challenges and successes. I want this piece of research to be read: I want the reader to feel connected to me, the process, and the outcomes. This research tells a story and shares the stories of others by weaving core Māori values and beliefs of into the research process (Glenis & Amohia, 2017; Lavallée, 2009). Without the storyteller there is no story.

In the early stages of this research the world was forced to respond to the outbreak of the COVID-19 virus pandemic. For me, the priority was to make sure my children were safe. With one day's notice their school was closed, and this created an opportunity for developing stronger

connections with immediate whānau. I did not foresee many challenges to carrying out my role as an advisor to tertiary kaiako but soon realised I would have to navigate my professional role alongside my role as mum, while my husband continued outside of the home as an essential worker. As a result, my research was side-lined for a period of time as I focused on supporting others.

The lockdown threw me into a situation where teaching staff were asking, “How can I stay connected with my ākongā?” Initially, I felt like the pandemic was going to wash away the importance and relevance of my research topic and questions; however, after reflection and observation I realised that it provided me with powerful examples of both the resources and skills required to develop meaningful connections in the online learning environment. In my role I was able to review online courses developed by teaching staff and how they perceived quality online teaching and learning. At times this was disturbing, and at times it brought a smile to my face as I was able to get to know the kaiako through their communication, sharing of personality, stories, and efforts to provide varied and engaging online activities. For some there was no way to get beyond the perceived need for face-to-face contact, while others rallied, supported each other, and shared their experiences for the betterment of the team and the ākongā.

My role morphed. It changed from delivering face-to-face workshops and support to responding to queries that ranged from showing windows side-by-side to supporting teaching staff to write clear instructions and suggesting creative solutions to engage ākongā. I was able to have conversations that were heard. Kaiako were encouraged to consider ākongā and the challenges that they were facing in their own homes. Kaiako had to revise their expectations and focus on the learning outcomes. Some convincing was required to steer staff away from three-hour Zoom meetings where they delivered the same session as they would face-to-face. Discussions were had with teaching teams about those ākongā who were single parents, essential workers and now teachers of their own children. In light of this, strong connections had to be made to ensure ākongā success during the pandemic.

Notably, kaiako delivering online found themselves with increased workloads due to the reorganisation of teaching and learning alongside challenges posed by working and living in the same space (Houlden & Veletsianos, 2020; Rapanta et al., 2020). Those who were not able to make clear delineation between their different roles found themselves working after hours, sending emails while the children were in the bath, checking responses to online learning activities before breakfast, and marking during the weekends to make up for lost time. The experience of COVID-19 lockdown highlighted that teaching online requires more than a change of delivery mode. It requires a rethink of design, a clear philosophy, upskilling in the use of technology, and effective pedagogies. Kaiako cannot be expected to be successful in the online learning environment without a commitment to professional development in this space and a commitment from higher educational institutions to dedicate the time and resourcing for this to happen. Online teaching and learning is not the repurposing of face-to-face delivery. This was encapsulated in a shift of thinking and language as the Post COVID-19 lockdown, I hear and feel a shift in education and see an increase in the ongoing use of online learning and teaching. Those kaiako who have experienced success want to continue to develop their skills and knowledge to provide engaging and meaningful online learning experiences. I am hopeful that COVID-19 will be the catalyst for more exploration of quality online teaching and learning and that my research will contribute to a growing body of knowledge around effective delivery online in Aotearoa.

1.2. Taku Tūrangawaewae | My Standing Place

I am an apprentice in the art of rangahau

I am respectful of hierarchy

I value tradition and culture

I need to understand why

I am an indigenous researcher

I am partaking in kaupapa Māori rangahau

As I navigated the pathway towards producing this rangahau, I looked for examples of mahi for inspiration. I was fortunate to come across a PHD thesis by Adrian Woodhouse (2021) who shared his pūrākau with which I connected strongly. I had many conversations with peers, academics, friends, researchers, and of course an ongoing internal dialogue. During a time of challenge when I was trying to balance the desire to conform to academic research conventions, versus my inner voice and need to be true to what I believed about people, learning and teaching, I had a pivotal conversation related to taku tūrangawaewae. I had emailed the author of another thesis in the hopes that he might have a discussion with me about his process. We had an online meeting that afternoon. He encouraged me to clearly articulate the paradigm from which I was conducting the research and to find literature to support my approach. I am certain that others had also made this suggestion; however, the way in which he conversed with me provided more clarity: He spoke my language, and I could then see a slightly defined edge on the path I was travelling.

I have approached this study grounded in the belief that people come first, that this study has partners not participants, and that the study is conducted with these partners, not of them. I understand that research must be conducted ethically; however, I question if keeping the context and partners' anonymity is always achievable. In an age of open sharing, online technology, the internet, and social media I found information easily accessible. I was able to identify researchers, what they looked like, their research context, other publications, and email addresses, and make logical conclusions about aspects of their study given this information. For this study, my partners are pivotal: They are adding value and gaining value. The process must be mana-enhancing for them and myself. This means that they are proud to be identified and to share their place and space for the benefit of themselves and others. For the process and outcomes to be mana-enhancing for me as the researcher, I must be present, and this research must include the story of my learning and development alongside that of my partners.

This research will do what it needs to do. It will contribute to a body of knowledge. It will be rigorous and valid, but it will achieve these in a way that reflects and honours an indigenous way of thinking and being.

1.3. Nā Whai Anō I So That's the Reason

When I first decided to carry out this research, I had an idea of the direction it would take. My logical thinking lured me into the notion that I would work through the process methodically and the answers would present themselves in an orderly fashion. I now know that on this journey the bus will have detours; tight spots that need navigating; multiple stops; and time spent in drive, neutral, and often reverse. I have spent countless hours thinking, processing, reflecting, and changing my thinking. During this process I have had to accept that my logical tendencies sometimes need to step aside to a more creative and responsive approach, but I have also been enlightened as I have learnt about kaupapa Māori research and indigenous research and finding my voice in relation to these.

There are many justifications to support this study and the approach taken. It provides a Māori viewpoint on how whanaungatanga influences learning and teaching in an online tertiary environment. It has the potential to elevate discussion and recognition of how Māori values can be embedded in online pedagogy and practice to improve not only Māori ākonga success, but all ākonga success. It provides a Māori lens, sharing a values-based approach in a way that is mana-enhancing: mana-enhancing for the research partners, the Māori community, the academic community and for myself as a researcher, and ākonga. This mana-enhancement may be an externally observable outcome. However, there is likely to be significant internal mana-enhancement for individuals directly involved in the study.

This study applies indigenous research methodologies in the context of education and, more specifically, online learning. It provides an opportunity for a documented study which uses indigenous storytelling as a data collection method and a Kaupapa Māori analysis framework to draw together

themes and learnings. It aims to contribute to educational research in which Māori pūrākau are validated and valued. There is currently minimal literature related to te ao Māori and online learning.

The question that this research aims to respond to is:

What influence does whanaungatanga have on tertiary kaiako Māori in online learning and teaching?

In order to explore this broad question, the following secondary set of questions will guide the research:

- How is whanaungatanga defined by kaiako Māori?
- How have lived experiences contributed to the development of kaiako Māori definitions of whanaungatanga?
- How does whanaungatanga inform the teaching and learning philosophy of tertiary kaiako Māori?
- How is whanaungatanga reflected in the pedagogy of tertiary kaiako Māori in the online learning environment?

There are numerous terms used when discussing online learning (Singh & Thurman, 2019). They include terms such as e-learning, technology enhanced learning, web-based learning, digital learning, and virtual learning. Though different terms are used they overlap and allude to learning and teaching that requires the use of technology, often utilising the world-wide-web on varying platforms. In all instances, the use of technology, it is argued, is secondary to the needs of the ākonga to ensure high quality learning experiences (Rennie & Smyth, 2020). For the purposes of this study, the term *online learning* will be used as it encompasses learning and teaching which is accessed via the internet and is a familiar term to research partners.

This research has been conceived, considered, and completed with absolute respect for te ao Māori. I feel privileged to deepen my own understandings, and in sharing this research hope that your knowledge and respect grows.

1.4. Māori Belief and Values Systems

For this research it is essential to begin with a clear depiction of Māori values and how they contribute to Māori ways of being. Therefore, this review starts with an exploration of contemporary literature which discusses what authors understand as Māori values and their perspectives on Māori worldviews. It is important to note that there is no such concept as a collective of Māori who can be examined as one. Māori are iwi, hapū, and whānau, and within these groups are diverse values and beliefs. Due to the oral nature of knowledge transmission in Te ao Māori there is not the same prevalence of written information as there is in western culture. It should also be noted that contributing to this were historical deliberate acts to place Māori into manual and domestic roles and restrict access to more academic studies (Barrington, 1993). Māori were known to have better literacy and numeracy skills prior to the signing of Te Tiriti o Waitangi and this was impacted by education acts prohibiting them from gaining access to the same education as non-Māori (McIntosh & Mulholland, 2011; Mikaere, 2011).

In te ao Māori (pan-Iwi), Ranginui, the sky father, and Papatūānuku, the earth mother, are the first parents, the providers of mauri (life force). They held one another close, an embrace that created darkness with no space between them for light. The offspring of Ranginui (Rangi) and Papatūānuku (Papa) yearned for the light, and it was Tāne who managed to thrust them apart: Rangi upwards, Papa downwards and with the help of some of his brothers, their connected limbs were severed. Light flooded the void between them but in its wake lay the divorce of the creators and the warring of siblings (Tamanui, 2013). Although the separation resulted in upheaval, one thing stayed true: Rangi and Papa were the first, and all that has followed has come from them and therefore all that is can be connected, and this reinforces the spiritual link to the environment. The tie that binds Te ao Māori to Rangi and Papa is one that is woven from respect and draws together the values that underpin the Māori worldview.

The belief that everything has mauri and deserves respect is central to my mahi in this research. The process, the partners, the product, and my role in it all have mauri. As I have read articles and books, I have felt the mauri they embody: the time, commitment, and the value they hold to the author and the spirit in which they are shared. I have an obligation to uphold the mana of all that contributes to this research, not only the objects and people but also the mana of Te ao Māori. This research is situated in a cultural context and must at all times lead to the empowerment of Māori (Tuhiwai Smith, 2012). It has driven me to carry out the research wholeheartedly and to value the challenges I have, and will face, navigating the complexities of research, realising that each component holds value, has a purpose, and contributes to the mauri of this story.

1.5. He Aha Tēnei Mea te Whānau, te Whanaungatanga, me te

Whakawhanaungatanga?

As a native English speaker my knowledge of compound words had me breaking the words whānau, whanaunga, whanaungatanga, and whakawhanaungatanga into parts, trying to find the relationship between each piece and how it provided a way of interpreting the words. I originally followed a Pākehā influenced approach based on logic that I had hoped would give me clear-cut definitions. Whilst doing this I sensed it was not providing me with a true understanding. Consequently, my notebook and I paid a visit to Te Uranga Waka (Eastern Institute of Technology School of Māori Studies) to kōrero with a knowledgeable colleague. From my conversation it was affirmed that in breaking down the components of the words their meaning was diluted and that to provide an accurate definition each term had to be considered in its own right (M. Timu, personal communication, March 10, 2020).

The online Māori dictionary (Moorfield, 2003) provides the following definitions:

Whānau

1. **(verb)** (-a) to be born, give birth.

	<p>2. (noun) extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members.</p>
Whanaunga	<p>1. (noun) relative, relation, kin, blood relation.</p>
Whanaungatanga	<p>1. (noun) relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.</p>
Whakawhanaungatanga	<p>1. (noun) process of establishing relationships, relating well to others.</p>

The above definitions provide a basic description which must be elaborated on to understand the importance and place of whanaungatanga and whakawhanaungatanga in te ao Māori. Although the definitions for each of these words have similarities, they are used differently and are interpreted by the dialogue couching them. For this research, the terms whanaungatanga and whakawhanaungatanga will be examined further.

1.6. Evolution

Change is constant, or you could say, shift happens. Te ao Māori existed before the introduction of Pākehā. Therefore, the values that underpin Te ao Māori are part of the landscape of Aotearoa. Māori values have seen discrimination, shame, and secrecy; and strength, whakamana, and aroha. They have weathered the westernisation of society and evolution of technology. Throughout all this change, the values evident in Te ao Māori have remained, morphed, adapted, and sustained through environments and events that were never foreseen (Mead, 2016; Stewart, 2021). As we move into another era, another context, and another time, when there is growing appreciation for Māori culture and tikanga, we must walk backwards into the future, acknowledging what has come before to provide the foundation for what lies ahead (Lilley et al., 2019).

Education too evolves, and at this point in time the scale and pace of the development of online learning and teaching is notable, and potentially a longer-term shift than originally anticipated (Pelletier et al., 2022). Changes in education are often driven by future job roles, technology advances, and lifelong learning (Bullen & Janes, 2007; Palloff & Pratt, 2007). We can now also add a pandemic to this list of drivers. Kaiako have been forced to quickly learn new skills focused around providing flexible and convenient learning opportunities (Al-Naabi et al., 2021) Hartshorne et al. (2020) Hartshorne et al. (2020) identify that kaiako were faced with applying pedagogy appropriate to the online environment, requiring the use of new instructional tools to create content. Kaiako have had to respond to the challenges related to engagement, pastoral care, synchronous and asynchronous learning and teaching online, along with others. It is believed that we are at a critical point with an opportunity to transition online learning and teaching from a state of surviving to thriving (Hartshorne et al., 2020). Pre-COVID-19 it was recognised that there was a lack of organisational support for kaiako embarking in online teaching with significant variations existing in funding, policy, development, and support, resulting in inconsistent quality and creating scepticism about the pedagogical value of online learning (Ko & Rossen, 2017). Many higher education providers

have responded to the recent increased demand for online learning and teaching by developing professional development opportunities and resources (Al-Naabi et al., 2021).

