FOR THE MASTERS DEGREE IN INDIGENOUS STUDIES

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CONNECTING CULTURAL TEACHING-LEARNING PRACTICES AND DIGITAL TECHNOLOGY WITH MĀORI LEARNER SUCCESS AT TE WHARE WĀNANGA O AWANUIĀRANGI

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DECLARATION

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Karamea Tukukino

Signature: 

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PEPEHĀ

Ko tōku pepeha mai i te taha o tōku matua.
Ko Tainui tōku waka.
Ko Moehau tōku maunga.
Ko Ohinemuri me Waihou ōku awa.
Ko Ngāti Tamatera me Ngāti Maru ōku iwi.
Ko Ngāti Kiriwera me Ngāti Te Aute ōku hapū.
Ko Pai o Hauraki me Matai Whetū ōku marae.

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Ko Mataatua tōku waka.
Ko Putauaki me Mauao ōku maunga.
Ko Te Orini tōku awa.
Ko Ngāti Awa me Ngāi te Rangi ōku iwi.
Ko Taiwhakaea me Ngā Potiki ōku hapū.
Ko Te Paroa me Tamapahore ōku marae.

Ko tōku whakapapa mai i te taha o tōku whaea.
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Ko Mate-anini Tutua-Nathan tōku kuia.
Ko Ripeka Harawira tōku whāea.

ABSTRACT

This thesis explores the contributions of cultural teaching-learning practices and digital technology to Māori learner success at Te Whare Wānanga o Awanuiārangi (Awanuiārangi). Wānanga are Indigenous institutions of higher learning that hold a significant responsibility in the tertiary education sector. Established under the Education Act 1989, wānanga provide culturally immersive environments that enable learners to develop a strong sense of identity and achieve educational aspirations through traditional knowledge, tikanga Māori, and āhuatanga Māori.

Research findings reveal that kaiako at Awanuiārangi implement cultural teaching-learning practices with aroha, care, and a strong commitment to supporting academic success. These educators create environments characterised by whanaungatanga, manaakitanga, identity, and a sense of belonging. Although the primary educational approach at Awanuiārangi is grounded in Māori knowledge and practices, kaiako also promote inclusivity and equal opportunities for learners of all ethnic backgrounds.

Kaiako are instrumental in transmitting cultural values and practices, while also advancing teaching-learning through digital technology. The study shows that kaiako effectively integrate digital tools into their educational settings, resulting in innovative approaches to learning, communication, and collaboration, which enhance the overall educational experience. Furthermore, kaiako recognise the importance of continuous professional development in digital technology to build confidence, capability, and innovative approaches, thereby better supporting their learners.

This research demonstrates that integrating cultural-teaching learning practices with digital technology significantly contributes to successful educational outcomes for Māori learners.

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GLOSSARY

Ahi kā	Burning fires/occupation
Āhuatanga Māori	Māori tradition
Akiaki	To urge, encourage
Ako	Learn, teach
Ākonga	Student
Aotearoa	New Zealand
Aroha	Love
Atua	God
Awa	River
Awhi	Embrace
Hā	To breathe
Hāhi Katorika	Catholic Church
Hāhi Mihinare	Anglican Church
Hāhi Ringatū	Ringatū Church
Haka	To dance, perform
Hangarau	Technology
Hangarau matihiko	Digital technology
Hapū	Sub-tribe
Harirū	Shake hands
Hau	Sharing breath
Hawaiki	Ancient homeland
Himene	Hymn
Hongi	Press noses in greeting
Huarahi	Method
Hui	Meeting
I roto i te reo	In the Māori language
Iwi	Tribe
Kai	Food
Kaiako	Teacher

Kaiako hāpai	Assistant teacher
Kaihaka	Performer
Kaikaranga	Caller
Kaimahi	Worker
Kaitiaki/Kaitiakitanga	Guardian/Guardianship
Kanohi ki te kanohi	Face to face
Kanohi kitea	The seen face
Karaitiana	Christian
Karakia	Prayer, incantation
Karakia ki te whakanoa i a tatou	Prayer to restore us to a normal state of being
Karanga	Call
Kaua e māhaki	Don't flaunt your knowledge
Kaua e takahia te mana o te tangata	Do not trample over the mana of people
Kauhau	Lecture
Kaumātua	Elderly man, elderly woman
Kaupapa	Topic
Kaupapa Māori	Māori philosophy
Kauwae runga	Upper jaw
Kawa	Protocol
Ki te honore ki a rātou	To honour them
Kia tūpato	Be careful
Kīwaha	Idiom
Koha	Gift
Kōhanga reo	Language nest, Māori pre-school
Kōrero	Dialogue
Kōrero tuku iho	Stories of the past
Koroua	Elderly man
Korowai	Cloak
Kua hiki te kohu	The mist has lifted
Kuia	Elderly woman

Kupu	Words
Kura	School
Kura kaupapa Māori	Māori primary school
Kura tuarua	Secondary school
Mahi	Work
Mana	Prestige
Mana reo	Power of language
Mana tangata	Power of people
Manaaki/manaakitanga	Hospitality
Manuhiri	Visitor
Māoritanga	Māori way of life
Marae	Courtyard
Mātāpono	Principle
Matatau i te reo Māori	Fluent/proficient in te reo Māori
Mātauranga Māori	Māori knowledge
Maunga	Mountain
Mauri	Life force
Me te hapori	And society
Mihi/mihimihi	To greet, pay tribute
Mōteatea	Lament
Ngā uara	Values
Noho	Stay
Paepae	Orator's bench
Pakeke	Adult
Pakiwaitara	Story
Papamahi	Workstation
Pātai	Question
Pātere	Chant
Pepeha	To say/exclaim, form of introduction
Poi	Ball on string
Poipoi	Nurture

Pono	True
Pōwhiri	Welcome
Pou	Post, pillar
Pūmautanga	Steadfast
Pūrākau	Myth, story
Rangatiratanga	Chieftainship
Rohe	Area
Tā	Sir
Taha Hinengaro	Mental health
Taha tinana	Physical health
Taha wairua	Spiritual health
Taha whānau	Family health
Tamariki	Children
Tane	Male
Tangata whenua	People of the land
Tangihanga	Mourning
Taonga	Treasures
Taonga katoa	All treasured things
Tapu	Sacred
Tauira	Student
Taumahi	Assignment
Te ao hurihuri	The changing world
Te ao Māori	The Māori world
Te ao Pākehā	The Pākehā world
Te reo Māori	The Māori language
Te reo me ōna tikanga	The language and its cultural practices
Te reo o tauiwi	Foreign language
Te Tiriti o Waitangi	The Treaty of Waitangi
Tēina	Younger sibling
Tika	Correct
Tikanga Māori	Māori values and protocols

Tino Rangatiratanga	Self-determination
Titiro	To look
Tohu	Sign
Tohunga	Priest, expert
Tuākana	Older sibling
Tumu whakaara	To inspire
Tūpuna	Ancestor
Tutū	Tinker with
Tūturu	Genuine
Uara	Value
Wahine	Female
Waiata	Song, sing
Wairua/Wairuatanga	Spirit/spirituality
Waka	Canoe
Wānanga (verb)	To meet and discuss
Wānanga (noun)	Tertiary institution
Whaikōrero	Formal speech
Whakaaro	Thought, idea
Whakanoa/noa	Remove restrictions, free from restrictions
Whakapapa	Genealogy
Whakarongo	Listen
Whakataukī	Proverb
Whakawhanaungatanga	Relationships
Whānau	Family, extended family
Whanaungatanga	Relationships
Wharekura	School
Whare Wānanga	Place of higher learning
Whatumauri	A stone used to store life force and energy

CHAPTER ONE: INTRODUCTION

1.0 Overview

'Rukuhia te mātauranga ki tōna hōhonutanga me tōna whānuitanga' (pursue knowledge to the greatest depths and its broadest horizons) (TWWoA, 2022, p. 4). It is fitting to begin this thesis with the vision statement of Te Whare Wānanga o Awanuiārangi, a house of higher learning, which recognises Indigenous culture, tikanga Māori, te reo Māori, and mātauranga Māori. This perspective is a key tenet in this thesis, establishing itself on the premise of researching, practicing, developing, and disseminating knowledge among the Indigenous people of Aotearoa.

The purpose of this thesis is to explore Māori pedagogy, a preferred way of teaching and learning by Māori for Māori, drawing on the insights and experiences of kaiako at Awanuiārangi. This study will explore the significant role and responsibility of kaiako in supporting Māori learner achievement through cultural teaching-learning practices and digital technology delivery models.

To begin, this chapter will introduce the research topic and the rationale. The next section will discuss Te Tiriti o Waitangi (The Treaty of Waitangi) and its significance in protecting tino rangatiratanga (self-determination) over taonga katoa (all treasured things), including the rights of Māori in education. This study will examine the relationship between wānanga and the Tertiary Education Commission (TEC) and discuss the long-term strategic goal of strengthening the position of Māori in education. The following section will explain the evolution of wānanga as a means of resistance and in response to educational disparities for Māori. An exploration on the history of Awanuiārangi will ensue, tracing its journey from inception to establishment, and examining its current context. The subsequent section will explain the significance of the study, the research aims and questions, and detail the methodologies and method. The chapter will conclude with a summary and an overview of the subsequent chapters.

1.1 Researcher Context

In 2008, I began my journey as an Administrator at the eWānanga Centre for Creative Teaching and Learning. The Centre supported Awanuiārangi staff by managing the eWānanga student learning management system (LMS), offering professional and technical training to both staff and learners, and providing services and support for systems design, digital content, and digital development. The Centre has evolved from four pou, representing 'Tokorau – The Institute for Indigenous Innovation'. The descriptors of the four pou are:

1. Te Pou Tokohuruatea – to actively participate in critical education theory and practice, advancing the development of learners in computing, multimedia, and graphic design.
2. Te Pou Tokorangi – to develop resources, build capability, and implement programmes utilising the eWānanga Centre's LMS, aimed at enhancing Indigenous knowledge and traditional practices across all Schools.
3. Te Pou Tokomawake – to embark on the pursuit of new knowledge and understanding by building the research capabilities of staff throughout Awanuiārangi, with the aim of affecting transformation and change.
4. Te Pou Tokonuku – to challenge the creative mind to embark on innovative designs and products. (eWānanga Centre for Creative Teaching and Learning, 2009)

The aim of the Institute is to unlock the potential of Indigenous people by connecting Indigenous or traditional knowledge systems with new and advanced information and communication technologies (eWānanga Centre for Creative Teaching and Learning, 2009). The motivation for this thesis arose from my involvement with Tokorau and the dedicated staff at Awanuiārangi, whose commitment to supporting learners in achieving their educational goals inspired my interest in researching this topic.

1.2 Rationale

The educational achievement disparities between Māori and non-Māori learners continue to be a systematic and enduring legacy of colonisation in Aotearoa. Wānanga, along with kōhanga reo (Māori pre-school) and kura kaupapa Māori (Māori

primary school), were established in the 1980s as Māori-led education initiatives aimed at addressing the challenges faced by Māori learners in mainstream education (G. Smith, 2015). These institutions of resistance have identified that for too long, Māori have been dictated to and assimilated within an educational system founded on non-Māori conventions of how we learn best.

I have sought to capture the narratives of eight kaiako from Awanuiārangi to provide a Māori-centred perspective on teaching-learning, digital technology, and Māori learner success. The intention of this thesis is to contribute to the discourse on innovative practices that promote cultural inclusivity in Indigenous education.

1.3 Te Tiriti o Waitangi

On 6 February 1840, Te Tiriti o Waitangi was signed between tribal leaders and the Crown, and ostensibly guaranteed that Māori would continue to retain their rights and privileges and have autonomy over their own affairs. According to Article 2 of Te Tiriti, the Māori version confirmed tino rangatiratanga over taonga katoa, particularly the power to define what constitutes treasures (Durie, 1998). Despite these guarantees, the Crown's control and assimilationist policies have severely impacted te reo Māori, cultural aspirations, and traditional methods of knowledge gathering and sharing. All these things are defined by Māori as being taonga (Bishop & Glynn, 1999).

Te Tiriti o Waitangi has evolved over time, initially with the hope that the Crown would uphold its obligations and respect the rights of Māori. Due to the partnership being largely dismissed by governing bodies, Māori endured persistent marginalisation through a series of challenges depicted by armed struggles, oppressive legislation, and significant disparities in education, social advancement, economic resourcing, and political representation (Bishop, Berryman, Cavanagh & Teddy, 2014). Te Tiriti breaches by the Crown included: purporting to legitimise the confiscation of Māori land under the New Zealand Settlements Act 1863; promoting the assimilation of Māori children into Westernised society through the Native Schools Act 1867; enforcing restriction on traditional Māori healing practices through the Tohunga Suppression Act 1907; and enacting other unjust legislation aimed at oppressing the Māori way of life.

Māori sought to restore Te Tiriti contractual obligations in order to protect cultural interests and seek a mechanism for redress and restitution (Durie, 2011). Significant acts of protest and Māori-led political movements contributed to the reassertion of Māori identity, including the 1970s protests led by Eva Rickard, which sought to restore ancestral land rights to Tainui Awhiro; the Māori Land March led by Dame Whina Cooper, which protested the alienation of Māori land and unjust colonial laws; and the 500-day occupation at Bastion Point, led by local tribal leader Joe Hawke, which aimed to return land to Ngāti Whātua.

In response to increased complaints and protest from Māori that the terms of Te Tiriti were not being upheld, and with the aim of improving Māori-Crown relationships, the government passed the Treaty of Waitangi Act 1975, and consequently established the Waitangi Tribunal. The function of the Tribunal was to make recommendations on claims raised by Māori relating to Crown actions which breached Tiriti promises. Initially, the Tribunal could only hear claims arising from actions since 1975, which had very little influence or success for Māori grievances. In 1985, the Waitangi Tribunal's jurisdiction was extended to address grievances and land confiscations dating back to 1840, enabling Māori to seek resolution and compensation for historical injustices.

Through the return of resources and financial compensation, iwi have successfully implemented strategic initiatives to improve education, training, employment, and business opportunities for whānau, hapū, and iwi. Advancements in education and addressing social determinants of health and wellbeing have been crucial in fulfilling the aspirations of Māori: "to live as Māori; to actively participate as citizens of the world; to enjoy good health and a high standard of living" (Durie, 2004, p. 2).

1.4 Wānanga

The impact of years of injustice, trauma, and disempowerment for Māori invigorated a 'Māori renaissance' response to seek redress and retribution for historical wrongdoing. This phenomenon influenced many changes to processes and government legislation, such as the Māori Language Act 1987, which legally

recognised te reo Māori as an official language of Aotearoa; and the formal recognition of wānanga under the Education Act 1989.

> A wānanga is characterised by teaching and research that maintains, advances and disseminates knowledge and develops intellectual independence, and assists the application of knowledge regarding āhuatanga Māori (Māori tradition) according to tikanga Māori (Māori custom) (s. 162).

The distinctive feature of wānanga is the integration of āhuatanga Māori and tikanga Māori into its curriculum and practices (Mead, 1999). Awanuiārangi, Te Wānanga o Aotearoa (TWoA), and Te Wānanga o Raukawa (TWoR) are the three institutions designated as a wānanga under the Education Act 1989. Each wānanga has a distinct approach to tertiary education, all of which have successfully engaged, supported, and advanced Māori learners in higher education.

Awanuiārangi, located in Whakatāne, offers a diverse range of programmes, from adult community education courses to post-doctoral degrees. In 2022, Awanuiārangi enrolled 5,784 tauira (student) (TWWoA, 2022).

TWoA, established in Te Awamutu in 1984, provides programmes ranging from certificates to master's degrees. TWoA has over 80 campuses and enrolled 25,705 tauira in 2022 (TWoA, 2022).

TWoR, founded by the Raukawa Marae Trustees in 1981, also offers programmes ranging from certificates to master's degrees. TWoR operates a campus in Ōtaki and had 4,822 tauira enrolled in 2022 (TWoR, 2022).

Like other tertiary providers, wānanga are primarily linked with the TEC and its educational priorities. Nevertheless, it has been identified that the existing framework for wānanga does not enable their assertion of tino rangatiratanga status within the education system. Wānanga have encountered significant challenges as a result of inequitable educational policies, particularly in the lack of capital funding for

infrastructure development, as well as the disproportionate allocation of educational funds, which often favour mainstream universities (Hook, 2006).

In 2020, the three wānanga engaged in open dialogue with the Crown to discuss wānanga legislation, governance, mātauranga Māori, leadership, funding principles, and quality assurance (MoE, 2019). The proposed legislative changes included co-designing a new enabling framework for the wānanga sector that recognised their mana, rangatiratanga, and unique status within education (MoE, 2023). The proposed changes to the Education and Training Act 2020, to better recognise wānanga within the education system, became legislation on 22 August 2023 (MoE, 2023).

1.5 Tertiary Education Commission

The TEC was established in 2003 under the Education Act 1989. As a Crown Agency, the TEC leads the relationship between the government and tertiary providers and invests in tertiary education in Aotearoa (TEC, n.d.). The tertiary sector includes 8 universities, 16 public-funded institutes of technology and polytechnics (ITPs); 3 wānanga; over 240 TEC-funded private training establishments (PTEs), 12 Industry Training Organisations (ITOs), and other smaller organisations (Universities New Zealand, 2023). Under the Education Act 1989, TEC are committed to establishing an education system that honours Te Tiriti o Waitangi by partnering with tangata whenua to meet the needs and aspirations of Māori learners (TEC, 2022).

The Performance-Based Research Fund (PBRF) is a $315 million a year fund that is managed by TEC and is accessible to tertiary providers. PBRF was established in 2002 to increase and encourage high-quality research and research-led teaching in the tertiary education sector (MoE, 2020). In 2018, 36 tertiary education organisations participated in PBRF, including 2 wānanga, 8 universities, 12 PTEs, and 14 ITPs. 96.7% of the total PBRF funding was received by universities (TEC, 2019). Wānanga have argued that the PBRF process and the TEC's control over funding has disadvantaged the sector. There are concerns that not all research is equitably assessed and that Indigenous perspectives are excluded from the process.

In 2019, a review of the PBRF process commenced with the aim of examining how the government could continue to support research excellence across Aotearoa. Based on the findings from an independent review, Cabinet agreed to implement four high-level objectives and nine changes. This review included recommendations: to more accurately represent the relationship between Māori and the Crown; to support a more diverse and inclusive research system; and to address the inequalities that wānanga and Māori researchers have experienced (MoE, 2020). As of 27 March 2024, the National-led government announced the cancellation of the PBRF Quality Evaluation 2026 (MoE, 2024).

1.5.1 Tertiary Education Strategy

The Tertiary Education Strategy (TES) is a statutory document released by TEC and enabled by the Education and Training Act 2020, that sets out the long-term strategic direction for tertiary education (MoE, 2020). The TES outlines eight priorities that are aimed at strengthening tertiary education for Māori:

1. Establish safe learning environments.
2. Develop partnerships with whānau and communities to uphold identity, language, and culture through education.
3. Reduce inequities in education.
4. Offer foundational language, literacy, and numeracy skills.
5. Incorporate te reo Māori and tikanga into daily learning experiences.
6. Empower the teaching and leadership workforce.
7. Create successful and effective pathways to employment.
8. Strengthen research and mātauranga Māori to address global challenges. (MoE, 2020).

The TES facilitates an understanding of the tertiary education system, its interactions with environmental, social, and economic objectives, and enhances the autonomy and accountability of each tertiary education provider. The TES places a strong emphasis on enhancing Māori learners' participation and achievement across all levels of education.

1.5.2 Ka Hikitia – Māori Education Strategy

TEC is part of the Ka Hikitia cross-agency strategy for the education sector that includes agencies such as the Ministry of Education, the New Zealand Qualifications Authority, and the Tertiary Education Commission (MoE, 2023). Ka Hikitia empowers these agencies to support Māori learners and their communities in attaining excellent and equitable outcomes in education (MoE, 2023).

The guiding principles of Ka Hikitia are to:

1. Ensure Māori learners have a strong sense of belonging in the education system.
2. Recognise and build on the strengths of Māori learners and their whānau.
3. Support strong relationships between Māori and educators to support successful outcomes.
4. Give effect to Te Tiriti o Waitangi in the education system. (MoE, 2023)

These principles identify the transformational shifts required for Māori students to succeed in a learning environment that reflects whānau, hapū, and iwi in all educational contexts.

1.6 Te Whare Wānanga o Awanuiārangi

Ngāti Awa iwi claim descent from Toi Tehuatahi or Toikairakau (the wood eater). Toi was the progenitor of many tribes including, "Ngāti Awa, Te Whānau-a-Apanui, Te Whakatōhea, Ngāi Tūhoe, Ngāti Manawa, Ngāti Whare, and Ngāi te Rangi" (Smith, Tinirau, Gillies & Warriner, 2015, p. 20). Awanuiārangi I, son of Toi and Te Kura i Monoa, is the eponymous ancestor of Ngāti Awa – and hence came the multitudes, Te Tini o Awanuiārangi.

