Rangatahi ♥ Social media: [1]
A kaupapa Māori analysis of discourses from Facebook communities aimed at rangatahi Māori

Ayla Hoeta

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[1] The heart symbol represents 'liking' something on Facebook, reflecting correlation between the popular Facebook symbol and this research.

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Ayla Hoeta
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Abstract

Social media sites such as Facebook allow rangatahi (Māori youth) to create and modify their social networks to suit their engagement within these sites. The aim of this research is to explore the ways in which rangatahi are engaging in social media for the purposes of expressing cultural identity. By analysing selected dialogues from three selected Facebook communities aimed at rangatahi, this dissertation provides insight into the ways in which members are utilising Facebook for the kaupapa Māori notions of *whānau* (family), *whakapapa* (ancestry), *manaakitanga* (generosity) and *tino rangatiratanga* (self-determination).

The methods used are an overarching kaupapa Māori methodology and content analysis. Kaupapa Māori guides this research through the employment of key Māori principles. Content analysis is used to draw on a close reading of thematic distinctions from five Facebook messages posted from each of the three communities. The selected communities are *Mana Rangatahi Aotearoa*, *Rangatahi Tu Rangatira* and *Nga Rangatahi Toa.*

Chapter One: Positioning the research

> 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... Māori have enough entrepreneurial spirit and opportunism to be at the cutting edge of technological innovation and creativity, and lead in its encouragement with Māori learners and resource people. This knowledge and skill will not jump out of the sky at us. In the best traditions of [the creation story of] Tawhaki, we have to retrieve it in cooperation with those who already have it. (Ohia, 2004, p. 3)

Researcher background

I am a young Māori woman in my mid-twenties. I was raised in a Māori community by two *kuia* (elderly woman) in the south Auckland town of Pukekohe. Pukekohe was primarily divided along ethnic lines. Pākehā (New Zealanders of European descent), living on one side of town, were more affluent, while the majority of Māori, living on the other side, were socio-economically deprived. Growing up, I saw poverty, racism and despair, and the way it affected my *whānau* and the majority of *tamariki* (children) and rangatahi (Māori youth) in our community. The general expectations for Māori and their economic, educational, and vocational aspirations, were (and continue to be) low, in the form of negative stereotypes, such as early school leavers (resulting in poor education), which would lead to lives as unemployed, gang members, and/or criminals. Sadly, this expectation proved to be true for many of my *whānau* and Māori living in my community.

In later life I came to understand that many of these issues stemmed from a generational legacy left over from the impact of colonisation in Aotearoa, and that this was part of a much larger, nationwide struggle that Māori were facing. Colonisation had a critical impact on all aspects of Māori culture and wellbeing and these impacts continue to affect many to this day (Walker, 1990; Bishop, 1999; Bishop & Glynn, 1999; Smith, 1999; Keiha & Moon, 2008; Duder, 2010; Orange, 2011). Many Māori from my generation and younger rangatahi lack confidence in,

and knowledge of Māori culture and have struggled to identify as Māori. The impacts of colonisation have been so detrimental to the identity formation of rangatahi that "many carry a burden of self-doubt and shame for being Māori" (Ramsdan, 1994, p. 3).

These early, formative experiences motivated me to pursue education to gain more understanding of my surroundings, challenge these low expectations and create a new pathway. I became the first of my *whānau* to graduate from University, let alone continue past 5th form in secondary school. I pursued the field of digital technology, and have seen the great potential it has for educating Māori, especially rangatahi, and contributing to the empowerment and maintenance of cultural knowledge and identity for them and future generations.

Given this background, I believe I already have some insight of the experiences and challenges rangatahi face today, both in the real world and in the virtual world. My initial investigations indicated that a space exists to examine how rangatahi might be using and navigating their way through digital media. However this project will focus on one aspect of this broad area: rangatahi engagement in Facebook. It is hoped that this work contributes to an ongoing process of *tino rangatiratanga* (self-determination) for rangatahi and Māori people.