1.7. Whakamāori I To Interpret

In this thesis, reo Māori is used frequently, both where I saw it being appropriate and where I use the kupu Māori in everyday language. Following a precedent set by Rehia Whaanga (2020) in the presentation of her thesis, there are few in-text translations and no footnote translations from reo Māori to reo Pākehā. This lead has been followed in an effort to encourage the exploration and development of reo Māori and understanding for the reader, and as a way of acknowledging te reo Māori is an official language of Aotearoa.

1.8. Hanganga I Composition

This document is structured around the approach taken to the research of titiro, whakarongo, and kōrero (Tuhiwai Smith, 2012). Titiro involves looking at what exists, examining the conversations had and learning from those who have already walked the track I am now about to navigate. Whakarongo requires a clear mind and open ears. It encompasses the application of research tools and hearing the stories that research participants are currently living. Kōrero is about composing a dialogue that explains what was found, analysing data to draw conclusions, and sharing this in a way that encourages reflection and further dialogue.

Timatanga is an introduction to the pathway that led me to this research and an outline of the questions that will drive the study. It is a personal narrative which situates myself as the researcher and shares insight into my wairua, and therefore some of the wairua of this project.

Titiro whakatau explores current literature and thinking related to aspects of the research. Due to limited existing literature relevant to the connection between whanaungatanga and online learning and teaching specifically, the focus of this chapter encompasses Māori values, whanaungatanga, whakawhanaungatanga, relationship-based learning and teaching, and learning in the online learning environment.

Whakarongo pīkari outlines the approaches taken to gathering pūrākau, it provides an account of how active listening was planned and conducted to honour the rangahau partners. This section discusses the principles that informed the rangahau practices.

Kōrero is the final section. It is the result of titiro and whakarongo, the culmination of looking and listening. It includes excerpts from the pūrākau shared, the framework applied to the stories shared to provide a perspective on their meaning, and the summary of findings from the rangahau.

2. Titiro whakataui | To Look with Intent

Titiro whakamuri kōkiri whakamua

Look back and reflect so you can move forward

Completing the literature review has raised more questions than answers, which I think is what it is supposed to do. As I read more into a topic I had more ideas, often following a winding path which took me back to where I started. In working through the process of accessing and digesting current thinking on the topics related to this research, I appreciated the wairua of the authors in their work and the time they committed to the scholarly practice of research. I spent significant energy comparing western academic practices and conventions with indigenous research approaches. I respect academia and the robust practices within it, but as a critical and creative thinker, I would like to also acknowledge the possibilities to do things differently. If this work was just for me, it would include brainstorms, drawings, notes, audio, video, and all manner of artefacts. The references to existing literature would be consumed into the body of the work, rather than a stand-alone chapter. As you read the information contained in this section feel free to visualise it differently in your head, draw bridges between ideas, spiralling arrows to join the dots, and question marks where you have wonderings, just as I did. The purpose of this chapter is to explore the bodies of knowledge that exist to make sense of te ao Māori, Māori values systems, and whanaungatanga (relationships), and how these bodies of knowledge relate to online learning environments, particularly for Māori. Online learning has become commonplace in the context of most tertiary education providers, with literature related to the topic being readily available (Guiney, 2016). Literature that relates to Māori values and particularly Māori relationships with online learning has proven more challenging to locate. Therefore, this review has applied a broader lens.

2.1. Indigenous Ākonga; Ākonga Māori

Studies of, with, and by indigenous cultures have occurred around the world (Sumida-Huaman, 2019). Some comparisons can be drawn between the experiences of other indigenous cultures and that of Māori. However, it must also be acknowledged that Māori are the indigenous people of New Zealand and this inherently means there are cultural differences (Archibald et al., 2022). Internationally, governments place priority on student equity, including the Aotearoa government. Therefore, research continues in how to address inequity. Inequities experienced by indigenous cultures in traditional westernised education settings is being replicated in online learning due to the design of online learning experiences taking little account of cultural factors or diversity of ākonga (Reedy, 2019; Yeboah & Smith, 2016). In Australia, non-indigenous enrolments in online learning are being surpassed by Indigenous Australians. However, they have a higher rate of attrition, suggesting disparity between online learning and equity of outcomes (Stone, 2019).

In an attempt to address inequities, strategies have been identified to improve outcomes of indigenous ākonga. They identify that the social aspect of learning is deemed of high importance for indigenous cultures and learning design must foster communication and connections (Lilley et al., 2019). Although research suggests online learning provides more flexible and accessible learning for indigenous cultures, many online ākonga who have participated in studies have commented that they felt isolated, unable to make connections, and had few opportunities to communicate (Reedy, 2019). Dreamson et al. (2017) suggest that the inability of ākonga to form connections has serious consequences including an impact on their sense of belonging and inclusion, highlighting the importance of online interactions between ākonga but also with kaiako: human to human. These interactions provide an opportunity to include and value diverse cultures rather than continue to sustain traditional monocultural practices that are premised on assimilation.

2.2. Culture and Cultural Inclusivity

To define the concept of culture is a complex task. Gunawardena et al. (2018) Gunawardena et al. (2018) define culture as “a collection of the shared perceptions of the world and our place in it” (p. 3), stating that culture is more than country or region and that we all belong to many intersecting cultures. Cultural inclusivity requires a focus on acknowledging diversity and prioritising equity and inclusivity: “Inclusion fosters a sense of belonging to a community – feeling appreciated for one’s unique characteristics, perspectives, contributions, and ways of thinking. Participants feel comfortable sharing their ideas, their identities, cultures, languages, and ways of seeing the world” (Gunawardena, 2020, p. 4).

Cultural inclusivity and quality education is identified as a sustainable development goal for the United Nations (Ferguson et al., 2019) and subsequently has implications for education providers. In education, the term cultural inclusivity refers to learning environments that are created for culturally diverse ākonga (Dreamson et al., 2017; Gargiulo & Metcalf, 2013). A learning and teaching philosophy that is culturally inclusive values diverse cultural backgrounds and therefore encourages equal participation (Dreamson et al., 2017). The United Nations Educational, Scientific and Cultural Organisation (UNESCO, 2017) define inclusion as “a process that helps to overcome barriers limiting the presence, participation and achievement of learners” (p. 7), and equity as “ensuring that there is a concern with fairness, such that the education of all learners is seen as being of equal importance” (p. 7). Equity in regards to online learning does not only refer to access to technology and the internet but also to culturally relevant, meaningful, and interactive content in native languages developed by skilled reflective kaiako who know how to use and facilitate online learning in a way which encourages creating, sharing, and connections (Gunawardena, 2020).

The design of online learning experiences is often based on particular epistemologies and learning theories, resulting in them being culturally biased (Gunawardena, 2020). Gunawardena (2020) highlights the need to design, develop, and implement online learning which accommodates diverse ākonga, values, and cultural contexts. Resta et al. (2018) share that digital equity means

access to culturally relevant learning experiences which are meaningful, not just equity of access to hardware, software, and the internet. It is suggested that online learning could have a positive impact on indigenous communities by providing accessible flexible learning opportunities that are culturally inclusive. However, it also noted that it could alienate indigenous ākonga from developing knowledge and skills through traditional means (Reedy, 2019; Tiakiwai & Tiakiwai, 2010). Tiakiwai and Tiakiwai (2010) highlight that the inclusion of cultural practices, such as whanaungatanga, are deemed of high importance to Māori engagement, and for the effective engagement of Māori ākonga in online learning environments to occur, both te reo and Māori ways of knowing and being, mātauranga, should be incorporated.

2.3. Mātauranga, Kaupapa, and Education

Te Tiriti o Waitangi and the Treaty of Waitangi are distinct documents with clear differences, effecting interpretation and implementation. What is undeniable is that both versions include principles that provision equitable representation of mātauranga and kaupapa Māori with mātauranga and kaupapa of other groups who reside in Aotearoa (Stewart, 2021; Te Maro, 2022).

Te Tiriti o Waitangi, mātauranga Māori, and kaupapa Māori theory are evident in Aotearoa society, particularly in the education and health sector. They relate to the advancement of Māori development and success through the application of Māori knowledge and worldviews. The terms are not synonymous but do share aspects of their definitions.

Mātauranga Māori connects to a body of knowledge; it is the term used to describe the skills, knowledge, education, understanding, and wisdom pertaining to Māori derived from atua (gods) (Royal, 2012). It encompasses te ao Māori practices, protocols, and theories that are tied to people and place: “Instantiations of mātauranga Māori are diverse, nuanced and localised to particular whānau, hapū (sub tribe, wider extended family) and iwi (tribe), within a particular historical social and generational context, dynamically infused with surrounding cultural influence” (Le Grice et al.,

2017, p. 88). Mātauranga Māori is a means to revive kinship between people, and between people and the natural world: a means to improving humankind through new strategies of indigeneity.

Kaupapa Māori is a term used broadly for plans of action created by Māori that align with Māori values, principles, and perspectives. For example, in the 1990s, universities strategically used the term kaupapa Māori to make space for Māori: to give te ao Māori and tāngata whenua a validated voice in the academic world. Kaupapa Māori is focused on research and theorising to overcoming educational underachievement, negative statistics, poor health, and more (Royal, 2012; Smith, 2017).

Although kaupapa Māori initiatives and mātauranga Māori visibility have increased, Aotearoa has ongoing disparities in educational achievement between indigenous and migrant populations (Bishop et al., 2014). According to government statistics Māori represent approximately 17.4% of the New Zealand population (New Zealand Government, 2022, November 17), a considerable minority indigenous population in comparison with others internationally (Tuhiwai Smith, 2012). Bishop (2014) noted that it seems robust and sustainable solutions to educational disparities have been unattainable for most kaiako and policy makers, suggesting this is due to neo-colonialism and the interests of the dominant elite. Solutions should be sought “within the sense-making and knowledge-generating processes of indigenous peoples themselves” (Bishop et al., 2014, p. 2).

In an effort to address educational disparities in mainstream education, a number of initiatives have been implemented in an attempt to be culturally responsive to Māori. In the primary and secondary sector these include Tātaiako (New Zealand Teachers Council, 2011), Tau Mai Te Reo (Ministry of Education, 2020b), Te Ahu o te Reo Māori (Ministry of Education, 2020c), Mōu te Reo (Ministry of Education, 2019), and Te Rāngai Kāhui Ako ā-Iwi (Ministry of Education, 2018). The tertiary sector is informed by Ka Hikitia – Ka Hāpaitia (Ministry of Education, 2020a) and the Māori Tertiary Education Framework (The Māori Tertiary Reference Group, 2003). The Māori Tertiary Education Framework is a tool intended to foster a system where Māori ākonga are supported and encouraged to succeed. It is intended to be flexible, a framework that can be added to and taken

from by users, recognising that one size does not fit all, giving individual providers autonomy to establish tailored policies and procedures. The framework document states “The building of Māori capacity is key to ensuring Māori are capable of participating as active partners” (p. 5). It later states that Māori participation in tertiary education is increasing “but little has been done to adapt the (education) system to reflect this or respond to the needs of Māori” (p. 8). Although these documents and frameworks provide general guidance for supporting Māori ākonga success through a values-based approach, none of them currently speak specifically to the advancement of knowledge, skills, and competencies through online learning.

2.4. Māori Values

An understanding of Māori beliefs and values, and their origins, was included in the introduction to this thesis. This section will explore how these manifest in a contemporary context. Māori worldview cannot be scientifically validated (Durie, 2004). It is based on indigenous knowledge, emphasising the collective rather than the individual. The collective is “based on genealogical, land, history and spiritual ties reflected in attitudes, behaviours and lifestyles” (Glenis & Amohia, 2017, p. 3). The values embraced by a Māori worldview are complex and inherently connected. They cannot be considered in isolation but must be seen as a collective, each value gently nodding to its peers. “There are differences of opinion about the range of values that underpin tikanga Māori and there is also debate about which values are important” (Mead, 2016, p. 31). Mead (2016) identifies six values deemed important to Māori: whanaungatanga (relationships, connections), manaakitanga (hospitality, kindness), mana (prestige, spiritual power), tapu (sacred, protected), utu (repay, respond), noa (unimpeded, without restriction) and ea (satisfied, gratified). Additionally, Patterson (1992) shares the idea that respect is key: respect for materials, process, people, and indeed the entire world we live in. Patterson believes that this has “radical consequences when put into practice” (p. 17). In a Māori worldview, everything has mauri or a life force and that mauri is distributed equally to all things and therefore all things deserve respect.

2.5. Whanaungatanga

Whanaungatanga is a Māori value traditionally associated with whakapapa or ancestral connections. It is the kinship, relationship, and family connections between tāngata (Bishop, 1996). Te reo Māori reiterates this connection through homonyms used to describe childrearing: whānau for birth, hapū (subtribe) for pregnancy, and iwi (tribe) for bones. These terms are “metaphorically stitching together reproduction with terms for kinship networks” (Mead, 2003, as cited in Le Grice et al., 2017, p. 88). Whānau, through acts of aroha and manaakitanga, create supportive networks ensuring commitment, loyalty, and strength (Pere, 1994). However, traditional practices of whanaungatanga were impacted by colonisation and changes to whānau structure and geographical location as land was confiscated and Māori moved into urban settings. Therefore, whānau support systems often were replaced by a more nuclear family model (Edwards et al., 2007).

The concept of whanaungatanga in contemporary society encompasses groups that have shared experiences, common interests, or activities. Whanaungatanga embodies relationships and connections and is underpinned by collective responsibility to support and help others (Duncan & Rewi, 2018; Mead, 2016). “The importance of relationships is a fundamental element of Māori society. This can be seen primarily in the way that Māori conceive of their world, as a large genealogy made up of links, networks and bonds” (Duncan & Rewi, 2018, p. 35). Te ao Māori holds the view that human existence is reliant on connections, and that people and the environment are intertwined and should be treasured and respected (Reed & Calman, 2021).