In 1987, Tā Hirini Moko Mead, the Chairman of the Ngāti Awa Council at that time, proposed that Ngāti Awa establish a whare wānanga (G. Smith, 2015) as part of an iwi response to colonisation and land confiscation. The proposal to establish a wānanga was announced by Tā Mead at a specially convened hui at Te Hokowhitu marae, Whakatāne (G. Smith, 2015). The founding members of Te Whare Wānanga o

Awanuiārangi (see Figure 1), included Tākuta Hohepa Mason, Mr Peter McLay, both with educational expertise, Tā Harawira Gardiner, and Justice Layne Harvey. The Council held its first meeting in 1997, during which Distinguished Professor Graham Smith was appointed as the inaugural Chairperson (TWWoA, n. d.).

Figure 1. Founding members of Te Whare Wānanga o Awanuiārangi, (n.d.). (https://www.wananga.ac.nz/about/story-of-awanuiarangi/chapter-four/).

According to G. Smith (2015), an important part in establishing Awanuiārangi was in the struggle to build it. By building the wānanga from the ground up, supporters gain an understanding of what the struggle is for and what they are struggling against (G. Smith, 2015). This has been identified as an important element in strengthening the commitment to the kaupapa (topic).

In February 1992, Te Whare Wānanga o Awanuiārangi was officially opened by tohunga Te Hau Tutua, Puma Taituha, and Tā Pou Temara. At that time the programmes offered were a Certificate in Māori Studies and a Diploma in Māori Leadership (TWWoA, n.d.). Awanuiārangi became a degree-granting institution in 1997, under s162 of the Education Act 1989.

Due to a successful claim against the Crown for capital underfunding, the funds obtained were used to develop the Whakatāne campus. On 7 December 2012, the new facilities were opened by Te Ariki Tā Tumu Te Heuheu (VIII) (TWWoA, n.d.). The facilities included the Te Kōputu Kōrero Tā Hirini Moko Mead (library and student commons), the high-tech Mark Laws Media Centre, the Sir Wira Gardiner Boardroom, executive offices, teaching suites, lecture theatre, and noho centre.

The development and success of Awanuiārangi over the past three decades can be attributed to the collective efforts of Council, management, staff, and learners. Leaders within the Wānanga have adeptly navigated within two worlds: te ao Māori (the Māori world) – underpinned by lore linked to tikanga Māori; and mainstream – underpinned by law and accountability. According to Jenkins (2009), educational leaders in wānanga are change agents guided by a need to reclaim spaces for Indigenous knowledge.

The visionary leadership has been provided by past and present Chief Executives: Himiona Nuku (1996-1998); Te Ururoa Flavell (1998-2000); Ruakere Hond and Cheryl Stephens (Acting); Professor Gary Hook (2001-2006); Professor Kuni Jenkins and Tā Wira Gardiner (Acting); Professor Graham Smith (2007-2015); and Professor Wiremu Doherty (2015-current) (Mead, 2017).

1.6.1 Te Rautaki | Awanuiārangi Strategic Plan

Te Rautaki 2022 (TWWoA, 2022) outlines the Wānanga's unique contribution in achieving educational success for Māori. This includes delivering high-quality teaching and learning by creating robust pathways from community education through to PhD study; supporting staff development in cultural and technical capability; engaging in collaborative research activities; maintaining quality improvement and self-review on programmes; and developing pedagogical competencies among teaching staff to support learner success (TWWoA, 2022). Awanuiārangi places priority on ensuring that learners enjoy and achieve success as Māori (TWWoA, 2022). Success within Indigenous educational institutions is characterised by embracing ngā uara (values), revitalising te reo Māori, promoting active whānau engagement, nurturing identity, and cultivating a deeper understanding of te ao Māori.

1.6.2 Ngā Uara

In 2015, Awanuiārangi defined ngā uara to align with the traditional concepts of te ao Māori, thereby guiding and informing approaches to teaching and learning. These values are embedded within Awanuiārangi, directing the actions and ethical behaviour of staff and learners in their interactions and treatment of one another.

Manaakitanga – To respect and care.
Kaitiakitanga – To protect and support.
Whanaungatanga – To value all relationships and kinship connections.
Pūmautanga – To commit to excellence and continuous improvement.
Tumu Whakaara – To inspire and lead through example.

These values underpin the cultural practices that inspire, connect, and protect us. There is an understanding that both staff and learners bring their own beliefs and values, many of which align with the Wānanga culture. Within the Wānanga, diverse perspectives and values, including differing ones, are respected and considered valid.

1.6.3 Awanuiārangi at a Glance

In 2022, the student population identified as 75% percent Māori, 3% Pasifika, 17% Pākehā, 2% Asian, 2% European, and 1% other (TWWoA, 2022). The substantial number of Māori opting to study in a wānanga environment indicates that Māori want to: engage in an educational space created by Māori and for Māori; engage in a philosophy with respect to āhuatanga Māori and tikanga Māori; reclaim te reo Māori and mātauranga Māori. 53% of students were aged 40 or older, which supports the idea that the wānanga sector offers opportunities for adult learners returning to education or undertaking studies that were previously inaccessible to them.

Awanuiārangi offers academic programmes across three campuses located in Whakatāne, Tāmaki Makaurau, and Whangarei, as well as on marae sites throughout Aotearoa. These programmes ranging from levels 1 to 10, are offered by the School of Iwi Development, the School of Undergraduate Studies, and the School of Indigenous Graduate Studies. The diverse range of subjects include te reo Māori,

tikanga and cultural development, education, performing Arts, health and wellbeing, humanities, media, and environmental sciences.

1.6.4 Kaiako

As of 2022, Awanuiārangi employed 105 kaiako and 130 non-teaching staff, with over 80% of the workforce identifying as Māori (TWWoA, 2022). Doherty (2021) affirms that the distinctive approach to teaching and learning is proudly Māori and based on a Kaupapa Māori (Māori philosophy) framework. This framework empowers kaiako to build and maintain meaningful relationships with learners, and to make connections built on trust and respect for each other.

1.6.5 Digital Technology

The concept of digital technology encompasses an extensive range of tools, devices, systems, and applications that are accessible to kaiako and learners. These digital resources are essential to the learning environment, enhancing student engagement, and facilitating effective communication. The impact of digital technology has significantly transformed the way kaiako adapt their pedagogical approaches.

To meet the needs of learners, Awanuiārangi offers several programmes through mixed-mode delivery. A standard approach that Awanuiārangi incorporates is a distinct philosophy and methodology known as 'eWānanga', a term based on Information and Communications Technology (ICT) and mātauranga Māori (Laws, Hamilton-Pearce, Werahiko & Wetini, 2009). EWānanga is represented in several contexts; as an online environment; as a learning management system; as a philosophy on blended teaching-learning that reflect Māori approaches; and finally, it describes the eWānanga Centre for Creative Teaching and Learning (Laws et al., 2009).

The online student-centred approach provides the integration of te reo Māori and "culture-based knowledge with a web-based management, teaching and learning system" (Laws et al., 2009, p. 7). Laws et al. (2009) further asserts that wānanga educators are the new 'Techno-Pouako' who utilise ICT to embellish both their traditional and contemporary online teaching. According to Keegan, Keegan, and Laws (2011), eWānanga is just one of many initiatives across Aotearoa committed to

developing a philosophy, practices, and technologies to ensure that te reo Māori and Māori culture continue to thrive in an evolving educational landscape.

The services in Te Kōputu Kōrero a Tā Hirini Moko Mead provide learners with access to computers with internet connectivity, study rooms which are equipped with Smart TVs, and computers that connect to the online library catalogue and electronic resource collection. Many of the digitised resources offer benefits for staff and learners, such as convenient access, free online availability of journals and newspapers, theses, and Māori resources, and the capability for multiple users to access the same resource (TWWoA, n.d.).

In 2020, the COVID-19 pandemic significantly impacted learner retention and progression nationwide. On 25 March 2020, a State of National Emergency was declared in Aotearoa, and Alert Level 4 was implemented. At Alert Level 4, individuals were instructed to stay at home, all businesses—except for essential services—and educational facilities, including kōhanga reo, kura kaupapa, and wānanga, were closed.

In response, Awanuiārangi adopted innovative approaches and regularly evaluated online content to ensure it remained accessible and engaging for learners. According to Doherty (2021), at the heart of this success was the utilisation of mātauranga Māori, values, resilience, tenacity, and courage, which enabled Awanuiārangi to operate effectively and efficiently. Understanding how kaiako responded and adapted to the changing environment, while ensuring the wellbeing of learners and their whānau, reflects Awanuiārangi's ongoing commitment to learner success.

1.7 Significance of the Study

According to Durie (2003), inadequate educational opportunities correlate with a decline in quality of life, emphasising that effective education establishes the foundation for careers capable of sustaining a high standard of living. Improving tertiary education for Māori learners is beneficial for individuals, their whānau, hapū, iwi, and the entire nation. This research holds significance as it addresses the

educational deficit experienced by Māori learners in tertiary education and identifies the crucial role wānanga play in mitigating these disparities.

1.8 Research Aims and Questions

The aims of this research are:

1. To gain insight into the cultural teaching-learning processes, as well as the digital technology methods that kaiako are implementing at Te Whare Wānanga o Awanuiārangi.
2. To gather evidence from kaiako narratives to identify the best teaching-learning practices that support Māori learner success.

This thesis sought to address three over-arching questions:

1. How do kaiako at Te Whare Wānanga o Awanuiārangi implement cultural teaching-learning practices?
2. How do kaiako at Te Whare Wānanga o Awanuiārangi connect digital technology with cultural teaching-learning methods?
3. What teaching-learning practices support the academic success of Māori learners?

To achieve the aims and questions of the study, the research sought to address ten subsidiary questions (refer to Chapter 3).

1.9 Methodologies & Method

A Kaupapa Māori approach to research informs this study as it provides a unique Indigenous perspective that promotes self-determination for Māori. Kaupapa Māori creates spaces that empower Māori by centering approaches grounded in Māori research principles and reclaiming the research space from dominating Western theories. During this study, I have implemented processes aligned with the principles of Kaupapa Māori. L. Smith (1999) identifies these principles as: aroha; kanohi kitea; titiro, whakarongo, kōrero; manaaki; kia tūpato; kaua e takahia te mana o te tangata; kaua e māhaki.

In this study, an insider-outsider research approach was used to navigate my dual role as the researcher. As a staff member at Awanuiārangi, I was able to provide valuable insider insights into the organisational culture. At the same time, my position as a non-teaching staff member researching a teaching-learning kaupapa offered an outsider perspective. Balancing these roles required careful consideration and self-reflection.

Self-reflection played a crucial role in acknowledging the research process and considering how my identity, positionality, and relationships with participants might influence the data I collected. This awareness enabled me to critically examine and manage both internal and external influences, adjusting my approach as needed.

The semi-structured interview method was used to collect data in this study. This approach was chosen for its potential to encourage open interaction and create opportunities for exploring and clarifying discussions (Bishop & Glynn, 1999). I provided a space for participants to guide the conversation, which helped mitigate the risk of my insider knowledge influencing the dialogue. This allowed me to step back and observe from an outsider's perspective.

A questionnaire was prepared as part of the methodology. This method enabled me to gather data, analyse narratives, highlight critical discussion points, and identify key themes.

1.10 Thesis Structure

In this chapter, the research topic and its rationale were introduced. Next, it discussed the significance of Te Tiriti o Waitangi in upholding tino rangatiratanga over Māori rights in education and highlighted the role of Te Tiriti o Waitangi in safeguarding Indigenous sovereignty. This study examined the relationship between wānanga and the TEC, as well as the strategies developed to address the educational inequalities experienced by Māori learners. An in-depth analysis on the history of Awanuiārangi provided insight into the leadership, strategic plan, and responsibility and duty of care that staff have for each other, for learners, and for the wider community. The chapter detailed the study's significance, explaining its potential contributions to the discourse on Māori education. It articulated the research aims and questions, outlining the key

inquiries guiding the study. Furthermore, the concepts of Kaupapa Māori, insider-outsider research, and the semi-structured interview method were discussed to provide transparency in the research approach. In summary, this chapter serves as a preamble to the subsequent chapters, setting the foundation for an in-depth exploration on the connection between cultural teaching-learning practices, digital technology, and Māori learner success.

Chapter two provides a literature review on traditional Māori society, post-colonial education, and government policies that have marginalised Māori cultural practices. Following this, the review will explore the intersection of culture in education and digital technology and conclude with successful educational outcomes for Māori. The literature will be analysed to inform the findings of this research.

In chapter three, the theoretical frameworks underpinning this study are examined, explaining the significance of Kaupapa Māori theory and insider-outsider research. This chapter will describe the semi-structured interview method used to address the interview questions and conclude with the data analysis process, along with considerations of authenticity, validity, limitations, and ethical matters.

Chapter four examines the experiences and reflections of kaiako on integrating cultural teaching-learning practices with digital technology in their teaching contexts. This chapter also explores how kaiako navigate challenges within their educational environment and concludes with their perspectives on the success of Māori learners.

Chapter five extends on the insights revealed in chapter four, providing a comprehensive data analysis of the findings that have emerged.

Chapter six presents the conclusion, identifies the limitations of the study, offers recommendations, and signals areas for further research.

CHAPTER TWO: LITERATURE REVIEW

2.0 Chapter Introduction

The previous chapter introduced the thesis topic on connecting cultural teaching-learning practices and digital technology to Māori learner success at Awanuiārangi.

Chapter two will look at literature pertaining to traditional Māori society and the values of kinship, reciprocal relationships, and the sharing of mātauranga Māori through traditional wānanga. The subsequent section will discuss post-colonial education and government legislation that has marginalised Māori cultural practices. The next part will discuss culture in education, including concepts such as: ako, āhuatanga Māori, kaitiakitanga, kanohi ki te kanohi, karakia, manaakitanga, mātauranga Māori, pūmautanga, te reo Māori, tikanga Māori, tino rangatiratanga, tuākana-tēina, tumu whakaara, whakapapa, and whanaungatanga. This literature review will explore the transformation that is taking place in the world of education, examining the connection between cultural practices and digital technology. It will explore the aspirations for Māori learner success before concluding with a summary. A Kaupapa Māori approach will be used as the primary lens in this literature review.

2.1 Background

Prior to colonisation in Aotearoa, Māori had traditional methods of teaching and learning, which were integral to their culture, social system, and way of life. This system of sharing oral narratives such as pakiwaitara (story), whakataukī (proverb), and waiata (song), and practical skills such as how to build houses, make clothing, hunt, and fish, was well structured and integral to the transmission of intergenerational knowledge. This process of transferring purposeful knowledge and skills through oratory and action, successfully contributed to the earliest times of learning for Māori. There was a sense of reciprocity in the traditional educating process, an interconnectedness between the older and younger generation, or the expert and novice, and this concept recognised that from the shared experiences would come understanding, new knowledge, and wisdom. Jones, McCulloch, Marshall, Smith, and Smith (1995) supports the informal yet sophisticated system of education that Māori

practiced as a knowledge base that responds to emerging challenges and evolving needs.

> The traditional system of education, while complex and diverse, was also fully integrated in that skills, teaching and learning were rationalised and sanctioned through a highly intricate knowledge base. The linking of skills, rationale and knowledge was often mediated through the use of specific rituals. (Jones et al., 1995, p. 2)

According to Mead (2016), traditional education was interconnected with religion, involving rituals that observed all aspects of learning. Communities adhered to tapu (sacred) as a fundamental form of Māori law, essential in educational pursuits to protect one's wellbeing and maintain balance between the physical and spiritual domains.

Historically, whare wānanga were the academies of higher learning where tohunga imparted their knowledge to preserve history, customs, and traditions. Tohunga, derived from the word 'tohu' which means a sign of manifestation, was a person specifically appointed by the Gods (Marsden, 2003) and gifted with specialised knowledge and skills in genealogy, healing, navigation, construction, and teaching. Whare wānanga was the sacred space where strict practices were upheld by tohunga, and esoteric knowledge entrusted with the select few. It was expected that learners would have the mental aptitude to retain karakia, whakapapa, and other skills, which were relevant to the individual's expertise. Salmond (1985) explains that traditional knowledge was connected to "ancestral power" (p. 242) and

> included cosmological and ancestral histories – both expressed in a genealogical language of description since all matter proceeded from a common source; ritual practices; and karakia or formulae of power. This sort of knowledge was regarded as a family treasure (taonga), and it was taught particularly to high-born boys who were chosen for their intelligence and memory skills. (p. 242)

The arrival of Europeans to Aotearoa in the late 1700s, was the beginning of confrontational change to Māori identity, culture, and community. As Europeans settled, conflict between the colonisers and the colonised irreversibly altered the traditional landscape. In 1814, missionaries arrived with a resolve to educate Māori for two specific reasons. The first reason was to prepare Māori for the colonisation process, and the second was to convert Māori to Christianity. According to Mikaere (2011), the conversion to Christianity was regarded as a corequisite to colonisation and a concerted attack on Māori belief systems. Jackson (1992) described this as an "attack on the indigenous soul" (p.4).

In the following years, a national system of native schools was set up for Māori children. The Native Schools Act 1867, which was "designed to create a new kind of Māori citizen" (Kidman, 2021, p. 84), established a system aimed at enforcing the English language, values, and culture on Māori children. The execution of colonial culture, exemplified by the establishment of Church and State schools, were early attempts of assimilation that disregarded traditional approaches to teaching and learning. The loss of culture, language, and identity continues to contribute significantly to educational disparities among Māori learners in contemporary society.

The challenge has been taken up by Māori to reclaim and reassert cultural identity through education. A revolution of Māori culture began with te kōhanga reo, kura kaupapa Māori, kura tuarua, and wānanga, to address this discourse and provide a system that encompassed Māori language and pedagogy (Simon, Smith, Cram, Hōhepa, McNaughton & Stephenson, 2001). These initiatives were established to ensure the revival and survival of te reo Māori and to improve Māori educational achievement (Rata & Sullivan, 2009). Wānanga play an important role in recognising the distinctive approach to education through a Māori preferred way of teaching and learning.

2.2 Cultural Practices in Education

Since the 1970s, the emergence of cultural restoration and the political consciousness among Māori communities (Awatere, 1984) has featured a revitalisation of Māori cultural aspirations, practices, and an "educational stance and resistance to the

hegemony of the dominant discourse" (Bishop & Glynn, 1999, p. 61). G. Smith (2015) described this as an educational self-development revolution, which was the origin of the Māori language revitalisation movement. G. Smith (1999) further states that the true Māori education revolution of the 1980s was "a revolution in thinking; it was a shift by Māori from being 'reactive' to being 'proactive' – to taking more responsibility to make change for themselves and not wait for other people's permission" (p. 59).

In 1982, the first kōhanga reo was opened at Pukeatua, Wainuiomata, as part of a response to a growing decline in the use of te reo Māori. The principles were centred around total language immersion and a whānau style approach, where kuia took on the role of imparting their knowledge to mothers for language acquisition (Walker, 2017). Today, the transmission of language by kuia faces significant challenges, as they are now required to attain certification from the New Zealand Qualifications Authority (NZQA). Battiste (2000) argues that the consequences of NZQA having official authority over "all knowledge in New Zealand, including Māori knowledge, is that people are categorized" (p. 219). The role of kuia, 'to transfer purposeful knowledge,' is now described outside of the cultural context and has been placed in the domain of the government (Battiste, 2000).

Educational settings that include Māori cultural values such as manaakitanga, and whanaungatanga, along with cultural concepts such as kanohi ki te kanohi and tuākana-tēina, are considered critical for the academic achievement of Māori learners. Essentially the Kaupapa Māori framework empowers kaiako to build a culture of success through reciprocal relationships, long-term connections, and intrinsic teaching and learning processes.

2.2.1 Ako

In te ao Māori, ako means to both teach and to learn, and can be described as the collective construct of Indigenous knowledge that reclaims, reconnects, and guides transformation. It is an intergenerational transmission of cultural teaching-learning practices that functions on whakarongo, titiro, and kōrero. Pere (1994) elaborates on ako as the preferred approach to teaching and learning, which is founded upon

reciprocal and non-hierarchical relationships between kaiako and learners. Embracing this concept brings about transformation that empowers kaiako to strengthen inclusive communities where learners are valued and can participate to their full potential. Ako involves recognising the knowledge of both kaiako and learner, where the teacher does not have to 'know all' and both can learn new knowledge and gain understanding through shared experiences (Bishop & Glynn, 1999).

2.2.2 Āhuatanga Māori

Āhuatanga Māori is mentioned in the Education Act 1989 and translates to 'Māori tradition'. The statutory responsibilities of wānanga presently encompass "carrying out teaching and research that assists the application of knowledge regarding āhuatanga Māori and tikanga Māori and within traditional Māori social structures" (MoE, 2022, p. 7). According to Mead (2020) "The term āhuatanga Māori substitutes for pono (true to the principles of the culture) and tūturu, which means 'genuine'" (p. 15). Āhuatanga Māori embodies cultural identity and values, and is essential to maintaining resilience and tino rangatiratanga.