Introduction to key terms and concepts

This dissertation is a kaupapa Māori study into the ways in which rangatahi are engaging in Facebook for the purposes of expressing cultural identity. It is guided by the researcher's Māori world view and by the employment of a kaupapa Māori methodology, which aims to uphold notions of *tino rangatiratanga* (self-determination). Kaupapa Māori research is about uplifting and reclaiming *tino rangatiratanga* and *mana* (status/prestige) for Māori people (Bishop, 1999; Smith, 1999; Pihama, Smith, Taki & Lee, 2004). A number of important kaupapa Māori principles employed in this dissertation are: *tino rangatiratanga*, *whānau*/*whanaungatanga* (relationship ties), *manaakitanga* (respect/generosity), and *whakapapa* (genealogy). These principles are briefly described in this section to provide the context of this investigation, and are discussed further in Chapter Three.

Tino rangatiratanga encompasses sovereignty, autonomy, control, self-determination and independence (Smith, 1999). It is about allowing and encouraging Māori to reclaim and control their own culture, aspirations and destiny (Smith, 1999). Due to a history of colonisation, *tino*

rangatiratanga has been a struggle for Māori. This research aims to embody *tino rangatiratanga* by acknowledging, expressing and protecting Māori *tikanga* (customs).

Whānau is a central concept within Māori society and culture (Smith, 1999; Bishop, 1999; Walker, 2004). The principles of *whānau* and *whanaungatanga* sit at the core of kaupapa Māori research (Smith, 1999). In research the concept of *whānau* emphasises benefiting the group, whether *iwi*, *hapū*, *whānau* or all people, rather than benefiting the individual. *Whānau* acknowledges the relationships that Māori have to one another and to the world around them. This principle recognises the responsibility and obligations of the researcher to nurture and care for those relationships.

Manaakitanga is the expected standard of behaviour of Māori (Mead, 2003; Martin, 2008). *Manaakitanga* is acknowledging the *mana* (status) of others as having equal or greater importance than your own (Walker, 1990), through behaviours which express support, *aroha* (love), generosity, hospitality, mutual respect, concern, equality and humility (Hall, Poutu & Wilson, 2012). Thus it is an obligation of the researcher to enhance these behaviours throughout the research process.

Whakapapa deals with relationships between people and all things physical and spiritual (Te Rito, 2007). It underpins similar ideas to that of *whānau*, however deals specifically with relationships (Walker, 1990). Makereti Papakura (1986), the first Māori academic, and author of the powerful book 'Old Time Māori' (Northcroft-Grant, 2013) provides a fitting description of *whakapapa*, which emphasises the idea of the collective:

> The Māori did not think of himself, or do anything for his own gain. He thought only of his people, and was absorbed in his *whānau*, just as the *whānau* was absorbed in the *hapū*, and the *hapū* in the *iwi.* (Papakura, 1986, p. 38)

A definition of the term rangatahi is required to provide an understanding of how this demographic is situated within the Māori social framework and within the broader population of New Zealand/Aotearoa. Rangatahi refers to the adolescent, or young adult generation of Māori, aged anywhere between 13 to 25 years (Te Puni Kōkiri, 2000; Te Puni Kōkiri, 2006). A common age bracket of rangatahi is 12-19 years (Safe, 2011). Rangatahi, being Māori, are indigenous to Aotearoa. Today rangatahi are a minority group in their homeland (Pearson,

2012; Te Puni Kōkiri, 2012), making up 19.7% of the total youth population, and 18.8% of the total Māori population in Aotearoa (Te Puni Kōkiri, 2012).

Structure of the dissertation

To achieve the purpose of this dissertation two approaches were taken: a literature review and a content analysis. The literature review (Chapter 2) explores research around rangatahi use of social media sites, particularly Facebook, and social constructs of rangatahi identity. This provides the context for the following content analysis of discourses drawn from Facebook communities aimed at rangatahi (Chapters 3-5). Chapter 2 reveals gaps in the literature surrounding rangatahi involvement in social media some of which aim to be addressed by this dissertation.

Chapter 3 discusses the importance of selecting kaupapa Māori and content analysis as the methodologies for this research, and how they were applied. Chapter 4 examines the analysis of data and the key themes that arose, and in Chapter 5 the findings of the analysis are presented and unpacked, with a discussion of the implications of this research and how they relate to the issues identified in the literature review.

Scope of this research and possible limitations

The topic of rangatahi engagement in social media is a new and exciting one, and the literature review in Chapter 2 reveals a clear gap in the literature around this area. However it is important to note that the timeframe of this research was limited to one semester of full time study. Therefore participant contact study was excluded in favour of textual analysis.