Whanaungatanga is strongly connected to manaakitanga, one often being embraced alongside the other. Through acts of manaakitanga, whanaungatanga is nurtured: “Manaakitanga aims to foster relationships by enhancing the holistic wellbeing of those who are part of the relationship” (Duncan & Rewi, 2018, p. 36). Metge (2015) describes an entanglement between aroha, manaakitanga, and whanautanga, identifying that they are similar in both definition and action. It

could also be said that without these values working in unison, none of them can occur meaningfully, nor will ako truly be fruitful.

Whakawhanaungatanga is the process by which relationships are formed, fostered, and maintained. It is the actions, spoken and unspoken words, ceremonies, tikanga, and kawa, in fact anything done to form and strengthen bonds with others. Bishop (1998) states whakawhanaungatanga is "the process of establishing whānau relationships, literally by means of identifying, through culturally appropriate means, your bodily linkage, your engagement, your connectedness, and therefore, an unspoken but implicit commitment to other people" (p. 203). Traditionally, whakawhanaungatanga was enacted kanohi ki te kanohi. Face-to-face was the primary, and in most cases only, means of connecting. Significant importance was placed on touch, breath, and tinana, all of which are evident in practices and principles such as pōwhiri, tapū, and tikanga (Mead, 2016).

In a literature review by Tiakiwai and Tiakiwai (2010) on virtual learning environments and e-learning in the context of te reo Māori and kaupapa Māori education, it was noted that relationships and the interactions and communication between ākonga and kaiako change when located in an online learning environment. They identified that ākonga tend to take on more responsibility for their learning and the teacher takes on a facilitation role. Due to the lack of face-to-face contact, online kaiako must work harder to form relationships. The early establishment of relationships is likely to result in better communication and engagement with content and peers, as does well designed learning experiences (New Zealand Council for Educational Research, 2004).

2.6. Relationship-Based Learning

Studies consistently show an awareness that relationships have an impact on engagement in online learning and teaching (Yang et al., 2018). It is only in more recent research that the intensity of that impact has been explored and that philosophies and pedagogies underpinned by relationships have been studied and recommended. Healthy relationships are founded on respect and consistently

attuning to another in an effort to develop connections and maintain dignity (Trout & Koloroutis, 2017). Bishop (2019) has completed significant research and written extensively about relationship-based learning. Sir Michael Caine (2009) states that the most important organisation in the world is the family. Caine believes that the institution of family supports wellbeing, mental health, and an individual's ability to participate in the world. Bishop's research provides evidence that "it is relationships that are central – indeed fundamental – to teachers being able to implement effective teaching and learning interactions" (p. 23).

The term "teaching to the north-east" was coined by Bishop (2019), and was derived from research in which a scatterplot graph plotted the connections between relationships and teaching skills. It demonstrated that teachers operating in the north-east quadrant had strong relationships and effective teaching skills, resulting in more effective learning. Bishop suggests that if classrooms adopted an extended family kaupapa, different relationships than those developed in a traditional western knowledge and skills transfer model would be stimulated. Bishop identifies that teachers who operate in the north-east create metaphoric extended families, treating "ākonga with positivity, warmth, caring, expectations, dedication, empathy, passion, knowledge, support, trust, and have a unity of purpose" (p. 54). When these relationships are developed with and between ākonga in shared experiences, a sense of community is fostered.

2.7. Online Community

As learning and teaching has embraced the online mode, research into relationships in this context has increased, going beyond the theory of online learning offering independence, now exploring online communities, collaboration, and culture, and deeming this of high importance. Shaffer and Anundsen (1993) highlight the human inclination to connect: to have a sense of belonging, kinship, and greater purpose. This is supported by Smith and Crowe (2017) who connect successful engagement with positive interactions and collaboration between kaiako and ākonga. An online community is made up of members who may be separated geographically but support each other through communication and creation of social networks (Rennie & Smyth, 2020).

“Creating an online community has positive effects on the quality of student learning, increases student engagement, and encourages motivation of students in online courses” (Flock, 2020, p. 1). Matheson and Sutcliffe (2018) share an approach to developing an online learning community that focuses on a sense of belonging, trust, working together, and learning, suggesting that activities such as welcome videos or calls, developing online persona and presence, online orientations, and the early development of connections contribute to effective practice in online learning and teaching. Armellini and De Stefani (2016) identify that online ākonga want to be active, communicate, and participate in authentic and transparent ways, just as they would in a face-to-face environment.

2.8. Networked Learning

Networked learning is founded in critical pedagogy and provides another lens to consider in developing and maintaining connections with people and information. Critical pedagogy is an educational theory in which it is believed that schools typically serve the interests of those dominant in society, and that to counteract this dominance kaiako and ākonga must constantly question their realities (Freire, 1972). It is committed to the potential education has to generate transformation for individuals and society (Billings, 2021). Networked learning is focused on the critical relationship between socio-political contexts, the person and the digital; the potential of connection and collaboration (Hodgson & McConnell, 2019). Goodyear et al. (2004) describes networked learning as learning which fosters connections between ākonga, between ākonga and kaiako, and between a learning community and resources using information and communication technology. The literature states that networked learning is characterised with a socio-material dimension (Hodgson & McConnell, 2019). Hodgson and McConnell (2019) identify the following eight principles associated with the design of networked learning programmes:

1. The focus is on learning which has a perceived value to the learners
2. Responsibility for the learning process should be shared (between all actors in the network)
3. Time has to be allowed to build relationships

4. Learning is situated and context dependent
5. Learning is supported by collaborative or group settings
6. Dialogue and social interaction support the co-construction of knowledge, identity and learning
7. Critical reflexivity is an important part of the learning process and knowing
8. The role of the facilitator/animator is important in networked learning

It is clear from the principles that networked learning does not separate the socio-material from the pedagogical considerations of integrating technology. It brings to light the importance of connections in an age where the use of technology is no longer new: “We are increasingly no longer in a world where digital technology and media is separate, virtual, ‘other’ to ‘natural’ human and social life” (Jandrić et al., 2018, p. 893). As technology is now part of everyday living, it is important to understand the role individuals and communities play in online learning, particularly when it comes to improving success for those traditionally underserved in the western dominant education system.

2.9. Community of Inquiry (CoI)

Garrison et al. (2001) are extensively referenced in literature for the development of the Community of Inquiry Framework in 2000 (Armellini & De Stefani, 2016; Cleveland-Innes et al., 2018; Feng et al., 2017; Fiock, 2020; Rennie & Smyth, 2020; Rockinson-Szapkiw et al., 2016; Smith & Crowe, 2017). Creation of the framework was driven by a need to understand the role of online learning as a means of providing distance education and the potential of interactive learning through inquiry in the online environment (Cleveland-Innes et al., 2018). It provides a framework for the process of creating meaningful online learning experiences, which identifies three overlapping presences: social presence, cognitive presence, and teaching presence. This is based on the work of John Dewey (1938) and his philosophy that inquiry is a social activity where individual development relies on community membership (Beetham & Sharpe, 2020).

Garrison et al. (2001) define three presences of online learning. Social presence relates to how ākongā connect, collaborate, and interact with each other on personal and professional levels as part of the community. It demonstrates how prepared they are to take risks, challenge, and support each other. Cognitive presence involves the collaborative problem solving and inquiry that is carried out during the learning to construct meaning. It includes the application of the inquiry process to answer a question (Semingson et al., 2018). Teacher presence is defined as the design of the course, teachers' instructions and management, and the facilitation of discussion (Garrison et al., 1999). Online learning poses challenges with the personalisation of learning and ability to maintain interactions, and therefore increased teacher presence is essential to foster a community of inquiry (Cleveland-Innes et al., 2018). The three presences overlap and are reliant on each other to foster high quality online learning.

The prevalence in literature demonstrates that the COI framework is seen as particularly influential in online learning as it provides accessible platforms that enable networks and collaboration through the application of activity-based learning experiences (Rennie & Smyth, 2020). It provides a theoretical and practical framework where the three interdependent presences must be developed equally to achieve higher-order learning that is deep and meaningful (Akyol & Garrison, 2013). Further studies since publication of the COI in 2000 suggest additions to the framework to elevate its effectiveness and relevance for administrators, instructional designers, teachers, and researchers (Caskurlu et al., 2020; Peacock & Cowan, 2016; Semingson et al., 2018). For example, Semingson et al. (2018) highlight the importance of professional learning and development for those working with the framework and support to implement the framework tools in course and assessment design, along with the acknowledgement that the digital age has resulted in numerous platforms for learning beyond what is traditionally seen as an online course.

After reviewing historic and contemporary literature relating the Community of Inquiry Framework, it has become apparent that although social, cognitive, and teacher presence are clearly related to an effective online learning experience there appears minimal investigation into the

individual teacher's value system and the influence this may have on their implementation of the framework. If the teacher is not people-centred or does not feel comfortable sharing of themselves openly, their ability to successfully implement the framework is questionable. If their cultural capital has resulted in a different perspective in regard to the role of social, cognitive, and teacher presence, their pedagogy and practice in an online learning environment will no doubt be impacted.

2.10. Online Pedagogy

The migration to fully online learning during the COVID-19 pandemic was to provide continuity of learning whilst providing flexibility for ākonga to learn from anywhere (Bozkurt et al., 2020). However, it is important to note that courses offered online in response to an emergency situation are not the same as those that are designed to provide meaningful online learning experiences (Hodges et al., 2020, March 27). During the pandemic, kaiako were required to offer emergency remote delivery: to temporarily shift to instruction to an online learning environment (Tobin, 2020). Teaching of practical skills had to be rethought or rescheduled, learning experiences reframed, and assessment methods reconsidered. For some kaiako this required a massive shift in their practice. They had to drastically change the ways they approached learning and teaching, think creatively, deliver differently, and find new ways to communicate and connect with ākonga to support progress (Rodés et al., 2021).

Prior to the pandemic a report published by the Ministry of Education (Guiney, 2016) provides findings that indicate the growth rate of fully online courses in New Zealand is slower than those that blend online learning with other modalities. The report analyses course classifications and enrolment and completion data from the Ministry of Education and Tertiary Education Commission. However, the study does not reference the role of kaiako or ākonga in the learning and teaching. There is no discussion relating to the impact of kaiako capabilities in effective design and teaching or ākonga motivation in the online learning environment. These factors can have a major impact on the success of delivery modes, ākonga experience, engagement, and completion rates, and require further investigation, particularly in relation to Māori ākonga success.

In the early stages of online learning, prior to the pandemic, there was an assumption that pedagogies and strategies applied in face-to-face teaching and learning were directly transferrable into the online environment, but in the last decade there is an increase in literature providing evidence that online teaching and learning requires additional considerations (Thormann & Zimmerman, 2012).

Literature on instructional strategies and learning design concur that online learning requires a commitment to establishing personal connections through conscious and deliberate acts (Cerniglia, 2011; Reedy, 2019; Wright, 2015; Yeboah & Smith, 2016). Research by Thorman and Zimmerman (2012)Thormann and Zimmerman (2012) highlights the fact that online learning can be lonely, isolating, and result in a lack of motivation. Therefore, strategies specific to the online learning environment must be applied if an effective learning experience is to be achieved. Teachers of online courses need to utilise strategies to provide support and guidance to encourage effective participation and interaction in online learning: “Online, all the personal connections that are automatic in face-to-face classes need to be carefully orchestrated to gain students’ attention, confidence, and participation” (Thormann & Zimmerman, 2012, p. 84).

It does not come as easily or naturally as forming a relationship with someone in person, *kanohi ki te kanohi*. Humour in written text can be misinterpreted, smiles cannot be seen, and instant responses are few and far between, all of which contribute greatly to establishing genuine relationships which must be reimagined to maintain their potency in online learning. Gustafson and Gibbs (2000) call for the *humanising* of the online environment which is supported by Bickle et al. (2019); Dickinson (2017); Gray and DiLoreto (2016)Bickle et al. (2019), Dickinson (2017), Gray and DiLoreto (2016) and Martin et al. (2020). Martin et al. (2020) identify that effective online learning and teaching requires the teacher to be present, show personality, and maintain and model genuine interaction, resulting in a higher level of connection and engagement.

To ensure high quality online teaching and learning, professional development that targets design for online learning is necessary as well as the development of pedagogy and facilitation skills specific to online learning environments. A review of literature conducted by Leary et al. (2020) Leary et al. (2020) identified that existing research highlights the importance of professional development for online teachers but also notes that inconsistency in course design and delivery is prevalent. Professional development is often focused on supporting teachers to understand their role as a facilitator and mentor. However, this individual approach neglects to address consistency across courses within programmes. Often teaching staff within a programme are working remotely or operate in an insular fashion due to the nature of delivering an online course and therefore miss out on collegial support and advice that happens in a shared teaching space (Hartshorne et al., 2020). Institutes of technology and polytechnics in Aotearoa offer both the centralised and decentralised development of online courses (O'Brien, 2016) and conversations are emerging about the best methods for performance appraisal of online teaching. It is fair to say that online learning and teaching has come a long way, but also that there are further opportunities in regards to policy and practice that ensures quality engaging and effective experiences for ākonga and kaiako (Karakose, 2021).

In this section I have looked with intent at the literature related to this study, in particular literature around Māori and indigenous values, culture, mātauranga and the education system, and the role of relationships and community in learning and online pedagogy. From the literature I have gleaned key points, the post it notes that sit in front of me as I consider how we are where we are. The western education system, historic suppression of Māori and mātauranga, and dominant hegemony has resulted in huge inequities. Attempts have been made to address this. However, they have usually come from a western perspective and not been in true partnership with Māori. Online learning has evolved swiftly and theories and practices to create a sense of community and inclusion online are evident; however, these are again often based on a western perspective and do not include the unique cultural identity and practices of Māori. This study aims to complement the existing

literature around creating and sustaining relationships in online learning by providing pūrākau from Māori educators and how they embed whanaungatanga in their online pedagogy. It is intended to be experiential in that you will share in the research process by undertaking your own analysis as you read and feel their stories.