2.2.3 Kaitiakitanga

Kaitiaki is translated as a guardian, and kaitiakitanga is a term used for guardianship, protection, or sustainability. Kaitiakitanga is a culturally responsive strategy based on traditional knowledge systems and Māori worldviews. This is just one of the values that informs pedagogical approaches and defines the responsibilities and roles .of educators. Selby, Moore, and Mulholland (2016) describe kaitiakitanga as a responsibility to our tūpuna and future generations, and is "a link between the past and the future, the old and the new, between the taonga of the natural environment and tangata whenua" (Selby et al., 2016, p. 1). Mutu (2016) further states that how "we implement our kaitiaki responsibilities is determined by our tikanga, our rules and systems of laws" (p. 15). In education this can be described as the roles and responsibilities of the educators and refers to "contribute, give, nurture, and care for the collective as well as the places and things associated with it" (Rameka, 2022).

2.2.4 Kanohi ki te kanohi

The term kanohi ki te kanohi is directly translated as 'face to face.' Socially, it emphasises the importance of being physically present and committed to whānau, to a specific location, or to a shared kaupapa (O'Carroll, 2013). The term is a critical form of consultation as it allows people to use all of their senses as supplementary sources of information to assess and evaluate the situation (Cram & Pipi, 2000). Kanohi kitea is a similar concept, meaning 'the seen face' and emphasises the importance of 'being seen' in strengthening relationships, and contributing to one's sense of belonging in the community (O'Carroll, 2013). A study by Keegan (2000) suggests that by taking the time and effort to meet somebody you are conveying respect and acknowledging the individual's worthiness. Kanohi ki te kanohi is an important concept for Māori educators as it promotes a culturally responsive learning environment.

2.2.5 Karakia

The word karakia is derived from 'ka' – to energise, 'ra' – the divine spark of energy, and 'kia' – to be. In essence, "Let us become infused with energy from a divine source" (Britt, Gregory, Tohiariki & Huriwai, 2014, p. 4). Karakia is a vital aspect of te ao Māori and is commonly used to guide and protect. Depending on the occasion, karakia can be simple, marking the start of a day of learning, a hui, or a wānanga. In formal contexts such as tangihanga or the opening of special events, karakia are recited by tohunga, renowned for their deep understanding and knowledge of te reo Māori and tikanga Māori. Durie (1999) emphasises that the significance of karakia is just as important as the individual who recites the incantation.

2.2.6 Manaakitanga

Mead (2020) asserts that all tikanga are underpinned upon manaakitanga – nurturing of relationships, ensuring people are looked after, and managing the careful treatment of others. At the heart of manaakitanga lies the precept that being of service to others enhances one's own mana and the mana of others. These acts of generosity enhances wellbeing and creates an environment where the mana of all participants is uplifted (Durie, 2001). L. Smith (2020) supports that "manaakitanga is the reciprocal and collective expression of love for people and caring for elders that always comes back to us" (p. 49). In an educational setting, manaakitanga embodies how kaiako nurture

and care for learners by providing pastoral care, sharing knowledge, and ensuring their wellbeing (Sciascia, 2017).

2.2.7 Mātauranga Māori

"Mātauranga Māori is about a Māori way of being and engaging in the world, using tikanga and kawa to examine, analyse, and understand the world" (MoE, 2021, p. 5). Mātauranga is intergenerational, passed on through the sharing of oral histories such as whakapapa, waiata, whakataukī, and pūrākau. Indigenous communities possess a unique perspective on the past, as mātauranga offers profound insights that have the potential to enrich and advance Māori knowledge and wellbeing (N. Mahuika & R. Mahuika, 2020). According to Mead (2016), mātauranga Māori encompasses intergenerational knowledge and

> all branches of Māori knowledge, past, present and still developing. Mātauranga Māori has no end: it will continue to grow for generations to come … it comes with the people, with the culture and with the language. Mātauranga Māori is and will be. (Mead, 2016, pp. 337-338)

Winiata (2020) further explains that mātauranga Māori is a repository of knowledge that seeks to explain phenomena by incorporating concepts transmitted across generations.

> Each passing generation of Māori make their own contribution to mātauranga Māori. The theory or collection of theories, with associated values and practices, has accumulated mai i te ao Māori/from Māori beginnings and will continue to accumulate providing the whakapapa of mātauranga Māori is not broken. (Winiata, 2020, p. 1)

These definitions illustrate that mātauranga Māori encompasses diverse perspectives and understandings shaped by individual experiences, intergenerational knowledge transmission, specific contexts, and connections to whakapapa, whānau, hapū, and iwi.

2.2.8 Pūmautanga

Pūmautanga represents a commitment to excellence and ongoing improvement. It reflects how Māori have demonstrated resilience and overcome challenges such as colonisation, cultural suppression, and social change. In modern contexts, pūmautanga guides efforts to revive and reclaim Māori language, customs, and traditions across education, society, and politics. Pūmautanga is integral to sustaining cultural pride, identity, and the physical, intellectual, and spiritual wellbeing of Māori (TWWoA, n.d.).

2.2.9 Te Reo Māori

Te Reo Māori is revered as the core of Māori culture and is a significant factor of Māori identity. Pere (1997) elaborates on the profound significance of language, portraying it not only as a means of communication but also as a vital conduit for transmitting the values and beliefs of a people. Institutions such as kōhanga reo, kura kaupapa, and wānanga play a pivotal role in revitalising te reo Māori by providing education and research that support the application of the Indigenous language (MoE, 2022).

As with many Indigenous peoples, Māori suffered significant loss as a result of colonisation, including the loss of land, language, culture, and identity. By the early 1860s, English had become the dominant language in Aotearoa, while te reo Māori was marginalised and confined mainly to within Māori communities. According to Simon et al. (2001), a significant advancement in the revitalisation of the Māori language occurred with its official recognition under the Māori Language Act 1987. This legislation acknowledged the Māori language as a taonga and was therefore entitled to protection under Te Tiriti o Waitangi (Simon et al., 2001). "It is, after all, the first language of the country, the language of the original inhabitants and the language in which the first signed copy of the Treaty was written." (Waitangi Tribunal, 2013, p. 1).

Wānanga play a vital role in the revitalisation, development, and dissemination of te reo Māori. Mahuika and Mahuika (2020) supports that wānanga are effective in addressing the needs of tribal members who lack confidence in the Māori language

and cultural teachings due to colonial estrangement and displacement. Battiste (2008) acknowledges the importance of te reo Māori in wānanga, emphasising that we "cannot rely on colonial languages to define Indigenous reality…Indigenous languages offer not just a communication tool for unlocking knowledge; they also offer a theory for understanding that knowledge" (Battiste, 2008, p. 504).

2.2.10 Tikanga Māori

According to Mead (2020) "Tikanga Māori was an essential part of the traditional Māori normative system since it dealt with moral behaviour, with correct ways of behaving and with processes for correcting and compensating for bad behaviour" (p. 7). Durie (1998) defines tikanga as "determined by a process of consensus, reached over time and based both on tribal precedent and the exigencies of the moment" (p. 23).

The Waitangi Tribunal (1999) describes elements that exemplify the unique characteristics of wānanga. This includes wānanga operating according to tikanga of the founding iwi that embodies te ao Māori in its daily operations. Tikanga are practices tailored to local contexts, with the aim of strengthening relationships and enhancing mana (Hudson, Milne, Reynolds, Russel & Smith, 2010). As the environment changes or new situations arise, tikanga are implemented or adapted to offer context-specific responses. The inclusion of te reo me ōna tikanga (the language and its cultural practices) is an integral component of tertiary education programmes.

2.2.11 Tino Rangatiratanga

Tino Rangatiratanga refers to Māori sovereignty, autonomy, control, and self-determination. This includes the right to make decisions that advance the development of their "whenua, communities, cultural identity, and health and wellbeing" (Houia-Ashwell, 2021, p. 48). Despite the changing political landscape in Aotearoa, the pursuit for Māori tino rangatiratanga within wānanga continues to face ongoing challenges (Houia-Ashwell, 2021).

2.2.12 Tuākana-tēina

Tuākana-tēina is a traditional practice of a tuākana, older sibling or mentor, and tēina, younger person or trainee, learning from each other in a reciprocal relationship. At its core, the tuākana has a responsibility to share knowledge and skills with the tēina, and in return they achieve a sense of fulfilment and purpose. Tangaere (1997) elaborates on the concept of tuākana-tēina as relating in a dual nature to 'ako'. The concept of the roles being reversed allows an opportunity for the tēina to lead and share their knowledge. The practice of tuākana-tēina is a teaching strategy that can be seen in all Māori educational institutions, providing a support structure that uplifts learner achievement.

L. Smith (1999) argues that Indigenous pedagogies, such as tuākana-tēina, can be misunderstood in colonial structures and modern education systems. When not properly contextualised, it can highlight concerns that the tuākana role is more knowledgeable and authoritative, undermining the concept of reciprocal learning.

2.2.13 Tumu Whakaara

The word tumu whakaara translates from 'tumu' – post or pillar, symbolising something that is sturdy, and 'whakaara' – to be vigilant, indicating a state of awareness. Tumu whakaara is a value of Awanuiārangi and refers to inspirational leadership and outstanding practice (TWWoA, 2022). Aranga and Ferguson (2016) state that "Shared leadership is important when trying to reclaim the loss of language and culture in an indigenous educational environment" (p. 106).

2.2.14 Whakapapa

The meaning of whakapapa can be described as genealogy and cultural identity, although the full range of meanings is far more extensive than a family tree (Stewart, 2021). Whakapapa can be the interconnectedness "between peoples (genealogy), between peoples and nature (ecology), between people and atua (cosmogony), and between people and cultural concepts (kinship and socialisation)" (Ka'ai & Higgins, 2004, p. 15). Mead (2020) states that "Whakapapa is a fundamental attribute and gift of birth" (p. 47) that provides identity and tribal membership. Ihimaera (1998) contends that whakapapa transcends mere 'Māori blood' and understanding one's

lineage and connections to physical landscapes, but it also encompasses the emotional landscapes shaped by caring for kaumātua, kuia or whānau.

2.2.15 Whanaungatanga

Whanaungatanga involves establishing and maintaining relationships based on connections. Rangihau (1994) links aroha and manaakitanga to the value of whanaungatanga and continues that:

> kinship is the warmth of being together as a family group: what you can draw from being together and the strength of using all the resources of a family. And a strong feeling of kinship or whanaungatanga reaches out to others in hospitality. (p. 183)

Within the educational space, valued relationships are important for learners as the relationships they build with other learners and kaiako, resemble whānau connections. Encouraging these types of connections and sustainable relationships promote and support successful learning (Karena & Fenton, 2015). Riwai-Couch (2022) states that people do not need to be related through whakapapa to have a sense of connection and respect for each other. Through nurturing connections, they can build relationships that are founded on trust and respect, creating shared understanding and reciprocal benefits (MoE, 2019).

2.3 Digital Technology and Culture

Over the past 50 years, higher education has evolved and diversified from traditional teaching-learning approaches to acquiring skills through information and communication technologies. The diverse descriptions of learners, such as ‘mature’ and ‘borderless’, have led educational institutions to seek technology to manage these changes in teaching and learning. Keegan and Sciascia (2018) defines technology as the application of scientific knowledge to create tools, devices, and machines to simplify our lives. Māori technology, therefore, can be viewed as using Māori scientific knowledge to create Māori tools, devices, and machines to adapt, innovate, and connect our lives (Keegan & Sciascia, 2018).

Technology has transformed how people interact and work in communication, entertainment, business, and education. Access to portable laptops, iPads, smartphones, and the internet, has allowed for more flexible and accessible modes of learning. Keegan and Sciascia (2018) asserts that Māori adopted the use of technology for several reasons, including, "access to information and learning opportunities, the ability to create an authentic Māori voice, collaboration with other Indigenous communities, language revitalisation, and the sharing of specialised knowledge within groups" (p. 363). The internet, social media, and video conferencing platforms have enabled Māori to engage, socialise, maintain relationships, and uphold key concepts such as whanaungatanga, manaakitanga, and kanohi ki te kanohi.

According to Marshall and Shepherd (2016), "learners are inevitably bringing the tools of their daily lives to their courses and expect to experience pedagogical activities that stimulate learning with those tools" (p. 4). Stevens (2006) affirms that with the creation of electronic learning environments, changes to traditional methods of learning had to be made, which effectively broke down traditional barriers defined by time, space, and place. In response to the growing diverse needs of learners, e-Learning (electronic learning) technologies, such as learning management systems, are commonly used within tertiary institutions.

Keegan and Sciascia (2018) posits that technology allows Māori to connect, engage, and socialise in an alternative space, thereby enabling Māori to sustain relationships, and consequently preserve the concept and value of kanohi ki te kanohi in virtual environments. Digital technology has quickly gained traction among Māori for various reasons. These include collaboration and the sharing of mātauranga with whānau, hapū, iwi, and other Indigenous communities, language revitalisation efforts, and access to information in educational spaces.

O'Carroll (2013) argues that while technology can help connect iwi members who are physically distant from their rohe, those living locally felt that Māori concepts such as kanohi ki te kanohi are important to maintain. Marae are culturally significant meeting grounds where hapū and iwi traditions are upheld, te reo Māori is spoken, and whānau occasions are celebrated. Māori return to their marae to reconnect with their history,

whakapapa, and culture. Digital technology can be seen as a barrier to Māori returning to their ancestral whenua, as evidenced by the use of social media and Zoom to stream tangihanga for whānau unable to attend in person. Kaumātua have expressed concerns about the potential impact of digitising tikanga, particularly regarding how it might affect practices such as ahi kā and the frequency with which iwi members return 'home' (Keegan & Sciascia, 2018).

2.4 Māori Learner Success

Māori learner success is multifaceted and can be expressed in various forms. This can include achieving successful educational outcomes by practicing culturally responsive and inclusive pedagogies, developing career pathways, and resourcing practitioners to meet the needs of learners (Sciascia, 2017). Riwai-Couch (2022) describes educational success as including self-esteem, contentment, and consciousness of language, identity, and culture. Additionally, it embraces the quality of interpersonal connections, as well as showing respect and consideration for others.

Sharples (2010) states that the concept of success is clearly articulated and grounded in te ao Māori. From this Māori worldview, success can be described as when the kaikaranga greets manuhiri, ensuring the karanga is clear, concise, and powerful, and when the speakers on the paepae deliver their best oratory efforts to uphold the mana of the collective. Sharples (2010) continues that in education, "Māori do not expect anything less than outright success. We want all Māori learners to realise their potential" (p. 1).

Much of the literature on the aspirations of success points to having the self-assurance to walk confidently and thrive in te ao Māori and te ao Pākehā. As demonstrated by great leaders such as Sir Peter Buck (Te Rangihīroa), Sir Maui Pomare, and Sir Apirana Ngāta, Māori have shown the ability to thrive in both worlds without compromising their identity. These leaders attended mainstream education while firmly grounded in their Māori cultural backgrounds, a foundation that significantly contributed to improving education, health, and housing for Māori.

The concept of educational success is defined in the Māori Tertiary Education Framework, highlighting the crucial role of tertiary education in advancing and supporting Māori learners across all levels of achievement. This encompasses te reo Māori and tikanga, acknowledging and educating in local dialects, as well as promoting intellectual advancement and nurturing creativity (The Māori Tertiary Reference Group, 2021). Rogers, Graham, and Mayes (2007) affirm that teaching and learning approaches are "influenced deeply by culture" (p. 204) and advocate that culturally responsive pedagogical approaches engage Māori learners, thereby enhancing their achievement and success.

2.5 Chapter Summary

This chapter reviewed the literature on traditional teaching-learning methods and the effects of post-colonial legislation. It discussed the key values and concepts of culture and values, described the benefits and challenges of technology and culture in education, and concluded with several definitions of Māori learner success.

The next chapter will discuss the research frameworks and methodologies within the study. These are Kaupapa Māori and insider-outsider research. This chapter further details the process of selecting and interviewing participants and describes the semi-structured interview method.

CHAPTER THREE: METHODOLOGIES AND METHOD

3.0 Chapter Introduction

The previous chapter analysed the literature on systems of knowledge transfer and skills acquisition within traditional Māori society. It explored the impact of post-colonial education alongside the consequences of oppressive government legislation. Furthermore, it discussed culture in education and the digital technology space. The chapter concluded with an overview on Māori aspirations and the pursuit of success.

This chapter explores the methodologies used in this research. The study adopts two distinct methodologies: Kaupapa Māori and insider-outsider research. Additionally, semi-structured interviews will be discussed, substantiating its suitability for addressing the interview questions. The chapter proceeds to discuss the research process, including research aims and questions, anonymity and confidentiality, ethical issues, limitations, and details of the data analysis approach. Finally, a summary of the chapter's key points will be provided.

3.1 Kaupapa Māori Research

Research is a process aimed at discovering new knowledge and addressing issues through objective and methodical analysis. Throughout history, the field of research has presented many challenges for Māori researchers. Western research methodologies have often marginalised and restricted Māori by appropriating their narratives and retelling them within a language and culture determined by non-Māori researchers (Bishop & Glynn, 1999).

Kaupapa Māori is a theoretical framework that provides a space where Māori can exercise self-determination, which is distinctive to te ao Māori, and is developed from a foundation of te reo Māori and tikanga. G. Smith (1997) asserts that following the emergence of kōhanga reo, Kaupapa Māori has evolved into "an influential and coherent philosophy and practice for Māori conscientisation, resistance and transformative praxis to advance Māori cultural capital and learning outcomes within

education and schooling" (p. 423). Therefore, Kaupapa Māori represents a framework that gained validation from within Māori communities (Bishop & Glynn, 1999).

G. Smith (2012) argues that the deliberate addition of the word 'theory' to 'Kaupapa Māori' is an attempt to open up academic inquiry for Māori. Critical theory is identified as a key aspect of Kaupapa Māori theory as it demands we pay close attention to action. Without the radical potential of Kaupapa Māori, the Māori voice risks becoming domesticated (G. Smith, 2012).

3.2 Kaupapa Māori Principles

In this research, I have aimed to involve participants at all stages of the study, building equitable relationships so that the perspectives of the participants are not disregarded or marginalised by my own interpretation of the narrative. This required ongoing self-reflection at each research phase to ensure alignment with the Kaupapa Māori principles. Guided by these principles, I remained dedicated to ensuring cultural safety, upholding integrity, and demonstrating respect for the participants throughout the study.

Operating within a culturally responsive framework, my guidance stemmed from the following Kaupapa Māori principles as identified by L. Smith (1999):

1. Aroha ki te tangata (a respect for people).
2. Kanohi kitea (the seen face, that is present yourself to people face to face).
3. Titiro, whakarongo … kōrero (look, listen … speak).
4. Manaaki ki te tangata (share and host people, be generous).
5. Kia tūpato (be cautious).
6. Kaua e takahia te mana o te tangata (do not trample over the mana of people).
7. Kaua e māhaki (don't flaunt your knowledge). (p. 120)

L. Smith (1999) further states that these expressions reflect just some of the values attributed to the way we behave. My understanding of these principles include:

1. Aroha ki te tangata

   This principle is about maintaining a conscious awareness of the values and perspectives of participants, irrespective of the differences. It is also about respecting the decisions of participants to define their own space and research context, allowing them to decide on when to meet, how their data is collected, and ensuring anonymity and confidentiality throughout the study.

2. Kanohi kitea

   This principle emphasises the importance of face-to-face interactions with participants to immerse oneself within their respective communities, build trust, and strengthen relationships. The values of tika and pono are evident here, reflecting truth, respect, integrity, and honesty in emotions, body language, and unconscious engagement. The challenges posed by COVID-19 made adhering to the kanohi ki te kanohi practice culturally challenging. Despite the limitations, I utilised technology, specifically Zoom video conferencing, to conduct interviews with participants. Although Zoom could not fully replicate in-person interactions, the virtual environment still enabled face-to-face connections, providing a space to create and strengthen interpersonal relationships.

3. Titiro, whakarongo … kōrero

   This principle highlights the importance of attentiveness, empathy, respect, and humility. Understanding my role as the researcher included observing nonverbal cues, actively listening to responses, gaining insights, and allowing participants to speak their truths. I listened to their narratives, maintaining openness in discussions, and intervening only when necessary. This approach enabled me to respond and ask subsequent questions that were relevant to each participant's unique experience.

4. Manaaki ki te tangata

   This principle embodies manaakitanga, and demonstrates acts of care, generosity, and support for people. It ensures the wellbeing of participants,

nurturing strong relationships, and collaboratively constructing research together. It recognises the expertise of both parties, acknowledging that learning is a collective experience shared between participants and the researcher. Due to COVID-19 constraints, I was unable to host and provide kai after the interviews for all of the participants. As a gesture of gratitude, I sent a koha to each participant in recognition of their valuable contribution to the research.

