

How might we encourage constructive engagement in blended environments for Māori learners?

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Tēnei te Tira Hou
Culture of Change

Horopaki - Context

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Horopaki - Context

Masters of Teaching and Educational Leadership
Employment based Masters Degree
Addressing teacher shortage in low decile schools

2 years, 0.6 teaching in secondary school
Online course content, and guided research

Online platforms: Moodle portal, G+ closed group



THE
MIND LAB

TeachFirst 
Ako Mātātupu **NZ** 

Ā mātou ākonga - Our participants

Focus on Te Reo Māori teachers/students (participants)
8 in total, 4 female, 4 male - young adults (20-28 years old)

Low numbers of Māori enrolments in online learning courses (Tamati, 2008)

Early detection of low participation in the year

● Student Group 1 ● Student Group 2



Group 1: TRM Students

Group 2: Non TRM Students

Average student engagement in Google+ Community for TRM and non TRM participants.

He whakapae - Hunches

- Whakamā - so as not to be judged academically
- No sense of community online?
- Not used to interaction online (with people they have just met?)
- Can't track lurkers (could ask them)
- Do we need to tone it down?

Rangahau Mātātuhi Literature Review

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Ngā Kitenga Matua - Key Findings from Literature

Effective Teaching of Māori Learners

- Blended Learning Environments
- Face to Face Learning Environments
- Online Learning Environments

Ngā Kitenga Matua - Key Findings from Literature

Face to Face Learning Environments

- Changing structures, systems to reflect Māori world view
- Critical pedagogy: Critically analysing educators views/ content being delivered

Tā te Māori Titiro - Māori World View

- **Whakawhanaungatanga** establishing relationships
- **Manaakitanga** caring
- **Ako** student and tutor learning together (Tamati, 2008)

How can this exist in an online space?

Critical Analysing Educators Views/ Content

Milne (2018) believes that educators can better meet the cultural needs of their students through **critical examination of their own unconscious biases and beliefs**, in order to deliver content that meets the needs of their learners.

Does the learning environment meet cultural needs?

Ngā Kitenga Matua - Key Findings/Themes

Māori Learners and **Online Learning Environments**

- Māori World View
- Face to face preference / Strong learner relationships fostered (Peers and Staff)
- Collaborative learning
- Online Environmental design

Kanohi ki te kanohi - Face to face preference

Prensky (2001) explains that Māori often find **isolated working environments stressful and unnatural**, and consequently only the most dedicated students are likely to continue in individual learning environments.

Bishop and Berryman (2006) explain that Māori learners are **more likely to engage** with content when they know that a teachers and **others in their learning communities are committed to them and care for them**, and that their contributions and knowledge will be accepted and valued.

Is it possible to simulate this in a blended way?

Ako Ngātahi - Collaborative learning

Programmes should be mindful of this preference for social learning, and should seek to establish programmes that acknowledge the importance of developing and maintaining **strong online relationships**. For example, this could include the incorporation of **collaborative technologies in platform design**, using tools that enable group discussion, collaboration and relationship development, as well as providing consistent opportunities to participate in collaborative learning tasks Prensky (2001).

Are there ways that collaboration can be supported in online environments?

Te Āhua o te Hōtaka - Online Environment

design

Online learning environments are **not culturally neutral**. In order to successfully develop environments that cater for specific cultural groups, **relevant cultural dimensions need to be included as part of the design process of online programmes** (McLoughlin & Oliver, 2000).

How can we mitigate cultural hegemony through online environment design?

Ngā tukanga - Methods

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Ngā tukanga - Methods

- Analysis of Google+ Community data to highlight challenge
- Students Survey
- Discussion Group

Arotake ā-Ākonga - Participant Survey

- More content and tasks in Te Reo on the portal
- Specific Te Reo community for MTEL
- Weekly face to face meetings

Uiuī ā-Rōpū - Group Interview

Key themes occurring in TRM Participant Discussion Group	
Theme	Frequency Occurring
Māori World View	10
Informed / prepared	7
Group learning / discussion	6
TRM Staff member/ Student Responsibility	5
Time constraints / responsibilities	3

Uui ā-Rōpū - Group Interview

- Students identified Māori world view as most important for them.
- Participants preferred facilitators, online and face to face who understood their world views.
- No other opportunities to share resources, catch up; free from having to explain anything (tikanga, culture) as it's already understood with each other. Whakamā to share knowledge from an academic point of view.

He kitenga, he hīraunga

Findings and implications

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Ngā kitenga rerekē - Findings Differ from Research

- Research said that online platforms that promote social interaction would be preferred by TRM students.
- Time constraints - High level of responsibilities as Māori leaders within schools.
- Younger users adaptable to online learning

Ako ā-Tuihono - Online Learning

1. Māori World View

- a. Involvement from the beginning in design of interactions (kawa?).

2. Face to face preference

- a. Blended learning works better than online in most scenarios. Co-construction at the beginning to get TRM voice (f2f).

3. Strong learner relationships fostered

- a. Relationships first. Consistency in relationships. Building on these regularly. Noho, use a local marae. Get people engaged they will start posting and commenting (close correlation) important for pedagogical reason/theory. Individuals not just groups for comments.

4. Collaborative learning

- a. Building in collaborative learning tasks into their programmes. Respect group discussion time. Online - working within time frames that work for their students to participant in online collaborative work.

Me pēhea te whakaū?

Practical Implications of Findings

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Te Āhua o te Hōtaka - Online Environment Design

- Needs to be co-constructed. Separate community own language.
- Constant consultation. **Be prepared to change if it is not working.**
- Online environment reflecting different cultures in the same way that you would set up a classroom.
- Bilingual headings, rubrics, content.
- TRM moderators

Design learning Systems to Reflect a Māori World View

Educators: Think creatively about what you are getting your students to submit.

Applying critical pedagogy considering the world view of your students.

Changing the assessment outcomes to meet the needs of your students.

Application of Critical pedagogy

Importance of learning more about understanding the Māori world view. Using te reo Māori in a natural way rather than tokenistic.

Challenge yourself as an educator to look at your own axiology, ontology.

Utilising people within your community. Employing/ using whānau, family members / guest speakers/ local educators / kaumātua to have enhanced perspectives of this view. Using local marae for blended sessions rather than having at the school etc. Open, informal agenda to leave room for discussion.

Ki whea ināianeī? Where to next?

- Te reo Māori videos of course overviews / assessments.
- Consultation when selecting platforms: Online learning environments seem to not be working for our Te Reo Māori students but as the world is changing we need to keep connected online
- Developing online platforms that are reflective of Māori - Separate G+ in te reo Māori, smaller community.
- Using Zoom / Blackboard collaborate for discussion and collaboration.

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Ko mātou nei



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Thank you
Tēnā koutou
Fa'afetai lava