3. Whakarongo Pīkari | To Listen Attentively

This chapter lays out the details of the approach taken to conduct the research and the opportunities designed to listen attentively. It initially introduces the research partners; this is intentional to emphasise the values driven approach in which people come first. It then explores the paradigm from which the research was undertaken and the context of the research and justifies the emphasis on gathering qualitative data using kaupapa Māori methodology. Literature has been sought to support research approaches that sit comfortably with a values-based philosophy about learning and rangahau. An explanation of the research tools and techniques used is provided along with an outline of the ethical considerations for this study.

I found making decisions about the methodology and methods one of the most challenging aspects of writing this thesis as it felt counterintuitive to discuss them prior to conducting the research. I had envisioned the process being more organic, unfolding, the methods presenting themselves as relationships were built and conversations had. I had to balance my desire for a less formal approach with the requirements for academic rigour and thorough planning. I was eventually able to do this by developing a sound understanding of kaupapa Māori and indigenous research alongside western research that allowed me to see that they could share the same space, could lean on each other, one bringing strength to the other. Durie (2004) calls this the interface:, the coming together of indigenous and western research methodologies.

3.1. He Tangata – The People

This research belongs to the people and is a taonga. It shares the pūrākau of individuals; each having unique experiences, upbringings, attributes, and qualities. Potential research partners were initially identified through professional networks and a snowball sampling approach followed in which research partners helped with recruiting through their own networks (Dubey & Kothari, 2022). An outline of the study was distributed to those identified and to ensure they met the following selection criteria:

- whakapapa Māori
- teach a course online in a tertiary education provider in Aotearoa
- represent a mix of gender and, where possible, age
- have a minimum of one-year teaching experience in an online environment.

The research partners were the primary data sources in exploring:

What influence does whanaungatanga have on tertiary kaiako Māori in online learning and teaching?

In order to explore this broad question, the following secondary set of questions will guide the research:

- How is whanaungatanga defined by kaiako Māori?
- How have lived experiences contributed to the development of kaiako Māori definitions of whanaungatanga?
- How does whanaungatanga inform the teaching and learning philosophy of tertiary kaiako Māori?
- How is whanaungatanga reflected in the pedagogy of tertiary kaiako Māori in the online learning environment?

I had hoped to have five rangahau partners; however, finding tāngata who met the criteria within my professional network and wider institutes of technology and polytechnic sector proved

challenging. It revealed that in these contexts there were few Māori kaiako who deliver fully in the online environment. Three potential partners who expressed interest and met the criteria were contacted to gauge further interest in participation. This was the first opportunity to whakawhanaungatanga. It was also the first instance of ritual applied in this study. It started with karakia, sharing of pepeha, and conversation to identify connections. Once we felt comfortable with each other we talked about the research intentions, timeline, and the commitment required of the partners. This was followed by an opportunity to ask questions and clarify information before the hui was closed with karakia. The initial meeting was important. It needed to go well so that those interested could see and hear me, could ask questions, and get a real sense of the potential value of the research for themselves, the wider audience, and me as the researcher. It was the first connection: the first opportunity to show respect and to gain trust.

The research partners were given a choice to be identified or remain anonymous. As the intention of this research was to empower and uplift partners it was hoped that they would see value in identifying themselves. However, for those who chose to remain anonymous, pseudonyms have been used. Information was shared with the research partners about the intentions of the study (Appendix A), the process (Appendix B), and consent (Appendix C). The research process included allowing time to develop relationships with the partners, to form trust, and for them to feel safe to tell their stories. In all interactions the relationships formed with the research partners was held with the highest regard. Personal information was shared, bonds established through whakawhanaungatanga, and a genuine connection was fostered through manaakitanga. It was essential to me that the participants felt safe in the relationship and process to ensure a genuine outcome for the study. I wanted to hear their stories, where they have come from, and where they are now. I needed this to fully understand the mauri of their narrative and how this informs their being and behaviours.

3.2. Indigenous Research

Indigenous research methodologies have existed for thousands of years, but only recently, in comparison, has there been challenge to the western academic hegemony to recognise and value indigenous knowledge and methodology (Langton & Ma Rhea, 2005; Ryder et al., 2020). The value of the revitalisation of indigenous peoples is unquestionable, and research can contribute to regeneration. Lambert (2014) and Tuhiwai Smith (2012) acknowledge that indigenous research must benefit their communities by sharing new knowledge and understandings that will decolonise and uplift members of the community. It should result in improving self-worth and determination. Chilisa (2020) suggests that indigenous research must resist western ways of knowing and its self-serving mentality that sees it as superior to other approaches.

In indigenous research, the researcher's voice, story, and culture are acknowledged and contribute to the research. Relationships are key: relationships with the research partners, community, and the data itself (Lambert, 2014). Wilson (2008) suggests that indigenous research needs be considered in light of a series of questions focused on the researcher's relationship with the research, their obligations to the relationship, and how the method connects with this and further builds on the relationships. Indigenous research acknowledges the preparation and research experience as being grounded in inward knowledge with an understanding of what and who we are, contributing to the "dance between our hearts and mind" (Lambert, 2014, p. 19).

3.3. Kaupapa Māori Methodology

This study embraces a kaupapa Māori research methodology. Tuhiwai Smith (2012) states that "methodology in its simplest definition generally refers to the theory of method, or the approach or technique being taken, or the reasoning for selecting a set of methods" (p. 19). Kaupapa Māori, as stated by Durie (2017), is an inspirational movement spanning wide and varied sectors, workplaces, and academia. It has led the rethinking of practices and resulted in significant transformations

underpinned by Māori approaches to knowledge and learning. Kaupapa Māori emerged in the 1980s with the establishment of the Waitangi Tribunal and introduction of The Treaty of Waitangi into legislation. Kaupapa Māori “emerged within the wider context of Māori rejuvenation” (Durie, 2017, p. 14). Māori developments in the 1980s shared a common purpose: considering Māori worldview to achieve the best outcomes for Māori. Kaupapa Māori was visionary. It focused on future opportunities rather than just political ideology. Durie also mentions that kaupapa Māori can be interpreted in many ways with individuals forming their own understandings. Durie identifies that varied interpretations can be both helpful and unhelpful but that at its simplest, means a Māori way of doing things, cultural expression, values, and ethics.

Hiha (2016) explored kaupapa Māori methodology and noted that “One of the things I have already learnt about kaupapa Māori is that there is no set way. There are sets of principles or underlying factors that inform the practice but how one carries out that practice is personal. Well not exactly personal but variable maybe” (p. 130). This study privileges Māori, Māori values, Māori beliefs, and Māori tikanga in a way that is responsive and fluid, and which embraces the variable and somewhat personal nature of kaupapa Māori methodology. Through kōrero and pūrākau there is opportunity to gain understanding about the influence of whanaungatanga on individuals and consider the wider explicit and implicit implications for learning and teaching in the online learning environment.

It was evident from the outset that this research would be values based. Although I have not grown up as Māori, I know that the values my whānau hold at the core of their being can be traced to our Māori whakapapa: “You may not know your language, but your language knows you. You may not know your mountain, but your mountain knows you. You are enough because your tipuna made it so” (Ngarewa-Packer, 2021, September 19). The values I hold personally have informed the principles that underpin the kaupapa of this research and have contributed to the development of the research practice guidelines that are to be applied during this study.

3.4. Pūrākau Rokiroki – Preserving the Stories

The procedures and ways by which the issue of the research is addressed constitute the method (Tuhiwai Smith, 2012). This research applied a procedure in which research partners shared pūrākau. Pūrākau are Māori stories; stories from which we can make meaning and learn from in regards to navigating relationships, responsibilities, and belongings (Cavino, 2022). Seed-Pihama (2022) shares that pūrākau as a research method encourages contemporary and traditional stories to be shared in different ways, from varying voices. Lee (2015) states that pūrākau are a means of transmitting information, culture, and worldviews to inspire. They are not simply traditional narratives within a historic context, and we should continue to craft them: “Pūrākau can continue to be constructed in various forms, contexts and media to better understand the experiences of our lives as Māori - including the research context” (p. 96). Mita (2000, as cited in Lee, 2015) highlights that we all have a story to tell: “We must not overlook the fact, that each of us is born with story, and each of us has responsibility to pass those stories on. To fortify our children and grandchildren and help them cope with an increasingly material and technological world, we have to tell them the stories which re-enforce their identity, build their self-worth and self-esteem, and empower them with knowledge” (p.98).

Story telling has become an important component of all indigenous research. The stories explored in research contribute to a “collective story in which every indigenous person has a place” (Tuhiwai Smith, 2012, p. 242). The story, and author of the story, serve to link the historical with contemporary, link generations, and link land to people and people to the narrative. Storytelling represents diversities of truth in a culturally appropriate and useful way, which is owned by the story teller (Bishop, 1996). Archibald (2008) depicts that the oral tradition of storytelling informs body and spirit, heart, and mind. The listener and the speaker engage in a reciprocal, respectful relationship with emerging themes being strongly connected to culture: “Stories are not separate from theory;

they make up theory and are, therefore, real and legitimate sources of data and ways of being” (Brayboy, 2005, p. 430).

To ensure the viability and validity of pūrākau in this study, and to honour the mana of the research partners and pūrākau, short stories were collected through a series of three hui to ensure they were given adequate time and space. These are named *He Pitopito Kōrero* and provide opportunities to listen and to hear the pūrākau that have sculpted and shaped the partners in their being, thinking, and doing. He pitopito kōrero were carried out via video conferencing. Every session followed the same kawa: beginning with karakia, then mihi, followed by an invitation to share stories in response to a prompt, and closing with karakia. The prompts were provided to research partners in advance of the kōrero to allow them time to consider their response and minimise pressure. The kōrero prompts offered a guide for the pūrākau, however also allowed the space for partners to share unexpected or new information (Creswell, 2017). The kōrero provided the opportunity for conversation, fluidity, and freedom for the partner to share their pūrākau in a way that is meaningful for them. The voice of the research partners remained the priority (Smith, 2017) and I was the listener.

He pitopito kōrero were recorded and transcribed then shared with the owner of the pūrākau, the storyteller. The research partners were provided with an opportunity to edit or amend the transcript so that it accurately reflects what they said or wanted to say. I had intended for their stories to be contained within chapters of this research to give them the space and place deserved as they are the body of this research, containing both explicit and implicit messages for the listener. However, word count restrictions resulted in excerpts being used rather than the whole transcript. The outcomes of this research aim to benefit the storyteller, Māori kaiako, Māori ākonga, whānau, hapū, and iwi. Through the sharing of pūrākau there is the potential to empower individuals, gain understanding, effect change, improve learning and teaching pedagogy, and improve Māori ākonga success.

3.5. Kōhure - Inside Out, Outside In

My role in this research is that of a novice: a novice in carrying out research, but more importantly a novice in the role of storyteller. The research partners are the storytellers of their pūrākau, and I am the storyteller of the research process and findings. These two kete of stories are held in my hands: one in the left, one in the right. The preparation to complete this research has encompassed learning from external influences alongside internal development as I came to a place where I felt culturally worthy to listen to and examine pūrākau. My learning also provided confirmation that my insistence on this research containing my pūrākau was appropriate and in fact necessary.

Yin (2018) identifies the desirable traits for a researcher immersed in research as being able to ask good questions, adaptability, listening skills, sound knowledge of the study focus, and the ability to avoid bias and maintain high ethical standards. Merriam and Tisdell (2015) Merriam and Tisdell (2016) note that bias or subjectivities will need to be identified and monitored to ensure there is clarity about how they may influence the collection and interpretation of data. In this research I, as the researcher, assume the role of the primary instrument for pūrākau collection and analysis with the ability to listen and learn whilst being mindful that pūrākau are being gifted and are taonga. Smith (2008) discusses researching in indigenous and Māori contexts, identifying the complex nature of power and identity. Although I identify as Māori, I do not claim to have lived as Māori. I see myself as novice, teina, on a learning journey in relation to my whakapapa, language, and tikanga, and as a researcher. The perceived power of the researcher is minimised in this study as the control is with the research partners. I may have selected the focus of the study; however the research partners are the experts, the tuakana.

3.6. Ka Tika – As It Should Be

This research aligns with *Massey Universities Code of Ethical Conduct for Research* (Massey University, 2015) as defined by the Human Ethics Committee. The code ensures the protection of research

partners and provides the framework to establish the suitability and appropriateness of research practices. Approval from the Massey University Research Committee was gained prior to the study taking place to ensure that the principles of ethical practice were adhered to. Minimising potential harm and integrity were priorities in this research to ensure the safety of all those involved.

The methods used to conduct this research are culturally appropriate and apply tikanga Māori. All research partners gave informed consent, were clear on the expectations, and aware of potential risks and benefits. Transparency about the research process and product were essential (O'Leary, 2021). To ensure the responsible and ethical completion of this study, a set of principles and practice guidelines, inspired by the work of Hiha (2016), were developed to guide this research in a culturally appropriate manner:

| Principle: Whanaungatanga—the valuing and fostering of relationships

Practice guidelines: be true to yourself
 honour connections, honour mana
 treat others as you would like to be treated

| Principle: Manaakitanga—kindness

Practice guidelines: be a generous host
 show that you have listened
 treasure the taonga being gifted

| Principle: Whakamanawa—empowerment

Practice guidelines: provide encouragement and feedback
 be flexible to meet partners needs
 show the value of their role in the study

| Principle: Whakaute—respect

Practice guidelines: provide the time and space for pūrākau to shine
 maintain confidentiality when requested

be ethical and conscious

| Principle: Ko te ngākau me te hinengaro e tuwhera ana—open heart open mind

Practice guidelines: value the study and its potential

know all taonga have a lesson impart

be prepared, be patient, believe

The development of these principles has been informed by the work of Chilisa (2020) who writes about indigenous research methodologies. Chilisa speaks to the idea that indigenous researchers must operate within a framework that considers relationality, responsibility, reverence, respect, and reflexivity. Chilisa (2020) and others (Archibald et al., 2022; Díaz Ríos et al., 2020; Hiha, 2016; Keikelame & Swartz, 2019; Lambert, 2014; Minthorn et al., 2018; Ryder et al., 2020; Tuhiwai Smith, 2012; Wilson, 2008) advocate for the decolonisation of western research methodologies to provide indigenous cultures an opportunity to communicate and learn from their own frames of reference. In this research I am accountable to the research partners, ensuring the study is culturally appropriate and relevant to Māori who are at the centre of the mahi (Foster, 2015).