5. Kia tūpato

   This principle emphasises the importance of researchers exercising caution and cultural safety by adhering to tikanga. It serves as a reminder for researchers to be mindful and respectful of tikanga protocols. As I conducted interviews with colleagues in my workplace, I was aware of my moral and ethical responsibility to protect their mātauranga and narratives throughout this research process.

6. Kaua e takahia te mana o te tangata

   This principle emphasises the inherent dignity and value of individuals, serving as a reminder to avoid humiliating or disregarding the voices of participants. My goals were to create a safe space for sharing kōrero and to ensure that I accurately recorded the narratives. Actively engaging participants and keeping them informed throughout the research process was essential. This included providing detailed information sheets and consent forms to ensure clarity and transparency. I also gave kaiako copies of the transcriptions, allowing them to review and amend the discussions as needed. This approach empowered kaiako to retain control over the mātauranga they shared.

7. Kaua e māhaki

   This principle encourages researchers to practice humility and refrain from showcasing their own expertise. I adopted a collaborative approach, inviting kaiako to contact me with any comments about the study or

feedback regarding their transcribed interviews. I am acutely aware that this research exists due to the valuable insights shared by kaiako.

The idea of following these principles created an environment where the participants felt empowered within the research. Irwin (1994) explains that Kaupapa Māori is research "that is 'culturally safe'; that involves the mentorship of elders; that is culturally relevant and appropriate while satisfying the rigor of research; and that is undertaken by a Māori researcher, not a researcher who happens to be Māori" (p. 27). This approach allowed me to operate within an Indigenous framework of reciprocity and collaborative exchange.

3.3 Insider-Outsider Researcher

According to L. Smith (1999), Indigenous researchers face a complex positioning, experiencing both insider and outsider statuses in Indigenous contexts. At one level, the researcher can be an insider by being Māori, having tribal connections, whakapapa relationships, or being a member of the community or organisation being studied. Researchers can also be situated as outsiders due to differences in factors such as tribal connections, gender, age, cultural knowledge, and linguistic proficiency (L. Smith, 1999).

My role as a support staff member at Awanuiārangi has provided me with a solid foundation on which to build relationships with the teaching staff. It is essential for me to preserve these relationships by ensuring participants are treated with respect and that the mātauranga they share is duly acknowledged. L. Smith (1999) emphasises that insider research should adhere to the same ethical standards of respect and criticality as outsider research.

The insider researcher has many advantages when the research topic is in the workplace. The researcher can have specialist and in-depth knowledge about the subject; has contact with individuals who have further specialist knowledge; and are ideally positioned to make informed decisions and influence policy changes. Work based research also "has usefulness to the community of practice and to the individual researcher, and it has the potential to generate theory. It embraces complexity and can

be empowering and innovative, saving time and money by making improvements" (Costley, Gibbs & Elliott, 2010, p. 4).

Effective relationships within the workplace can also promote increased self-belief, a broader acceptance amongst colleagues, and a commitment to ongoing self-improvement within the context of one's profession (Costley et al., 2010). A moral purpose, respect, and professionalism to consult with colleagues about research will sustain the insider researcher's position within the community of practice. The positive and negative impact of work-based research must be considered to substantiate the insider researcher views. It is essential to demonstrate a critical viewpoint in order to understand diverse perspectives (Costley et al., 2010).

I am an outsider researcher because I am a non-teaching staff member conducting research on Māori pedagogy. L. Smith (1999) asserts that an outsider can observe without being directly involved in the situation or implicated at the scene. This refers to the outsider researcher not being held accountable or living with the consequences for his or her actions in the same way an insider researcher may experience. Greene (2014) cautions that outsider researchers may find it difficult to gain access and acceptance into social or organisational groups, if they do not have established relationships within the community of practice.

3.4 Method

According to Moewaka-Barnes (2000), qualitative research methods are particularly suitable for Māori because they facilitate more equitable conversations where power dynamics can be negotiated. Key insights for this research were derived using semi-structured interviews. This method was especially valuable as it allowed me to establish personal connections and build relationships through whakawhanaungatanga. According to Bishop and Glynn (1999), semi-structured interviews promote open interaction and provide opportunities for participants to clarify and expand upon their experiences. This approach allowed participants to freely express their perspectives without interruption and to elaborate on topics that were relevant to them.

Semi-structured interviews provided an opportunity for me to engage with the unique experiences of each kaiako. Through my collegial connections, I was able to strengthen these relationships and gain valuable insights into their perspectives. While my questions guided the interviews and helped maintain focus, I did not necessarily follow them in order, allowing for free-flowing discussion. Often, kaiako would address multiple topics in response to a single question. To maintain the natural flow of conversation, I avoided interrupting the participants and managed the organisation of responses during the transcription process.

3.5 Research Process

On 5 February 2020, I obtained ethics approval from the Ethics Research Committee at Awanuiārangi. The topic 'Connecting Cultural Teaching-Learning Practices and Digital Technology with Māori Learner Success at Te Whare Wānanga o Awanuiārangi' determined the recruitment process and participant requirements. Subsequently, my research excluded non-Māori and non-academic staff at Awanuiārangi as this population did not meet the required research aim. I approached people of Māori descent who taught at certificate, degree, or master's level. It was important to gather information from kaiako teaching at various levels and across different Schools to ensure an unbiased representation of all teaching staff. The table below outlines the participant identification number (to ensure anonymity), gender, and the level that they teach.

Table 1: Participant Information

Kaiako #	**Tane/Wahine**	**Level**
1	Wahine	Undergraduate
2	Tane	Undergraduate
3	Tane	Undergraduate
4	Tane	Graduate
5	Wahine	Undergraduate
6	Wahine	Undergraduate
7	Wahine	Undergraduate
8	Tane	Undergraduate

I personally contacted eight kaiako, introduced my research topic, and asked if they were interested in taking part in the study. Kaiako were provided with a consent form (Appendix 6) to review and sign, granting permission to participate in the study and have their interviews recorded and transcribed. All kaiako agreed to participate. The next step involved coordinating interview dates and times, which required exchanging several emails with kaiako to confirm a suitable schedule.

Subsequently, I emailed kaiako the following documents, along with a brief explanation of each: Interview Information Sheet (Appendix 3), Confidentiality Agreement (Appendix 4), and Interview Questions (Appendix 5). I provided the interview questions in advance to allow kaiako sufficient time to prepare their responses.

Each interview took approximately 1 hour. Prior to COVID-19, I interviewed one participant at the Whakatāne campus. This interview was recorded on a smart phone. After the interview, kai was shared and a koha was provided to the kaiako as a gesture of thanks for taking the time to participate in the study. Due to the subsequent lockdowns caused by COVID-19, it was not safe to continue the remaining interviews in-person. The solution was to utilise Zoom video conferencing, which allowed virtual face to face interviews.

The accurate transcription of the interviews was an integral part of the qualitative data analysis. I used the intelligent verbatim method to transcribe the recordings. As the transcriber, I had "to make subjective decisions throughout about what to include (or not), whether to correct mistakes and edit grammar and repetitions" (McMullin, 2023, p. 141). To prevent any misinterpretations of the narratives, a copy of the transcript was sent to participants to confirm that the recorded data accurately reflected the discussion.

One participant elected to answer the interview questions via email so no transcription was necessary. While interviewing kaiako directly would have been preferable, I respected their decision to reflect on the questions at their own pace, in their own space, and using their preferred method of response.

3.6 Interview Questions

The following subsidiary interview questions were compiled as part of the methodology.

1. What does cultural teaching-learning practices look like at Te Whare Wānanga o Awanuiārangi?
2. How are Māori cultural values and practices integrated into your teaching-learning environment?
3. How is the integration of cultural values and practices effective for learner success?
4. Have you experienced any challenges when implementing cultural teaching-learning practices at Te Whare Wānanga o Awanuiārangi.
5. What digital technology tools are used to support learning at Te Whare Wānanga o Awanuiārangi?
6. How do these digital technology tools support your cultural teaching-learning environment?
7. How do these digital technology tools contribute to learner success?
8. Have you experienced any challenges when implementing digital technology at Te Whare Wānanga o Awanuiārangi?
9. What is Māori learner success?
10. How has COVID-19 impacted on [your] teaching-learning at Te Whare Wānanga o Awanuiārangi? (Impact on cultural teaching-learning practices, use of digital technology, learner outcomes, etc.)

After the interviews were completed, I emailed question 10 to participants to investigate how the COVID-19 pandemic impacted their teaching-learning approaches. Three participants responded via email.

3.7 Anonymity and Confidentiality

As all participants were colleagues of mine, it was important to ensure that the narratives they contributed to the research did not put their employment or professional relationships within the Wānanga at risk. Kaiako had the autonomy to decline to

participate; seek clarification on the research; withdraw from the study; and request the cessation of recording devices at any point during the research. This empowered participants to exercise control over the information and experiences they disclosed.

Sensitive or revealing information like names and locations were removed from documentation and replaced with contextual details to protect the identities of individuals. In some interviews, kaiako mentioned the programmes they teach. I retained these details in the transcription because they provided valuable context without implicating or identifying the kaiako. Audio, Zoom recordings, and transcriptions were stored on my laptop and password protected. Written information, consent forms, and confidentiality forms were stored at my place of residence in a lockable filing cabinet.

3.8 Ethical Issues

As a master's student and staff member at Awanuiārangi, I diligently adhered to the institution's ethical guidelines. This commitment ensured the wellbeing of the participants, maintained the integrity of Awanuiārangi, and protected my role as the researcher. I submitted an ethics application and received approval from the ethics committee to conduct this study. A copy of the approval letter is included in the appendices (Appendix 1). I was supported by Awanuiārangi academic and administrative staff, by my thesis supervisor, Dr Gary Leaf, and Professor John Clayton, who provided a letter of support (Appendix 2).

According to L. Smith (1999), the ethical codes of conduct fulfil a similar purpose to the protocols governing our relationships with one another and with the environment. Embedded in this research is the principle of 'respect,' which facilitates a reciprocal exchange between the researcher and the participants (L. Smith, 1999).

3.9 Limitations

The interviews took place over two months and were conducted in English due to the limitations of the interviewer, a basic te reo Māori speaker. All participants are fluent in te reo Māori and throughout the interview referred to Māori kupu. When transcribing the interview, I took care to highlight the Māori kupu and provide

translations using a Māori dictionary and online resources. In one instance, I asked a colleague fluent in te reo Māori to elaborate on a specific kupu that I had found difficult to translate. After receiving their explanation, I gained a solid understanding of the term.

Due to the nationwide lockdown, it was unsafe for interviews to take place kanohi ki te kanohi, so Zoom video conferencing was used to facilitate the discussions. It took a considerable amount of effort to schedule the individual Zoom sessions that was convenient for the participants. Three online interviews had to be rescheduled, and one was delayed due to technical difficulties.

As a gesture of appreciation, koha was offered to kaiako for their contribution to the research. Fulfilling these tikanga responsibilities in a safe and culturally appropriate manner proved challenging during the pandemic. In the end, I was unable to provide kai for all participants safely, so I adjusted the way I gifted the koha.

3.10 Data Analysis

The data analysis was guided by the Kaupapa Māori principles, ensuring respect and cultural integrity. The process involved thoroughly reading the data and identifying patterns to determine themes. I transcribed seven of the eight interviews by repeatedly listening to the interview recordings, which allowed me to immerse myself deeply in the narratives. This meticulous transcription process, though time-consuming, was essential for ensuring the accuracy of the shared content and deepening my familiarity with it. The review and refinement phase involved identifying patterns within the narratives. The final stages included defining the themes, followed by writing up the findings, discussion, and conclusion.

3.11 Chapter Summary

This chapter explored Kaupapa Māori and insider-outsider research methodologies. A Kaupapa Māori approach framed the values and principles that guided the research process, while an insider-outsider methodology drew on my connections and relationships with kaiako. This section detailed the use of semi-structured interviews for data collection and addressed how these methods aligned with the research aims

and questions. Additionally, the chapter covered aspects of anonymity and confidentiality, ethical considerations, limitations, and the approach to data analysis.

Chapter four will present the narratives of eight kaiako and provide a detailed analysis of the qualitative data. This section will identify the key themes that have emerged from the reflections and common experiences of the participants.

CHAPTER FOUR: FINDINGS

4.0 Chapter Introduction

The preceding chapter detailed the research methodologies and methods used to examine the teaching-learning approaches at Awanuiārangi. The ethical considerations were also discussed and guided participant anonymity, confidentiality, and limitations of the study.

This chapter addresses each research question, providing insights from Māori scholars on cultural teaching-learning practices, digital technology, the challenges they have experienced, and Māori learner success. It concludes with a summary of their responses.

4.1 The Participants

The participants are kaiako who teach at different levels of study at Awanuiārangi. They all identify as Māori and are fluent speakers of te reo Māori. They were presented with 10 interview questions designed to explore their teaching-learning approaches and best practices for supporting Māori learner success. To ensure confidentiality, each participant was assigned a pseudonym to protect their anonymity and privacy in the study.

4.2 Interview Responses

4.2.1 Question 1 – What does cultural teaching-learning practices look like at Te Whare Wānanga o Awanuiārangi?

Kaiako 1 highlighted that ngā uara should be actively practiced by all staff, not only in nurturing learners but also in supporting each other as colleagues – as whānau.

> *I believe that cultural practices should be underpinned by ngā uara: whanaungatanga, manaakitanga, wairuatanga and rangatiratanga. I should be*

able to hear te reo Māori in the Wānanga. I should be able to see cultural practices such as tuākana-tēina, mihi, karakia, and waiata.

Kaiako 2 emphasised that karakia is integral to all aspects of Māori life. Karakia is woven into daily activities for both learners and staff. It initiates the work week and is a vital part of our cultural practices. Karakia also provides an opportunity to reaffirm our language and reconnect with our ancestors.

In terms of teaching and learning at any level, it centres us, it gives us a point of atonement for Māori. Cultural teaching and learning are the holistic models of practice, it is a normal model of practice at the Wānanga. Karakia also provides a chance for tauira and kaiako to come together as whānau and that is another important feature of Awanuiārangi in terms of our teaching pedagogy. It is not only an individual responsibility but a collective responsibility as a whānau.

The true essence of karakia involves guidance and protection in all that we do. It is common for mihi, karakia, and waiata to be heard at different occasions throughout the week. New staff, new learners, returning learners, and manuhiri, all experience the rituals of welcome. Once the formalities conclude, kai is shared, and discussions transition from formal to informal, which provides a safe environment for valuable kōrero.

Kaiako 3 recognised a greater appreciation for oral sources over written ones, attributing this preference to cultural reasons. They identified a values-centred approach, noting that Māori principles and a natural affinity for such methods aligned well with this style of learning.

The difference between a mainstream institution and the Wānanga is that we are more able and more comfortable to be ourselves. When I say, 'ourselves' I mean 'be Māori.'

Wānanga is a space that embodies tino rangatiratanga, where Māori engage in cultural curriculum content and develop cultural competency. It provides a space for creativity, critical reflection, and the sharing of mātauranga, empowering learners to manage their own futures in education.

Kaiako 4 noted that cultural values and approaches may vary among staff and across programmes. Ideally, these values should be introduced at the initial contact when learners first inquire about future study. Each programme should include a mihi whakatau followed by the sharing of kai. This approach provides a strong foundation for new learners to experience the principles of manaakitanga and whanaungatanga.

> *In terms of delivery across the Wānanga there are some areas we do extremely well and in other areas I see no difference than being in a mainstream organisation. What I mean by that is that we don't give our tikanga and mana what it deserves.*

Kaiako 5 stated that cultural practices created a sense of belonging within the Wānanga learning environment. Having transitioned from learner to a kaiako at Awanuiārangi, their initial experience strongly influenced their commitment to remain involved with the Wānanga. Kaiako 5 found unique opportunities and forged relationships that they believed were lacking in mainstream tertiary education settings.

> *What it has always meant for me from the time I came to Awanuiārangi, has been the practice of karakia, pōwhiri, mihi, waiata – those things that we practice on the marae. I knew I was going to be valued, I was going to be treated like Māori, by Māori, through a Māori lens in my learning.*

Kaiako 6 emphasised the importance of speaking te reo Māori on campus and in classrooms, as well as building relationships with both colleagues and learners. Positive connections established during orientation and induction extended into the classroom, where learners become familiar with course requirements and gradually integrate into the course culture.

> *In our cultural teaching-learning practices, kaiako in our team focus on positive relationships. These are generally established from the moment tauira inquire about our teaching programme, decide to enrol, and are interviewed to gauge suitability to teaching, preferably in a Māori medium setting. The interviews are conducted i roto i te reo, especially for those prospective candidates who are matatau i te reo Māori or are bilingual.*

Kaiako aim to build relationships during the interview process to establish connections and put the learner at ease. Whānau type interactions and relationships are integral to the cultural environment at Awanuiārangi. There is a responsibility of care, support, and encouragement that permeates throughout the Wānanga to empower learners and provide them with the tools to build confidence in their learning.

Kaiako 7 emphasised that cultural teaching-learning practices are embedded in the Wānanga culture.

> *Although there are many students who don't speak te reo, they are being taught cultural knowledge in the form of karakia, te reo me ōna tikanga, customary practices, etc. In our program, cultural teaching is the norm.*

Kaiako support new and emerging speakers on their journey to fluency in te reo Māori. The process includes customary practices such as karanga, whaikōrero, mōteatea, and waiata, which enhance the language learning experience.

Kaiako 8 shared that as the Wānanga provides programmes throughout Aotearoa, there is an awareness that various kawa must be adhered to.

> *It depends on what programme you are in. If I put my Te Pōkaitahi Reo cap on, we are taking our practices into an environment which is not our space. For example, for DHB [District Health Board] we must remember that we are going into their space to teach. What are their practices, tikanga and kawa? It will be different for each programme and wherever we go to teach.*

Kaiako recognised the importance of maintaining tikanga, te reo Māori, and the core values of Awanuiārangi. It is understood that at Awanuiārangi, the pathway and purpose of teaching are deeply embedded in cultural practices. Karakia provided an opportunity for staff and learners "to enhance wellbeing, build cohesion and to "walk the talk" of culturally responsive practice within the teaching profession" (Motu, Watson, Ratima, Karaka-Clarke & Stevens, 2023, p. 1). Durie's (1999) Te Whare Tapa Wha holistic model describes the wharenui walls as representing different dimensions of wellbeing: taha wairua (spiritual), taha hinengaro (mental and emotional), taha tinana (physical), and taha whānau (family and social). Durie (1999) asserts that all four characteristics are necessary to ensure strength and balance, but taha wairua is widely regarded by Māori as essential for health.

4.2.2 Question 2 – How are Māori cultural values and practices integrated into your teaching-learning environment?

To continue from my first question, I delved further into the methods by which kaiako integrate cultural practices into their respective teaching-learning environments. The objective of this question was to determine whether individual pedagogy aligned with the cultural values and aspirations of the Wānanga.

For kaiako 1, prioritising the wellbeing of tauira was essential, with a focus on making course content manageable, interactive, and easily understandable. The concept of ako was emphasised, reflecting the belief that learning is a reciprocal process, involving insights and experiences from both tauira and kaiako.

> *I show manaaki by being responsive to them – I will akiaki and poipoi my students and say, 'just take a breath.' I always try and put the student at the centre of all learning because if the student has a good sense of belonging it nurtures their wellbeing, and their mana reo and mana tangata is nurtured.*

Kaiako 2 reiterated the importance of karakia, to invoke spiritual guidance and protection in the reciprocal exchange of mātauranga. Karakia holds paramount

importance in terms of te ao Māori and offers safe guidance within the day-to-day teaching-learning environment.

> *Karakia also provides an opportunity to reaffirm our reo and tikanga and to reinvoke our bond to the environment and our tūpuna. After karakia I normally have waiata, mihimihi, whakawhanaungatanga, pepeha, haka, and sometimes a reo activity or reo quiz during my class. I refer to my style of teaching as ako. The word ako means to teach or to learn. And the awesome thing about ako ako is that it is reciprocal learning. Therefore, the kaiako is learning just as much from the tauira, and the tauira vice versa. I like to think that is the modus operandi.*

Kaiako 3 affirms that their programme consistently integrates culturally responsive practices. However, they also highlight the influence of personal academic experiences on teaching methods. Kaiako 3 noted that their background in mainstream education led them to adopt certain traits and approaches that did not fully align with cultural practices. The challenge lies in balancing cultural expectations with effective teaching methods, such as the length of lectures, implementing interactive activities, and facilitating group discussions. Engaging learners effectively requires utilising diverse styles and methods. While it is often said that Māori learners may prefer not to have extended lectures, there are situations where a kauhau (lecture) lasting an hour can be appropriate and beneficial, depending on the content being delivered.

