



Critical Success Factors for Effective Use of e-Learning with Māori Learners

Report also available on www.itpnz.ac.nz under 'Papers & Reports'.

Institutes of Technology and Polytechnics of New Zealand eCDF Project

HE MIHI

Whakataka te hau ki te uru
Whakataka te hau ki te tonga
Kia makinakina ki uta
Kia mataratara ki tai
E hi ake ana to atakura
He huka, he tio, he ha u hu
Tihei mauriora!

E nga iwi, e nga mana, e nga reo, e nga karangatanga katoa o te motu, tena koutou katoa. He mihi tenei mai i te roopu e matau nei ki te whai wahi te iwi Maori, nga tikanga, me nga ahuatanga ki roto i te kaupapa e kiia ana ko e-Ako.

Ka mihi ahau ki Te Atairangikaahu e noho mai ra ki runga i te ahurewa tapu o ona matua tipuna. E te Kuini Maori, tena koe, a tena koutou katoa.

E mihi kau ana ki o tatou tini aitua, o tatou mate e hinga nei e hinga na i nga topito e wha o te motu. Haere koutou ki te kainga tuturu mo tatou katoa o te tangata. Moe mai ra koutou ki roto i te Ariki. Me Waiho ratou ki a ratou, a, tatou ki a tatou o te hunga ora, tena ra tatou katoa.

Ko te kaupapa nei, a e-Ako, he kaupapa hei kawe tatou me a tatou tamariki mokopuna ki te ao hou. He kaupapa akoranga ki runga i te imera, a te hikohiko.

No reira kati ra i konei. Ma te Atua tatou, me te kaupapa nei, e manaaki, e tiaki i nga wa katoa.

INTRODUCTION – MONTE OHIA, MEMBER, PROJECT MĀORI REFERENCE GROUP

If we turn our back on e-learning, we turn our back on the future. With the advent, or rather avalanche, of technology now and, increasingly, in the future, Māori need to be in the position of exploring and using it with confidence, as well as predicting what may be just around the corner. It will not be helpful to be either reactionaries to the new trends or, worse still, spectators. As the saying goes: "There are three types of people in the world: those who make things happen, those who watch things happen, and those who say, 'What happened?'". Māori have enough entrepreneurial spirit and opportunism to be at the cutting edge of technological innovation and creativity, and lead in its engagement with Māori learners and resource people. This knowledge and skill will not jump out of the sky at us. In the best traditions of Tawhaki, we have to retrieve it in cooperation with those who already have it. For e-learning, Māori initially will work with experts who already have the skill and experience, and gradually build our own expertise. Hence, the importance of this project.

Another essential element is to merge Māori epistemology and tikanga with technology. Instead of viewing this with incredulity and scepticism, we need to look at this as a challenge that is attainable and exciting. Kaupapa Māori has both unchangeable and changeable elements that allow us to remain authentic to āhuetanga and tikanga Māori as well as participate in the modern world. Authenticity encapsulates the consistency and sustainability of Māori principles and values and their implementation in everyday life. Principles and values such as mana, tapu, manaakitanga, aroha, tino rangatiratanga and whanaungatanga are unchangeable elements that will remain intact from generation to generation. Their establishment within the hearts and minds of individuals will ensure proper capture and apprehension of what is appropriate for Māori. With these principles and values as informants, Māori are able to connect with modernity. From this foundation, or kaupapa, Māori are able to assess and evaluate the benefits that can be accrued from the various projects and initiatives that are on offer.

The changeable aspects of kaupapa Māori are ako, mātauranga, karakia, pōwhiri, whakaaro, and āhuetanga. In addition, the ways we implement the hāngi, celebrate with hākari, or mourn for our dead is very different to how it was a hundred years ago, although the principles of manaakitanga remain. We use modern equipment and modern technology readily. When evaluating this e-learning project, we recognise the potential to advance Māori both within an educational and technological context. It has the potential to add to our implementation of ako and mātauranga. Questions related to whether tikanga Māori and the best principles of ako can be applied to an e-learning system of delivery and communication will be addressed progressively as each provider tackles the issues.

Māori have met opposition as we have progressively forged a niche within mainstream providers such as polytechnics, colleges of education, and universities. As Māori have become more articulate and politically astute, and research in Māori education has become more prevalent, mainstream obstacles have been progressively overcome. However, the challenges for Māori have not ceased. The European interpretation of egalitarianism detests difference. European ideals mitigate against any people gaining, in the opinion of those who hold them, 'more than them'. So Māori attempts to gain equity, as entitled by the third clause of the Treaty of Waitangi, are not supported, which explains the large support Dr Brash attained following his Orewa speech in January 2004. Despite undeniable statistics that indicate the state of Māori in some aspects (such as health) being either on a par or worse than some third world countries, the European egalitarian ideal is a barrier that needs to be

addressed. Also, figures showing low Māori attainment in mainstream educational institutions point to the need for further innovation and creativity. This project provides that opportunity, and we need to 'take the bull by the horns' as they say. With kaupapa Māori as our guide, the probability of risks decline.

No reira, e te whānau, kia mau ki ēnei tū āhuatanga kia tū pakari ai tātou me a tātou tamariki mokopuna ki roto i te e-Ako. Me whai ake tātou kia tū he tohunga ki roto i ēnei āhuatanga. Ahakoa ngā piki me ngā heke, ka taea e tātou te kohikohi, te hopu, a, te mau ano hoki. Ma te Atua tātou katoa e manaaki e tiaki ki roto i tēnei tū momo mahi.

**E kore e ngaro,
Te kākano i ruia mai i Rangiatea.**

The seed planted in Rangiatea will never be lost.

Rangiatea is described as the mythical homeland of Māori knowledge.

To say that the seeds planted there will never be lost is to say that the sacred thread that joins us to our ancestors, te aho tapu, will never be lost.

He Mihi

When first approached to consider taking part in this workshop, the critical factor that led to my saying yes was whanaungatanga¹. If not in a literal sense, then in a kaupapa based sense². Monte Ohia had suggested I be approached. That e-learning was a fascinating area to explore, that the workshop would be based in kaupapa Māori³ and draw from mātauranga Māori in te reo rangatira wherever possible, I took as givens. The difference the pānui from Monte made was that he is 'he kanoahi kitea'⁴, someone I know and trust. That takes the request from the academic realm of possibilities into the world of praxis⁵.

I was asked to consider being a facilitator for the workshop. This sat well with me. The task would be one of working with people to help bring out the expertise they brought with them as well as to find ways to integrate what might initially seem like disparate bodies of knowledge. The educationist in me was excited by the intellectual prospects of that. The task seemed like a cross between being a mid-wife and a weaver ... the mother in me felt drawn to the mix at an emotional and spiritual level. In the end the workshop seemed such an exciting opportunity that I could not resist.

I was also asked to identify who else I might work with, in the spirit of the kaupapa of partnership implicit in the workshop model. Derek Wenmoth came to mind immediately. As well as being an expert in e-learning, he is someone that I had worked with in the past and whom I knew to be a man of integrity and vision. We had worked together delivering a Teacher Education Programme by distance education from Christchurch College of Education in Te Araroa, in the heartland of Ngati Porou, on the East Coast of the North Island, one of the most easterly corners of the world. With him there would be respect, mana

¹ Pere, R. (1982). Ako: Concepts and learning in the Maori tradition. Paper No. 17, Department of Sociology, University of Waikato, Hamilton; Rangihau, J. (1975). Being Maori. In King, M. (Ed.). Te ao hurihuri: The world moves on (pp 221–233). Wellington: Hicks Smith and Sons.

² Metge, J. (1990). Te rito o te harakeke. Journal of the Polynesian Society. Vol 99, No 1., 55–92.

³ See Smith, G. and Smith, L. (1990). Ki te whai ao, ki te ao marama: Crisis and change in Maori education. In Jones et al (Eds.). Myths and realities: Schooling in New Zealand (pp 123–155). Palmerston North: Dunmore Press, for an exploration of kaupapa Maori as both resistance theory and intervention strategy.

⁴ Dewes, K. (1975). The case for the oral Arts. In King, M. (Ed.). Te ao hurihuri: The world moves on (pp 55–85). Wellington: Hicks Smith and Sons.

⁵ Bawden, R. (1993). Praxis: the essence of systems for being. In Visckovic, A. (Ed). HERDSA Papers, Vol 14, 1–7.

and mahi. He, like I, would be committed to doing the business, honouring the need to create a worthy outcome as well as having a great learning experience.

The workshop model proposed was not new. The model was that experts from kaupapa Māori education and from e-learning would come together to share their expertise and create a new body of knowledge from the sharing. In the early 1980s this approach was used in the Te Kete Raukura Social Studies Project⁶ and it was used again in the mid 1980s with a Maths Education Project⁷. The exercise requires that participants traverse a range of terrains: known and unknown; comfortable and potentially uncomfortable; safe and potentially unsafe. I remember from the Kete Raukura Project that there were some very tense times during the week long hui. Some severe challenges. This was no 'easy peasy' model as Jo Seagar would have it. But I also remember the stunning dignity of sitting like a sapling amongst giant tōtara as they strode through their expertise that week. Rangimarie Rose Pere, Hone Taumaunu, Rex Bloomfield ... and I knew that it could be done.