4. Kōrero | To Speak

In this chapter it will be my rangahau partners and my turn to kōrero: The place to share what I have learnt from this study and where you can consider how it might contribute to your journey. It will discuss the findings of this rangahau and identify my observations in relation to the framework applied in the analysis of the pūrākau. It is hoped that in sharing this information, not only are the facts shared but also that it provides the stimulus for your own wonderings and discussions.

4.1. Rangahau Partners

This research involved three research partners, all identifying as Māori kaiako in the tertiary sector and delivering courses in the online learning environment. My partners were sourced through professional networks and were provided with an outline of the study before expressing interest and completing He Pitopito Kōrero. They are seen as partners in this mahi rather than participants as they have gifted their taonga to me and entrusted me to be the kaitiaki of their stories. The rangahau does not exist without them. The research partners I had the pleasure of learning from were Matua Ross, Rehia, and Zena. One rangahau partner remains anonymous and the other two have consented to their identities being disclosed. All rangahau partners supported this research as being mana-enhancing and contributing positively to Māori kaiako and ākonga success. They hope that by sharing their stories others might see themselves reflected in the pūrākau and the value that a Māori worldview can bring to the online learning environment.

The following sections introduce you to the research partners and share excerpts from their pūrākau, which have been sighted by them and are their direct kupu. Although it is not their entire kōrero I have included significant excerpts as in each instance you need to be able to contextualise what was shared.

4.1.1. Matua Ross

Matua Ross had a gentle but strong tone. He exudes experience and kindness in his words and as he speaks you cannot help but be drawn into his world. He often includes reference to his whānau and community connections, which contributes to a sense of his standing. Matua Ross has a Masters of Indigenous Knowledge and focused his study on the use of taiaha in relation to Māori men's health. His exploration of the rakau from an indigenous perspective was the first of its kind, and through his own rangahau journey Matua Ross was exposed to a world he admits he did not know much about. Matua Ross shared that through his journey he realised that his understanding of Māori culture was in

its infancy. Matua Ross spoke of the ways in which he has experienced and understands whanaungatanga.

Ko Orowhana te maunga whakairia kōrero

Ko Te Kohuroa te tōrere

Ko Manukau te oko horoi o ngā tūpuna wheinga

Ko Manukau te marae

Ko Te whakamaumaharatanga te putiki wharenui

Ko Patu pinako te hapu

Ko Te Rarawa te iwi

Ko tinana te waka

Ko Tumoana te tumuhua o runga

Ko Matua Ross ahau

You can find many stories and many of the signals and signs of whanaungatanga. I guess they're all embedded in our pūrākau. They are all embedded in whakatauki. They are all embedded in our whaikōrero and in our tauparapara around whanaungatanga. You know, I guess for me, I've been here in the North and the one that comes to mind unuhia te rito o te harakeke. You know there is a perfect example of pa harakeke and examples of weaving and family only taking the elderly, the larger leaves, but in all of that is a process too, because you take the outer leaves and you and you leave the whaariki. The whaariki is for when the babies were born. They were placed on the whaariki and then they were wrapped so that they got the smells, and they got the scent of their ancestors and their grandparents and that's the closeness and richness and the first connection is from mokopuna to Tupuna. It's in the embrace of those harakeke and if you have ever dug a harakeke up, you'll find that the kopu is the big bulb underneath the ground so here we have our connection to papatuanuku, the Earth

mother and so the significance of the harakeke. The story comes from home here, from a woman called Meri Ngaroto of Te Rarawa. She actually couldn't have children.

And her husband's people invited them to annihilate them actually, back in the day, and she's stood up and said exactly those words ... hutia te rito o te harakeke kei hea te kōmako, e ko? What is the greatest thing in the world? It is people. It is people. I went to a wananga many, many years ago and Pouroto Ngaropo gave us a different notion of the word whānau and he says, what's the number in whānau? Yeah, OK, four. And what does the nau mean? Means belonging to you. And what are the four things that belong to you? You have mana atua, mana wai, mana whenua, and mana tangata so actually mankind comes last. And what is the whanaungatanga of the gods? And what is the tāngaengae, the umbilical cord that connects all the gods?

You know Tawhiri Matua tu Tangaroa, you know, where is that? Because that's whanaungatanga. And then of course, you know, you have all the whakapapa of the of the stars, and the moons and the and the winds and the birds and everything in the environment has whakapapa you know, whanaungatanga. I guess whanaungatanga for mankind, for humanity is built from our whakapapa structures in our tatai kōrero. But one thing we don't look at it is tātai ururangi which is birth signs. I've only just learnt this over the last 20 odd years.

In tatai ururangi I was born under the uruwhenua and te awanui, which is halfway between May and the beginning of June. Uruwhenua is May, and te awanui is June. That's Matariki in that period of time. And my mareikura is ruawāhia and my whatukura is ohomairangi and I was born under the gift of knowledge. That's the gift that was given to me when Io sent for the 12 mareikura and 12 whatukura and he paired them and he said go into the world, and this structure's our 12 months, and for each one he planted a gift into them, and they were to go out into the world. Mine gift is matauranga. It's not that I was born with it.

That is my journey and there are and there are gifts of freedom, there are gifts of whānau, there are gifts of responsibility, uhi tamata. There are gifts of toko tumoana or strength, and there's 12 gifts. What we're supposed to do is we're supposed to see which gift we have and how then do we support the other person and their gift. So, if you're born under the gift of whānau how can you teach that to me?

In hearing the kōrero from Matua Ross it was clear that for him, the value of whanaungatanga had been instilled in him through his participation in te ao Māori and through hearing the stories of his tipuna. In the way that he shared different thinking about the concept of whanaungatanga he showed that he is on a continual journey of learning and understanding, absorbing the thinking of others around the notion of whanaungatanga and synthesising this with his own thinking. Matua Ross perhaps didn't provide a definition of whanaungatanga from his perspective but did provide insights which showed his growing understanding of the concept and that his perceptions of this are shaped and influenced by those of others. He did not speak of his lived experiences of whanaungatanga but did share the stories of the experiences of his tipuna, which in turn have contributed to his understanding. There is continual evidence within the kōrero from Matua Ross that his intentions are always clear: to encourage whanaungatanga through acts of manaakitanga and intentional, considered, ako to foster connections.

As mentioned earlier, there is an interconnection between all values in te ao Māori, and when Matua Ross spoke of whanaungatanga this also naturally led to kōrero about manaakitanga. He shared his perspective on manaakitanga, in particular the concept of kanohi ki te kanohi. His kōrero highlighted a disconnect between the modern perceptions of kanohi ki te kanohi and that held by his kaumātua. This kōrero resonated with me as the term kanohi ki te kanohi is used so often in the educational context with the understanding that it requires physical proximity. The reality is, as shared by Matua Ross, we can achieve kanohi ki te kanohi in an online environment.

Manaakitanga has so many different faces, I guess. You still have a platform [online]. People say, oh, you know, can we keep the kanohi ki te kanohi? Well, isn't this [video call] still kanohi ki te kanohi? The old people up here said actually kanohi ki te kanohi is a challenge. When you look somebody in the eye, you are actually challenging them. Kanohi ki te kanohi doesn't meet face to face? There was never a thing called kanohi ki te kanohi. Kanohi ki te kanohi means when you look at somebody in the eye, you're going to challenge them. That's why you always look down on the ground when you go on to the tangi. When you first get to the tangihanga, you hung your eyes, never taking the focus off the ground, you walk in and right up to the tūpāpaku. Your eyes are down on the ground. If you were lifting your head around anywhere else it means you're not actually engaging with the tangihanga, you're more interested in what's the smell coming from the wharekai than your whanaunga who are calling out to you as you're going on [to the marae]. That was kanohi ki te kanohi for the old people. We would never ever say ka kite ano, we would say ka rongo ano. I will hear from you again as opposed to I'll see you again.

One of the secondary questions in this rangahau was about the influence of whanaungatanga on the philosophy of Māori kaiako. Although the pūrākau shared by Matua Ross didn't directly answer this question it did provide insight into how he thinks about learning and teaching by providing examples of what he does and why. Matua Ross shared stories of the advantages and disadvantages of online learning and teaching and some of the perspectives from his ākongā. This included his reflection on how the tikanga of Marae can be upheld and honoured.

I've been watching and observing our tikanga practices and while our marae have been locked down we've been holding tangihanga online. So you know, here's a totally different space. How then do you still try to maintain wairua, the karanga, the

powhiri, the whaikōrero in a place that's new for people. How do you even have a karanga in that space? You hold them all in the waiting room and then say, right, I'm going send the karanga? So how do we still maintain that as a culture? Because many of our people have gone to the online space and we're seeing it more and more.

For me personally, you can't teach te reo online. You can teach aspects of it and I've done that. I've done, you know, aspects of teaching te reo online, like we're going wash the dishes tonight, ngā horoi ngā ringi so we're actually doing it. You know, everybody's in their kitchen and actually doing it, haere ki te tiki te hope, whakatehia te tapu ki te wai, so they can hear it. Giving instructions where you couldn't do that in the class, so I guess that's some of the good things about it but like I say, there's a lot of things that we miss as well as far as our tikanga.

... I guess for me it's like who controls the space. If you're on a marae, you know instinctively that your taumata controls the space. But when you're online and you have your tangihanga, and I've been on to a few of them, and people say oh just leave Nanny there. We're just going have a cup of tea and yes you see them, they want to still see the coffin and they're all sitting at their table having a cup of tea and I'm going hey what's going on here. Well, it's because you were in their home. You're in their space. You don't control it. All I can say is, would you do that if you were on the marae? No, you wouldn't. So why is it so different? Or is that alright? And how do we make it all right? Who controls the space? Who controls the whaikōrero. There'll be many things that we will lose as a culture if it does go on online in mainstream, you know, on technology, you'll lose karanga. You'll lose the challenge where you won't see the challenge. You'll lose the tauparapara. So, you'll lose all the pūrākau. You might retain the karakia if people are going to still do karakia, but in losing those things you lose a whole lot of connection to the reo.... There's a lot of people that look at it the other way too. They find online a lot more inclusive. It's not so intimidating. It saves

the money on gas. They don't have to go out in the rain. With all of those things, those are the bonuses I guess. But you can't talk tikanga marae online if you're not on the marae. You cannot do some things. You can't talk about the mountain if you're not going to go and climb it. I teach all my reo like that, it's all back out in the environment. Can't talk about if your feet have never touched the mountain.

People were more open when we're online because they were in their own home. They feel safe. They can make mistakes in their home, when you're on a marae it's too formal and you're scared to make mistakes in front of your tupuna who are looking at you, but in their own home they feel safe and I just opened it up. I said, well, if you'd like to get a coffee or if you would like to, you know, just grab some biscuits or sandwich or whatever you could do that while we while we are having our lesson.

Matua Ross shared stories of how he encouraged whanaungatanga in the online learning environment. He talked about the deliberate learning and teaching choices he made in an effort to prioritise whanaungatanga.

If we look at the word [karakia] and you sort of swapped the letters around it says arakia. The arikara ra, so it's a pathway towards the sun and as we know all indigenous cultures prayed to the sun. So, in that, it's about setting a pathway to enlightenment. It's about preparing a path to understanding and so it wasn't just a religious thing; it was about sharing my knowledge, sharing with them aspects of the marae because they had never been on a marae before.

...I opened the space [online] not just for karakia. If you [ākonga] want to read something; if it's something that's making you feel good about yourself; tell a joke. It was a space for them to connect; it was all it was. I didn't try to claim the space. I wanted everybody just to be you know, ki ano ki te me āhuru ne, te āhuru mo ai, te āhuru tanga. They started opening up on things that were happening on

their pathways. I kept that to myself, you know, not nice things about the about the pathway managers and they still keep in touch with me. Every now and then we talk about other things too. We have our relationship around fishing. We have our relationship around other things and so we talked about those things as well.

As a practitioner of te reo in the classroom environment moving online, I tried to just maintain those activities that I would do in the classroom. So, one thing I did to bring a whole group of new students together, I said to them well, you know, there's a good way of us coming together and building a closer relationship to one another and they go. What's that? And I said well we never met as children. They go what do you mean? I said, well, maybe at our next [online] noho, you could bring a photo of yourself when you were five or six years old and we can meet like that because children don't have any inhibitions, that only happens we become adults, so then we can laugh at you, you know, in the safe space. What did you do at 5-6 years old? Oh, you know, we used to sit in the garden and eat the worms, ride a bike, and oh look at your hair. Your hair is not the same as what it is now but mine used to be like that, you know, so I said, let's meet as children because it seems to be when we're adults all of these ... Oh, you know all I don't wanna talk about that or I don't wanna go to those spaces. But we meet as children ... oh look, you had red hair when you were baby. Now you got this colour here. OK. Oh wow, you know, I had really curly hair and then I had a buck tooth. Then you know blue eyes. You know, all those things? What happened? How did you lose your tooth? Oh, I lost mine doing something. When we have similar stories as children this will put them closer together when they realise they had some sort of, you know, something similar in their lives. But now we are adults. But we tried to just start with a relationship there ... It's not going to whanaungatanga like we usually do

with pepeha? ... It's finding other ways to build relationships when they have, you know, similar likes and dislikes I guess.

Matua Ross has noticed that the connections he develops with his ākonga may evolve differently depending on whether they are physically situated in the same space or sharing the online environment. He addresses this by finding ways to bring ākonga together in the online environment to build stronger relationships. He utilises his experience of building connections in the physical realm to inform his strategies in the online environment.