In terms of the scope of this research, the literature review (Chapter 2) considers engagement in social media by both rangatahi and adolescents generally, while the content analysis (Chapters 3-5) narrows the focus to three communities on one social media site, Facebook. Facebook provided sufficient data of current dialogues that revealed the online interactions of members within the Facebook communities.

This project provides an insight of rangatahi use of Facebook and social media and contributes to the development of knowledge by Māori for Māori. Furthermore this project provides foundation for further study, necessary to further investigate other ways rangatahi and Māori may be utilising social media platforms for cultural purposes. As emphasised by Ohia in the

opening quote (Ohia, 2004) of Chapter 1, the knowledge and skill of technology will not jump out at us we must retrieve it in cooperation with those who already have it. The following chapter presents the literature review discussing rangatahi engagement in Facebook and social media.

Chapter Two: Literature review

Introduction

Chapter two provides a summary of the main findings from a literature review around rangatahi engagement in Facebook and social media. This research has presented common themes and concepts from published work such as articles, studies and observations.

Literature was examined on the body of knowledge around Facebook and social media trends of rangatahi to gain a better understanding of their uses. The body of literature specific to rangatahi interactions in social media is limited, and for that reason current research around rangatahi, general youth and Māori use of Facebook and social media has been considered. Within this body of knowledge findings may be correlated to gain a thorough insight of rangatahi engagement on Facebook.

Rangatahi and social media

The use of social media sites is among the most common activities of adolescents, children and young adults globally (Boyd & Ellison, 2007; O'Keeffe & Clarke-Pearson, 2011; Subrahmanyam & Smahel, 2011). Any website that allows social interaction is considered a social media site (Subrahmanyam & Smahel, 2011; Reihana, 2014). Over the last decade, many worldwide studies have been conducted on social media sites, focusing on their influence on youth (DiMaggio, Hargittai, Neuman & Robinson, 2001; Wellman, Haase, Witte, & Hampton, 2001; Jones & Soltren, 2005; Boase, Horrigan, Wellman & Rainie, 2006; Joinson, 2008; Steinfield, Ellison & Lampe, 2008; Tufekci, 2008;). The issues raised by these studies are complex and wide-ranging (Prensky, 2001; Buckingham, 2008). However, very few studies have researched rangatahi use of social media in New Zealand (O'Carroll, 2013).

A key exception is a recent PhD study on rangatahi engagement in social media sites (O'Carroll, 2013). According to O'Carroll (2013) Facebook has provided an opportunity for rangatahi to express their cultural identity, and many rangatahi are using Facebook for the purposes of *whanaungatanga* (establishing relationships) and *whakapapa* (affirming genealogy), as well as accessing information. With concerns over the maintenance of Māori knowledge this is seen as a positive initiative for rangatahi (O'Carroll, 2013). Both O'Carroll (2013) and Greenwood, Te Aika and Davis (2011) maintain that social media is useful for

rangatahi by allowing them to increase their tribal knowledge and connections, contributing to the formation of cultural identity, online and offline.

Why young adults ♥ Facebook

This section investigates the question of why Facebook is so popular with today's generation, and provides the context for discussions in part two of this review, which considers rangatahi engagement with social media. Social media sites offer today's generation a portal for entertainment and communication, and have grown exponentially in recent years (Subrahmanyam & Smahel, 2011). The most common social media sites used by youth today include Facebook, Twitter, Instagram, blogs, gaming sites and the video uploading site YouTube (O'Keefe & Clarke-Pearson, 2011). The common activities by adolescent users of these sites have been found to centre around managing relationships, forming and expressing personal and group identities and keeping up with the latest online news and gossip (Subrahmanyam & Smahel, 2011; Silcock, 2012). Presumably rangatahi would not differ from other adolescents primary uses of social media.