> *In the Māori performing arts programme, there are elements of te reo and tikanga that are intertwined into that degree. When the content is culturally specific, it is easy to incorporate cultural ways of being and learning. It includes karakia, himene, and kauhau – and obviously we do haka and waiata. In our leadership courses we look to Māori leaders because it is a Māori artform. So, having a cultural kaupapa as the primary content means that just about anything and everything we do will incorporate some sort of cultural aspect.*

Ngā mana whakairo a Toi: The Bachelor of Māori Performing Arts is a programme that was developed to produce kaihaka (performer) skilled in artforms such as mōteatea, poi, and haka (TWWoA, n.d.).

Kaiako 4 incorporates karakia, manaakitanga, and whanaungatanga into their practice. This involves greeting learners upon their arrival at the Wānanga, providing comfortable spaces for learning, resting, and sleeping, and ensuring kai is always available. Kai holds significant importance in manaakitanga, as it is key component of Māori gatherings where discussions flow more freely and connections are strengthened through the sharing of kai.

> *I spend a lot of time early on talking about tikanga, or I integrate it into the course itself. I do not talk about tikanga on its own, I talk about mātāpono. The integration of cultural practices has to be at the forefront of everything I teach.*

Kaiako 5 shared how te reo Māori is spoken in the classroom, but acknowledged the practice of inclusivity by speaking English for those who are not fluent in the language.

> *We start every day at 8.30am with karakia. The way I speak to our tauira, I am in between two languages - between both my te reo me ona tikanga, as well as English. The Māori cultural values are also encapsulated in ngā uara of Awanuiārangi. I cannot speak for everyone else, but I am sure that most of our cultural practices are within our teaching and learning. For Māori by Māori.*

Kaiako 6 shared that within Te Tohu Paetahi Ako: The Bachelor of Education[1], there are certain standards that must be met for learners to graduate and register as a practitioner in education.

[1] The Bachelor of Education is a three-year degree programme offered at Awanuiārangi. The course is delivered through face to face and online courses, https://www.wananga.ac.nz/study/degrees/bachelor-of-education/.

Our learning outcomes include teaching and learning, Te Tiriti o Waitangi, professional learning, professional relationships, whakawhanaungatanga, and cultural pedagogy.

Kaiako 7 reaffirmed the significance of karakia and practices grounded in the values of Awanuiārangi. This was evident during the initial interview phase with students, where protocols like karakia and mihimihi were used. The kaiako emphasised the importance of this process in getting to know students and their respective whānau, hapū and iwi, and in building connections through whakapapa.

Āhuatanga Māori or Māori ways of knowing and doing are integrated through karakia, mihimihi and of course Te Marautanga o Aotearoa[2], the Māori curriculum for Māori medium schools and Te Whāriki[3]. These curriculum documents are grounded in āhuatanga Māori. We ensure we uphold the values and beliefs of ngā uara o Te Whare Wānanga o Awanuiārangi.

Kaiako 8 explained that learners have the opportunity to immerse themselves in Māori culture beyond the classroom, particularly on marae. They emphasised the diverse religious beliefs among students, noting that not all spaces they enter are Karaitiana. Some students identify with Christian denominations such as Hāhi Mihinare (Anglican Church), Hāhi Ringatū (Ringatū Church), or Hāhi Katorika (Catholic Church), while others acknowledge the existence of Atua in different forms than those traditionally believed in. In class, karakia predominantly use Māori language, omitting references to terms like 'God,' 'Lord,' or 'Atua' in favor of more environmental karakia that resonate with all learners. Additionally, learners participate in mihimihi, where each introduces themselves and their profession, promoting confidence in speaking te reo Māori.

They have had the marae experience – listening to the kaikaranga, listening to whaikōrero, the laying of koha, and then the harirū. They knew that the space

[2] "Te Marautanga o Aotearoa describes the essential knowledge, skills, values and attitudes appropriate to Māori-medium schools" (Kauwhata Reo, n.d., p. 4).
[3] Te Whāriki "sets out the curriculum to be used in New Zealand early childhood education" (Ministry of Education, 2017, p. 6).

was a tapu space. Once we went to have a cup of tea to whakanoa, they knew that was the noa space and that they were no longer manuhiri. The process was explained to them before we went on, while we were there, during and after.

In 2019, staff at the Bay of Plenty Health Board had the opportunity to engage in learning te reo and tikanga Māori through the Te Pōkaitahi Reo programme (TWWoA, 2019). Many learners are new to the language and have limited exposure to marae or marae protocols. Visiting marae is significant in reconnecting and strengthening the mana and wellbeing of the ahi kā and marae itself (Lincoln, 2023). Kaiako share activities of engagement that enables learners to immerse themselves in Māori culture and communities.

4.2.3 Question 3 – How is the integration of cultural values and practices effective for learner success?

The next question focused on how the inclusion of cultural elements are reflected in the positive outcomes of learners.

Kaiako 1 was committed to being readily available to learners when needed. This support extended beyond regular hours, recognising that many learners had full-time jobs, whānau commitments, and often studied during evenings or weekends.

I do everything in my power to support the student and retain them on the programme. It needs about three months of intense akiaki and poipoi - you have to be intense.

Kaiako 2 referred to the Awanuiārangi logo (Figure 2) which was developed by Tā Hirini Mead and rendered by Len Hetet. The logo signifies the history, principles, and aspirations of Awanuiārangi (Awanuiārangi, n.d.). Red symbolises blood lost, green represents grievance, and white depicts the light of going forward (Awanuiārangi, n.d.).

Figure 2. Te Whare Wānanga o Awanuiārangi Logo, (n.d.), (https://www.wananga.ac.nz/about/story-of-awanuiarangi/chapter-two/).

> *It is a point of difference because it is who we are and if we go back to the tohu of Awanuiārangi – it symbolises the re-empowerment of Māori. So, the Wānanga from its inception was about re-empowering our people – our people in terms of Ngāti Awa, Ngāti Awanuiārangi, our people in terms of the many iwi and confederation of tribes of Mataatua, right across Aotearoa. It was about being Māori, about being proud to be Māori. This was normal practice, it is not abnormal to practice our tikanga and to uphold our reo, āhuatanga Māori, Kaupapa Māori, and the many aspects of te ao Māori. It has become normalised within our Wānanga space and the integration of our values, our uara, are more than just guidelines etched on the walls of the Wānanga. They are part of our living ethos, it's not theory - it's theory and practice.*

Kaiako 3 identified that a culturally inclusive environment significantly enhances learner engagement. In institutions primarily dedicated to improving outcomes for Māori learners, the Bachelor of Māori Performing Arts programme "is an example of how through kapa haka, people can maintain a connection to home, people, and community. It's critically important for Māori to connect with each other, past and present" (Doherty, 2022, p.25).

> *History tells us that students that can see themselves or see their culture in whatever it is that they are pursuing, or studying or learning, will engage more effectively. In our case, we are teaching Māori content and they are coming to us for a particular reason and purpose. So, it is obviously our role and duty to provide that for our students, both in the content and in the practical sense because we are modelling and being an example in everything that we do.*

Kaiako 5 highlighted that an understanding of one's cultural background is a key factor for success. They also emphasised the importance of learners being able to maintain their cultural values while asserting themselves professionally. In the Te Ōhanga Mataora: Bachelor of Health Sciences Māori Nursing program, success is defined by students having proficiency in both cultural and clinical knowledge (TWWoA, n.d.).

> *It is when they know who they are, their identity, and they can bring their whakapapa forward. For cultural values to be effective for learner success, is to work with them to identify who they are and who they identify with in terms of their mountains, their lakes, their ship, and however they came.*

Kaiako 6 advocated that the uniqueness of Awanuiārangi is in embracing wairua Māori and tikanga Māori in everyday operations.

> *The cultural values at Awanuiārangi are a natural part of our pedagogical practices. It is dedicated to developing te reo and tikanga Māori as taonga tuku iho of the people of Mataatua. Tika, pono, and aroha are key to our teaching and learning practices to ensure learner success.*

Kaiako 7 stated that the cultural practices at Awanuiārangi, helped to support learners transition into tertiary education.

> *We have many students who have come straight out of high school or wharekura. Ensuring that we maintain the cultural values and practices for the wharekura students, ensures they integrate into tertiary studies and feel at home here at Awanuiārangi. Effective learning is determined by the a) context or the environment in which they are learning in, b) learner and teacher dispositions, and c) the teacher's ability to provide support (cultural and academic).*

Kaiako 8 recognised that success occurred when learners gained an awareness and understanding of te reo Māori.

They go hand in hand. For example, in Te Pōkaitahi Reo we are teaching the language, but with language also comes values, tikanga, and kawa. Once they have learned that then you can see the light bulb flicking on within them, that is quite a successful lesson. And one kīwaha that they love using now, because it is all about the light switching on is 'kua hiki te kohu' - in translation 'the mist has lifted'.

All kaiako acknowledged the significant role of cultural practices in supporting learner achievement. These culturally responsive approaches encourage and empower learners to define their own paths to success.

4.2.4 Question 4 – Have you experienced any challenges when implementing cultural teaching-learning practices at Te Whare Wānanga o Awanuiārangi?

Kaiako 1 expressed the need for greater support from management and stronger commitment from staff in integrating cultural practices at Awanuiārangi.

I want to see whakataukī within our course outlines. I want to see ngā uara in action from all staff. For example, provide manaaki for individuals who are feeling pressured and stressed in their work environment.

Kaiako 2 acknowledged past challenges and emphasised the importance of learning from them.

For me, it is looking back to move forward; so for example, our tūpuna traversed Te Moana-nui-a-kiwa. They were the greatest seafarers in the world. They landed in Whakatāne with the Mataatua waka in 1350AD. Now what challenges did they face? What adversity did they overcome to travel to a new destination without the use of GPS, without the use of technology that we have at our disposal now. I think to myself, our tūpuna were courageous, they were brave, they were innovative, they were wise, it was a deliberate journey from Hawaiki to Aotearoa to Whakatāne. So, what challenges did they face? They had to

change and adapt and evolve to a whole new environment. So, I take with that the challenges of today, that we need to heed the lessons and the kōrero tuku iho of our tūpuna and we need to adapt and implement our reo and tikanga, Kaupapa Māori, āhuatanga Māori, in a contemporary context – and we have.

Kaiako 3 identified the different priorities and expectations of learners when studying at Awanuiārangi.

One of the things that has been constantly challenged is the ability for students to submit compositions as their written work. This was in our earlier days. Some people didn't want to write an essay, in some cases that is not their primary focus to come and learn how to write essays. Instead, they want to present the content in a way that aligns more to the artform that they are pursuing. Which means some students wanted to compose a song about a subject area or a pātere or a mōteatea, rather than write an essay.

Kaiako 4 expressed concern about the inconsistent level of understanding in regard to tikanga practices and te reo Māori.

The cultural challenge is we do not practice tikanga. If you do not practice it, how is it going to be integrated. If you do not have the reo, how is it going to be integrated?

Kaiako 5 experienced challenges with other staff members who did not commit to some of the cultural practices like attending weekly karakia or waiata practice. This highlighted the need for individuals to take responsibility to improve their own cultural competency and responsive practices (Torepe, Macfarlane, Macfarlane, Fletcher & Manning, 2018).

There has been challenges with some colleagues as they don't see the worth of being present at karakia. We will get the excuse 'no I am too busy'. I will say that no matter how busy you are, put that korowai of faith around you before

you go out on your day. So, it is about reminding them to be part of the team – this is how we start our day.

Tikanga Māori and te reo Māori are central to the way kaiako operate. Many of the programmes have a high component of te reo Māori. Kaiako 6 identified teaching learners at different levels of their reo journey can be challenging.

I have just recently had a couple of students stating troubles with their studies because of their level of fluency with te reo Māori. I figured that the issue was not so much in understanding te reo, because they already have basic knowledge, but it was being totally immersed in te reo. In planning and implementing the work experiences, I have learnt to use Māori reo and te reo o tauiwi side by side.

Kaiako 7 also faced challenges due to varying levels of proficiency in te reo Māori. To support learners and help them realise their potential, kaiako implemented a mentorship strategy.

Yes, I had a student who asked the fluent speakers of te reo not to speak te reo as she didn't understand what they were saying. Without making all parties feel uncomfortable I told all students that we are a Whare Wānanga and te reo Māori is every student's right whether they are fluent speakers or learners. I implemented the tuākana-tēina strategy and grouped the student with fluent speakers. They helped her with te reo and she helped them with the English language. The tuākana-tēina strategy is used a lot in my classes – they learn from each other.

It was apparent that COVID-19 presented challenges for Māori tertiary education providers. Modifications to tikanga were implemented to facilitate effective and safe teaching-learning. Kaiako 8 stated:

The only thing I can think of is outside of the classroom and was due to COVID. What was different for us was when new kaimahi started. At that point we could

not harirū or hongi. So, we had to explain to our manuhiri that the formalities were different. For the safety of both tangata whenua and manuhiri, we did the right thing, even though in my Māori brain and heart, it did not feel right.

Kaiako have recognised numerous challenges in integrating cultural teaching-learning practices. These include adapting to evolving educational environments, implementing cultural practices within a contemporary context, navigating academic regulations, supporting beginner te reo Māori speakers, and contending with the effects of a pandemic. These factors have collectively impacted and influenced the approach that kaiako have taken in their teaching-learning.

4.2.5 Question 5 – What digital technology tools are used to support learning at Te Whare Wānanga o Awanuiārangi?

Awanuiārangi provides tauira with access to a wide range of information technology services, which kaiako use to enhance their teaching methods. For example, they divided a 2000-word essay into manageable sections of 500 words each. Assessments included eKōrero (online discussion forums), Wiki (a collaborative tool), and PowerPoint presentations uploaded to a glossary – tools that significantly improved accessibility for learners.

H5P, Kahoot, YouTube and I love eKōrero (I like the single thread so that everybody can see what they are saying). I use Wiki, assignment upload, and last year I used recording. I try and use all of the tools – I use glossary as an upload so that they can add their PowerPoints – the space allows them to share their mahi with each other.

Kaiako 2 commented that the Wānanga is an innovative space in terms of the digital technology tools available.

One that I am really enjoying at this time is Zoom. I am learning how Zoom can further support our whānau and tauira in terms of learning te reo and tikanga, learning who they are in terms of their history, in terms of their kōrero tuku iho,

in terms of their pepeha and whakapapa, in terms of their own passions and goals and objectives.

Awanuiārangi delivers programmes through noho, wānanga, online learning, and self-directed learning. Kaiako 3 shared that a lot of the sharing of resources and course content is made available through eWānanga.

We are utilising certain resources that are available on there. In terms of the visual content, we use YouTube, eTV, and links to Māori TV. If anything is available online that aligns with our content, then we will generally use that as the first option.

Kaiako 4 suggested that there is potential for improvement in both the digital technology infrastructure and staff capabilities in using technology.

Yes, we do, except we are still behind the 8-ball compared to other mainstream organisations. The technology is adequate only.

Kaiako 5 recognised the importance of utilising digital technology to maintain connections with learners during the COVID-19 nationwide lockdown.

If we look at eWānanga, especially since COVID-*19, it has been a very big learning curve for our tauira to share the screen, to find out how to login to a computer, and the Zoom links. In the eight weeks that the Wānanga was closed, we have seen a growth and confidence in them with technology – it has been incredible to the point they are telling us what to do.*

Kaiako 6 provided a comprehensive overview of the digital technologies utilised at Awanuiārangi, with a particular focus on resources that support teaching in the Bachelor of Education programme.

- *Computers, laptops, and their peripherals are vital to kaiako planning, teaching, assessing, evaluating, and progressing to the next level.*

- *Recently mobile phones have proven to be more beneficial for student use. It has also helped kaiako in keeping contact with tauira via messaging, emails, and even Zoom sessions.*
- *Microsoft Office 365, calculators, cameras, 3D paints, snip and sketch, sticky notes, voice recorder, PowerPoint mix, Voice Thread, and Zoom.*
- *Te Kete Ipurangi[4] is a must for kaiako and training kaiako including enabling e-Learning for programmes such as Digital Citizenship linked to the NZ Curriculum, Teaching – Te Ako of the curriculum learning areas and many more opportunities to engage with kura, whānau, and the wider community.*
- *Virtual learning network. ePortfolios, interactive thinking tools and multimedia.*
- *Other sources of free eLearning courses are Khan Academy, Google Classrooms, Study Ladder, Kahoot, Maths Buddy, Mathletics and NZ Maths which has a Māori content.*

Kaiako 7 described the digital technology they observed being utilised in the Wānanga as.

> *EWānanga, Zoom, messenger, and email. Zoom is my main teaching tool as it gives students a face-to-face experience, albeit online.*

Kaiako 8 shared that eWānanga is the primary platform they utilise, offering a range of tools that allows for creativity, course delivery, comprehensive reporting, assessment, and evaluation. The learning management system integrates Office365 and student email and mobile services. During the lockdown, these forms of communication were vital for keeping staff and learners informed about alert levels, safety precautions, and hardship assistance.

> *The great thing about eWānanga is that there are tools in there that you can play with and make things interactive. Once you get your headspace around how to*

[44] *Te Kete Ipurangi (TKI) is a bilingual education portal and an initiative of the Ministry of Education.* https://www.tki.org.nz/About-this-site/About-Te-Kete-Ipurangi

navigate everything in eWānanga you will be confident to share it with your ākonga. We as Māori, we love to tutū, and if we make a mistake we learn from that mistake.

Technology plays an important role at Awanuiārangi, with many kaiako referencing eWānanga as a platform that provides 'anywhere/anytime access' to course resources and communication tools. Staff have access to laptops, monitors, mobile devices, colour printers, photocopiers, projectors, audio/visual equipment, and digital cameras, which help to facilitate the efficient completion of daily tasks. Learners also benefit from access to computer facilities, library resources, student email accounts, internet access, Microsoft 365 software, photocopying services, ePortfolios, and online course resources.

4.2.6 Question 6 – How do these digital technology tools support your cultural teaching-learning environment?

Kaiako 1 identified their use of a communications tool to facilitate tuākana-tēina learning in an online environment. One notable tool is Wiki, serving as a collaborative space where kaiako and learners can connect, create, share, and discuss topics.

Last year I created a Wiki when I knew that tauira were competent and confident using eWānanga. I paired up a tauira who was strong in te reo with someone who knew basic reo – tuākana-tēina support.

Kaiako 2 shared that, while not as proficient with technology as some at the Wānanga, they recognised the importance of cultural safety in online settings.

I use Zoom, Facebook, and email. I am keen to learn, as this is part of that adapting to your environment. It is important that we have a grounding in terms of how to use the digital technology tools and how to be culturally safe. Cultural safety for me is when I deliver my Zoom classes and I start with a karakia and end with a karakia – the same tikanga applies as if I was teaching a face-to-face class.

Kaiako 4 emphasised the importance of accessibility to knowledge at times convenient to the learner.

> *They are a great thing. My students get access to my courses 24/7. They have a virtual learning experience 24 hours a day, whenever they want, and I provide the support mechanisms through forums and one-on-one Zooms.*

Kaiako 5 described the significance of online well-being, highlighting the importance of effectively managing time spent in digital spaces. This involved managing designated breaks in Zoom sessions to minimise stress and anxiety associated with digital overload.

> *When I do have an all-day class, I am only online for an hour because you cannot do an all-day class on Zoom. Psychologically and mentally, it is not good for any of us, especially for those students who may have tamariki at home. We decided to do an hour upfront – the hour consists of a karakia, mihi, waiata. So, the cultural values are still there. Then we get into their learning outcomes for the day, then carry through to the end of the session where we return to karakia ki te whakanoa i a tātou.*

Kaiako 6 highlighted the importance of integrating te reo Māori into digital technology resources as essential for upholding cultural practices within their teaching-learning environment.

> *These digital tools support my cultural teaching and learning environment immensely because once each programme has been explored, examined, practiced, and found to be highly valuable for teaching and learning purposes, the activities, tasks, taumahi, and papamahi can be created in te reo Māori.*

Kaiako 7 commented that they were still able to uphold the values of awhi and manaaki using the Zoom tool, facilitating effective communication and support for learners.

They support both the fluent speaker and learner of te reo well. For example, Zoom allows me to have separate tutorials one in te reo and the other in English. Zoom enables me to have that one-on-one time with students who are struggling with distance learning.

Kaiako 8 stated that the structure within eWānanga is culturally inclusive as it replicates the content taught in the classroom.

In regard to cultural teaching-learning, because we are a reo programme, a lot of the mahi in eWānanga is around what we do in class. It is also around a whole lot of reo structures just to get them use to the space.

Kaiako felt strongly that digital technology tools supported their cultural teaching-learning environments. They described strategies such as tuākana-tēina, and values of awhi, whakawhanaungatanga, and manaakitanga, being prominent in their online learning environments.

4.2.7 Question 7 – How do these digital technology tools contribute to learner success?

This question was to identify if the tools that kaiako utilised, contributed to successful educational outcomes for learners. Kaiako 1 noted the transition from learners' initial unfamiliarity with technology to their gradual attainment of proficiency as a key example of success.