The workshop for this project was planned so that people could achieve the outcomes in a safe, fun and stimulating educational environment. We decided that the best way to plan and manage this workshop was on the basis of tikanga Māori. We decided to look to tikanga for a framework of how to organise the structure of the workshop as well as a way of managing the dynamics, interaction and learning. This was the aim! As others are wont to do in the preface of publications, we should note a disclaimer here. If you did not personally experience the workshop in ways that you deem to be tikanga Māori we take responsibility for this ... our tikanga remain intact, our inadequacies in enacting them unreservedly apologised for if that was your experience.

We started with a pōwhiri, led the workshop with mihimihi. Our ways of greeting and meeting came from our tipuna. The first exercise asked participants to bring a cultural artefact that they had achieved success with ... this was about creating a sense of Tūrangawaewae⁸, a place where whakapapa, cultural and professional selves merge and give birth to creative expression. Everyone had a turn and took that turn in order. Inclusive and ordered, we each found a place to be heard. Two days was too little time for patterns other than the inclusive to emerge.

Having fun and being safe we connected with 'ako'⁹, the concept meaning both to learn and to teach. Throughout the workshop, then, we sought ways to involve people, to require participation, to enable people to share the knowledge they brought with them and to engage with it. We also planned ways to move people from their comfort zone (Workshop One) to beyond this (Workshop Two). The decision to ask people to work with the literature reviews rather than sitting and listening to presentations on them was to provide this focus. It assumed that they both had been read, a pre-workshop activity, then required people to work with the area they knew less about, rather than more. We wanted people to have worked with both kete of knowledge before we started to discuss and debate critical success factors, the Day Two programme.

⁶ I was a participant in the inaugural meeting, held at Lopdell House, Titirangi, Auckland, and led by Rex Bloomfield and Tilly Reedy, then of the Department of Education.

⁷ Ohia, M. (2004). Monte Ohia referred to this workshop in one of his contributions to this e-learning workshop, Dec 13– 14, 2004.

⁸ Barlow, C. (1991). Tikanga whakaaro: Key concepts in Maori culture. Auckland: Oxford University Press.

⁹ Pere, R. (1982) (op cit).

The full programme is set out later in this report so there is no need to reproduce it here. One workshop in particular, however, is deserving of special comment. It was more testing than others in the exploration of the interface between e-learning and kaupapa Maori. It was Workshop Five: What is Maori about e-learning for Maori?

Workshop Five was designed to access a particular area of knowledge and expertise. We wanted to create a forum where participants would be able to share with the group their views of what it was about e-learning for Māori which was based in Māori epistemology. The question probably also required the use of te reo Māori, as the language most able to convey the depth of knowledge that we were seeking. We knew that we had native speakers of te reo Māori and experts in mātauranga Māori in the room. They too deserved their chance to be heard.

Other parts of the programme had enabled other kinds of expertise to be shared: from technical expertise, to systems expertise, to expertise in organisational management related to the issues being explored. One of the sets of dynamics that emerged as we explored what is Māori, in an epistemological sense, about e-learning for Māori, and particularly when te reo Māori use started to increase, was resistance. People started to become defensive, to question whether the session was becoming exclusive, to ask what role there was for Pakeha or non speakers of Māori given some of the korero emerging. Interestingly these dynamics did not appear when the technical experts spoke, or those with other kinds of expertise. All of us needed to ask why and answer that question for ourselves. The workshop facilitators had to manage this workshop more closely as a result.

Throughout the whole two-day period there was time for each group of experts, for each kind of expertise, to be highlighted and explored in depth. It was vital that we allowed the depth of Māori knowledge to be explored just as we did other areas. It would have been gross mis-management, of the epistemological kind, if we had not moved to keep the workshop heading in the focused direction it needed to go into because of the sensitivities of some. We believe that the dynamics returned to their more settled state and know that had we not moved to allow the depth of mātauranga Māori (Māori knowledge) to be specifically explored we would have faced open revolt! Indeed, had a revolt occurred we would probably have been leading it ourselves!

We needed to create a learning/teaching nexus in which the full range of our capacities could inform the workshop: te taha hinengaro, the intellectual; te taha wairua, the spiritual; te whatumanawa, the emotional; and, te taha tinana, the physical. Drawing from the wisdom of Rangimarie Rose Pere¹⁰, Parker Palmer¹¹, Franz Fanon¹² and Paulo Freire¹³, global leaders in the fields of education and liberation, we sought to create a pedagogy in which oppression could be transformed into authentic expressions of hope and transformation in Aotearoa New Zealand.

¹⁰ Pere, R. (1982) op cit.

¹¹ Palmer, P. (1998) Palmer, P. (1998). The Courage To Teach. Mapping the Inner Landscape of a Teachers Life. San Francisco: Jossey - Bass Publishers.

¹² Fanon, F. (1967). Black Skins, White Masks. London: MacGibbon and Kee. Fanon, F. (1990). The Wretched of the Earth, New York: Grove Press.

¹³ Freire, P. (1974). Pedagogy of the Oppressed. New York: Continuum. Freire, P. (1994). Pedagogy of Hope. New York: Continuum.

CONTEXT AND PURPOSE OF THIS REPORT

This report outlines the interactions between participants at a hui held 13 and 14 December, 2004, as part of a larger project described below. The report tries to capture the journey that the participants travelled together as they sought to understand and communicate their different views. We therefore seek to present the interactions without analysing or commenting on them. We have presented a set of accumulated notes taken during the hui by several different people. The report is not based on minutes or a transcript from a recording. We have attempted to capture the essence of the hui.

Together with the literature reviews (Appendices A and B) and the statistical report (Appendix C) that informed the hui, this report will inform the last two phases of the project in which the hui sits. The next phase is facilitating several focus groups to understand what Māori learners believe is important for effective e-learning. The final phase is the development of an online toolbox to build staff capability in effective use of e-learning to support Māori learners. This toolbox will include online resources and a guide for facilitators to use the online resources in a blended learning environment, with recommended face-to-face and online activities. This toolbox will provide a learning experience similar to the hui, and a supportive community in which tutors can apply this learning. This toolbox will be available online for use by all members of the New Zealand tertiary sector.

Background to the Hui

The Institutes of Technology and Polytechnics of New Zealand (ITPNZ) gained funding in December 2003 from the e-Learning Collaborative Development Fund (eCDF) to research critical success factors for Māori e-learners and disseminate the findings of the research as training for tutors within the tertiary sector of New Zealand. This hui was a core activity within this eCDF ITPNZ project 'Critical Success Factors for Effective Use of e-Learning with Māori Learners'.

Project History

The project proposal was developed by ITPNZ e-learning managers. The main writers work in ITPs that have a significant number of Māori learners and are committed to effectively meeting their needs. The project rationale recognises that many Māori learners choose to study in mainstream environments. Therefore, mainstream institutions need to support and develop their teaching staff to better meet the needs of their Māori learners to address the present lower levels of access, participation and achievement we observe for Māori learners. This group believes that e-learning is an important tool in achieving this vision and therefore wanted to understand how to use e-learning within Māori education kaupapa. Colleagues from the three wānanga also assisted at some stages in developing the proposal.

Project Leadership

The Project Manager works closely with three groups to ensure the success of the project:

- The Māori Reference Group (MRG) established specifically for this project, with representation from across the sector by:
 - Monte Ohia (Te Wānanga o Aotearoa)
 - Taku Pārai (Whitireia Community Polytechnic)
 - Joanna Kidman (Victoria University of Wellington)
 - Tui Marsh (New Zealand Qualifications Authority).
 - Andrea Barr (Tairāwhiti Polytechnic, ITPNZ Project Steering Group representative).

The members of the MRG guide, advise and provide oversight for the project, provide specialist knowledge of kaupapa Māori education and research, advise on appropriate protocols to assist the success of the project and ensure cultural safety, provide communications and relationship links with relevant networks, and promote the value and strategic importance of the project objectives.

- The ITPNZ Project Steering Group works in partnership with the MRG to guide, advise and provide oversight for the project, provide communications and relationship links with participating organisations, promote the value and strategic importance of the project's objectives, and generally promote and support the pedagogy for e-learning. This group reports to the Tertiary Education Commission (TEC) and to the ITPNZ Executive Committee on this project and another ITPNZ eCDF project.
- The ITPNZ e-Learning Forum, made up of those responsible for e-learning within each of the 19 ITPs. This group reviews processes, methodology and project deliverables, provides expert advice on e-learning pedagogy and best practice and strong communications and relationship links with relevant networks, and promotes the value and strategic importance of the project's objectives.

Project Description

The project has three objectives:

1. To describe the current use and nature of online learning for Māori.
2. To identify the critical success factors and pedagogy for effective use of e-learning to increase access, participation and achievement for Māori learners.
3. To train educators throughout the tertiary education system in New Zealand on the effective use of e-learning for Māori.