4.1.2. Rehia

Rehia is a confident wahine who I feel privileged to have shared time with. She is strong in her morals and thinks deeply about connections. In sharing her kōrero she explores her own upbringing in relation to the values of te ao Māori and how these have shaped her as an educator. Rehia shares how her life events steered her into a career in social work and connecting with her whanaunga. As Rehia tells her story I am left inspired by what she has overcome, her continual learning journey, and her unwavering desire to help others. She started her pūrākau by sharing her lived experiences as a child and connecting these with values.

Moumoukai te Maunga tū mai rā te whakaruruhau

Te whare kōrero, kore, e kore i riro. Te awa o Nuhaka te rere o tu, Waitirohia

E rere rā te matapuna o te ora atu rā ki te Moana Nui a Kiwa, kore, e kore e maroke

Rakaipaaka te Iwi, whāriki o rātou mā, he mihi atu tēnā koutou, tēnā koutou katoa

Kore e kore rawa e ngaro

Ko Rehia Whaanga toku ingoa

I was raised in a quite an influential place, I think in terms of who I am as a person, and that was on Great Barrier Island up by Auckland. So that's where I grew up and then made my way back when I was young and dumb to Tairāwhiti where my

whānau are from, and I think that was because I needed to figure out what it meant to be Māori, and I needed to figure out and connect with my whānau on my dad's side.

...We grew up on a whenua that wasn't the whenua that I whakapapa to in terms of my dad's whānau, and we also grew up strongly influenced by te ao Pākehā ... that was always a challenge for me because we were little brown kids with a Pākehā mum and growing up in a community that was predominantly Pākehā ... We got sent to Queen Vic [high school] in Auckland and that I think for me was really the starting point of figuring out what it meant to be Māori.

...my mum [and dad] had the same sort of values, we didn't have the language and maybe we didn't have the connection to the whenua or the sense of feeling solid in that identity, but in terms of values, yeah [they were founded in te ao Māori], definitely, like my parents as members of their community ... would always manaaki any kaupapa that benefited the community ... they were for kaupapa that were much bigger than for us.

Like they all sort of come together, share resources, not necessarily always money, but also my parents have always had, we've had to be quite self-sufficient growing up so we've always had kai; we've always had a massive vegetable garden, fruit, food. My dad's a fisherman, so he was a commercial fisherman for years so we always had an abundance of food. Maybe not the food that our kids take in their lunch boxes now, but we yeah, a lot of sharing and swapping. So trading, you know, people would drop off a bag of scallops and somebody would pick up some fish. It was, it still is now actually, functioning that way in that community. So when I think about values, kaitiakitanga is probably a big one too, living in that environment so looking after the whenua and going without in order to respect the whenua. For example, we didn't have things like an inside toilet because where we lived, the waterways all run under the property so you could effectively have that, but it's not gonna be good for the rest

of the environment. We were taking drinking water straight out of the creek for most of my childhood. You know, that was normal and that's probably something that I still hold on to now in terms of just being quite connected to the whenua when you're kind of dependent on it, you don't have that luxury or the weather. Living in an isolated place we were, yeah, that's how life worked. We didn't have maybe all the necessities so you had to kind of make do, and that was never a negative thing.

Values wise, definitely practical, tikanga, values, and kawa that my parents taught us is how I still live now. Umm, but maybe without the reo. Yeah, without the language, but with the actions. I think back to the other elements of whanaungatanga and manaakitanga that sit sort of more etched in my memory, but might not be the normal response people would have to that and for me, living in a place like that, it was when things went wrong. It was when things didn't go well or when we couldn't, you know, if there was a big accident, for example, the whole community helped. If there was a whānau there has, you know, hardship of some significant sort, everybody helped in whatever way that they could and that wasn't because they felt like they'd get something in return.

[After high school] I moved down to Tairāwhiti ... That was cool because it connected me to my taurima side of my whakapapa, which is my kuia's side ... Coming to Gisborne was a little bit of a shock to the system ... and what it means in terms of whanaungatanga and with my wider whānau, we've got an enormous whānau, so I've got like 105 first cousins. I've lost count, but we're a massive whānau and we were always kind of the cousins that were a little bit on the outs because we lived so far away ... It was a really cool opportunity for me to connect with, in particular, a few of my cousins that were still living in Gisborne and also with one of my uncles ... So it was quite fulfilling to feel like being part of our whakapapa whānau more and that also led to us becoming more involved in our marae and all of the functions that operate from

there ... I had a really good period of time where I became one of the Gisbornes, which was one of my goals for me and my siblings. We wanted to be the Gisbornes and we were kind of the ones who were lucky enough to be part of all the mahi at the marae and I think that was really important for us because we hadn't had that and we were good at it because, like it was pointed out before, the values are the same. To manaaki people and to establish bonds and strengthen bonds with whanaunga and with people who are not whanaunga, the marae's a great place for that to happen.

Rehia spoke about how the values she holds underpin her behaviour and actions. She shared stories of how her experiences as an ākonga have contributed to her philosophy about teaching and learning, which she lives through her pedagogy. Understanding Rehia's background and lived experiences helped me to understand the motivation behind her perceptions and approaches to supporting her ākonga.

I think it's [whanaungatanga] probably one of the biggest things I try to focus on in terms of relationships with taura, relationships with colleagues ... I remember my certificate year being full blown hapu, like I was this big mama and my tutor at the time he was really all good with everything. He actually put a couch in the classroom because I was so freaking tired. And I, you know, I was obviously trying to do my mahi, and I was a reasonably good student in terms of academics, but I was just so tired ... It was never something he pointed out, but I knew it got it for me because they could just sort of see me struggling to keep up with what was going on. To me, that was really kind and I valued that. And then when I moved into my diploma, Ani was a baby and so I was breastfeeding and trying to study full time and so I would bring her to class for a little period of time until I could get her into childcare, and then the childcare where my baby was going was just across the car park from my classroom. So manaaki for me and for whanaungatanga, for me, was

the fact that my peers in my classroom never made it a big deal. They just helped me like no one ever moaned, that I could hear them, and I already felt tense about it. So I always remember that. And then across the way, when she needed to be fed, I would sit where I could see them and they would bring her outside and I'd be able to hear her. So, I could hear you crying from my classroom, so I would know, and I would just go and feed her ... So those were the sort of forms of manaaki that I felt when I was studying. And a lot of people offered above and beyond that but I struggled a bit to take any more support than that.

So, you know, I kind of from my own experiences, I understand the complexities that taurira face. Particularly woman and particularly woman who are raising children and I never had any money. I still don't have any money now, but back then I was pretty pōhara and so you're juggling that as well as everything else. So in terms of my relationship with students, I just try to be understanding and support them in terms of their education because I think that our structures, our systems and our institutions, they put too many barriers in place for, for normal people. There's not that many of our taurira that I teach that don't have a vast array of responsibilities. That it should be a priority over whatever the loopholes are in the institution. So for me, if there are issues affecting our students the way that I would want to manaaki them and just to be patient, and yes, I get the importance of having robust policies and all of that but unfortunately the policies and that don't take into account the realities of what taurira are facing.

Rehia was able to connect her own experiences to the way in which she demonstrates ako with her ākongā, including in the online learning environment. She highlighted that the online learning environment adds a layer of complexity that we take for granted in the face-to-face environment.

Rehia shared her thinking and experiences about the benefits and challenges whanaungatanga presents.

I think the online space does add another layer that needs a bit more effort, but I think some of the things that I do that are real basic and I do them because, I just do them. If I've got a class or something like that, I always come early because I think there's nothing wrong with sitting down with people, whether it's like this or face-to-face and just seeing how they are. Hey, what have you been up to? Tell me about your whānau? How are your kids? And I don't do that as part of my teaching. That's just how I get to know the students, because the more I get to know the students, the more the students are likely to trust me if they've got an issue.

I think just making the effort to give more time in the online space can be quite important; supporting taura to be able to access those spaces. So, in the first instance that they cannot get to the teams meeting efficiently, they don't have the equipment or they don't have the computer or they can't figure out the audio. Those are quite important ... I'm a big stickler with having your camera turned on unless there's a reason you shouldn't. And I know it seems a bit blasé, but it's about being able to obviously see each other because I think when we are kanohi ki te kanohi in real person and in general it's different, and we're having a kōrero: It's a different type of engagement and level of responsibility to the kōrero than if you're typing someone a message. I did make sure I allowed more time and if I can observe that someone's uncomfortable or I can observe that there's some discomfort there often I can pick up a lot of that from being able to see them. For me that's why I might, after a class, send an e-mail saying, "Ey, is everything alright?" Or "ou guys know you can say of something's not going good." Or, I'm doing something wrong. Oh, I'm quite transparent with the taura and I don't always get it right. I forget things or sometimes get things wrong, but because it's reciprocal: There's

reciprocity in the relationship between the taura and tutor; everyone's being themselves, and I am. I don't try to be anything that I'm not ... I think one thing that can really help the relationship with students and them feeling supported is the transparency, but it's also having a really genuine belief in their ability to achieve in the and the stuff that we're teaching them and in whatever their goals are.

If I expect them to tell me about the some of the most challenging experiences they've had in their life, when they asked me questions that other people might view as being, you know, unprofessional, I answer them honestly, and there are a few areas that no, I don't ... But I just tell them the truth and it helps if you if you're transparent: Tell people the truth, they're going to trust you more. And if they trust you more, they're going to normally tell you more about what's going on for them or be more transparent about what that support they need to be able to achieve what they're doing ... Now that I've got to know them more I'm seeing that they're engaging a lot more in whanaungatanga with me.

Rehia was able to consider how her deliberate acts in the online learning environment contribute to ākonga success. She shared her thoughts on the ways in which she role models in her online pedagogy and sets expectations for ākonga. Her acts of ako show strong connections to her values, particularly whanaungatanga and manaakitanga.

I think that online space has to be as organised as possible and I'm no, you know, I'm no tech wizard. I'm pretty shit at it, but I'm working on it and I'm getting better and better, so just try to make sure they can see that I'm working my hardest to meet their needs in that space. They appreciate that and if something hasn't been done right again, it's about being transparent. OK, we'll fix it, we'll fix it, we'll fix it. But it's again reciprocal. So I expect that the students will do the same when they've made it error or if they need to improve something so those layers of

manaakitanga and whanaungatanga; it's about weaving into that too their learning, their potential. But I just find that whether it's online or face-to-face, if they know that you really want them to succeed and you're willing to support them, even if it means I do way more marking or way more feedback or, you know, give them extra pastoral care then they are more willing to be successful in whatever their goals are because obviously I've got all these big ideas of how well the students could do, but I don't hold back on telling them that either. I'm really straightforward with feedback, like know that this comes from a good place. This is where your strengths are. If you really want to progress, I think you should work on these things, and the ones who take that advice, and most of them do, they often come back and go oh "Thank you" ... When we know each other it's different: I said now that you're getting to know me more and I'm getting to know you we should be accommodating to what we're knowing of each other. So I think that's whanaungatanga.

In the online space allowing enough time, doing things that are engaging, and not making the classes too long, it's boring. They don't like it, they start disengaging, they switch off. It's easy for them to switch off and yeah, if they can't be there, they can't be there. I don't chase them unless I know that there's an issue or they might not be safe or there's something that's going on and that one e-mail or message I think sometimes is what people need to hear. And for me that's manaaki too, that they know.

Whanaungatanga between taura is definitely something that's taken on a new dynamic with the online space. And I think again, there's room to not be facing your behaviour sometimes. I don't know if that makes sense, but what I always do, whether it's working with and social worker client or working in a online teaching space, is they set the kawa. What is it? How do you want us to work? And I say to

them, I've got things that I'm pretty relaxed with, but there's some things I'm not. And so you know, let's be really clear about what our expectations are here. What do you expect of me? What do I expect of you? Is that achievable or not? And set the scene there and then they will formulate their own kawa for their classroom ... I suppose to teach our taura little bit about whanaungatanga and also about integrity and professionalism and just treating people with a little bit more respect.

I never position myself as being above taura and it's one thing I think so many kaiako do wrong is they really get into their I'm the teacher here and I know everything. I really value tuakana teina in terms of teaching and learning, and so, you know, I'll say to them, if they say to me "Ohh, can you tell us about this?" I don't really know, I said, but why don't we figure it out? So, it's one thing I don't tell them I know things when I just don't know ... I'm well aware that for most of our taura if there's an element within their learning or what they're studying that relates to who they are and their identity, it's more likely that they're going to enjoy or really immerse himself into the learning.

We're using pūrākau a lot at the moment actually in one of the papers that we're doing and one of the taura sent me an e-mail the other day and said "I just wanted to say that there's the first time I've ever had as a Māori, the space to be able to talk about Māori issues without filtering them because you're the teacher and we're allowed to do that"... These are Māori issues, they're our issues. They've been spoken about by so many other people, but they should be spoken about by Māori ... You have to role model to them what you're teaching them, because otherwise they just think you're full of shit. And I get it. You know, if you go in there and you're displaying behaviours and values that oppose what you're expecting them to learn about or those of the social work profession you're expecting them to do, they see straight through it.

To role model in the online space I use a lot of kōrero and examples from my own journey and I think once you've been doing that type of teaching for long enough, and different papers have developed different ways, do in one particular paper we have more flexibility in terms of wānanga style. So, we sort of come and go. We have a little bit of everything but I'll talk about again, transparency, experiences, or we get the tauira to kōrero. We get them to talk about real life stuff outside of the classroom, but in terms of role modelling, it's a combination of things and it is all the stuff I was talking about before: being prepared, making sure your stuff is organised so when they come to the kaupapa they can see that you are prepared and you're invested in the teaching and learning and their pathway. That if they can see that, they tend to reciprocate so they push themselves a little bit more and I communicate constantly with them whether it's through course announcements, emails, and when we're speaking.