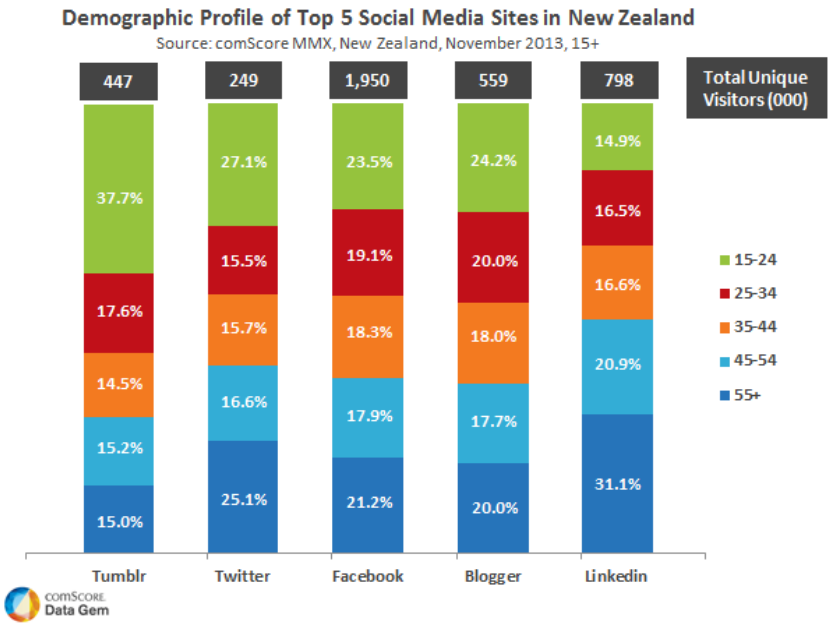
Social media is known as a venue for the leisure and educational activities of many adolescents, offering new opportunities to enrich and extend life experiences. Social media sites have become so popular that, according to O'Keefe and Clarke-Pearson (2011), roughly 71% of all Internet users are now active on social media and 18-29 year olds have an 84% usage. 22% of adolescents in the US log on more than 10 times a day and more than half of the 22% log on at least once a day. An American study from 2010 showed that 93% of adolescents owned cell phones compared with 80% of their older counterparts (Lenhart, Purcell, Smith & Zickuhr, 2010). O'Keefe and Clarke-Pearson (2011) claim 25% of adolescents use mobile phones for accessing social media, 54% use them for texting, and 24% use them for instant messaging (p. 800).Approximately 75% of Māori from a small study revealed they use the Internet for social networking (Te Puni Kōkiri, 2012). According to Reihana (2014) more rangatahi prefer to access the Internet via a mobile device, compared to non-Māori in New Zealand. According to Enck, Gilbert, Chun, Cox, Jung, McDaniel and Seth (2014) mobile devices are popular because they can take care of all handheld computing and communication needs in one small package.

Research New Zealand (2009) state "Māori aged 15-24 were more likely than all other respondents to have purchased a cell phone (38 percent)" (p. 45) and are likely to use it to access the Internet. Lenhart *et al* (2010) claims African American adolescents are the most

active users of the mobile Internet, and their use is growing at a faster pace than mobile Internet use among whites or Hispanics. Lenhart *et al* (2010) states "among Internet users, white adults are less likely than both African Americans and Hispanics to use the Internet wirelessly" (p. 9). O'Keefe and Clarke-Pearson (2011) conclude that a large part of the social and emotional development of young adults is occurring while they use social media and cell phones.

In 2012 there were a reported 900 million active users on Facebook compared with 140 million active users on Twitter, and a large segment of users were adolescents and young adults aged 15-24 (Singh, 2014). Several studies reveal that Facebook is the most popular website used by youth in New Zealand (O'Keefe & Clarke-Pearson, 2011; Reihana, 2014; Singh, 2014). Social media sites were accessed 2.8 million times in New Zealand/Aotearoa during November 2013 (Singh, 2014). Facebook was the clear leader with 1.95 million unique visitors; more than two times the audience of LinkedIn, who came in second place with 798,000 unique visitors (Singh, 2014). Analysing the demographic profile of social media sites in more detail shows that Facebook and Blogger share a similar audience composition, where the number of visitors aged 15-24 account for the largest segments of the Aotearoa audience, compared with the site LinkedIn, which attracted a large share of the older population (two thirds of their users are over the age of 35). See figure one (reproduced from Singh, 2014).

Figure One: Demographic profile of popular social media sites in New Zealand (Graph: Singh, 2014).