The project has four phases:

1. Research – three reports attached as appendices to this report:
 - 'A Literature Review on Kaupapa Māori and Māori Education Pedagogy'
 - 'Critical Success Factors and Effective Pedagogy for e-Learning in Tertiary Education'
 - 'Statistical Profile of Māori in Tertiary Education and Engagement in e-Learning'.
2. Hui – to understand how to use e-learning effectively with Māori learners.
3. Student focus groups – to validate and build on hui findings.
4. Tutor training – based on learning from the project, to enable tutors to use e-learning effectively with Māori learners.

Hui Purpose

The hui aimed to understand, conceptually and practically, how e-learning can be used by tutors to increase access, participation and achievement for Māori adult learners across the whole tertiary sector.

The learning from the hui will feed into:

- Focus groups with students to build on and validate the findings from the workshop.
- Training for tutors across New Zealand, using a blended approach that models the findings from the hui in its learning design and use of technology.

- Certain features of the Open Source Virtual Learning Environment (another eCDF project).
- Best practice information being developed and made available in a usable form on the web (another eCDF project).

Hui Approach

The MRG and the eLF recommended Māori learning experts, and the eLF recommended e-learning experts, to invite to the hui. Twenty-eight individuals were able to attend. We asked the Māori learning experts to read the literature review on critical success factors for e-learning, and the e-learning experts to read the literature review on critical success factors for Māori learning, before they came to the hui. Dr Kathie Irwin and Derek Wenmoth co-facilitated the hui, bringing together their combined expertise in facilitation, and knowledge of Māori and e-learning. They developed two days of activities based on kaupapa and tikanga to create a safe environment for full participation and genuine dialogue to explore and understand the intersection between these two baskets of knowledge.

THE JOURNEY

Workshop One - Mihimihi and Artefact Exercise

Prior to the hui, we asked participants to bring an artefact to illustrate a personal success of Māori or e-learning. In this workshop each participant stood, introduced themselves and shared their artefact. Kathie summarised each participant's mihimihi on a sheet of paper. These were then displayed on the walls to frame (literally and figuratively) the rest of our interaction.

Stephanie Doyle – New Zealand Council for Educational Research

Stephanie brought an invitation to the art exhibition of a five-year-old boy. Stephanie was not able to go, but her daughter took a digital camera and took photos of the boy's art work, and of members of the family posing with the art work. These photos enable Stephanie, and other family and friends who could not attend, to repeatedly share much of the experience of the art exhibition. It was collaborative art work – the five year old drew his heroes, and his aunty then coloured in his drawings.

Garrick Cooper - New Zealand Council for Educational Research

Garrick brought a photo of himself and a friend sitting on the corner of Portage Road, Otahuhu. The photo was taken next to a plaque celebrating the Tainui canoe's portage from the Tamaki River to the Manukau Harbour. Garrick was a part of a group who wanted to experience some of the Māori history they had been learning about, so spent eight days travelling by canoe from Taupo to Tamaki Makaurau. They had traveled on the road previously. However, traveling by the rivers and lakes offers a completely different perspective of NZ's geography and its associated history. This journey was significant in that its is not until you attempt to experience these journeys can you appreciate and attempt to understand a different perspective to our landscape and history.

Rachael Tuwhangai – University of Auckland, Faculty of Education

Rachael was involved in the Te Hiringa i te Mahara project. Blaine was her artefact to illustrate the important role of people. It is easy to get lost in the world of digital media and forget about people. Blaine's influence encouraged her to set up an online course.

Blaine Rakena – Waikato Institute of Technology (WINTERC)

Blaine was also involved in the Te Hiringa i te Mahara project – a learning journey. Blaine was amazed at the progress of students involved in the project. Access to the Internet and being online opened up a world of resources to the participants. The young students also encouraged him to move into innovation – Napster! As a facilitator, Blaine learned a lot as well.

Kararaina Cribb – Whitireia Community Polytechnic

Kararaina's artefact was the booklet in which she began planning for an online programme, Pai Rangatiratanga – Māori Business Management. The question was asked – How do you get Māori into tertiary education and how do you get tertiary education to Māori? Kararaina asked herself this question and reflected on how she had got to where she is now, and how others could be helped to achieve a qualification, particularly Māori women working on marae and in iwi and hapū around New Zealand. Once they had started, students applied pressure to keep the learning coming.

Antony Royal – Te Wānanga o Raukawa

Antony showed photos from the recent graduation at Te Wānanga o Raukawa. Many people were involved and it was very much a family affair with graduates taking children with them. Māori and e-learning is not about technology and pedagogy – it's about people achieving success and engaging with whānau, hapū and marae – engagement beyond the individual learner. We need to face the challenge of how we can engage with the individual *and* the community in an e-learning environment.

Wayne Ngata – Tairawhiti Polytechnic

Wayne's artefacts were his PDA phone and a pen. Wayne's nephew, who lived in Mangatuna, had this to say when his partner bought their daughter a raft of toys for her birthday: 'Gee, when I was her age, all I had was a stick and a puddle to play with. The point of this was a comment on how we have become very complex consumers, when sometimes life should be very simple – like the stick and the puddle.

Another instance of this was when Wayne used his PDA phone at a hui. He was referring to the calendar on the PDA and telling someone that it could take notes as well, while, at that very moment, he was writing notes on paper – hullo!

Wayne also told of Rosemary Middleton, CEO of Tairawhiti Polytechnic until her untimely death. She was a straightforward person who was not caught up in the technology of the time and preferred the 'pen and paper' approach.

Te Maire Tau – Ngai Tahu

As a boy Te Maire tried one form of learning – memorising the Encyclopaedia Britannica. His artefact was a mussel shell, which he saw as a metaphor for food gathering. He couldn't remember learning how to gather kai moana but just instinctively knew how to do it because he learned it when joining in with all the other people. This year he is learning German from CD-Rom. He spoke of the different types of learning and the importance of purpose and motivation.

Te Taka Keegan – University of Waikato

Te Taka's artefact was student work from a project in which students had to choose a topic and produce three things: a web page, a PowerPoint presentation and a pamphlet. The work was totally in te reo Māori, including macrons. This project was completed in 1994 and shows the potential for the language in partnership with technology. Te Taka is passionate about te reo. He asked the question: 'Should we place our marae on the Internet?'

Sandy Britain – Tairawhiti Polytechnic

Sandy experienced different types of learning and became interested in the way we learn. Technology was part of that. He began a career in software programming and became interested in how technology can be used for communication. His artefact was a web camera because he had recently experimented with the new software Macromedia Breeze, using the web camera to be seen by others at a distance.

Mark Nichols – Universal College of Learning (UCOL)

Mark brought with him a PDA on which he took notes while talking to a well-respected educator about how he could design e-learning courses for Māori learners. Mark has already tried to understand a different world view and apply this in his courses. As a result, he shared a lot more information about himself and his family with an amazing response from

students who reciprocated with information about themselves, and their prior learning and experiences.

Keith Tyler-Smith – Tertiary Accord of New Zealand

Keith's artefact was an emergency battery for a cell phone, given to him at a conference. He has a background in theatre and broadcasting. He began teaching at the broadcasting school in Christchurch and moved into e-learning, which he sees as being all about communication. Keith had a disrupted education which resulted in very little success as the quality of the teaching was very low. He is now doing a Masters online and it is his most successful educational experience ever. Being able to work in a way that suits him is beneficial and has opened up contact with people all around the world.

John Delany – University of Auckland, Faculty of Education

John's artefact was a CD which holds the story of three students he worked with in Pangaru, all studying by distance. The stories are told by the students themselves about their experiences and achievements. John invited the group to listen to the CD over the next two days so they too could share the stories.

Maurice Moore – UCOL

Listening to others' stories evoked a lot of memories for Maurice. He was not very successful at school, and when he left Youth Employment Officers helped him to find employment. They asked Maurice what his passion was in life. 'What do you do in your spare time?' He mentioned an electronics kit so he was directed into an electronics career and later began teaching electronics. He brought a microprocessor as his artefact. Students were used to dealing with the practical elements and it was difficult to motivate them to learn the theory of how microprocessors work. Maurice wrote some animated software to explain about microprocessors. This reduced three hours teaching time using a chalkboard down to 15 minutes with animation – and allowed more time for social interaction and discussion with students.

Richard Elliot – Unitec New Zealand

Richard talked of a never-ending story. His artefact represented continuity – a brochure on student support which shows what students want as support to enable them to learn and achieve results. The 'e' in e-learning represents 'everyone' being involved not just 'electronic'. He is interested in continually getting feedback from students and learning what they want – we're in it together.

Kate Hunt – Whitireia Community Polytechnic

Eddie Maxwell is a talented and wonderful weaver, with whom Kate was involved in the Bay of Plenty when she helped to organise many weaving exhibitions. She used to sit and talk with Eddie. When Kate moved, Eddie gave her a pīngao pōtae. Kate always remembers him for passing on his knowledge generously and freely – important to remember – the passing on of knowledge freely.

Hannah Pia Baral – BEST Training

Hannah shared a quote: 'Pioneers are a special breed of people. They take the world as it exists and begin to transform it into what it could become. It requires confidence in one's unique perception, vision, or hunch, the courage of one's convictions, perseverance, persistence, and 'stick-to-itiveness', and confidence in one's ability to succeed.' (Udo Erasmus). In a way everyone in this room is a pioneer. At Hannah's institution they have more Māori students enrolling in their programmes than Pasifika. It is a challenging journey

to provide quality e-learning experiences and trying to bridge the digital divide. Many students come with no IT knowledge and make a decision to take on e-learning, which is a brave thing in itself. Once they experience this shift they can't be stopped. The world is their oyster! Learning is often passed on to family members. 'We journey with the students.'