When tauira know me they get it. But when I've had new tauira that I've never taught before I've had to be really patient cause it's taken a bit longer to establish whanaungatanga and I've realised you know I can't just rock up to the online class when it's due to start and expect that everyone's going to engage [there's a] lot of nudging, prompting or shifting of my approach to teaching a class happens based on how they're feeling ... Normal kōrero that you would have with other people that you had the same kōrero with your tauira.

*Having networks to connect them to, like having C***** [Māori Advisor], for example, has been really, really useful to have someone outside of myself and my teaching role to lean on for some of that more in-depth support and somebody who again demonstrates the values that we're teaching about the students, particularly for non tangata whenua students. So, for our tauiri students who are trying to learn about concepts like manaakitanga and whanaungatanga, it's about*

this is not just a Māori thing. These values can be interpreted. Yes, they might be called for whanaungatanga and manaakitanga, but they can be achieved if you're not Māori.

I think one of the most transformative tools that's supported by manaakitanga and whanaungatanga is rangatiratanga. If our whānau as taura or as clients or as whoever, whatever they are can get to that point of being self-determining. I think that's the tool, that's the thing. That's the tanga, because I call them all the tangas, wairuatanga, whanaungatanga. That's the tanga that can really bring about change from a social work perspective and actually from a general perspective too. Figure out rangatiratanga for yourself and don't let anybody else deter you but do it in a respectful way like it's not about being a freight train and bowling everyone out the way, but it's like you're allowed to be determined ... But I think that's one of the biggest factors for success. And if they are learning about stuff that relates to who they are, where they are from, they are more likely to engage in what they're doing and for it to be meaningful.

It appears that online delivery is thought to save time and money. That's what I think is happening. And you know, like I can walk into a classroom into a 3-hour lecture. Like, I'm not going to say no sweat, because it takes me a fair bit of prep, but the amount of prep I put into online papers is much more, much more because I'm aware of the things I've just said, particularly if they're around sensitive topics like Māori responses to illness, death and dying, for example ... And acknowledging that taura have got whānau too, like and I tried to say to some of them who are juggling heaps. Like I say, look, I know this isn't ideal, but if I think back to when I was juggling my baby and everything else, if I could have done it online, paper, shit, it would have made my life so much easier in terms of responsibilities.

Rehia shares the importance of building relationships with students. She talks about being prepared and that online is different. She addresses her values through modelling, through being transparent, and she includes subtle elements in her design; for example, when she invites students to set expectations for a class, she is inviting them to co-design the learning space, and opening up the types of interactions that may unfold in that space. Rehia draws on her own lived experience of being a mum while studying and how online learning could have allowed her more flexibility. She uses her own experiences to inform her online teaching practice.

4.1.3. Zena

Zena is the pseudonym for my third rangahau partner. As soon as I met Zena I loved her energy, her vibrance, her mana. Another strong wahine who I knew would share a pūrākau full of gems and I wasn't disappointed. Zena wove a story that shared her thoughts on tāngata, Māori, values, and learning and teaching online. Her love of people shone, as did her sense of self-worth and fostering this in others.

Whanaungatanga is a pretty foundational kind of cornerstone aspect, you know. Kōhatu. Nothing is built without it. You know, "to make like whānau." I think in our school, we really lessen it in the translation to English from Māori, takes the ocean depth out of it. Engagement. That is the thing, the translation of that language, my treaty partners think it's a straight swap. I'm like darling, darling, there's so much more in that pot. They hold on to that one word, but it's this word? Yeah ... and that, and that, and that, and that, and that. And then these lead into this. It's a whole lot and I know that I don't expect you to get that but yeah, don't silo that word. Don't silo that word for that meaning only ... There is ways to speak it and give life to that translation even if it is in English as in whanaungatanga is one to engage, to connect, to make like whānau. Manaakitanga are all the things that you maintain a relationship. You honour the

relationship. You empower the relationship to maintain or to increase consistently.

I go from the Tapu model ... that's what I use for my whanaungatanga model. The first aspect of tapu, of engagement, is that they are sacred. The person that you're working with, the things that you talk about. The things that you navigate with them, all of it, that whole journey is sacred. And then what does it feel like, sacred? What does it feel like? If it was a cloak? And so you variate between the students, what does mana feel like when you wear it as a cloak? How do you wear it? What does your body feel like? Is it the same kind of stance when you're sacred? Two different kind of wearings ... And so, you know, if someone is vulnerable, do you walk in with mana or do you walk in with sacredness? So now they get an energy about how they walk and embody it, not just in the hā, but in their action.

My thing is really about integrity. That's one of the main things you know. Having integrity, having authenticity. That kind of willingness, openness, that kind of tika pono aroha. Really quite simple principles to build everything upon ... If it was a waka, that would be my three kind of pou that would sit in the front, the strength that's rowing the boat. Tapu would be at the front and at the back would be wairua so you could sort of have a feel and an essence for it. So you're always navigating, you're in the boat with your whānau, but you're always having a look around, but it's like the wind. It's like a current. But it's more than just in the air.

Zena spoke of her experiences teaching online and the things she noticed. She was able to compare the online learning environment provided to her on campus experiences as a kaiako. She spoke of the sensitive areas she broaches with her ākongā and how they experienced this online.

On campus we would have those real moments like ... "Tell me what it does, does anybody feel tapu?" There wasn't a lot of kids or anyone that put their hands up and so that would be like, OK, "So who said you weren't?" What were the indicators to say that you weren't sacred and the interesting kōrero that we were able to foster but only the extroverted students will count on campus. But what I noticed, because I'm used to the kanohi eh, kikokiko, te ao kikokiko, and so here in this [online] space, I was like, ohh how am I gonna do this You know, I'm used to energy, the wairua. And so, what I found was that when things got hot to talk about, hot topics you would find that students would turn the camera off but they still talk. You know about tapu things, real touchy things, like things that they held close and in that environment they found it easier to kōrero because they weren't seen, they weren't seen about the overflow. They wouldn't have to worry about the crying.

I taught [fully] online this year, it was the great ... I'm a really open person in the sense of I'll talk about my experiences. I'm very open about ... hey, I'm not really confident here ... and I know that there are students here that are way more skilled than me, and there is ... I have no ego about that ... Do you know what I mean? I'm not wrapped up in controlling that. Or me, if it's an ako space, we all bring our taonga and we share, right. All of those aspects are all indicators. I'm safe here. Also, I don't have to worry about propping up my teacher and hiding mine [strengths]. That dynamic aspect, ako is beautiful for that ... Everyone has a mana. How can you engage when you don't share the environment or share the mana? It's the Titanic and her man's in the water ... There's heaps of room but no, leaves Leo down in the water. There's no need for that in our classroom, thank you very much ... Come on. Get over here. Cut it out. There's enough room for both. I don't have to be up front all the time either. All

goods. There's ways to teach from the back, from the front, from the side, and right from down by sitting down on the ground. These ways to teach, you don't have to teach at the front. There many ways [to teach], and there are many indicators to reinforced connection. Environment is key. How you share that environment as an indicator of whether whanaungatanga is valid and authentic. Otherwise, oh no, it's a little bit [unbalanced]. You know, you'd feel like a guest. And then it's whanau-nga-tanga, is it? Your manuhiri. You're manuhiri until you whanaungatanga ... They talk about online collapsing distance and time. That's what online does and so if what has whanaungatanga done? That's the same thing: collapses barriers, collapses the maungas. It does in our learning journey, it collapses the maungas because you have a shared environment, you have accessible people that, depending on your cohort though, that whanaungatanga.

Zena was honest and transparent in what her pūrākau shared. She told the story of her experiences of segregation, cultural competency, and the role of tikanga in whanaungatanga. She was able to connect her thinking to the concepts of safety and mana. This included her deliberate acts of teaching, which applied to both the online learning environment and the on-campus environment.

Bringing tikanga into online learning means having a routine, a set routine. Consistency is key to setting the standard, an expectation, and it sets a kind of environment of trust cause it's prepared. And uh, there's nothing new so when you get into that kind of consistent aspects of engaging in whanaungatanga, whether that's your teaching, your kōrero, or your content, your environment, those consistent elements, it becomes like a second nature. These are the things I need, right, and to feel safe so that I can actually engage and be me ... To have a trusting environment, you know, all of these elements,

and when they're led out consistently, to me, it's an indicator that I can trust this place. I can trust the process and then when things go wrong that a process will carry over even when feelings are frayed. Process carries it through, a consistent process that both, even though we are in now hara or in our pōuri or in our reri. Process, consistent tikanga, holds us accountable and holds us to a model of standard when we get engaged, even when we are frayed. Right, so when we engage in these elements of whanaungatanga, when we're healthy, when it's great, and we still engage in these, the aspect of when things aren't, that consistency holds us: aintains the relationship, maintains the respect, maintains that kind of trust and safeness, even though we frayed. We don't speak about that in an online aspect. I don't really speak into that kind of thing. It's probably like an unconscious thing because we know we have a pattern, whakapiri, pānui, agenda, content. Right, that's normal, how we start the day and at the end whakamutunga, karakia, out. I want them to stop whatever they were doing before that process that's now null and void, because here we are about to kai. Here, right here in the now what you were doing before is of no impact here. What you're going to be doing in the future has no impact here. We eat here. We eat for what we need here right now. So consistently that's how you roll out in your environment like that, how you prepare for that information like that is you engaging in your whanaungatanga. A consistent behavior across the board.

Sometimes ākongā would have their cameras on, because we would try and ask them, like at least you know, it would be nice if you were going to interact, use your camera. You don't have to interact, you know, you don't have to sit there and us watch you if you're not engaging. But at least that we get to see, we need to see you. That's a good way to show engagement. That's what whanaungatanga is, to be seen ... At some point throughout that lesson I'd like to

see your face and that you were to engage and that if you are to speak, you know, using the mic, ahua, tauahua, I wanna see that because you know it's more engaging. You know, and I'm not just talking to a screen, you're actually real. You know, so those are really the kind of tikanga or kawa that we were implementing with the online environment around that. When I talked about doing sacredness, I noticed the students that turn off the cameras and they talked about why they didn't feel sacred, why they thought they needed to earn it ... And so those kinds of kōrero or questions, replies to those questions were, you know, a bit sensitive, a bit vulnerable kōrero, and so you know not being seen to fall out of yourself helps with the being able to hold the hā ... When the camera's off, you don't have to filter that information. That's what I found. And so, what I thought that I was going to miss out wairuatanga in a lesson, getting those nice little crisp moments that little you can feel on the campus, I thought I wouldn't be able to generate the same thing online but that's not true. Kōrero is still kōrero.

As the kōrero with Zena progressed she was reflective in her story telling. She posed questions for herself to consider in relation to her approach to online learning and teaching. In verbalising her experiences, she was able to consider their impact.

I know that online area environment can harness wairua moments. I really do. I don't know what the formula is. To say well this framework actually is going to generate these kinds of connections, right? I don't know if there is a thing. Of course, there must be. Umm yeah I, ut I do know it's very real: wairua moments and connection. So, in an online environment, how would you apply Whare Tapa Whā? Right. How would you apply it to that when you think about the online? Easy when you think about access to tools right, location, environment wise, it's all in one space. But like, how do you gauge like the wairuatanga in an online environment? How do you gauge that connection? What are the indicators

that say these are it in an online service? Because we certainly know what it's like in the physical space, te ao kiko, the physical realm. What are the real indicators and is it the same that you see online? They'll be elements, but how do we really verify it in this space? Don't know. Yeah, I really don't know.

I've tried some design features, aspects wise, [to consider Te Whare tapa whā] because of the way we get the students to study in an online capacity. You know, because you have to prepare your material first. It's a flip curriculum kind of style framework. We prepare the learner so that they get to read and so that when you arrive at the class, you utilise the minimal time because we only get 90 minutes per subject, and that's a huge difference between a whole day. Right. How does 90 minutes and a whole day compare? Like what the hell? Come on. And so you still have the same content, just a limited time.

Zena also shared that in her face-to-face teaching she is able to support ākongā through sensitive topics. Topics where they might be vulnerable and exposed. She talked about the challenges of delivering the same content in the online learning environment where she was not able to be present as ākongā navigated confronting content.

What I found was this process online, you can't catch that moment. You can't catch this moment, and so that means that you're trying to time the most critical moment of vulnerability, of traumatising, to where you're there ... And so now I'm having to set information that primes this spot better so that you can catch and navigate that because you've only got 90 minutes to have that kōrero. So, when you know this information is tapu and that may be triggering, that you know, is traumatising, the plan is different. You have to plan longer. You have to be strategic about where you put your information and what material they are reading on their own so that when this moment happens here that you are ready

for it and you want to catch it, capture that kind of flow in this time period so you can have those robust kōrero, so it's not left to the student to find out, to run through then try and find a spot in our class to ask a question that related to something that they read. Do you know what I mean? I want things to be on context and I want to arrive. Pōwhiri them in, manaaki that in, that's what I want for the most vulnerable part of that journey. I wanna be there. But that means I actually have to plan a wee bit more.

The pūrākau shared by my three rangahau partners were all unique and personal. They shared their vulnerable moments, their journey, and their story of bringing values into the online learning environment. From each of them I was exposed to ideas and learning which I have reflected on and considered in light of my own experiences. Mātua Ross, Rehia, and Zena have shared stories which have similarities and differences. They have provided insight into their experiences as Māori kaiako in the online learning environment in the hopes that they will contribute to the practice of others. I hope that as you have read some of their stories you have had “aha” moments, noticed things that you have in common, and considered how you might utilise their mātauranga.

4.2. Analysis Framework

This research has endeavoured to prioritise Māori voice and the pūrākau of Māori educators engaging in the online learning environment. The pūrākau shared have given both personal and professional insights into my research partners. This section will discuss the themes found within the pūrākau.