A lot of them come in and they are not used to the digital upload. I found that people do not have the capability at the beginning but that didn't hold them back. It was a benefit if they did not have a lot of knowledge or digital capability because they were able to go in and become fearless. They were fearless and were able to go and have a tutū.

Kaiako 2 shared that digital technology contributes to learner success when there is no compromise to our uara, our tikanga, and kaupapa at the Wānanga. Kaiako 2 further stated:

> *I would like to know what successes there are in terms of technology, Zoom, online teaching and what are some of the challenges that we can learn from. I think that learner success in terms of Zoom is a very important pātai for all of us.*

Upon reflection, I realise I should have asked kaiako 2 for more details about their experiences using Zoom. As indicated in question 6, kaiako 2 mentioned they are currently exploring how Zoom can better support learners in te reo Māori and tikanga Māori.

Kaiako 3 identified the advantages and disadvantages of utilising digital technology.

> *It is about access, we can deliver this course to anybody in the country, regardless of where they live, as long as they have a device and internet connection. Which is a pro because that is something that hasn't been able to be done in earlier generations. Secondly, they can access it at any time. On the flip side, when student's think that it is always there, it loses its air of importance because they know that it is stored there all the time, but that doesn't necessarily mean that they will go there and engage with it.*

Kaiako 4 supported the idea of flexibility in learning, allowing learners to balance home life, work life, and study.

> *Digital technology gives them 24/7 virtual reality learning experiences. It gives them accessibility to not only local and regional knowledge, but also global knowledge. So, it is a marked improvement, they no longer have to wait until they get to the noho.*

Kaiako 5 agreed that technology contributed to learners successfully completing study.

> *Technology is a good thing; we have to move, and we have to give them both environments in which they can learn. At the end of the day the tools that we give them for their learning, the success is when they graduate. I come back to those cultural values of awhi, aroha, and our tika and our pono that we have in terms of our Whare Wānanga.*

Kaiako 6 emphasised the importance of learners improving their capability in using technology.

> *Learning to cope with the many technology tools takes students a little time to adjust – some may take up to a year to understand the use of eWānanga. Once tauira have mastered the use of eWānanga, any eTeaching-eLearning opportunities available on the net are very useful in contributing to learner success. Examples would be the use of NZ Math's/Māori content, technology/hangarau/hangarau matihiko, literacy online, etc.*

According to kaiako 7, proficiency in digital technology not only contributes to academic success at Awanuiārangi but it also prepares learners for future employment opportunities.

> *Most schools in Aotearoa are digital, so by teaching our student teachers how to use these online tools or resources, we are preparing them for the digital environments that they will face in the primary, early childhood, and secondary sectors.*

Kaiako 8 emphasised that as tauira engage with online content, they develop understanding and confidence to participate and even question content they perceive as incorrect.

> *Again, if I refer to the previous question, it is that time when your student has that light bulb moment. I have a few ākonga who have eyes like an eagle so if*

they see something that is not right in eWānanga to what was taught in class, they will come back to me the following week and say, 'you taught us this, but in eWānanga it's that', and I will say 'oh yes, I will fix that up'. Just that little experience tells me how these tools contribute to their success.

All kaiako agreed that digital technology tools contributed to learner success. Identified in the responses was the importance of capability, connectivity, accessibility, and inclusivity in using tools such as the eWānanga LMS and Zoom video conferencing features.

4.2.8 Question 8 – Have you experienced any challenges when implementing digital technology at Te Whare Wānanga o Awanuiārangi?

Kaiako 1 shared challenges experienced with eWānanga and Mahara. Mahara is an electronic portfolio management system for learners to build evidence of activities in which they have participated.

The worst thing that I found is that when I go onto eWānanga, I don't see any other papers. It's the working in silos that I don't like. The other thing that I have found challenging is that I tried Mahara and it doesn't provide what I need. The other thing is when a change happens on eWānanga, change that I am not aware of, and you get so use to doing it like this and then next minute there's a change. How did that happen? How come I can't do this anymore and I use to be able to do it?

Kaiako 2 identified that staff capability across a range of digital platforms can be challenging.

Some of the challenges is about self-reflection and self-analysis – the need for kaiako to upskill, to seek professional development in terms of this space because this is the world now and in the future. We need to evolve and adapt to our circumstances, or we will end up getting left behind.

Kaiako 3 shared that although technology offered numerous opportunities, it also had its limitations. Kaiako 3 stressed the importance of ensuring that the technology used aligned with its intended purpose and did not hinder progress or distract learners from achieving the outcomes.

> *In the earlier days we looked at eWānanga and said we are not going to use that. The real game changer for us was the ability for students to upload their assignments onto eWānanga and that was when we decided to make the shift in 2015. Another challenge has been monitoring staff to make sure that they are keeping their pages up to date. We have been doing this for five years, and we still haven't got a process like, how often do you check? I will check and send feedback but that doesn't necessarily mean that stuff gets done. That's been an interesting challenge. A huge challenge for students was the type of videos that they could upload. Lots of students had iPhones and that would be their only recording device, and they couldn't upload files to eWānanga. An ongoing challenge is student emails. They get a student email but don't even know how to login. We send them that information, but it is not high on their priority list to engage in their student email.*

Kaiako 4 identified the importance of upskilling personnel with the capability and expertise needed to provide systems and course content support.

> *I think that we should be investing more money and getting highly skilled people who know the technology. The support is great, but the expertise could be better as I want to be better.*

Kaiako 5 acknowledged that self-directed professional development was important in overcoming capability challenges related to eWānanga.

> *In terms of grading in eWānanga, I hadn't grasped that, so I did it the old-fashioned way. I had to make sure that I learned how to do these things, and that is when I started to do one-on-one training.*

Kaiako 6 pointed out that inadequate communication with technology experts poses a challenge, potentially impeding their ability to effectively integrate technology into their teaching practices.

> *Working with eWānanga, I have endeavoured to gather as much information as I can to ensure my papers are operating successfully. However, sometimes (and it's probably because of the over-load of work since the lockdown causing the pedagogical shift from reality classes to virtual reality classes) it has been disappointing to not receive full and final responses to questions or issues I have posted recently. The constant upgrades that have occurred lately has also been something to adjust to.*

Kaiako 7 emphasised the importance of professional development and upskilling for staff to maximise the potential of technology in their teaching practices.

> *Yes, I have. When we received accreditation for mixed mode delivery we started to teach online with online forums and other tasks. We merged with the primary education degree, and this created problems with online teaching and learning. There was huge resistance from staff and from the year 2 and 3 students. All kaiako at Awanuiārangi need to keep abreast of new and innovative ways of teaching and learning, otherwise we get left behind.*

According to kaiako 8, there are some instances where the challenges are beyond the control of staff. Factors such as the introduction of new programmes, an increase in student numbers, and connectivity issues can add to the workload for kaiako and support staff.

> *The only challenge was being the pilot programme for the DHB. We had hundreds of students on board, which was great for us. The main challenge was to condense all the students into one course – a challenge for both us and our eWānanga whānau. There were times when we had issues with connectivity. Sometimes tauira could not access eWānanga because they were not fully*

enrolled into the programme. However, other than that, once everyone got in there were no issues.

Kaiako identified a variety of challenges in implementing digital technology. Key strategies to address these challenges included ongoing professional development and staff upskilling, effective communication and collaboration, and ensuring that both software and hardware were fit for purpose.

4.2.9 Question 9 – What is Māori learner success?

Kaiako 1 stated that success is when a learner becomes confident in technology and in understanding the course content.

The other thing that looks like success for me is that they are using their own initiative, they are being resourceful, becoming more tech savvy. Success is also being there at the last class, being happy, being confident, showing their face on Zoom, being able to participate in conversations, and understanding what they are talking about.

Kaiako 2 delved into te ao Māori and the pursuit of higher knowledge. This pursuit extends to a deeper understanding and appreciation of cultural practices, language, and tikanga.

First and foremost, the notion of Wānanga is ascension – you are here in the pursuit of higher knowledge – you are in pursuit of te kauwae runga. So, like our tūpuna before us, it is important that we embrace the foundation of mātauranga, of wānanga, and how can we find our way through the challenges of the day, through adversity, and through trials and tribulations thrown at Māori. This goes back to my original point, which I made in the beginning, whānau. You are not alone in your learning at Awanuiārangi, there is a whānau atmosphere, we are here to awhi, but manaakitanga goes two ways, it is reciprocal. It goes back to the heart of our identity, our Māoritanga – for me it

is at the very core of our existence as a Whare Wānanga and that is our unique point of difference as kaiako, kaimahi, and tauira at Awanuiārangi.

Kaiako 3 emphasised the importance of creating a safe and inclusive environment for learners, enabling them to build confidence in their abilities and to make positive contributions to their communities.

From a cultural perspective, whether that is around reclaiming our Māoritanga or gaining knowledge in our cultural practices, or whether that is being able and confident to engage in material that will improve or contribute to their career pathway. In my thinking, both of those things are equally important and should be valued. The long-term success is that education contributes to shifting some of the negative statistics for our people – the number of us who are unemployed, in the health system, in corrections. Education plays a big role in improving those statistics. I don't believe we are the sole answer to that problem, but we are a factor that contributes to positive outcomes.

Kaiako 4 conveyed that learner success extends beyond just academic achievement; it also involves understanding Indigenous knowledge and developing cultural competency.

They can engage competently and effectively in a multicultural environment through a Māori lens. That is Māori learner success. When they can go into their discipline area and engage at multiple levels of cultural difference and participate in it with Māori practice, through a Māori lens that allows them to accommodate and embrace new ways of knowing and doing – that is Māori learner success.

Kaiako 5 commented that success can be expressed in different ways.

The learners are valued, their culture is valued, they are following their passion as to why they are at Awanuiārangi. It also includes their whānau, their hapū, their iwi, me te hapori, and the wider community. Learner success is also

graduation, wearing their korowai on the outside of that gown, marching downtown, those tamariki out on the street, 'ki te hōnore ki a rātou'. When I turn around and look back and you can see the whānau, the smiles, the pride from the whānau, as well as the korowai, and their whānau members standing there for them. You look at the success and the tauira themselves, they are just beaming. I love our graduation. Māori success is not only about the tauira, but also about all of us, because when they succeed, we know we have succeeded as well. In getting them on their path to their true passion of what they came to the Whare Wānanga for.

According to kaiako 6, learners achieve success through the support of staff, technology, infrastructure, and cultural knowledge systems. They noted that success is defined by several factors: completing the degree they have studied for over three years, attending graduation, gaining employment, and developing as critical and constructive thinkers.

Awhi Tauira/student support services; by the Moodle-based eWānanga, a key technological platform for delivery of our degree programme that kaiako work hard to implement; practising ngā uara, tika-pono-aroha, is significant in ensuring tauira achievement, and first and foremost by the kaiako and kaiako hāpai.

Kaiako 7 acknowledged that success is measured differently and includes academic achievement, managing whānau life while studying, graduating, cultural understanding, and community service.

A learner will be successful if they manage to pass an assignment or learn new knowledge. Success for Māori learners is sometimes just managing to ensure their time is managed sufficiently in order to complete the requirements of the degree and manage their children and households. Other students feel successful when they cross the floor to receive their tohu at graduation and then there is the academic success where we see students who strive to get the top scholar award and get no grades under an A+. Success is measured differently

by Māori learners and for many, just being given the opportunity to be a student here is like they have been given a second chance in life, this is success to them.

Kaiako 8 described success by a kīwaha that resonates with learners, known as 'kua hiki te kohu'.

It is seeing our kuia or koroua who are not tech savvy, able to get into eWānanga and navigate that space. If we talk about the Māori learner, it is about the 'lightbulb moment'. They understand how things roll in the tech space. Or just learning one te reo Māori word that they have stitched into their hearts – they know what it means and where it comes from. To me that is what Māori learner success is.

The responses from kaiako collectively revealed that Māori learner success cannot be defined by a single measure. They identified a range of factors that contribute to successful outcomes, including active engagement within te ao Māori, understanding of mātauranga Māori, development of cultural competency, contribution to whānau, hapū, and iwi, as well as progress towards one's chosen career path.

Other Closing Comments

At the end of the interview, I asked kaiako if they had any closing comments. Four kaiako took the opportunity to elaborate on topics such as finding a balance in teaching-learning, empowering personal growth, willingness to upskill in technology, and a sense of pride.

Kaiako 1.

I wish the other lecturers would get on board and don't see online learning as an encumbrance to their own teaching, and start to think out of their square instead of thinking that online learning should be from 9 to 5 – they have to find their balance.

Kaiako 2.

> *We need more grassroots people coming through and graduating with a doctorate, because if there are more of us with our uara at our heart, we can make a big difference. The Wānanga was set up in the first place for Māori success, by Māori for Māori.*

Kaiako 4.

> *I am quite excited about where we are going with eWānanga. I am very passionate but not very good at it. I am better than most, but I can be better.*

Kaiako 5.

> *This is our Wānanga. I am very protective of our Wānanga. We are the future.*

4.2.10 Question 10 – How has COVID-19 impacted on teaching-learning at Te Whare Wānanga o Awanuiārangi? (Impact on cultural teaching-learning practices, use of digital technology and learner outcomes.)

The physical representation of whatumauri refers to the sacred stone located in the Te Kōputu Kōrero a Tā Hirini Moko Mead. In the narrative from kaiako 2, the context extends to the mana, essence/energy, and spark of Awanuiārangi. As the whatumauri is based in Whakatāne, the mana of the whatumauri can only be accessed in person.

> *Mauri, and wairua of tauira, and wānanga, which cannot be simulated or replicated online, as the main stimulus and delivery for tauira is kanohi ki te kanohi. The whatumauri of Awanuiārangi is in Whakatāne, the only way to activate the whatumauri is kanohi ki te kanohi. To fully engage with tauira, their hā, their whakapapa, their mana, their mauri, their whakaaro in the present is kanohi ki te kanohi, as this is an inherently ancient practice that is relevant in contemporary times.*

Kaiako 3 described how kaiako delivered the Bachelor of Māori Performing Arts programme during the COVID-19 lockdown.

> *We were lucky as we have already been delivering weekly Zoom tutorials as this is part of our current programme. Nothing needed to change here. We had however never delivered an online noho Fri 6pm-Sun 12pm via Zoom. We have since done two of these due to* COVID-*19. I think they were successful, considering. All staff and students were already familiar with the tool so that ran smoothly, other than home based Wi-Fi issues. The key issue was sitting in this space for that length of time. Ensuring that tauira were engaged with a variety of different activities.*

According to kaiako 7, they were able to utilise digital technology to uphold and continue cultural practices within their learning environment.

> *The* COVID-*19 crisis had a positive impact on my teaching and learning and cultural practices. As we have been a mixed mode delivery program for many years now, I was fully prepared to put all content online for students. Cultural practices were maintained by having karakia online and it helped to have weekly staff karakia to keep us all focussed.*

The key points that emerged from the individual interviews have been provided in a summary table below.

Table 2: Summary of Data

Interview questions	**Key Points Identified**
What does cultural teaching-learning practices look like at Awanuiārangi?	• Underpinned by ngā uara. • Whanaungatanga, manaakitanga, wairuatanga, rangatiratanga. • Te reo Māori, pōwhiri, mihi, karakia, waiata. • Tuākana-tēina. • Collective responsibility. • Being Māori, oneness. • Treated like Māori, by Māori, through a Māori lens.

	• Tikanga and mana within the Wānanga. • Positive relationships. • Identity, sense of belonging, community, inclusivity. • Cultural teaching is the norm. • Respect for tikanga and kawa of other rohe.
How are Māori cultural values and practices integrated into your teaching-learning environment?	• Manaakitanga, whakawhanaungatanga. • Reciprocal exchange. • Te reo Māori, karakia, waiata, mihi, pepeha, haka, himene, kauhau, kaikaranga. • Leadership. • Tikanga, āhuatanga, mātāpono. • Ngā uara. • For Māori, by Māori. • Te Tiriti o Waitangi, cultural pedagogy. • Professional relationships. • Personal relationships – making connections • Marae experience
How is the integration of cultural values and practices effective for learner success?	• Akiaki and poipoi used to retain learners on the programme. • Awanuiārangi symbolic – empower learners to uphold te reo Māori, āhuatanga Māori, Kaupapa Māori. • Connection to culture contributes to greater engagement by the learner. • Whakapapa, identity, knowing who they are and where they come from. • Tika, pono, aroha. • Familiar environment for learners from wharekura. • Understanding of te reo Māori, values, tikanga, kawa.

Have you experienced any challenges when implementing cultural teaching-learning practices at Awanuiārangi?	• New environment, teaching in a contemporary context. • Academic regulations – methods of assessment. • Not all staff are practicing tikanga. • Lack of staff engagement. • Different levels of te reo Māori competency. • COVID-19 restrictions.
What digital technology tools are used to support learning at Awanuiārangi?	• H5P, Kahoot, YouTube, eKōrero, Wiki, PowerPoints, eTV. • Zoom conference, eWānanga LMS. • Computers, laptops, mobile phones, digital cameras, software, voice recorders. • Email, messenger, Microsoft 365.
How do these digital technology tools support your cultural teaching-learning environment?	• Used eWānanga platform to implement tuākana-tēina approach. • Online cultural safety. • 24/7 access, one-on-one online support, and tutorial – awhi, manaaki. • Balance physical, psychological and mental wellbeing – start and end with karakia. • Course content translated to te reo Māori and made available online. • Online replicates what is being taught in class.
How do these digital technology tools contribute to learner success?	• Improve competency and confidence in online learning – become fearless in the environment. • No compromise on ngā uara and tikanga. • Access to resources anytime, anywhere.

	• Mastering digital technology can provide opportunities and prepare learners for the workforce. • Develop understanding – kua hiki te kohu.
Have you experienced any challenges when implementing digital technology at Awanuiārangi?	• Internal processes. • Lack of professional development. • Different levels of staff capability. • Technology just meets the requirements. • Technical issues, student email logins, enrolment, and access to online courses. • Expertise and support in digital space. • Connectivity issues. • Delay in access to online resources.
What is Māori learner success?	• Confident, tech savvy, able to participate in discussions. • Ascension, empowerment. • Reclaiming Māoritanga, gaining Māori knowledge. • Shifting negative statistics for our people to positive. • Pass with cultural competency. • Graduation, receiving a tohu. • Success is about all of us. • Practising ngā uara, tika, pono, aroha. • Complete assignments, complete the programme. • Kua hiki te kohu.
How has COVID-19 impacted on teaching-learning at Awanuiārangi?	• Negative – cannot replicate kanohi ki te kanohi. • Successful transition to fully online. • Positive – maintained cultural practices such as karakia.

4.3 Chapter Summary

This chapter examined cultural teaching-learning practices, as well as how digital technology has been utilised to support Māori pedagogy at Awanuiārangi. The kōrero shared by kaiako was deeply connected to being in a space created 'by Māori for Māori', where learning is guided by tikanga, āhuatanga, and cultural values. Essentially, the learning process encapsulated guidance, mentorship, awhi, reciprocity, and a collective responsibility to achieve understanding and knowledge in the learners' holistic development.

Kaiako believed that other common values such as aroha, manaakitanga, and whanaungatanga, were strategies built into their everyday practices. These values guided the teaching-learning process and contributed to building and mediating relationships.

Kaiako stated that knowledge was shared and gained through cultural processes such as pōwhiri, mihi, karakia, kapa haka, and waiata. Te reo Māori was integral to the development and understanding of cultural practices and stimulated bonds in the sharing of knowledge through the tuākana-tēina approach. Connection to culture and whanaungatanga have been successful factors in engaging learners to develop their understanding of mātauranga Māori.

This chapter also recognised the importance of building positive connections and creating a sense of belonging. As it was in traditional Māori society where knowledge was transmitted from one generation to the next to benefit all, so too does this cultural worldview exist in contemporary practices. According to Battiste (2000), "Individuals have a responsibility to share knowledge with the group" (p. 218) so that the mana of the community can be upheld.

Kaiako have adopted various technologies to prepare learners for a 'digital' workforce in te ao hurihuri (the changing world). All have agreed on the benefits and opportunities that digital technology can offer in engaging learners who are constrained by location and time. According to Keegan and Sciascia (2018)

“Broadening kanohi ki te kanohi as a values-based practice to include virtual forms could be more inclusive of Māori living away from their ancestral lands, allowing them to continue to maintain meaningful connections” (p. 371).

The data that I have collected will contribute to the discussion and conclusion that follows in the next two chapters.

CHAPTER FIVE: DISCUSSION

5.0 Chapter Introduction

The previous chapter presented the responses of Māori academics who teach at Awanuiārangi. The subsidiary interview questions were provided followed by key statements from kaiako. The chapter concluded with a summary of the key points identified in the interviews.

This chapter examines the key findings of the research and the implications for the interview questions. It provides an in-depth analysis of the cultural teaching-learning practices and digital technology methods that kaiako have implemented in their educational settings. The chapter explores how these cultural approaches intersect with digital technology, influencing the educational outcomes of Māori learners. Finally, this chapter will conclude with a summary of the key insights discussed.