Turoa Royal – Victoria University of Wellington, Te Wānanga o Raukawa, Te Taihū o ngā Wānanga

Turoa brings an extensive background in education. A poor attitude to learning can hold you back. We need to develop a positive attitude to learning and look at how this can be achieved. Do we provide sufficient opportunity for learning? E-learning may provide this opportunity. Scholarships helped in the past, but the cost of learning today is often a barrier. What is teaching, what is learning? We can all identify teachers who made an impression on us and a mark on our learning – teachers who could 'switch you on'. We need the ability to teach all students, not just the ones at the front of the class with their hands up. Teaching is an honourable profession. Participation at the tertiary level is also important. Te Wānanga o Aotearoa has increased the Māori client base – getting people on the first rung of the learning ladder. These are people who would normally not participate. Wānanga provide a learning environment that allows Māori to succeed. At Awanuiārangi Turoa saw kaumātua and kuia celebrating the achievement of an e-learning course – e-pakeke. We now have an expanse of lifelong learning from kōhanga to kaumātua. Turoa's artefact is a piece of greenstone which represents identity – learning about what it is to be Māori in society. Education must help people to understand who they are as a person within a cultural context. How does tertiary education help us establish our identity as a South Pacific nation? The big picture is important to keep in mind when talking about e-learning.

Te Arani Barrett – Te Whare Wānanga o Awanuiārangi

Te Arani's artefact is her name – Te Arani turns into tyranny when it's said fast! What are the knowledge, values, and attitudes behind names? Names are important; they are about history, people and knowledge sharing. Te Arani has been emphasising this with her daughter and her newly born grandson. Her artefact was an email that she printed off and gave to the new mother. It said – "If you love something, set it free. If it doesn't leave, you either gave birth to it or married it!"

Kuni Jenkins - Te Whare Wānanga o Awanuiārangi

Kuni has many artefacts that have affected her life. Students she has worked with have created artefacts. Her office is full of them and it is difficult to choose. She chose a 'handy drive'. Her IT people told her 'you can keep your whole life on it!', and it became her mission to get one! Another artefact is her cell phone. And a pencil case contains tools of the trade – Kuni keeps her handy drive in the pencil case. Why? Because it is just another tool of the trade. She has worked to learn computer programmes as part of the process of change. Her thesis is on old floppy disks, illustrating the challenges of coming to grips with the changes in technology. Technology as an artefact becomes obsolete more quickly than anything we have experienced.

Kaapua Smith – International Research Institute for Māori and Indigenous Education

Kaapua is a product of Kohanga Reo and Kura Kaupapa. She is conscious she is on display as a product of Māori education. She brought two artefacts – a CD-Rom to manage qualitative research, and a pen. The pen was given to her by a Māori Health group in Taranaki – it represents holistic Māori health. The CD-Rom represents technology – a new knowledge. The old and the new technologies merge. It was difficult to learn the software – not a pleasant learning environment with only one other Māori in the group. Kaapua decided

to give back to the community by sharing her knowledge and training others. In her training session, she spent the morning on the philosophy of Māori words and concepts. In the afternoon she spent time on training on software, pairing up the young learners and kaumātua. The learning was very successful. What was the difference in the two experiences? Use of Māori pedagogy!

Jenny Lee – International Research Institute for Māori and Indigenous Education

Jenny's artefact was 'A Fire in Your Belly' – a book of stories told by Māori leaders about what motivates them in their leadership. Jenny told the story of when she went down to Wellington to learn about an internal assessment tool. She had to go back to Auckland and teach other Māori teachers. Student achievement was assessed, based on video. Jenny found it difficult to see how the assessments were made so quickly. She asked a whaia who replied 'You just know in your heart!' This was the 'secret' to the decisions being made! Jenny wanted to know and understand the criteria on how the assessment was made, but now she understands how wise the whaia was. There are some fundamental philosophical conceptual ideas that we need to be aware of.

Monte Ohia – Māori Reference Group

Monte has been away from Māori education for a time, but has suddenly been brought back to earth with developments in his absence. The most outstanding thing is that Māori are starting to believe in themselves. There is no one answer to Māori education. The greater analysis is not just following a particular line, but involves a more critical analysis. Each institution represented here today has something to offer.

Graeme Everton – Te Wānanga o Raukawa

Graeme would have liked to have brought his daughter, who is making him a grandfather at his young age – as she is always using her cell phone! He had an opportunity to go anywhere in the world to look at good uses of videoconferencing including Fiji, Hawaii, and Guam. Each organisation used the technology to meet the needs of their particular people. He came back and developed a CD-Rom to promote his recommendations for his institution and sent it before the meeting. At the presentation he found that the CD-Rom hadn't gone out, but he still had paper resources to fall back on.

Shaun Ogden – Te Wānanga o Raukawa

Shaun's artefact was his cell phone – they are married to each other! Shaun was contracted to run total immersion courses in te reo for teachers. Although he loves his own phone he is constantly irritated by others. They are banned in his classes because they don't speak Māori. He has now set up his phone to have Māori music and text, so he is allowed to have his phone in classes as it now speaks Māori! He is into waka ama and brought as his artefact a paddle made especially for him. The paddle is made from a selection of wood from many places all held together by epoxy resin – a modern technology. This illustrates the benefit of blending a variety of technologies, including old and new. In the waka the paddle is just a hoe, but if you paddle together the waka can get places. The paddle is precious to him and he has spent time forming a relationship with it. It is important to remember these things are only tools. 'The tool is only as valuable as the person who picks it up'.

Michelle Strand – The Open Polytechnic of New Zealand

Michelle spoke of teaching Chinese students in Hong Kong and their fear of learning in English classes, particularly in pronunciation classes and how the 'face' concept prevented them from participating fully. Michelle used Blackboard to set up some practice examples using tape to record students' efforts. Students then became more comfortable participating in the classroom environment. This was her first experience in using computers to eliminate barriers to learning.

Workshop Two – Literature Review Exercises

Prior to the hui, we asked participants to read the three reports from the first phase of the project ([Appendices A, B and C](#)). For this workshop, participants self-selected into one group of Māori learning experts and two groups of e-Learning experts. Each group reflected on the report with which they were less familiar and then fed those reflections back to the whole group.

Reviewing the report ‘Critical Success Factors and Effective Pedagogy for e-Learning in Tertiary Education’

This group found it difficult to get to grips with the document, which may have been a barrier to the group’s participation.

Key points:

- The importance of having a safe learning environment was discussed; Māori being allowed to be Māori; and a qualification of *kanohi ki te kanohi*.
- There was no single clear definition of e-learning – instead, jargon and different words are used to convey the same thing.
- Relationships need to be simulated in online delivery.
- Ako is important as a reciprocal concept.
- There is a need for more Māori writers, to bring the Māori perspective to the discussion.
- How can we reflect *wāruatanga* in the e-learning environment?
- Māori terms are there, but are used quite loosely, giving a monocultural perspective.

Reviewing the report ‘A Literature Review on Kaupapa Māori and Māori Education Pedagogy’

Group One

Key points:

- Ako appears closely related to the constructivist approach and conversational model, both of which are important in e-learning pedagogy.
- The concept of *whānau*, as opposed to learner-centred education, is the most difficult for e-learning experts in mainstream institutions to understand.
- The report is written in a ‘circular’ way that made it difficult to read at first. All the concepts of *ako* are closely interrelated and integrated.

Group Two

Key points:

- Those for whom there is no real understanding of Māori language found it difficult to read the document.
- The report describes different worlds and perspectives, which means 'we need to start questioning our own way of doing things and looking at other perspectives'.
- Pakeha separate the spiritual things from knowledge, and compartmentalise things. The Māori approach is much more holistic and integrated, with a lot more emotion. There is difficulty in putting both Māori and Pakeha alongside the assessment model currently being implemented in education.
- The history of Māori education is very interesting. There is a huge crusade towards improving educational practice for Māori.
- The issues in getting Māori students involved are not that different to getting Pākehā students involved. We need to understand what teaching and learning are all about. Teaching and learning can be good or bad in individual classrooms. Going online emphasises the importance of knowing how learning works best.
- E-learning is a good thing – how can we get more Māori involved? It is a good thing if it is useful to the learner. We need to invent how we can use technology to support educational aims.

Open Discussion after Presentations

- Research shows that whānau are the main influence for Māori learners to enrol in Māori learning institutions.
- There is an assumption that e-learning is 'acultural' and the bias of the teacher is removed through the use of technology. E-learning professes to be learning that is anchored in the learner.
- All of us are on a continuum of the physical and spiritual – Māori and Pakeha are both along these continuums, although they may cluster more at either end. The 'crusade' to improve things for Māori is a move to 'balance the ledger', not to put guilt on to anybody.
- It emerged from the last part of the discussion on the kaupapa Māori report that we have some common agreement on best practice and what is effective for Māori.
- We need to take some of the things said and start to harmonise it – what do we see in the reports that is similar, different, key messages to be recorded?
- Looking for similarity exposes two things of interest – the relationship between constructivist and conversationalist concepts of education, and the concept of whānau and whether that can relate to community building. We need to work on these ideas so that we can build up our level of conversation. We want to take these ideas and do some practical work so we can create effective learning environments for Māori.