The framework for the analysis of my research has been in the making for some time. From the outset, I felt morally challenged by the thought of analysing the pūrākau shared with me. The mana of the storyteller needed to be upheld and I had hoped to keep their entire pūrākau intact as chapters within this thesis. However, due to the academic limitations applied to this mahi I have not been able to do so. In the ideal world I would have included links to the audio files of the pūrākau as so much is lost when you are not able to hear and feel the intentions of the spoken words. Therefore,

it became essential that the framework for analysis reflected the kaupapa and as a result of this a fit for purpose framework has been created. It has been informed by the conversations had, literature read, and my own life experiences.

The framework applied to the analysis of this research has been named Te Rākau. The image that represents the framework was kindly gifted by Joe McMenamin, an Aotearoa based artist, and is titled *Tree of Life*. The elements of Te Rākau are represented by the components of the tree. The roots provide stability and nutrients and in this research are reflective of values. The trunk of the tree stands tall, supported by the roots, and represents



intentions. The branches of the trees, reaching out, moving and diverting, are the decisions and actions which are informed by intention and grounded in values. Lastly, the foliage symbolises the tāngata, all of those effected by, and connected to, decisions and actions.

4.2.1. Values

Te Rākau identifies values as the roots of the tree. Mostly unseen, but there, providing the footing, the nourishment, and the platform from which the tree grows. Whanaungatanga was the value focused on in all three pūrākau. However, all three also mentioned manaakitanga, demonstrating the inextricable link between the values which underpin te ao Māori. Their connection was evident in the stories told and the actions taken by Mātua Ross, Rehia, and Zena to foster whanaungatanga.

Each rangahau partner talked about their own experiences of whanaungatanga and showed that their learning design and pedagogical practices are deeply rooted in their values. They did not explicitly discuss the link between their lived experiences and how this connects to their own values,

but used their story to share their background which set the scene for the reader to interpret the connection. As with all Māori pūrākau, the kupu shared do not always tell the whole story, with the implicit messaging being as important as the explicit.

One of the secondary questions of this rangahau asked how whanaungatanga is defined by Māori Kaiako. In listening to the pūrākau from Mātua Ross, Rehia, and Zena it was clear that they did not have one definition. Throughout their stories they talked of experiences, beliefs, intentions, and actions, which in combination demonstrated their definition of whanaungatanga. It is a value that is lived, agile, and fluid in its definition. This finding also answered the secondary rangahau questions of how have lived experiences contributed to the development of Māori kaiako definition of whanaungatanga. The pūrākau showed that for Mātua Ross, Rehia, and Zena, their lived experiences contribute to their definition of whanaungatanga. They talked about their teaching and learning practices, how they value connections, building relationships, being transparent, and how they noticed that experiences in physical spaces are different in online spaces, requiring the inclusion of certain elements and adaptations to their learning design.

4.2.2. Intentions

The tree trunk of Te Rākau represents intentions. The values held by Mātua Ross, Rehia, and Zena feed up into the trunk of Te Rākau and inform their intentions. Intentions are driven by motivation, a purpose, an aim, or a goal. They are the bridge between values and actions. In all three pūrākau there was a clear intention to foster and uphold whanaungatanga and manaakitanga, to uplift the mana of ākongā and nurture a sense of kaitiakitanga within individuals. The rangahau partners clearly had similar intentions in regard to uplifting the mana of their ākongā. They recognised the importance of the sacred and tapu nature of people and invested time in ensuring that ākongā understood what that looked like, felt like, and sounds like at different times and in different spaces. Their goal was to engage in real relationships with the tāngata they taught through ako.

Intentions may be considered as answering the “why” questions, articulating the purpose behind our thoughts, decisions, and actions. This connects to the secondary rangahau question of how whanaungatanga informs the teaching and learning philosophy of Māori tertiary kaiako. Our intentions inform philosophy, and although these might not be the words used by my rangahau partners, in sharing their stories about how they value ākongā they showed their intentions and therefore their philosophy. All three partners talked about uplifting the mana of individuals, about seeing them and about getting to know them to be able to support them and therefore engage them. Whanaungatanga requires the deliberate acknowledgement of the sacredness, tapu, mana, and rangatiratanga of each ākongā. The research partners have a common philosophy which places tāngata at the centre and they are considered and deliberate in their online teaching to ensure their intentions remain true. They are aware of, recognise, and respect the whole person who comes before them.

4.2.3. Decisions and Actions

Mātua Ross, Rehia, and Zena all shared details in their pūrākau about the decisions and actions they undertake in their teaching, which in Te Rākau are represented by the foliage of the tree. They talked about their approaches to learning and teaching which showed how whanaungatanga is reflected in their online practices. They provided examples which related to the secondary rangahau questions around how whanaungatanga is reflected in pedagogy. Each example they provided is valuable in its own right. However, there were also themes that presented themselves through all of the pūrākau about the actions undertaken. A theme which became apparent was the ability to be transparent and present as an online educator.

All three partners shared something of themselves to provide ākongā an opportunity to connect with them on a personal level. They were not afraid to share stories from their own experiences and show themselves as human and being capable of making mistakes. They did this with

the intention of creating a safe, shared space for ākongā and kaiako. The partners also shared the importance to them of being prepared and providing consistency through routine and shared expectations. They spoke of how they structure the online learning environment to create stability and utilise shared expectations to provide boundaries and guidance. This is all done in a collaborative manner to foster a sense of belonging and ownership, and ultimately contribute to engagement.

4.3. Research Limitations

This rangahau was conducted with a small number of partners who met specific criteria. They had to identify as Māori, teach within a tertiary provider, and deliver fully online. Due to this, the data cannot be considered as representative of a wider population.

The current literature related to online learning and specifically Māori kaiako is limited and therefore more general literature had to be considered. This did provide challenges as at times the literature somewhat supported the investigation and at other times it resulted in significant exploration with minimal results. It did, however, highlight the opportunity for this research to provide a valid contribution in this space.

The recruitment of research partners also proved to have some limitations. Through professional networks in more than seven tertiary providers I was only able to locate four kaiako who met the criteria, three of which continued with the study. This highlighted the fact that the mainstream tertiary sector has a small number of Māori kaiako, particularly in the online learning environment.

The western based academic regulations relating to thesis criteria and submission have introduced some limitations. Due to the word count requirement, I was not able to include the pūrākau as chapters within the thesis, which I believe does not uphold the mana of my research partners or their stories. I see them as contributing equally to this study and feel strongly that their kōrero should be present in full, as they shared it.

A final limitation which presented itself was the restrictions imposed by the fixed research question and aims. When using kaupapa Māori research methodology, and particularly pūrākau as a method, it may end up that the question you started out looking for answers to becomes secondary to the direction taken by the storyteller. At times, I was able to direct the pūrākau towards the rangahau questions but at other times my interruption would have impacted on the wairua and flow of the story.

4.4. Conclusion

This rangahau may provide findings that are similar to those in other studies and frameworks. It may not all be new information. However, the way in which this study was undertaken, analysed, and what it prioritises is significant. The main findings from this rangahau are:

- Whanaungatanga is an adaptive, responsive, and agile value that can present itself in many forms. It does not have one definition but is a lived value that binds tangata together for the common good.
- Our innate values underpin our intentions and actions explicitly and implicitly. The values we hold will inform our approach to learning and teaching and therefore we need to be conscious of the values we prioritise.
- Māori kaiako who teach in the online learning environment can provide insight as to how we can better support Māori and all ākonga success. We need to connect with those around us and provide them with safe opportunities to share who they are and indicate their levels of sacredness, tapu, mana and wairua and whakaronga in order to develop our own skills and knowledge.
- Transparency, consistency, and preparation support the creation of a safe online learning environment which fosters engagement and encourages ako.

The findings of this rangahau have the potential to change how both synchronous and asynchronous online learning occurs. It may provide an opportunity to consider how innate values impact on practice and poses the challenge as to how we can shape and teach Kaiako to enact pedagogy founded in the values of whanaungatanga and manaakitanga. It also exposes the need for ongoing learning to occur for all Kaiako in mātauranga and te ao Māori to enable the success of Māori and non-Māori so that the values are felt and lived rather than just spoken. This rangahau provide a prompt to step back and look at the current online learning trends and perhaps question the push for asynchronous self-directed and self-paced learning which may not foster success for the majority of ākonga.

There was also a lot of learning that occurred for me during this rangahau. I learnt that it is hard to be a mum of four, work full time, and complete a thesis. I learnt that I love what Māori kaiako have to share and I cherished my time with my rangahau partners; they felt like whānau. I learnt that I am strong and determined and when I believe in something I stick to my guns. Importantly, I learnt that in order to truly be Tiriti partners we must become whanaunga which will require a shift in values for some; no small feat.

5. References

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6. Appendix Tuatahi – Information Sheet

Whanaungatanga in Online Learning and Teaching

INFORMATION SHEET

Researcher(s) Introduction

Tēnā koutou katoa
Ko Pirongia te maunga
Ko Waikato te awa
Ko Te Kaharoa te marae
Ko Waikato te iwi
Ko Ngāti Māhanga te hapū
Ko Tainui te waka
Ko Lee Turner tōku ingoa

Kia ora, my name is Lee Turner, and I am undertaking a research project to complete my Masters in Education at Massey University. The research project is focused on gaining insight into how Māori educators in the tertiary sector in Aotearoa understand, and apply, whanaungatanga in online learning and teaching.

Project Description and Invitation

The project will involve 5 research partners (participants) who will be asked to respond to prompts by sharing their pūrākau (stories). The prompts will explore personal beliefs about whanaungatanga and how these were formed, and the influence of this on teaching and learning in the online environment. The outcomes of the research project will provide valuable information around a value based indigenous approach to online pedagogy and have the potential to influence online teaching and learner success.

This information sheet extends an invitation to participate in the research project. Expressions of interest are invited from anyone who would like to be involved in the project and meets the selection criteria below.

Participant Identification and Recruitment

Potential research partners have been identified through a professional network within a tertiary provider, and sent this information sheet. Those who express interest in being involved in this project will be contacted with further information about the project, timeline and involvement required.

To be eligible to participate in this research you must identify as Māori, have grown up in te ao Māori and teach a mainstream, fully online course within a tertiary institution. The project requires 5 participants and should the expressions of interest exceed this then the selection will be made randomly. There is no intended discomfort or risk to partners in this project as a result of participating.

Project Procedures

During the data collection phase of the project partners will be asked to share pūrākau in response to prompts. It is anticipated that a commitment between 6-8 hours will be required from each partner. This time will be divided into a series of 3 one-hour hui to gather the stories. These will be shared orally and recorded for transcription. Partners will be given the opportunity to review and edit the transcripts during the process which is envisaged to take no longer than 2 hours per transcript. The outcomes of the research will be shared with all research partners in a final 1-hour hui.

Data Management

The pūrākau will be shared and recorded then transcribed by the researcher. The information will be stored securely in the Massey University cloud-based system and disposed of after the minimum retention time of 5 years. A summary of the findings will be shared with the research partners first at a hui, then more widely with whanau, iwi, communities, and originations. Access to the full written research will also be provided.

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- o decline to answer any particular question;*
- o withdraw from the study at any point in time;*
- o ask any questions about the study at any time during participation;*
- o provide information on the understanding that your name will not be used unless you give permission to the researcher;*
- o be given access to a summary of the project findings when it is concluded.*
- o ask for the recorder to be turned off at any time during the interview.*

Project Contacts

If you have any further questions in regards to participating in this research please contact:

Lee Turner
Researcher
lrturner@eit.ac.nz

Or Pania Te Maro
Supervisor
P.Temaro@massey.ac.nz

Bevin Erueti
Supervisor
b.erueti@massey.ac.nz

1. This project has been reviewed and approved by the Massey University Human Ethics Committee: Southern B, Application ___/___ (*insert application number*). If you have any concerns about the conduct of this research, please contact Dr Gerald Harrison, Chair, Massey University Human Ethics Committee: Southern B, telephone 06 356 9099 x 83570, email humanethicsouthb@massey.ac.nz

7. Appendix Tuarua – Hui Process

He pitopito kōrero ritual.

Session tuatahi: approximately 1 hour

Hui whakatau

Karakia

Whakawhanaungatanga

Please could you share with me what the term whanaungatanga means to you?

When you consider your life and growing up in te ao Māori, how was the value of whanaungatanga experienced by you?

- Partners encouraged to consider examples, stories, whakapapa, tikanga, kawa which contributed to their experiences.

Karakia

Session tuarua: approximately 1 hour

Hui whakatau

Karakia

How do you see whanaungatanga reflected in your teaching philosophy?

- Partners encouraged to connect the value of whanaungatanga to their beliefs about teaching and learning and consider where this has come from.

What does whanaungatanga look like in your online teaching?

- Partners encouraged to explore what it looks like, but also elaborate on how they see this their acts fostering whanaungatanga.

What impact have you seen whanaungatanga have on your learner's online experience?

- Partners encouraged to provide examples and discuss connections made.

Karakia

Session tuatoru: approximately 1 hour

Hui whakatau

Karakia

What would support the further development of whanaungatanga in your online teaching?

- E.g. professional development, Mātauranga Māori, professional networks, etc

Reflection

Karakia whakakapi

Post he pitopito kōrero: approximately 2 hours

Partners provided with transcripts to review and edit.

Research Findings: approximately 1 hour

Results of the research are shared with the partners.

8. Appendix Tuatoru – Consent Form

Whanaungatanga in Online Learning and Teaching

PARTICIPANT CONSENT FORM - INDIVIDUAL

I have read, or have had read to me in my first language, and I understand the Information Sheet attached as Appendix I. I have had the details of the study explained to me, any questions I had have been answered to my satisfaction, and I understand that I may ask further questions at any time. I have been given sufficient time to consider whether to participate in this study and I understand participation is voluntary and that I may withdraw from the study at any time.

1. I agree/do not agree to the interview being image recorded.
1. I wish/do not wish to have my recordings returned to me.
1. I agree to participate in this study under the conditions set out in the Information Sheet.

Declaration by Participant:

I _____ [print full name]_____ hereby consent to take part in this study.

Signature: _____ **Date:** _____