5.1 Overview of Participants' Voices

The narratives of these kaiako clearly demonstrated that cultural teaching-learning practices were deeply embedded in the curriculum and pedagogy at Awanuiārangi. As I listened intently to their experiences, I came to appreciate not only the support they extended to each other as a whānau but also their commitment to learners. These learners enrol not just to acquire knowledge but also to immerse themselves in experiences of whanaungatanga, manaakitanga, wairuatanga, and tino rangatiratanga. In this context, wānanga whānau refers to principles and values of whānau implemented within an Indigenous University context.

It was important to identify the challenges that kaiako experienced, such as understanding cultural diversity and embracing learners from all cultures. My research findings revealed that kaiako provided an inclusive and supportive environment, demonstrating their capacity to comprehend and respond to learners' specific needs. I acknowledge that not all kaiako experiences were positive, and it is important to learn from these challenges and propose solutions. All narratives described various forms of learner success celebrated within the Wānanga.

Kaiako spoke of the way their cultural-teaching learning environments resisted colonial structures in education by implementing tikanga Māori, mātauranga Māori, and āhuatanga Māori. This was actioned by kaiako providing opportunities for learners to understand cultural practices such as karakia, mihi, waiata, mōteatea, haka, poi, and pōwhiri. Kaiako emphasised the importance of reciprocity, respect, sense of identity, and building connections, which empowered learners to reach their full potential to achieve success in academia as well as outside of the classroom.

Kaiako identified Awanuiārangi as an innovative space that successfully integrates digital technology. This is evident in the diverse range of tools and resources that kaiako utilise to support learners. Kaiako have access to laptops, printers, editing capabilities for online courses, mobile phones, library resources, projectors, and more. These tools and technologies enable kaiako to facilitate and enhance teaching-learning outcomes effectively.

One participant identified a need to improve the digital technology infrastructure and others felt it challenging to align the intention and purpose of technology with the learning objectives. Kaiako identified the importance of professional development in maximising the effectiveness of devices, tools, software, and systems.

Kaiako provided examples of how they successfully connected cultural teaching-learning practices with digital technology in their respective spaces. Some kaiako recognised that digital technology enabled collaboration, built connections, facilitated knowledge sharing, and generated new insights among learners. Many adapted cultural teaching-learning practices to the digital environment, including using karakia to begin and end online sessions and consistently using te reo Māori throughout their teaching.

Kaiako discussed their perspectives on success for Māori learners in educational settings. Some saw success as being able to participate confidently in discussions, gaining a deeper understanding of cultural practices, and contributing positively to their whānau, hapū, iwi, and extended communities. The narratives identified that

Māori learner success extended beyond academic achievement and was a lifelong journey of embracing Māori ways of knowing and doing.

To align the literature review and my findings with the interview questions, the next section of the chapter will explore the integration of cultural teaching-learning practices with digital technology. Through this exploration, I aim to demonstrate how the connection of these methods can contribute to the success of Māori learners.

5.2 Kaiako Describe Cultural Teaching-Learning Practices

Cultural pedagogy is a traditional practice of Māori knowledge-making that contemporary wānanga have inherited over the centuries. It is an approach that is driven by te reo Māori, whakapapa, mātauranga Māori, future aspirations, and ethics (Mahuika & Mahuika, 2020). Awanuiārangi offers a unique pedagogy that is grounded in Māori understandings of mātauranga, as opposed to traditional Western-based educational providers.

All responses from kaiako reflected a deep understanding of cultural teaching-learning practices at Awanuiārangi. As a tertiary provider guided by the principle of 'by Māori, for Māori,' these practices are informed by an ethos that 'being Māori' is the norm. The 'norm' being that Māori language, knowledge, traditions, culture, and values are legitimate and essential guides for classroom interactions (Bishop, Berryman, Cavanagh & Teddy, 2007). For kaiako, this means creating environments where Māori cultural identities are respected and valued. In essence, it involves ensuring that Māori learners can fully express their authentic selves.

Key values such as whanaungatanga, manaakitanga, along with learning te reo Māori, engaging in karakia, mihi, whaikōrero, karanga, and pepeha, were reflected in the narratives as part of everyday practices. Mihi whakatau and pōwhiri are common occurrences, whether welcoming new staff, new and returning learners, external groups, or distinguished guests. These rituals of welcome are part of the shared experience for all participants (Bishop et al., 2007).

Manaakitanga is a central value at Awanuiārangi, reflected in how kaiako support learners both within and beyond the classroom. Staff actively engage in events that affect learners outside of the academic settings, such as tangihanga, where kaiako and fellow learners attend as a community to support the grieving whānau. These examples highlight that kaiako support extends beyond the classroom, particularly in challenging times.

Throughout the narratives, there was a clear identifying factor on the importance of te reo Māori. Kaiako wanted to hear te reo Māori being spoken not only in their classrooms but also throughout the Wānanga. Kaiako created strategies to support non-te reo Māori speakers during the course of their study. The practice of tuākana-tēina was paramount to learners' engagement and participation in the programme.

There are multifaceted relationships within the community, including delivery on marae through the School of Iwi Development. Marae are ancestral sites of cultural significance, which continue to provide a collective foundation for whānau, hapū, and iwi. Marae act as custodians of tribal and esoteric knowledge, serving as spaces where iwi-specific Māori identity, knowledge, and culture are upheld and preserved (Mead, 2003). Community education programmes, "led by community leaders, the kuia and koroua, the tohunga and speakers of te reo" (Hook, 2007, pp. 11-12) Māori, has resulted in "increased tribal identity, increased fluency in te reo, knowledge of traditional crafts, knowledge of tikanga, [and] āhuatanga" (Hook, 2007, p. 12).

All kaiako had similar approaches to cultural practices in their teaching-learning environments. The establishment of whānau-type relationships is integral to the learning environment as it establishes new connections. Bishop (2012) states that "whānau relationships enact reciprocal and collaborative pedagogies in order to promote educational relationships between students, between pupils and teachers" (p. 40) and professional relationships between staff. "Relationships are key to the effective engagement of Māori students in education. Relationships impact the way that teachers treat and interact with students, and quality teacher-student relationships are strongly associated with academic achievement" (Hargraves, 2022).

Durie (2021) recognises "that the attainment of mātauranga-driven objectives and aspirations does not occur in isolation from our collective responsibility to the well-being of our community" (p. 30). It is essential that teaching staff and support staff collaborate effectively within a collegial and professional learning community to enhance student learning and achievement. Awanuiārangi comprises of several service departments that contribute to this community: Corporate Office, School of Graduate Studies, School of Undergraduate School, School of Iwi Development, Academic Registry, Learner Success, Operations, Information Technology, Finance, Academic Registry, Human Resources, Research Office, and the eWānanga Centre for Creative Teaching and Learning. This collaborative effort demonstrates the whanaungatanga among staff, working together for the benefit of each other and our learners.

5.2.1 Challenges

One of the challenges identified was the implementation of te reo Māori, tikanga Māori, Kaupapa Māori, and āhuatanga Māori, in a contemporary context. Traditional methods of teaching-learning was generational where cultural knowledge and practical knowledge was passed between elders to the next generation. Or in strict rituals where sacred knowledge was traditionally passed from tohunga to specially chosen apprentices.

The ways of being and doing for Māori has evolved, but not to the extent of losing control or autonomy to modernity. Mātauranga Māori can be shared with all who have the willingness and desire to learn, no matter what age, gender, or status in society. Kaiako have taken the lessons from our tūpuna and created their own spaces of teaching-learning, deciding on the appropriate cultural needs, skills, and pathways to share with learners.

One participant observed that a major challenge was the curriculum and assessment being structured around TEC requirements and academic regulations. Many learners, particularly those interested in practical skills like composing waiata, delivering whaikōrero, or performing poi, felt discouraged by assessment criteria that required written essays for grading. The conflict between accreditation requirements and

practical learning goals can sometimes be culturally alienating and less effective for learners.

Te reo Māori proficiency has been recognised as challenging for some kaiako. They identified this with colleagues and learners. One kaiako shared frustration of non-te reo Māori speaking staff members not taking the time to learn the language or commit to attending karakia. The language proficiency of kaiako directly impacts the language proficiency of learners. As noted by kaiako 4, this can present challenges in implementing cultural teaching-learning practices. Skerrett (2011) asserts that for language development to occur, this must be actioned both in and outside of the classroom.

Learners at Awanuiārangi are welcomed from all cultures and backgrounds, so the level of te reo Māori proficiency that learners are at can be difficult to manage. All programmes include a component of te reo Māori, with the expectation that learners attend Awanuiārangi to learn the language and culture. Kaiako are responsible for sharing knowledge bilingually to cater to learners at various levels of language competency. A range of teaching-learning strategies, including tuākana-tēina, whanaungatanga, and manaakitanga, were identified by kaiako as effective in helping learners embrace the Māori language and culture.

On 21 March 2020, the Labour government announced a five-stage alert level system in response to one of the most significant disruptions to life worldwide, the COVID-19 pandemic. On 25 March 2020, government shifted to alert level 4, resulting in a national lockdown for six weeks. Aotearoa has avoided the high number of casualties experienced in other countries, but it has still had a considerable impact to social and economic sectors, including tertiary education. With borders closed and travel restricted, kaiako found it challenging to engage with learners and disseminate knowledge across the different levels of restrictions. As mentioned by one of the kaiako, the rules on social distancing subsequently altered tikanga around harirū, hongi, and the sharing of hau (Dawes, Muru-Lanning, Lapsley, Hopa, Dixon, Moore, Tukiri, Jones, Muru-Lanning & Oh, 2021), and a different and safe ‘way of doing’ had to be established.

5.3 Kaiako Describe Digital Technology

With the constantly evolving world of technology, it is crucial for kaiako to possess the confidence and proficiency to integrate digital applications into their teaching-learning environments. This requires managers to actively promote professional development among kaiako and encourage networking with fellow educators to build communities of best practice. Kaiako should be equipped with technical expertise to deliver e-learning courses that may include flipped classrooms, augmented reality, virtual reality, mobile technology, and other applications, thereby enhancing the learner's experience. The emergence of new technologies not only empowers learners but also shifts the role of kaiako towards mentorship, where they are expected to enhance learners' skills in problem-solving, reflection, creativity, and collaboration within e-learning spaces.

Kaiako identified digital technology as inclusive of conferencing systems, learning management systems, discussion forums, portable computers, DigitalSoftwareKey applications, video sharing websites, personal communication devices, open content online encyclopaedias, and much more. The adoption of digital technologies and the implementation of learning management systems were at the forefront of the technology used, providing 24/7 access to course resources to support learning across all levels of study.

Kaiako were innovative in finding new tools to enhance their teaching-learning approaches. One kaiako mentioned that 'tutū' offered an interactive way to learn and navigate the eWānanga LMS. By encouraging learners to 'tutū' – make mistakes and learn from them – new perspectives and skills are developed, helping learners overcome their fears and build confidence in the process.

5.3.1 Challenges

Technology offers ways of communication through email, chat, eKōrero, LMS platforms, and video conferencing. These tools facilitate collaborative interactions, allowing learners to engage in discussions, share ideas, and create new forms of dialogue. However, kaiako have found it challenging when online tools they are

accustomed to change without prior notice. In some instances, they may log into their courses and find that a tool they previously used to set up their space has been upgraded or is no longer available. Kaiako suggest that the lack of communication between developers and users can be distracting, causing stress and anxiety, and increasing the workload for teaching staff.

Kaiako identified the need for ongoing professional development in the latest and most relevant digital technology tools. Support from management is important to enable teaching staff to upskill and effectively facilitate online learning. It is imperative not only for digital technology to be well-designed and current but also for kaiako to comprehend how technology influences teaching-learning experiences and outcomes (Tiakiwai & Tiakiwai, 2010).

Often there is a sense of information overload for kaiako, who are expected to teach kanohi ki te kanohi and duplicate their practices in an online environment. One kaiako found that monitoring staff and providing feedback were frequently overlooked, with little to no response to the feedback provided. There was a concern that a 'lack of time' impeded on the kaiako's ability to 'tutū', learn on how to use the tools, develop, collaborate, and reflect on ways to improve teaching-learning approaches.

One kaiako mentioned that there is an opportunity to invest in the development of digital technology experts to support staff. Instructional designers and training and development experts have a significant role to play in assisting and upskilling educators to create effective and engaging online programmes. Investing in future development and infrastructure is imperative to deliver effective online learning.

Many learners have issues with internet connectivity to access their online courses. This can negatively affect a learner's academic performance if they cannot access course materials, communication and collaboration tools, assessments, feedback, or grades. Many of the courses taught at Awanuiārangi have a component of mixed mode delivery requiring internet access. This can be challenging for learners in rural areas, where unaffordable devices, limited internet access, and associated economic costs create significant barriers. As the internet has become a vital tool for supporting

learners, kaiako find it difficult to implement alternative methods to address digital exclusion among their learners.

5.4 Kaiako Describe the Connection Between Cultural Teaching-Learning Practices and Digital Technology

Adapting mātauranga Māori principals in a digital age is a current challenge for Māori tertiary providers. The virtual digitisation of Māori Indigenous knowledge presents an intriguing and promising paradigm, prompting Māori to explore, discuss, and engage with it. However, to sustain an intellectual and cultural space, Māori educators must adapt to and navigate the complexities of this digital era (NZQA, 2014). Kaiako felt strongly that digital technology tools supported their cultural teaching-learning environments. They described implementing strategies to adapt to the digital age, such as tuākana-tēina, and emphasised the values of whakawhanaungatanga and manaakitanga as being prominent in their use of digital technology.

According to Laws et al. (2009), kaiako who embrace the concept of ako create caring and inclusive learning communities where everyone's contributions are valued. Ako focuses on building relationships that empower both educators and learners to bridge the digital divide and become their own designers and creators of digital solutions. In order to be effective educators, kaiako embrace the ako way of learning in order to build positive relationships, exchange perspectives, and to learn and grow together.

According to Ferguson (2014), "Āhuatanga Māori is at the forefront of an education students can expect to receive at a Māori tertiary organisation". "Āhuatanga Māori is inclusive of the values, principles, beliefs and practices of whānau, hapū and iwi" (Ferguson, 2014, p. 48). Kaiako describe āhuatanga Māori as being integrated in all teaching-learning practices at Awanuiārangi and that it is normalised and an important part of learner education. Digital technology provides a space where āhuatanga Māori can continue to be relevant in the contemporary lives of kaiako and learners.

Kanohi ki te kanohi is a culturally appropriate Māori approach for kaiako, emphasising familiarity through face-to-face connections with learners. With many learners residing throughout Aotearoa, maintaining this approach can be challenging for

kaiako. Zoom conferencing tools have been effective in adapting cultural practices to the modern world. Keegan (2000) states that digital technology connects people as it allows for kanohi ki te kanohi to take place virtually and empowers "people with the ability and access to participate and engage" (O'Carroll, 2013, p. iii).

Karakia is an established cultural practice that kaiako perform daily with their peers and learners. Karakia provides an opportunity to enhance wellbeing, and to uplift and empower one another. According to Ferguson (2014), karakia are practices that can be uploaded online or conducted via Zoom video conferencing. Kaiako utilised digital technology to stay connected with learners and to offer guidance and support. During the COVID-19 lockdown, at least 100 staff members logged into Zoom each week for karakia, receiving blessings and spiritual guidance from kaumātua. This provided a sense of safety and community awareness, reassuring us that we were not alone during the pandemic.

Digital technology allows kaiako to provide synchronous and asynchronous forms of communication. Access to course resources to support learning, forums to support collaborative discussions, and quizzes to enhance understanding, are just a few of the tools that kaiako utilise in maintaining manaakitanga for their learners.

Kaiako aim to provide learners with a strong cultural foundation underpinned by an understanding of mātauranga Māori. Kaiako apply this framework by translating knowledge of the past into contemporary contexts. What was frequently identified in the findings, was that te reo Māori is an integral part of teaching-learning for kaiako. Wiri (2024) describes te reo Māori as serving as "a conduit for the transmission of ancestral knowledge, values, and stories" (p. 1). Kaiako have found that digital tools can provide collaborative platforms for sharing texts in te reo Māori and resources from external sources, such as Māori language apps. The eWānanga LMS includes a feature that allows users to set their language preference to Māori, enabling kaiako to develop online courses entirely in te reo Māori or in a bilingual format.

Kaiako have described tikanga as normal practice in upholding te reo Māori, āhuatanga Māori, and all aspects of te ao Māori. Combining tikanga with technology can be

transformative and beneficial for learners. Kaiako attempt to integrate tikanga with digital technology while safeguarding its integrity, ensuring the cultural safety of learners within the framework of the modern age.

Kaiako have shared that tuākana-tēina is an important practice that supports learners to develop and learn new knowledge. It is common for kaiako to pair more advanced students with beginners of te reo Māori, with the goal of guiding the tēina to deepen their understanding of the language. Zoom conferencing tools, online messaging, social media platforms, and forums, are just some of the methods where tuākana-tēina practices can take place. These innovative spaces allow for the sharing of knowledge and building of relationships.

Whakapapa establishes our connections to people, places, and locations, defining our origins and lineage. Through the sharing of pepeha, kaiako and learners gain valuable insights into each other's maunga, awa, waka, iwi, hapū, marae, and ancestral lineages. Identity and sense of belonging is not just for Māori. People can frame their own cultural connection irrespective of where they come from. Kaiako support learners from all cultures and provide safe and inclusive spaces where they can learn about their heritage and gain confidence in sharing this knowledge.

Haar, Roche, and Taylor (2012) states that the support of whānau is essential to Māori wellbeing as it is these relationships that influence and allow rangatiratanga. Through this virtual connection, learners can connect with others from the same whānau, hapū, or iwi, building a sense of community, as well as forming new relationships with people from diverse backgrounds. Digital technology empowers learners to share their whakapapa with confidence and develop cultural competency, irrespective of time, space, or place.

Whanaungatanga is an important cultural value for Māori and has been described by Ritchie (1992) as being the "basic cement that holds things Māori together" (p. 66). Whanaungatanga provides learners with the opportunities to share experiences, build relationships, enhance wellbeing, and create communities of practice by working together. According to Keegan and Sciascia (2018), "Virtual whanaungatanga offers

a framework and process made up of values, which enables relationships to be formed, strengthened and maintained in culturally recognisable ways" (p. 365).

Kaiako have created safe environments in which learners can build confidence, actively participate, and learn from each other. Kaiako have mentioned their use of Wiki, Zoom conferencing, Facebook, and email, as tools in which learners can make connections and support each other in their learning. The concept of having 24/7 access to connect with each other is beneficial for many learners who work or have whānau commitments. Through these digital, learners can engage in one-on-one sessions with their kaiako or peers, while also establishing larger online communities of practice where collaborative learning takes place.

5.5 Kaiako Describe Māori Learner Success

Kaiako describe Awanuiārangi as a place that symbolises empowerment and ascension for Māori, central to why learners attend the Wānanga. Throughout their narratives, kaiako emphasised the importance of pride in their identity and the need to uphold te reo Māori, tikanga Māori, and āhuatanga Māori as integral to learner success. The opportunity for learners to practice values that are tika and pono gives them a foundation to apply their knowledge and share with whānau, hapū, and iwi. Engaging in Māori culture develops whanaungatanga and strengthens intricate relationships, kinships, and connections.

Shifting Māori tertiary education statistics from negative to positive is an important aspect of success. Achieving qualifications not only brings a sense of pride and fulfilment to individuals but also allows them to share that pride with their whānau, the support network that encouraged them throughout their academic journey. Education Counts (2022), a government organisation that provides educational and research statistics in Aotearoa, confirms that educational attainment is a crucial measure of societal well-being. Individuals with higher qualifications generally enjoy higher employment rates and improved social outcomes, including better health, stronger social connections, and increased civic engagement (Education Counts, 2022). As kaiako 3 emphasised, while wānanga alone cannot solve all educational inequities, they play a significant role in effecting positive change for Māori.

Graduation represents the culmination of countless hours of dedicated effort, both individually and within the whānau and community. This prestigious event provides learners with an opportunity to celebrate their achievements. Standing alongside them in this celebration are the kaiako, support staff, and whānau who have been there for them throughout their studies. Awanuiārangi honours its graduands with a Town and Gown procession through Whakatāne, culminating in a graduation ceremony at the Mataatua whare, Te Mānuka Tūtahi. This procession and ceremony highlight the significance of this achievement within the whānau, hapū, iwi, and the wider community.

5.6 The Impact of COVID-19

Kaiako 2 shared that there was a negative impact on the cultural teaching-learning practices within their classroom due to COVID-19. Despite the many digital technology options available to enhance learning, their perspective was that the mauri, wairua, whatumauri, and the essence of hā with each other, could not be replicated. These intrinsic values must be upheld to ensure the spiritual, physical, mental, and emotional wellbeing of learners.