Many experts have explored in detail the features and opportunities of Facebook which are reshaping the ways in which people interact with each other (Langlois, Elmer, McKelvey, & Devereaux, 2009; Tang & Liu, 2011; Reihana, 2014). Facebook offers multiple daily opportunities for connecting with friends, classmates and people with shared interests (O'Keefe & Clarke-Pearson, 2011, p. 800). It "allow[s] users to vote (like, share), micro blog (comment, post status updates), tag (photos, geotag), upload/generate content (photos, events, surveys, documents), define communities (public, closed), send and receive private messages and subscribe to news feeds" (Reihana, 2014, p. 18). Facebook users can become friends, fans, or followers of each other. Groups can also be created to support specific community interests from which new information sources may surface. Facebook content can be produced by any individual or community, at any time (Lenhart *et al*, 2010; Reihana, 2014). Likewise, the information can be retrieved by any individual within the community. Community members determine for themselves the value of the information they attain (Reihana, 2014).

Digital natives compared to digital immigrants

Adolescents have become proficient at using social media and digital technology in general (Lenhart *et al*, 2010; O'Keefe & Clarke-Pearson, 2011; Reihana, 2014;). Prensky (2001) uses the term 'digital natives' to describe the current generation of adolescents and all who have been born in the digital era (roughly the last 20-30 years).He argues that digital natives are fluent speakers of the digital 'language': they have the ability to interact online and a greater understanding of online trends and concepts, compared to their elders, because they have been surrounded and immersed in technology, specifically the Internet, all of their lives (Prensky, 2001).

Prensky (2001) contrasts this group with the 'digital immigrants' (those born before the digital era), who were socialized differently from their children. They are now in the process of learning a new digital language. According to Prensky (2001), some digital immigrants have become fascinated by and adopted many aspects of new technology, but though they may learn to adapt to their environment, they always retain, to some degree, their "accent', that is, their foot in the past" (p. 3). The 'digital immigrant accent' can be identified by behaviour such as turning to the Internet for information secondarily, rather than firstly, or reading the manual for a software program rather than assuming that the program itself will teach one to use it (Prensky, 2001).

Rangatahi do not differ from the general trends of youth (O'Carroll, 2013; Reihana, 2014;). They are also likely to be native users of digital technology such as mobiles devices and social media. Therefore it seems only wise to take greater advantage of technology by utilising it for the maintenance and usability of Māori *tikanga* for rangatahi. There are multiple ways technology can advance the uses of Māori knowledge however this research looks at the uses of Facebook and social media.

Identity issues in social media

Identity is a highlighted theme discussed in the literature around rangatahi and adolescent use of social media. Greenhow and Robelia (2009) state "adolescence is a time when young people explore the physical, sexual, occupational, and ethnic dimensions of their identity within a larger social context" (p. 123). O'Carroll's 2013 study suggested for rangatahi, self-representation was significant. It was common for rangatahi to be concerned with presenting themselves to please others within their social media site (O'Carroll, 2013). According to O'Carroll (2013) rangatahi constantly see themselves from others' points of view and consider the perception of others to be important on social media.

According to Silcock (2012) adolescents create virtual identities on social media, because it fulfils their developing needs by accommodating to their natural habits. Activities such as trying to establish themselves as independent of their parents, looking 'cool', and impressing the opposite sex and their peers, flirting, boasting, gossiping, teasing and hanging out are all accommodated by the use of social media (McCauley, 2013). Social media makes conducting this behaviour more fun, easier, more adaptable and inclusive (Boyd, 2007; McCauley, 2013).

Boyd and Ellison (2007) and Boyd (2007) assert that social media sites provide an online space that allow adolescents to present themselves, and create and shape their virtual identities at their own pace and discretion. Networking tools serve as a quick and easy way for adolescents to form their identity. Silcock (2012) suggests that adolescents in New Zealand/Aotearoa enjoy creating virtual identities because it is a lot easier than creating a real identity. A real identity requires difficult development, social and occupational paths, and committed behaviour (Silcock, 2012). Identity formation issues faced by young people in New Zealand today are partly due to the pressures of limited jobs and expectations in modern society, which may contribute to their fixation on social media (Silcock, 2012). This point raises questions and huge implications for Māori society. Does this mean the future of Māori will be online? Does

it also mean less rangatahi will experience physical and spiritual aspects of Māori communication such as those that take place on the *marae* i.e. the paepae (front seating area for male speakers on *marae*)? What happens for rangatahi now, has important implications for the next generation and generations after that (Walker, 1990; Duria, 2006).