- A suggested model was whaikōrero – how do you transfer this model into an e-learning environment? Māori have to take control from the outset so they are in control of the process – the intersection is right at the bus station – is there intersection between e-learning and Māori process?
- E-learning helps in areas of widespread population. It is not about geography but genealogy – using technology to support existing relationship structures. ‘Don’t reinvent it – you will lose control of it.’
- The issue is: ‘Is it appropriate for Māori to do e-learning?’ Some people in the community have been doing it for a while and others want to know about it. The transfer of knowledge may have a cultural bias. We need to move to a perception that it’s a distance learning environment. E-learning is a tool – how we use it is what matters.
- ‘See this pencil!’ Pencil and paper led to the demise of Māori. We have to be careful that we don’t assume e-learning will be supported – it will be supported if Māori have control.
- A story – a man was studying a course. One of his best friends died. On that day they were having a special part of the programme. Even though he was one of the main kaumātua and should have been at the tangi, he decided not to go because he had to go to class. The next week he died. Māori would see tohu in that.
- Many values are on a continuum. Some people are strong and will stick to certain values, but others won’t hold these so strongly. Some focus on their biological family and a quarter-acre section. Others focus on connecting with marae and extended family. Technology can help; for example, with a family extending to six different countries, an established website helps them all stay in contact. They have developed their hapū through technology. Remembering the continuum of principles is important.
- Is there any research on web access for Māori? How important has the web become for Māori, both email and websites?
- Māori are already moving down the track on independent browsers and users. One institution investigated the use of websites and saved \$100,000 by shutting down sites. We can track where students are going to – most of them are legitimate sites.
- Awanuiārangi’s involvement in e-learning is already being driven by student demand. Decisions relating to e-learning depend on staff capabilities. We have to develop policies.
- e-learning should enable ‘just in time learning’. Learners should be able to roll in and out of courses when they want to – out of odds with community, being part of something larger than yourself.
- Primary schools have a growing awareness of young children who just find their way to websites that interest them – computer addiction. Teachers are asking what are we doing – do we feed the addiction or try to strike a balance?

- We don't really have a choice. We can try, but in reality it is not easy to strike a balance. We need to work on information literacy – learners being able to look at material, and contextualise and evaluate it.
- No matter what we do over the next two days, e-learning will be there. It offers opportunities, but we have a choice. We don't have to use it but little kids are in there already. Our role is to support them in that process and make sure they're safe and they grow as they are learning. We need to make sure learning, not the technology, is the focus.
- Don't look at supporting a specific cultural purpose. We have to get over that. This is an opportunity for us to influence the future.
- The cost of technology is a major issue. Technology is no good if you can't feed your kids. We've been in this space before. We don't want to get into e-learning as the latest form of colonisation. We need to come together into a partnership.
- It is not a question of taking control of e-learning. The issue is *how* you do that, and what resources you need. This medium is changing everything.
- Institutions are ready to take on e-learning and expect everything to change, but it doesn't. No-one is telling Māori they have to use it. Don't see it as a colonising pressure.
- Māori initiatives make the most progress when you can hear Māori's voice. If you can't hear it there is no progress. Principles have been articulated by Māori for the last 60 years – collective research – why did it take so long to be heard? It's fundamentally about conversations, power sharing, then not meeting together.
- It's important to unpack the difference between technology and ways of using technology. There are ways to use technology well in education. Socioeconomic access to equipment is one thing, but the way you introduce things into the classrooms is important too. It's about the process, not the technology. We can use technology as a tool for social control.
- Access plays a big part. If people can't access it (for example, in remote regions), then it is still not really useful. Students' telephones being cut off is another access issue. We need to develop e-learning to meet the needs of different communities, such as Generation Y. Young people brought up in the technology age have different skills. Are we able to meet the needs of these younger kids? Access is a big aspect of e-learning. We can't do one part without the other.
- Technology is here. In 20 years time they'll be using it. We want our kids in 20 years time to be able to access a model into which we have had cultural input. 'Eight months ago I had a head-on collision with a truck. Since then I have feared trucks.' Māori have had a head-on with education, policy and everything else. They have an inherent fear that current colonial attitudes in our education system are going to be transferred into the future of e-learning for our children. We would like control of the process that affects our children. Non-Māori can take some of the values that make it accessible for Māori. The inherent colonial attitude in New Zealand is why Māori can't get on with it. We find it difficult to get our children to identify as Māori.

- Māori do want to use e-learning. The issue is that Māori need culture in education. It is an inherent part of our education, so we find it difficult to separate the two. How can we fuse our culture into the e-learning process?
- We are trying to understand what the culture means. Can we work together to achieve understanding of Māori culture? Can we pick out the methodologies that will help us pull the culture into the education process?
- Example of collaboration on a course for distance learning. Negotiations to get course through were going well until we saw the course material. The New Zealand politics included examples of the climate swiftly changing, how Māori politics operate, and New Zealand politics operate. But there was no mention of any of the land marches and nothing on the foreshore debate. Some of our debate starts there on content. We have to talk to NZQA. So, collaboration is not possible. We have to design the framework. Pacific Islanders would have the same difficulty.
- It is a symptom of the system that one person has control over content production. In your example the content did not reflect a balanced understanding of how things might go ahead. That is a symptom of the system. We all have a problem with this in the system now.
- Let's master the technology together. The content and delivery will be our own styles. We need strategies for how we can sit around together and work on the technical side and slide our own things into it to suit our separate needs. How do we use this tool? What are the different ways we can use technology? We can then leave content and delivery up to ourselves. We won't agree, as we have different styles. How do we conquer the 'fear' of using it?
- What is the best way to build capability and capacity of e-learning for Māori? We have learned from other organisations but really need to build it. There is another dimension for Pasifika. No other package would do. We need to do it ourselves as far as content etc is concerned.

Workshop Three – Owning and Sharing Fears

We asked participants to write (confidentially) on a piece of paper what they fear about using e-learning with Māori learners. These papers were collected in a container. Initially, we planned to workshop each one to unpack and identify positive ways to resolve/solve/respond, but time did not allow.

- Becoming resistant to new ideas – thinking I already have the answers.
- That the people I teach will end up less confident, less motivated and less inspired to learn after their lessons than before.
- Ignorance of potential and the potential of ignorance.
- Educators who do not want to change the way they teach.
- Rate of change.
- Having my work available to others to critique.
- That the technology increases barriers to learning rather than reducing them, or that technology becomes the focus rather than a tool.
- Being culturally insensitive online and during face-to-face classes.
- A student failing the course because we didn't provide them with appropriate support structures.
- Not having the time to do justice to the delivery.
- Ownership contested or ownership shared?
- Technology is put first. Learning is second by default.
- Failing to understand the Māori perspective.
- Not being able to keep pace with the huge range of technologies (growing daily) available; and of being able to make good long-term judgements and choices.
- That my information and work be put into the wrong hands and distributed world wide and used for the wrong purposes.
- Two years away from active teaching and all this has happened!
- Fear of not being able to access the data in order to produce the necessary task based on that data.
- My fear is that e-learning will look 'flash' but won't work. People become busy with the technology but do not advance educationally or politically, or sustain kaupapa Māori aspirations.
- That I'll lose my 'heart' for IT and therefore not believe that it is a framework for Māori advancement i.e. must ignore the technical stuff.
- That I am not able to transcend my own particular world view so that I am unable to share experience and knowledge in an effective way.
- That I won't be able to keep up and that I'll drop out.
- That we will create another disadvantaged group, those for whom e-learning does not suit.
- That I won't be able to understand the Māori pedagogical concepts enough to be able to apply them readily to the e-learning context.
- Not having access to particular technologies required.
- The negative impact of technology on some core cultural values.
- Lacking IT skills and knowledge to address distant students' problems.
- Student failure due to teaching or delivery of courses on line.
- Who's there? How do you cross the Atea when you don't know who's there?
- Vision and practice take too long to marry, and during that time new visions, technology and practice arise.

Workshop Four – Current Use of E-learning with Māori

Participants worked in four groups to answer the following questions:

1. Describe the current use and nature of online learning for Māori in your organisation.
2. What other initiatives of online learning for Māori are you aware of?
3. Where are these taking place?

Group One

The group discussed the following:

- The link between Māori research and Māori knowledge.
- Initiation of this project.
- The degree to which Pākehā should have access to Māori knowledge.
- Who will benefit from this project.
- Who owns the knowledge generated within this project.
- Who will have access to the knowledge from the project.

The following current use was then identified:

1. Collaborative inter-institutional e-learning initiatives:
 - Tairāwhiti (BA Degrees) – Waikato (blended environment).
 - Te Ako Hikohiko – te reo pilot.
 - Te Wānanga o Raukawa/Aotearoa.
2. Within institutions:
 - There was some discussion of institutional use but time ran out.