Kaiako observed positive outcomes from integrating digital technology with cultural teaching and learning practices. Although the COVID-19 lockdown presented significant challenges for many learners and their whānau, kaiako provided support and a sense of security through online sessions and by maintaining connections, enabling learners continue their studies.

5.7 Chapter summary

The narratives clearly demonstrate that incorporating ngā uara into all aspects of Awanuiārangi's activities is a natural approach for kaiako. This is exemplified by the consistent emphasis on whanaungatanga and manaakitanga within the kōrero from kaiako. The culmination of these narratives reveals that kaiako prioritise the wellbeing of learners, dedicating themselves to helping them achieve their educational aspirations.

Kaiako integrate Indigenous knowledge into their teaching and complement their practices with digital technology. Traditional teaching methods have evolved, with technology now viewed as an ally that collaborates with kaiako to navigate new approaches to learning. Throughout their experiences, kaiako continue to develop, learn, and upskill, echoing the sentiment expressed by Mead (2016) that the development of Māori knowledge has no end - it continues to grow, evolve, and so must we.

CHAPTER SIX: CONCLUSION

6.0 Chapter Introduction

Māori perspectives on time, weaving together past, present, and future, inform how kaiako navigate a complex and evolving education system by reclaiming traditional knowledge to shape teaching-learning approaches. In this chapter, I will provide an overview of the previous chapters and summarise my key findings. I will then discuss the limitations of this study followed by my recommendations. This chapter will conclude with my final closing words.

6.1 Thesis Overview

Chapter one - Introduction provided the rationale for selecting this topic and outlined my role within the Wānanga as a support staff member, observing the aroha and manaaki that kaiako extended to their learners. For over thirty years, Awanuiārangi has served as a space of resistance, where learners build cultural knowledge according to tikanga Māori and āhuatanga Māori, draw wisdom from their tūpuna, and make connections with staff and peers alike. The role of the TEC was discussed, highlighting the inequities that wānanga have experienced in research and education funding. Both the TES and Ka Hikitia strategy acknowledged the importance of providing education for Māori that involves whānau, hapū, and iwi, with the goal of achieving equitable outcomes in opportunities, funding, and the distribution of resources.

Awanuiārangi was founded on a 'dream' realised by its founding members. The vision has continued through the leadership of our Chief Executive Officers, Council, management, and staff. This leadership has responded to confrontational government political agendas and policies which have often conflicted with the vision of Awanuiārangi. Te Rautaki is just one of the many strategies that has been developed to ensure our learners achieve educational success. Awanuiārangi has adopted digital technology as a means of creating educational environments that meet the needs of learners. Devices, software applications, online resources, and learning management tools are utilised to enhance capabilities and prepare learners for the 'digital era.' The

significance of the study identified the critical role of wānanga in addressing the challenges Māori learners face in tertiary education.

Chapter Two – Literature Review identified publications relevant to this study. This included a discussion on the teaching-learning methods prior to colonisation. The sharing of purposeful knowledge from one generation to the next was an important approach in traditional Māori society. This system of teaching and learning was disrupted by the arrival of colonisers, who enforced the implementation of Church and State schools. A concerted response was taken up by Māori to reclaim their cultural identity and so began the educational revolution of te kōhanga reo, kura kaupapa Māori, kura tuarua, and wānanga.

Cultural practices such as ako, kanohi ki te kanohi, and tuākana-tēina, was described in this section as a positive means of successfully educating Māori by Māori. The literature described cultural teaching-learning practices as a positive response to raising learner achievement and educational success for Māori.

The literature further explored the intersection of digital technology and culture, highlighting the transformative potential in learning and work environments. Educators are constantly seeking ways to enhance their practices in order to better meet the needs of learners. By integrating technologies, kaiako can complement cultural teaching-learning practices, thereby redefining traditional educational landscapes.

Chapter Three – Methodologies and Method: This research adopted Kaupapa Māori as its guiding methodology. Kaupapa Māori challenges Western methodologies, providing spaces where Māori narratives thrive, enabling control and tino rangatiratanga over all aspects of our work. An insider-outsider researcher was selected for this study because it encapsulated the dual role of the researcher: a support staff member working within Awanuiārangi and a non-teaching staff member conducting research on cultural pedagogy.

Semi-structured interviews provided a platform for the informal sharing of kōrero, where participants received a set of guiding questions. This format offered flexibility

to explore specific themes and encourage further discussion. The chapter concluded with a reflection on my responsibilities as the researcher, emphasising the importance of ensuring participant anonymity and confidentiality. Participants retained control over the information they shared, including its timing and context, with the option to withdraw from the study at any stage.

Chapter Four – Findings identified key themes derived from the data collected, which included evidence gathered through semi-structured interviews with kaiako. Kaiako provided valuable perspectives on cultural teaching-learning practices, digital technology, Māori learner success, and the challenges that they encountered in implementing these practices.

Chapter Five – Discussion: This section reflected on the findings, offering an overview of the narratives, and exploring the main themes. Kaiako demonstrated confidence in their cultural teaching-learning practices and employed innovative methods to enhance understanding through digital technology. Recognising their expertise in te taha Māori, kaiako acknowledged the importance of ongoing professional development to further support their understanding and integration of digital technology.

6.2 Key Findings

The kaiako's comments about cultural teaching-learning practices demonstrated an advanced knowledge and understanding of the subject. Kaiako consistently used approaches that aligned with ngā uara o Awanuiārangi to encourage and support learners. Whanaungatanga is a value that recognised the importance of building whānau-type relationships between kaiako-learner and creating new connections and communities of practice between learner and learner. Kaiako demonstrated whanaungatanga by engaging in rituals that welcomed new staff and learners, building whānau-type relationships, and creating a sense of belonging.

Kaiako expressed manaakitanga through the care and compassion they shared for each other and learners. A culture in which tuākana-tēina relationships were established to create collaboration and cooperation between learners. This type of reciprocal

relationship was established through the concept of ako, a process of two-way teaching-learning that created a sense of responsibility as a collective whānau. Throughout the narratives of kaiako, there is a strong sense of aroha and care that they demonstrate to create a safe and empowering space for learners.

Kaiako identified karakia as a symbolic ritual performed daily at the beginning and end of each class and noho. One kaiako mentioned that karakia brings everyone together as whānau, which is an important aspect of Wānanga culture.

The normalisation of te reo Māori and understanding of tikanga Māori has been identified as essential to culturally responsive teaching-methods. Kaiako navigate learners at different levels of understanding by developing approaches of cultural inclusion through whanaungatanga and manaakitanga. It is often challenging for kaiako to uphold the revitalisation of te reo Māori and tikanga Māori within the classroom as some of their students are non-Māori and have limited knowledge of the language and Māori values. Kaiako are determined to create their practices built on Māori cultural concepts through ako and tuākana-tēina to develop cultural competency for learners.

Awanuiārangi provides a space for 'Māori to be Māori' and kaiako develop approaches that normalise cultural practices like karakia, waiata, mihi, and pōwhiri. Kaiako have identified that there is a need for all staff to take responsibility in gaining confidence in cultural practices, to enable them to increase their knowledge and understanding of the Māori world.

In order for kaiako to integrate technology into their practices, they must have access to the most up to date technology and be provided with professional development to build capacity and knowledge on the devices being used. Kaiako have sought support from online learning experts, instructional course designers, and IT technicians, in order to create content that enhances the classroom experience for learners. Kaiako have created interactive content like quizzes and forums, and utilised diverse communication tools such as Zoom conferencing, email, social media, and mobile phones.

Digital technology has significantly transformed how kaiako create and share educational content with learners. They agreed that technology positively impacts the promotion of Māori cultural teaching-learning practices and empowers learners.

6.2.1 Whanaungatanga

Kaiako were able to uphold the values of whanaungatanga by building relationships, nurturing, and caring for learners, through virtual interactions. Regardless of where learners lived, or what time of the day, kaiako could connect through synchronous (real time) and asynchronous (flexible time) methods of learning. It is important for kaiako to provide safe online learning environments so that distant learners can experience the same face to face connection opportunities as in-person learners.

6.2.2 Manaakitanga

Technology enables learners access to resources conveniently, regardless of their location and schedule. This flexibility is particularly beneficial for remote learners who cannot attend physical classes. Kaiako aim to use digital tools not just for their functional benefits, but also to enrich the learning experience. By utilising forums, group assignments, and chat functionalities, they create an environment conducive to knowledge sharing and collaboration. This approach is designed to build confidence, promote engagement, and prioritise the overall wellbeing of the learners.

6.2.3 Te Reo Māori

Traditionally, te reo Māori was predominantly taught through kanohi ki te kanohi intergenerational transmission. In a time of rapid technological change, learners increasingly expect access to the tools and software necessary to support their journey in learning te reo Māori. In response, kaiako have implemented several initiatives to facilitate the transmission of te reo Māori. Within virtual classrooms, they maintain cultural integrity by integrating karakia, waiata, mihi, and activities created in te reo Māori. Utilising technology for teaching and assessment has proven successful in enhancing learner engagement, increasing comprehension of the language, and building confidence to engage in kōrero i roto i te reo Māori.

6.3 Limitations of the Study

A limitation in this research is that only eight kaiako of the 105 kaiako employed at Awanuiārangi (as of 2022) is represented. The limitation of a small group is that it can be difficult to determine true findings of the Wānanga, and it does not allow for the generalisation of the larger population of kaiako. Efforts were undertaken to gather perspectives from respondents representing experiences in different Schools and programmes. However, it is acknowledged that the views obtained may not include all possible viewpoints.

6.4 Recommendations

Drawing from the experiences and professional journeys of kaiako, the following recommendations have been compiled from this study.

Recommendation one:

Reflection, evaluation, and improvement are key components in developing and sustaining quality teaching-learning approaches. Through active reflection and evaluation of teaching and learning practices, kaiako can identify areas for improvement, as well as effective methods that enhance and support learner success. Insights from kaiako on what works and what doesn't, can guide future policies, regulations, and processes, ensuring quality teaching and learning and the development of communities of best practice.

Recommendation two:

The kaiako who shared their teaching-learning experiences were fluent in te reo Māori, knowledgeable in cultural practices, and had a strong sense of cultural identity in their Māori heritage. This research uncovered the need for teaching staff who do not speak te reo Māori or understand Māori cultural practices to develop cultural competency. This can be achieved through professional development and by taking up opportunities to learn karakia, attend waiata practices often made available by Te Pōkaitahi Reo kaiako, enrol in Te Pōkaitahi Reo classes to learn te reo Māori, participate in pōwhiri, and engage with and learn from peers knowledgeable in mātauranga Māori, tikanga Māori, and āhuatanga Māori.

Recommendation three:

This study focused on the experiences of kaiako within a cultural and technological educational environment. The findings indicated that kaiako utilise digital technology in all aspects of their teaching and learning to engage learners. Professional development is crucial for kaiako to ensure they become competent and capable practitioners, able to meet the diverse learning styles and needs of the borderless learner in a digital era. Research into the most effective collaboration tools, communication platforms, interactive resources, and learner-centred online spaces can contribute to learner engagement and create more effective learning experiences.

6.5 Further Research

Based on the findings, an area for further research is exploring how TWoA and TWoR maintain their cultural integrity while using digital technology to enhance learner success. Each wānanga may use different tools to support their learners online and may experience unique challenges for which they have developed a range of solutions. Discussing these solutions could contribute to establishing a community of best practice among wānanga, with a focus on cultural integrity and educational success for Māori.

A second research area could involve incorporating the voices of learners and adapting the interview questions to better align with their perspectives. Of particular interest is how learners perceive and define Māori learner success.

A third potential research area could focus on support staff within wānanga. Further research could explore how support staff contribute to supporting kaiako and learners through cultural practices and digital technology to achieve success in an Indigenous tertiary institution.

6.6 Thesis closing

What I discovered from the narratives of these kaiako Māori is their unwavering commitment to uplifting Māori, not only academically but in all aspects of life. This research uncovered a vital connection between cultural teaching-learning practices, digital technology, and Māori learner success at Awanuiārangi. As articulated by

kaiako 2, while there is a necessity to evolve and adapt in the digital age, the cultural integrity, mauri, and wairua of Awanuiārangi must remain relevant in today's modern times. Digital technology complements cultural teaching-learning practices, but nothing can replace the whatumauri, mana, and essence of Awanuiārangi - those can only be fully experienced kanohi ki te kanohi.

I choose to end this study with the vision statement of Te Whare Wānanga o Awanuiārangi. Through this vision and the dedicated efforts of kaiako, management, support staff, and Council at Awanuiārangi, we strive to uplift our people, share knowledge, empower, embrace, and continue a legacy of lifelong learning and enduring relationships.

Rukuhia te mātauranga ki tōna hōhonutanga me tōna whānuitanga.

Whakakiia ngā kete a ngā uri o Awanuiārangi me te iwi Māori whānui ki ngā taonga tuku iho, ki te hōhonutanga me te whānuitanga o te mātauranga kia tū tangata ai rātou i ngā rā e tū mai nei.

Pursue knowledge to the greatest depths and its broadest horizons.

To empower the descendants of Awanuiārangi and all Māori to claim and develop their cultural heritage and to broaden and enhance their knowledge base so as to be able to face with confidence and dignity the challenges of the future. `

(TWWoA, 2022, p. 4)

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APPENDICES

Appendix 1: Ethics Approval Letter

TE WHARE WĀNANGA O
AWANUIĀRANGI

EC2020.02

07/02/2020 Student ID: 2032938

Karamea Tina Tukukino
9 Kingi Place
Whakatane
3120

Tēnā koe Karamea

Tēnā koe i roto i ngā tini āhuatanga o te wā.

Ethics Research Committee Application Outcome: Approved

The Ethics Research Committee met on Wednesday 05th February 2020 and I am pleased to inform you that your ethics application has been approved. The committee commends you on your hard work to this point and wish you well with your research.

Please contact your Supervisor Professor John Clayton as soon as possible on receipt of this letter so that they can answer any questions that you may have regarding your research, now that your ethics application has been approved.

Please ensure that you keep a copy of this letter on file and use the Ethics Research Committee document reference number: EC2020.02 in any correspondence relating to your research, with participants, or other parties; so that they know you have been given approval to undertake your research. If you have any queries relating to your ethics application, please contact us on our free phone number 0508926264; or e-mail to ethics@wananga.ac.nz.

Nāku noa nā
Kahukura Epiha
Ethics Research Committee Administrator

Ethics committee document reference number: EC2020.02
Supervisor Name: Professor John Clayton Supervisor Email:

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Appendix 2: Letter of Support

TE WHARE WĀNANGA O
AWANUIĀRANGI

14 January 2020

Secretary, Ethics Committee
School of Indigenous Graduate Studies
Te Whare Wānanga o Awanuiārangi
Private Bag 1006
Rongo-o-Awa, Domain Road
Whakatāne 3158

Tēnā koe

Re: Letter of Support for Karamea Tukukino

I support Karamea Tukukino in her completion of the Master of Indigenous Studies Thesis for 2020, on the topic 'Connecting Cultural Teaching-Learning Practices and Digital Technology with Māori Learner Success at Te Whare Wānanga o Awanuiārangi.'

Ngā mihi

Professor John Clayton
Mark Laws Endowed Chair – Tokorau

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Appendix 3: Interview Information

INTERVIEW INFORMATION SHEET

Connecting Cultural Teaching-Learning Practices and Digital Technology with Māori Learner Success at Te Whare Wānanga o Awanuiārangi

Tēnā koe

Ko tōku pepeha mai i te taha o tōku matua.
Ko Tainui tōku waka.
Ko Moehau tōku maunga.
Ko Ohinemuri me Waihou ōku awa.
Ko Ngāti Tamatera me Ngāti Maru ōku iwi.
Ko Ngāti Kiriwera me Ngāti Te Aute ōku hapu.
Ko Pai o Hauraki me Matai Whetū ōku marae.

Ko tōku pepeha mai i te taha o tōku whaea.
Ko Mataatua tōku waka.
Ko Putauaki me Mauao ōku maunga.
Ko Te Orini tōku awa.
Ko Tauranga tōku moana.
Ko Ngāti Awa me Ngāi te Rangi ōku iwi.
Ko Taiwhakaea me Ngā Potiki ōku hapū.
Ko Te Paroa me Tamapahore ōku marae.

Ko Karamea Tukukino tōku ingoa.

My sincere thanks for allowing me to interview you as part of my Master's Thesis Research. Should you have any questions that need clarifying please contact me or my supervisor.

Researchers Information
Karamea Tukukino
Te Whare Wānanga o Awanuiārangi
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Whakatāne
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Supervisors Information
Professor John Clayton
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The key focus of this project is to interview kaiako from Te Whare Wānanga o Awanuiārangi and identify cultural teaching-learning practices and digital technology that contributes to enhanced learning outcomes for learners at Te Whare Wānanga o Awanuiārangi. Kaiako voice is important to this research as it will provide a unique perspective on your role and experiences.

The research method will be a semi-structured interview. The time involved should take 1.5 hours per interview. All interviews will be transcribed by me and a summary of these findings will be sent to you for verification, then returned to me to write my thesis. A koha will be provided after the interview.

The use of data will be for the purpose of my Master's Research Thesis working title, 'Connecting Cultural Teaching-Learning Practices and Digital Technology with Māori Learner Success at Te Whare Wānanga o Awanuiārangi'.

All electronic information will be stored on my personal computer and will be password protected. All written information will be stored at my place of residence in a locked cabinet. Only I will have access to this information.

The data will be retained for a period of five years. Disposal of data will be completed by an appropriate member of Te Whare Wānanga o Awanuiārangi.

While participating in the research you have the right to:

- Decline to participate;
- Decline to answer any particular question;
- Withdraw from the study (specify timeframe);
- Ask any questions about the study at any time during participation;
- Provide information on the understanding that your name will not be use unless you give permission to the researcher;
- I also understand that I have the right to ask for the audio tape to be turned off at any time during the interview.
- To be given access to a summary of the project finding when it is concluded.

This project has been reviewed and approved by Te Whare Wānanga o Awanuiārangi Ethics Research Committee. If you have any concerns about the conduct of this research, please contact the Chairperson of the Ethics Research Committee.

Contact Details for Ethics Committee administrator:
kahukura.epiha@wananga.ac.nz

Postal address:
Private Bag 1006
Whakatāne

Courier address:
Cnr of Domain Rd and Francis St
Whakatāne

Appendix 4: Confidentiality Agreement

Connecting Cultural Teaching-Learning Practices and Digital Technology with Māori Learner Success at Te Whare Wānanga o Awanuiārangi

CONFIDENTIALITY AGREEMENT

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE (5) YEARS

I Karamea Tukukino agree to keep confidential all information concerning the project

Signature: **Date:**

Full name: Karamea Tukukino

Appendix 5: Interview Questions

Connecting Cultural Teaching-Learning Practices and Digital Technology with Māori Learner Success at Te Whare Wānanga o Awanuiārangi

Tēnā koe

Thank you for taking the time to meet with me and discuss 'Connecting Cultural Teaching-Learning Practices and Digital Technology with Māori Learner Success at Te Whare Wānanga o Awanuiārangi'. I hope to understand your role and experiences as a Kaiko at Te Whare Wānanga o Awanuiārangi, particularly in the context of cultural teaching-learning practices and digital technology. This discussion should take approximately 1.5 hours.

Before we start, are there any questions you would like to ask regarding the process, or any details on the information sheet that you would like me to elaborate on?

QUESTIONS

1. What does cultural teaching-learning practices look like at Te Whare Wānanga o Awanuiārangi?
2. How are Māori cultural values and practices integrated into your teaching-learning environment?
3. How is the integration of cultural values and practices effective for learner success?
4. Have you experienced any challenges when implementing cultural teaching-learning practices at Te Whare Wānanga o Awanuiārangi.
5. What digital technology tools are used to support learning at Te Whare Wānanga o Awanuiārangi?
6. How do these digital technology tools support your cultural teaching-learning environment?
7. How do these digital technology tools contribute to learner success?
8. Have you experienced any challenges when implementing digital technology at Te Whare Wānanga o Awanuiārangi?
9. What is Māori learner success?
10. **How has Covid-19 impacted on teaching-learning at Te Whare Wānanga o Awanuiārangi? (Impact on cultural teaching-learning practices, use of digital technology, learner outcomes, etc.)**

Question 10 was added post-interview in response to the coronavirus disease.

Ngā mihi nui. Thank you for participating in this interview. Is there anything else you would like to add?

Appendix 6: Consent Form

Te Whare Wānanga o Awanuiārangi
School of Indigenous Graduate Studies
Rongo-o-Awa
Domain Rd
Whakatāne

Connecting Cultural Teaching-Learning Practices and Digital Technology with Māori Learner Success at Te Whare Wānanga o Awanuiārangi

CONSENT FORM

THIS CONSENT FORM WILL BE HELD FOR A PERIOD OF FIVE (5) YEARS

I have read the Information Sheet and have had the details of study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being audio taped.

I agree to participate in this study under conditions set out in the Information Sheet , but may withdraw my consent at any given time.

Signature: _____ Date: _____

Full name – printed: _____