Digital learning

The trend toward technology in classes has increased quickly during the past five years as students become increasingly competent (Silcock, 2012; Jones, 2014). Jones (2014) claims that hundreds of schools in New Zealand have implemented 'bring your own device' policies, where students are either told or allowed to bring electronic devices such as iPads or laptops to school to assist their learning. According to Jones (2014) parents agree with their children/adolescents using new technology because it is required in real-world jobs. A report by the 21st Century Learning Reference Group (2014) suggests forward-thinking educators are bringing new technology and social media into the classroom at all levels of education in New Zealand. Silcock (2012) claims social media is now recognised as an asset in schools. According to Duder (2010) rangatahi aged 15-24 are more likely to take a phone with them to their class than any other technology and it has become the next natural step for learning. However, the majority of Māori from a small survey in year 2010 showed they don't yet recognise the potential for mobile phones in a learning context (Duder, 2010).

Social media has been useful for teaching and learning (Prescott, 2014; New Zealand Teachers Council, 2014). Being able to share ideas between teachers and students in the current time has been effective for student progress (Greenhow & Robelia, 2009). Social media has provided immediate access to student work and ideas and has provided a supportive environment for answering student questions and leaving feedback that the entire class has access to in the present and later if they need to access it (Greenhow & Robelia, 2009; Moir, 2014).The sharing, development and improvement of teaching resources, with the synergy of multiple minds has resulted in documents that are greater than one teacher or one school could create on their own (Moir, 2014). An online space also provides a platform for celebrating students work and the work of their teachers (Greenhow & Robelia, 2009). In a recent US survey of two thousand 9–17 year old students, they identified education as a common topic of conversation in messages sent over social media sites. Surprisingly, 60% of students surveyed, reported using social media to talk about education topics and 50% to talk specifically about schoolwork (National School Boards Association, 2007).

New digital technology has become useful, providing opportunity to enhance student learning (National School Boards Association, 2007; Greenhow, 2014) showing potential in the development of rangatahi education. However statistics show that over the past decades rangatahi have had the lowest success rates in education compared to non-Māori in New Zealand (Puni Kōkiri, 2010, 2012). According to Te Puni Kōkiri (2012) "compared with non-Māori, Māori students have lower retention rates…and poorer achievement" (p. 6). A key factor is said to be the implications associated with colonisation.

Māori development in education

The processes of colonisation have imposed drastic changes in the conditions of Māori people since Pākehā settlement in New Zealand (Duder, 2010). In particular, the confiscation of Māori land and the consequent economic and political marginalisation of Māori people has seriously interrupted rangatahi adaptations in education and in the newly encountered technologies (Greenwood *et al*, 2011).

Rangatahi at years 9 and 10 (roughly aged 13-15 years) are especially at the crisis location where the statistics on low achievement, retention and suspension problems are at their worst (Bishop, Berryman, Tiakiwai & Richardson, 2003). Although the New Zealand education system was historically committed to the education of rangatahi, there has been a growing recognition of the ways in which the structure, administration, nature of delivery and content of mainstream education served to perpetuate educational inequality for Māori (Bishop *et al*, 2003). In the past Rangatahi were more likely enrolled in lower decile schools, come from families with lower household incomes (CometAuckland, 2013), less likely to have access to computers or Internet (Duder, 2010), more likely to drop out of high school at a young age and less likely to transition from education to careers in the field of digital technology (Bishop, *et al*, 2003; Te Puni Kōkiri, 2012).Education success rates for rangatahi have been amongst the lowest (Bishop *et al*, 2003) and their ability to transition from education into careers fields of technology were low compared to non-Māori (Bishop, *et al*, 2003).

Digital divide

Cullen (2001) states that "in New Zealand, the indigenous Māori people have very specific cultural and educational needs that are the focus of government programmes aimed at closing the digital divide" (p. 312). Compared to non-Māori, Māori had less access to technology and

the Internet (Cullen, 2001; Statistics New Zealand, n.d; Duder, 2010). As of 2001 Māori and Pacific people had the lowest household Internet access in Aotearoa (15-17% of households, compared with 40% of households from other ethnicities). Māori had the lowest percentage of households which owned a computer (40%), compared with 60% of non-Māori (Statistics New Zealand, 2014). Main contributing factors were lower household incomes and poorer educational achievement (Duder, 2010). People who were wealthier, young, and more urban were more likely to have access to technology and the Internet (Duder, 2010). This suggests that, due to financial constraints amongst Māori, rangatahi were not able to access digital technology as much as other youth.