Group Two

Graeme Everton, Te Wānanga o Raukawa

- Students have to have a computer for most of our courses.
- We offer marae-based studies.
- Each site costs about \$40,000 using satellite. Broadband is not available for all marae-based courses but we are looking at developing further satellite, video conferencing, and broadband in some places.
- We are testing Moodle (an open-source Learning Management System). There is an opportunity to link with other eCDF projects that are using Moodle to build an open-source system.
- Broadband capability in homes to make the kainga an effective teaching and learning space. Tokorangi marae. Tuhoe Education Authority is working with Waikato University to do a similar thing, to provide wireless capability in a specified community.
- Advanced Networks Project. Government high-broadband network between all universities. Wānanga are not yet involved. Canterbury Tertiary Alliance (CTA) Project team meet tomorrow to do research and collaboration. Ministry of Research, Science and Technology are doing the research.
- We will have 30 sites at Ōtaki and if we collaborate with other wānanga, can arrange for students to share the facilities. Hotspot networks could also be set up.

John Delany, Auckland University

- Nga Kēwai Kete brochure presented. Funded to set up a professional development programme for small institutions to develop capability in e-learning, with a focus on Māori and Pacific Islanders. Te Arawa and Tai Tokerau. The project has set up a website as a resource, including a structured, monitored site to work side by side with groups to use

the resource. Phase 1 was planning and scoping. They are now into a development phase of getting the resources together. The third phase will be trialling and testing.

- The project has obvious links with the last two outputs of today's hui.
- Web-based programme.
- Have used Interact, an SLS developed by Glen Davies.
- Process for assessing the quality and effectiveness of the project.
- Planning to have a hui early next year, pulling in potential users to trial the content and get feedback.
- Working with three tertiary education organisations, and making contact with Pasifika, acknowledges no Māori are part of the development team.
- Recognition of the value of face to face.

Keith Tyler-Smith, Christchurch Polytechnic and Institute of Technology

- Diploma of Iwi Development, one-year programme. Bring all students onto the marae in the first week.
- Learning centres in Kaikoura, Christchurch, Dunedin, on the West Coast, and Invercargill. Itinerant lecturer visits.
- Using Blackboard to support programme delivery.
- Working with Kai Tahu, using their videoconferencing. No video conferencing at Christchurch Polytechnic.
- Also using the site for Māori literacy purposes on Blackboard.
- Distributed learner model, driven by necessity rather than selling the e-learning idea and then the programme.

Contributing Comments:

- Australia, United States and Canada use video a lot, but there is no hard evidence about the New Zealand scene – if it's there, how it's being used and its effectiveness. A recent report on the Kaupapa ara Whakawhiti Matauranga (KAWM) Project concluded that only five institutions have a consistent use pattern.
- Te Wānanga o Aotearoa uses videoconferencing at 16 sites. It is being used all the time, especially for meetings.
- Videoconferencing needs to be driven by someone who is committed to and has a passion for the kaupapa.

Monte Ohia, Te Wānanga o Aotearoa

- We can make huge mistakes with this e-learning. Instead of enhancing the process it could insult people. It's got to do with tikanga – the process of introducing e-learning to the community. There are two options: through the back door or the front door. Using the backdoor is setting it up somewhere and then expecting people to catch on once it's started. Coming through the front door is like a pōwhiri – going through various welcoming processes. If you're going to take it to a community, it has to go through the front door. They will get the big picture that this is going to help us. There are problems when it's only part of the conversation of a section of the Māori communities.
- Technology has a knack of taking out the important things. This never happens within tikanga.
- Passive resistance occurs if there isn't ownership and the consultative process for buy-in. People who are involved in the project get so enthusiastic.

Contributing Comments:

- What are the tikanga issues in moving into e-learning? We have discussed the visual and sound options. An important part is the wairua, and how do you capture that spirituality, particularly in an asynchronous environment? Imagery incorporations.

Te Arani Barrett, Te Whare Wānanga o Awanuiārangi

- Netaca: SMS, annual rental of \$10,000; close relationship with Web Solutions for site modifications; \$5 per active student user per semester. Very happy with it, it's stable. Site is available in Māori.
- We have branded our e-learning with the term 'e-Wānanga'. This includes all aspects of electronic learning.
- All websites have been captured using e-Wānanga except www.ewananga.com.
- e-Wānanga is captured in all programmes. It is available for use by staff and students, depending on the extent of readiness, confidence, and demand of both staff and students.
- We use the live-in parts of courses to generate wāriutanga and capture āhuatanga Māori.
- The content and context need to reflect a Māori perspective.

Group Three

The Open Polytechnic of New Zealand

- 36,000 students.
- 8,500 EFTS.
- 20% of students are Māori (mostly in business courses).
- Provide support online for Dip Bus (using Moodle), forums, announcements, posting assignments, other resources.
- Currently use Blackboard for fully online courses.
- No courses delivered in te reo or to teach te reo .

UCOL

- No te reo courses.
- 12,500 students.
- 5,500 EFTS.
- 4 campuses (Palmerston North, Levin, Wanganui, Masterton).
- Reduction of Māori staff and students (some due to wānanga).
- Strong commitment to supporting Māori students, but numbers have dropped.
- High numbers in nursing courses but other courses are low.
- Change Training Public Sector courses are the only ones fully online.
- Blackboard is used to support face to face.
- New appointment – Director of Māori.

NZQA and PTEs

- Role is to support Māori PTEs to build capacity to develop and deliver quality education and training programmes.
- Are viewing e-learning as a way to survive and provide flexibility.
- Concerned that support may not be sufficient. Students need to be picked up, fed, and supported.

Awanuiārangi

- Just been accredited to deliver PhDs.
- All courses want to have an online component.
- 97% retention rate.
- Distance ed unit develops online learning.
- Link with Te Wānanga o Aotearoa.
- Use CD-Roms, tapes etc.
- Early Childhood Education programme particularly has online support.
- Most programmes are in te reo.

Whitireia Community Polytechnic

- 16% Māori
- Whitireia has Maori language programmes, and a fully online Diploma in Maori Business (Pae Rangatiratanga). It also has a very strong network to support Maori students.

Group Four

We have no record of the discussion of this group.

Workshop Five – What is Māori about e-Learning for Māori?

All participants discussed together the question: 'What is Māori about e-Learning for Māori?'

- In e-ako the positioning of the teacher in relation to the learner is pivotal. It is an imperative to acquire knowledge. The teacher and learner are still connected. The teacher and learner can be an invisible force. In contrast, the word 'e-learning' implies a focus on the individual and on the learning technology, so the learner has to learn the technology as well as the content.
- 'E-wānanga' gives the feeling of dealing with the whole environment, whereas 'e-learning' is just a tool.
- The only way to truly communicate tikanga is to use the Māori language.
- My father taught me that an important part of our tikanga is that what I believe to be my hapū or iwi determines it. Nobody else can make that decision. Similarly with defining e-learning, we need to work it out for ourselves. It cannot be decided by someone else and it has to work for us in our situation. We need to be able to continually adapt, too, because the technology keeps changing.
- Top-level heading of Māori. Under that sits e-learning, which is a tool for institutions, hapū, iwi etc to learn more (for example about our own whānau, hapū etc). We need to develop our own definition. 'I also do not like the definitions from the Ministry of Education documents.'
- What is the Māori definition of e-ako? It is a tool to support and advance 'us'. It can be very powerful but can also be very destructive so we need to be cautious and make it relevant. One size does not fit all. We need to empower people at the local level to use the tool for themselves. Existing definitions of 'learner-centred' are not appropriate for Māori.
- Our measuring planks are individuals, hapū, iwi, institutions. We cannot divorce all these from e-learning.
- In good e-learning the teacher is still a key factor. It is not about replacing the teacher. To some, e-ako better communicates the teacher as learner and the learner as teacher; and teacher as facilitator and learners designing their environment; but to others that is the essence of e-learning.

Communicated in te reo during the hui:

- An important question for Māori is: 'How will this process support, foster, promote kaupapa Māori – especially language, culture, and Māori institutions (like marae)?'
- For example, as Māori we talk about mountains, rivers, lakes and people of renown, and we identify with these. So how does e-learning foster this kind of knowledge base? Does it enhance this or ridicule it?

- Will e-learning promote us as a people? Will it promote the Treaty of Waitangi? How will it affect relationships between Māori and Pākehā? Māori seek better governance and increased tino rangatiratanga. We want equality with Pākehā in education.
- We have a whakatauki – ‘With your basket and my basket the people will be nourished.’ What, within the e-learning basket, will nourish Māori aspirations, Māori hopes, Māori dreams? How will the e-learning basket nourish kaupapa Māori?
- We need to be cautious about how and when we use e-learning. We don’t want to just take it on board because others say it’s good. We need to analyse it, discern what is acceptable, access and evaluate it – it is a new thing.
- It was good that the hui started with correct protocol – that the tangata whenua welcomed us. We have seen a real commitment to adhering to tikanga.

Conclusion of te reo contribution

- In the Ministry of Education 2003 Retention, Completion and Progression Report, Asians have the highest completion rates. In courses below degree level Māori have similar completion rates to Asians. In the last few years we have a startling result – Māori at certificate and diploma level demonstrate similar levels of completion to non-Māori. The main reason for this is the success of wānanga in increasing completion rates for Māori. Private Training Establishments have similar success. Māori performance in other institutions is low but increasing, but not increasing as rapidly as it is for Pākehā, so the gap is widening. So we need to improve what is happening in mainstream institutions. This is an important project for all of us.
- It is important that Māori are able to name concepts in their own language and to base learning approaches on their own philosophies.
- E-ako exists on a continuum that has a place for everyone – from a wānanga such as Awanuiārangi through to a single practitioner in a mainstream institution who creates space for all of their students, including Māori, based on Māori principles.

e-wananga

Nau te rourou.
Naku te rourou.
Ka ora ai te iwi.

e-learning
for Maori

Workshop Six – Critical Success Factors for E-learning for Māori

Participants self-selected to join Workshop Seven or this workshop. This workshop aimed to answer the question: What are the critical success factors for effective use of e-learning for Māori learners to increase:

- a) access;*
- b) participation; and*
- c) achievement.*

- Direct human kanohi ki te kanohi.
- Whatever the resource, won't develop unless there is engagement.
- Target a group of students.
- Peer review.
- Two pathways:
 - Māori students within a Māori context.
 - Māori students within mainstream contexts.
- Critical mass.
- Ontological developments.
 - 'Being' – not about people being Māori, about people delivering education.
- Relationships with iwi at different levels.
- Te Tapuae o Rehua.
 - Relationship with institutions.
- Pedagogies don't alienate another culture – range of pedagogies, a New Zealand Aotearoa style of e-learning / e-ako.
- Student support – how far? What would this look like?
- Pressure on staff / students.
- 'Authentic learning design'.
- Staff development – in use of tools and pedagogy.
- Whanaungatanga, Whakawhanaungatanga.
- Sustainability.
- Research:
 - Effective design.
 - Development of Māori e-learning pedagogy.
 - Effect of online learning on Māori identities.
 - Using technology to recreate Māori identities in a modern context.
 - Success.
- Connectivity:
 - Infrastructural support.
 - Sharing skills.
 - Preference for 'blended' format'.
 - E-community.
- Hurdles:
 - Anxiety about technology.
 - Anxiety about learning.
 - Safety.
 - Software skills / navigation for students and staff.

- Online courses – four major factors:
 - Technology.
 - Learning management platform.
 - Content learning.
 - Safety – is this an okay place to be?
- Māori tuakana / teina leaders.
- Pākehā leaders.
- Learning is not to be easy!
- Networks important – urban, rural, etc.
- Champions / winners.
- Relationships with Māori:
 - External / internal to institute.
- Via e-learning – links to expertise outside your institution.
- Organisational context.
 - Support programme needs to be seen as an important factor – validated.
 - Supportive space with universities, ITPs or wānanga.
 - Support for Māori development.
- Te reo Māori – different pathways.
- Link to ‘labour market’ participation (that is, getting a job).
- e-aroha – one-to-one support – personalised support; for example, email.
- Range of technologies to provide support – email / phone / text / etc.
- Whakamā:
 - Māori faces.
 - Chalkface.
 - Students feel more comfortable.
- Student support ka mihia, manaakitia, arohaina, whai whanaunga – ka whai hua – ka Māori.
- Rangahau – into Māori e-learning pedagogy.
- Ka Māori.

Workshop Seven – Pedagogy for Māori e-Learning

Participants self-selected to join Workshop Six or this workshop. This workshop aimed to develop key statements for effective e-learning pedagogy with Māori learners to increase:

- a) access;*
- b) participation; and*
- c) achievement.*

- Let e-learning be seen as a tool to support and advance Māori, then it can be very powerful, *but* it can also be very destructive.
- E-ako includes both teaching and learning and is a conceptual framework for using e-learning as a tool. We are better to talk about e-education pedagogy than e-teaching or e-learning pedagogy.
- There are links or similarities between ako and other educational concepts.

Teacher ————— Learner Relationship

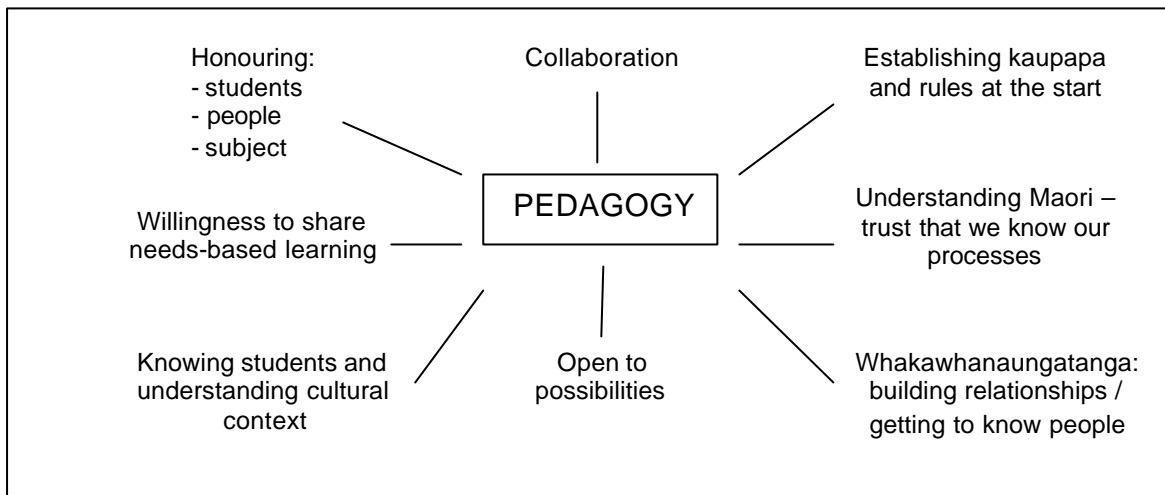
- Effective practices are different from the concept of ako. Ako is a whole lot of interlinked concepts such as whānau. It does not stand alone. If we mean community as a stand-alone concept, call it that. E-ako cannot be reduced to models or rules or too strict a definition.
- ‘What is emerging is a list of words that will become the criteria that will define the way ahead’ (referring to the list of Māori concepts on page 36 of A Literature Review on Kaupapa Māori and Māori Education).
- Much discussion around whether ‘ako’ as a concept could be a point of focus for work in this area – emphasising the reciprocal relationship between the teacher and the learner, where the teacher is the ‘experienced learner’. This led to discussions around the notion of ‘e-wānanga’, which implies a holistic approach, group participation etc.
- Preference for using terms such as e-ako and e-wānanga as an alternative to e-learning.
- E-ako is holistic and deals with aspirations. E-learning focuses on the mechanical use of technology.
- Suggested definition of e-ako: an imperative or demand to acquire knowledge – and in the process the teacher and the learner remain connected.
- Good teachers have always adapted to their ‘clientele’. E-learning has different parts such as images, language, symbols and sound, which can assist some learners. What in the images, language, symbols and sound can welcome Māori? These can increase identification with material for Māori, but we need to move beyond this point too.
- Consider the taha Māori approach of the 1980s. How can we make a genuine transition from e-learning to e-ako?
- All Māori and non-Māori learners are on a continuum of pro- and anti-Māori. It is important to understand your learners and who you are targeting.

- The struggle for each person is to create an understanding of what e-learning is all about. This led to some discussion of e-learning simply being the electronic publishing and distribution of resources, versus the opportunities through e-communication for collaboration, participation, contribution and community.
- The feeling was expressed that e-learning is an individual endeavour – and that this runs counter to the notions of whānau and connectedness within the Māori world.
- ‘If Māori don’t see an authentic space in this journey they won’t be there!’
- Institutions have obligations under the Treaty of Waitangi to provide a relevant curriculum and education.
- It is desirable to have systems that the learner can customise and for the teacher to be able to dialogue with the developer and decision makers to modify to meet their needs. Included in this is being able to customise the look and feel for Māori.
- The key issue: use of Māori language – throws up a whole separate understanding of the systems that are or need to be built.
- The delivery of material needs to be applicable to multiple intelligences.

Content	——	Delivery	——	Look/Design
Content	——	Delivery	——	Look/Design

- The design based on e-ako principles.
- Participation and completion rates for Māori are increasing, but the rates for Pākehā are increasing also, at an even greater pace. There is, therefore, no room for complacency. We need to be very pro-active.
- Maintain group / whānau involvement in interaction in on-line learning.
- Build Māori learning communities ‘on the kaupapa’.
- Know Māori culture / language / tikanga.
- ‘What is Māori about e-learning with Māori?’

DIAGRAM OF E-AKO PEDAGOGY



HUI REFLECTIONS – DEREK WENMOTH, HUI CO-FACILITATOR

The opportunity to participate in the hui was for me both a privilege and an opportunity. It was a privilege because I felt honoured to be in the midst of such an august group of thinkers and educators, from whom I could learn and gain understanding. The additional privilege came from being asked to co-facilitate the proceedings with Kathie Irwin. Our work together in developing the programme for the hui was in itself a valuable learning experience in terms of my understanding the significance of many of the cultural imperatives that we discussed and debated during the hui.