However, although the effects of colonisation remain, in recent years it has been argued that this digital gap has diminished. Māori have been more effective in asserting their right to *tino rangatiratanga*, self-determination, online and on social media sites (Greenwood *et al*, 2011). As Māori move out of the margins (Spivak, 1996), they have finally begun branching out to utilise modern technologies to reclaim *hauora* (well-being) and *tino rangatiratanga* (Greenwood *et al*, 2011). Smith *et al.* (2008) indicates that demographic studies on Māori Internet use and access show heavy engagement. According to Mato and Keegan (2013) more indigenous and minority groups are increasingly embracing the power of web-based technology as a way to ensure the continued survival of their languages and Māori are no exception. Te Puni Kōkiri (2014b) confirms that Internet and computer access in Māori homes had increased from previous years. By the year 2012, 90% of rangatahi had access to digital technology and more than 70% of rangatahi were accessing personal mobile devices for a wide range of functions (Duder, 2010).

Māori adoption of digital media

Traditionally Māori "were…an oral and visual culture, whereas English had a strong tradition of prioritising the written word over the practical" (Menon, 2008, p. 1). Māori had to learn to adopt new ways of learning due to their natural or habitual pattern of acquiring and processing information through physical activity, rather than writing, listening or watching (Menon, 2008, p. 1). Core Māori cultural values and identity were expressed through activities such as *waiata*, *kapa haka*, *pātere* (chants) and storytelling, emphasising the use of kinaesthetic learning (Creative NZ, 2010). Due to a prominence in kinaesthetic learning, Māori may thrive in an interactive learning environment, such as those enhanced through new digital technology.

Greenwood *et al* (2011) claims "Māori have a history of adaptation of new technologies" (p. 58). Although the studies discussed in this section do not refer specifically to rangatahi engagement in social media, they provide conceptual frameworks that relate to and affect rangatahi engagement. There are some studies focused on Māori use of social media and technology, which discuss Māori use of the Internet in cultural ways (for instance, Māori language learning and teaching) and issues around Māori culture online (Keegan, 2000; Keegan & Cunningham, 2003; Keegan, Cunningham & Benton, 2004; Ka'ai, Laoire, Ostler, Ka'ai i-Mahuta, Mahuta, Smith, 2012).

Some studies have discussed social media adoption for the revitalisation of Māori language (Keegan & Cunningham, 2003). According to Ka'ai *et al*. (2012) "the diffusion of endangered languages through apps, iPhone, Facebook, twitter etc brings both opportunities and challenges for endangered and minoritised languages" (p. 4). Another study looked at Māori use of mobile phones and its contribution to learning and teaching (Timoko, 2012). Duder (2010) suggests that, because most rangatahi are using mobile devices, mobile learning is the next natural step of learning for them.

McNeill (2012) discusses the use of digital media for preserving endangered cultural knowledge. According to McNeill (2012) there are complications as "the notion of integrating tribal knowledge and technology challenges a fundamental belief that tribal knowledge is sacred" (p. 20). However, due to the impacts of colonisation on Māori culture, new technological initiatives have been embraced by certain Māori tribes for the survival of Māori *tikanga* for rangatahi and younger generations (Ka'ai *et al*., 2012; Kāretu, 2012; McNeill, 2012). Though Māori *tikanga* is *tapu*, the use of social media sites can help Māori strengthen their *whānau* and *whakapapa* ties (Reihana, 2014).

Sites such as Facebook have been used to preserve Māori knowledge and stories online that can be accessed in the present and future (O'Carroll, 2013; Reihana, 2014). According to Reihana (2014) Facebook is being used to collect intelligence, making it a useful tool for storing and sharing Māori knowledge that may otherwise be lost. As social media sites preserve cultural knowledge there is more chance of rangatahi gaining access to such information (O'Carroll, 2013; Crevoiserat, Hofmeister, Long & Preston, 2014).

Marae and *tangihanga* online

The *marae* is the communal meeting area of Māori in Aotearoa, serving as a place of knowledge, gatherings, histories, teaching, *whakapapa* and *tikanga* values (Walker, 1990; O'Carroll, 2013). The *marae* is where rangatahi learn the physicality and *wairuatanga* associated with *tikanga* Māori such as speaking on the paepae and haka pōwhiri (ceremonial dance welcoming visitors) (O'Carroll, 2013). The *marae* is also the place of *tangihanga* (funeral ceremonies) which applies a special ritual process of *tikanga* (O'Carroll, 2013).