The experience was also an opportunity because there was a very real expectation that something of purpose and value would arise from the meeting together of this group. The preliminary work that was done in preparing the three very excellent literature review documents provided a foundation that would enable us to genuinely engage in a process of creating new knowledge in this area of e-learning with, for and by Māori. I personally found reading these documents very informative and useful – not because the information was necessarily new to me, but because here was a succinct summary of the development of thinking in two significant areas that provided a point of reference for the development of our shared understandings in each of the areas.

As I reflect on my participation in the hui I am somewhat disappointed that more use wasn't made of these literature reviews, which were distributed to attendees prior to the hui. I am still uncertain as to how much of what is contained in these documents represents the shared understanding of the group who was there.

That said, it was apparent from the first session of the hui that among those assembled there was incredible depth in knowledge and experience, of both e-learning and Māori education. The introductory sharing of 'artefacts' revealed that it was not simply a matter of head knowledge that was being shared, but also a considerable amount of passion, vision and personal commitment.

One of the most significant statements that emerged for me during the hui, and was repeated at several points, was the question: 'what's Māori about e-learning for Māori?' As someone who has spent most of the last 20 years immersed in the fields of distance education, instructional design, educational technology and e-learning, I found that much of the discussion during the hui closely resembled issues and themes that have been addressed in these fields for as long as I have been involved in them. Concerns about meeting student needs, the context of learners, levels of student support and catering for different learning styles, for instance, have long been the interest of educators in these fields. At our hui it was often difficult to distinguish whether we were talking about issues that are unique to the Māori context, or simply e-learning in general. Many of the discussions that became technologically focused could have been applicable to anyone or any group.

One reason for this, perhaps, is the relative 'newness' of the field of e-learning, and the fact that most educators have moved into this field without formal training or preparation. The lack of a generally accepted understanding of what e-learning is all about will inevitably lead to the development of ideas and discussion based on assumptions and personal experience.

In education generally, there has been an exploitation of the opportunities created by using new technologies as a 'substitute' for or 'augmentation' of present pedagogical practices. I observed this at the hui, where much of the discussion about e-learning focused on the use of technology to create and distribute resources, as someone commented: 'doing old things in new ways'. While there was certainly reference to the use of various communications technologies (such as video conferencing) to provide greater levels of access for learners to learning opportunities, I felt we could have explored more fully the potential of the technology to expand and support our pedagogical practices. The fact that these ideas are discussed more fully in the background papers for the hui does provide us with a point of reference for developing these ideas further.

The other part of the question: 'what is Māori about e-learning for Māori?' requires a clear understanding of Māori pedagogy and the practices of education with, for and by Māori. This part of the hui, presented, for me, the greatest personal learning challenge, and I found myself very engaged by the discussions where notions of 'ako' and 'wānanga' were rigorously debated. It helped me appreciate the complexity of the interrelationship of the key concepts that are critical in understanding both Māori education and 'being' Māori.

In determining a way forward on this I observed a range of views being expressed among the Māori representatives – from some who advocated a developmental approach using what we've learned from the history of integrating tikanga and te reo Māori through the taha Māori initiative – to those who felt that only those who are Māori can understand the complexities of the issue, and that to write these things down would fail to capture the breadth and depth of what is involved. I found myself supporting the approach of somehow representing the various continuums of belief and practice that exist – providing an opportunity for everyone involved to 'see' where their particular activity or belief 'sits'.

Overall I came away from the hui feeling energised and optimistic. Energised, because I had experienced two days of rigorous debate and discussion with skilled and passionate educators, where the issues are real and the stakes are high for the things we'd been engaged with. Optimistic, because I've seen and heard about all sorts of innovative practices and approaches involving the mix of e-learning and Māori education that demonstrate the many ways in which members of the hui and the groups and organisations they represent are taking this challenge seriously, and are already engaged in practical ways in making a difference for Māori learners.

I look forward to where we will see things develop from this point, and remain personally committed to contributing to the development of national frameworks and guidelines that will both support the present initiatives, and enable the establishment of others.

CONCLUDING REMARKS – TERRY NEAL, ITP NEW ZEALAND PROJECT MANAGER

This report describes the experiences of 30 participants at a hui held in Wellington in December 2004. The hui described in this report was part of a larger project that aims to understand how to use e-learning effectively with Māori learners. The ITP New Zealand e-Learning Forum and some of our e-learning colleagues from the wānanga initiated the project because we believed, and still believe, that e-learning offers a new and exciting set of tools that could transform learning experiences for everyone, including Māori.

With these new tools, educators can design learning journeys that are different from those previously possible. Our own journey begins with looking again at what we are really trying to achieve. Institutions that are serious about getting the most out of their investment in technology need to develop staff in learning design, and learn how to select an appropriate approach for different situations. These steps provide opportunities to understand good learning design for Māori learners, and to weave this into the process at the same time.

At the hui, I listened to a group of participants who were passionate about kaupapa Māori learning, and eager to better meet the needs of Māori learners. I sensed that those of us passionate about e-learning shared, with that group, a desire to see our institutions challenge existing assumptions about learning, and to change to be more learner centred. We long for others to understand what we are saying, see the new possibilities we see, and to take the practical steps necessary to achieve them.

Imagine a large ship turning. Once the vessel has overcome its initial inertia and begun to turn, it is easier to turn it further. In mainstream institutions, both e-learning and kaupapa Māori advocates want to 'turn the ship'. If the institution is considering change in one area, would it be easier to push for other changes at the same time? We have a common desire to bring about real change in how our institutions design learning, and to support students to improve learning outcomes for our learners. Can we work together?

In New Zealand, Māori learners study at two types of tertiary institutions – those established on kaupapa Māori philosophy (wānanga and some PTEs), and mainstream institutions. While I hope that both types of institution will gain from this project; I see real benefits for those mainstream institutions in which tutors generally have a poor understanding of kaupapa Māori approaches, and must think about a wide range of learners' needs. My dream is that the staff development programme within the project will help these tutors to better understand kaupapa Māori approaches, and how to use technology to include such approaches as a choice for their learners.

So far, the project has provided four reports: this one on the hui, one literature review on critical success factors for effective e-learning, another on kaupapa Māori education, and a statistical report. The statistical report shows that Māori learners tend to be older, female (68%), and studying part-time – these are people who are likely to benefit from the choice of when and where to study that e-learning provides. However, the statistical report also shows that the programmes selected by Māori learners are not likely to include e-learning components. This confirms that if we increase effective use of learning technologies we can make a real difference to Māori learners' ability to participate and succeed in education.

But the project is not just about reports. The real key to change is people. I, and others I have talked to, found the hui a life-changing experience. For two days I listened and talked to others with a totally different world view. I was challenged about my assumptions and what I believe to be true for others just because it is true for me. It wasn't always easy to be challenged and asked to consider different approaches. Sometimes I felt uncomfortable. Sometimes I wanted to be understood, rather than understand. And other times I felt like I was finally getting it.

For me personally, the two most important lessons were the holistic aspect of ako, and the importance of te reo, to communicate concepts that are not the same as those upon which the English language developed. I confess to some frustration, because I had hoped to come out with a clearer sense of the links between the pedagogies and specific ideas of what to do, and what not to do.

However, I now believe the most valuable outcome the project can provide is an environment in which others can travel a similar path of building an understanding of different approaches – both kaupapa Māori and e-learning.

The final professional development phase of the project will, therefore, design and develop an online toolbox. It will aim to increase tutors' and educational designers' understanding of kaupapa Māori and e-learning pedagogies, and how to design and develop learning experiences that build on these. The toolbox will be publicly available and will include online resources, and a teachers' guide with suggested activities for a range of blended approaches.

The project has always had a partnership approach. The first stage was delayed until a Māori Reference Group was established to co-steer the project with the ITPNZ Project Steering Group. Kathie Irwin and Derek Wenmoth partnered to facilitate the hui and, over the two days, they built an environment of trust so that we could genuinely work together, across our two areas of expertise, to build common understanding. I will continue the partnership approach during the toolbox development by working with specialists in kaupapa Māori and e-learning, and the teachers' guide will assume co-facilitation during delivery.

We embrace the ongoing challenge of working together to build more trust, and to understand our mutual strengths so that we can share our knowledge. This report describes the journey of the hui participants as they began this process. My dream is that the learning journey we design will enable others across New Zealand to travel a similar road and thus be able to harness the potential of the technology and better meet the needs of their Māori learners.

APPENDICES A, B & C can be viewed online at www.itpnz.ac.nz under papers and reports

APPENDIX A

A Literature Review on Kaupapa Māori and Māori Education Pedagogy

Prepared for ITP New Zealand

by

The International Research Institute for Māori and Indigenous Education (IRI)

APPENDIX B

Critical Success Factors and Effective Pedagogy for e-Learning in Tertiary Education

Prepared for ITP New Zealand

by

New Zealand Council for Educational Research (NZCER)

APPENDIX C

Statistical Profile of Māori in Tertiary Education and Engagement in e-Learning

Prepared for ITP New Zealand

by

New Zealand Council for Educational Research (NZCER)