Tangihanga is a customary practise of Māori (O'Carroll, 2013). It entails physical, mental emotional and spiritual association from *whānau* (O'Carroll, 2013). *Tangihanga* is considered very *tapu* (sacred) and imposes protocols and restrictions upon the process of the ceremony (Mead, 2003). *Tangihanga* usually last around 3-4 days; the deceased lies in state with grieving *whānau* at their side in attendance for the entire duration. In recent times as *whānau* diaspora expand many *whānau* have not been able to attend *tangihanga* in person. In the last decade the Internet has been adopted as a tool for informing and broadcasting *tangihanga* to allow people near and a far to have some association to the *tangihanga* (O'Carroll, 2013).

For example Te Arikinui, Dame Te Atairangikaahu's *tangihanga* was broadcasted live online and on TV in 2006 (NZOnScreen, n.d.). The Māori queen was accorded great respect from the New Zealand government, her *iwi*, Māori and society in general and the broadcast allowed for all those who could not attend the *tangihanga* to have some insight and connection to the *tangihanga*.

Many Māori especially rangatahi have used social media sites to comment and update information about *tangihanga* (O'Carroll, 2013). For some this may be the first news of the death. While some had phones to call or text they turned to and appreciated the use of Facebook to acquire more details about the *tangihanga* (O'Carroll, 2013). Social media sites also enabled more information to be quickly changed regarding *tangihanga* that would reach a larger number of relevant people (O'Carroll, 2013). While many appreciated *tangihanga* updates through social media others had concerns when it came to comments that disclosed details about the death (O'Carroll, 2013).

Whānau

The concept of *whānau* sits at the heart of Māori social organisation. The concept of *whānau* refers to the Māori practises of being a family or being a part of a collective (Moeke-Pickering, 1996). A common place for *whānau* is on the *marae* where they are socialised into the rules, protocols and support systems of their *whānau*/*hapū*/*iwi* (Walker, 1988; Moeke-Pickering, 1996). *Whānau* and *marae* are significant to Māori identity as they play a major role in bringing about a sense of security, belonging and all-round wellbeing, linking to the fulfilment of a secure identity (Moeke-Pickering, 1996).

Facebook can be used by Māori from all over the world to connect and engage in meaningful relationships with friends, family and communities (O'Carroll, 2013; Reihana, 2014). Social media sites have provided Māori with similar environments to the *marae*, where cultural expression and identity can be retained, celebrated and acknowledged (Reihana, 2014). Sites such as Facebook provide the opportunity for rangatahi to tap into a virtual *marae* or a virtual *whānau* that can be used to strengthen cultural identity (O'Carroll, 2013). Virtual *whānau* and *marae* are similar to physical *whānau* and *marae* in the way that virtual rangatahi and members are able to exercise the activities that take place within a *whānau* or on a *marae*. activities such as *whanaungatanga*, discussing matters collectively at once, similar to a *hui* (meeting) on the *marae*, interact with *whānau*, exploit teachings, resources and memories and store and share knowledge amongst each other that can be accessed in the present and later (Reihana, 2014; O'Carroll, 2013). Members are able to share videos of *whānau kapa haka*, *waiata* and so forth (Mana Rangatahi Aotearoa, 2014). Many of those who actively use social media see it as a positive means of cultural revitalisation and self-determination (O'Carroll, 2013). However whenever an aspect of Māori culture is virtualised, there are concerns from some Māori, and a sense that the virtual experience is the least preferred option as opposed to physical (O'Carroll, 2013).

Facebook provides Māori with the ability to connect to each other and strengthen *whanaungatanga* relationships with access to people and information at all hours of the day, seven days a week (McKinley, 2012), regardless of geographic location (O'Carroll, 2013). Thus a key use of Facebook for rangatahi has been connecting with *whānau* and friends overseas (O'Carroll, 2013). O'Carroll (2013) estimates that 65% of Internet users within Aotearoa have increased contact with people who live overseas. In some cases new ancestral relationships can actually be forged, contributing positively to *whānau ora* (family wellbeing).

While it is important that Māori who are living away from home can find ways to maintain their cultural ties, it is equally important that the concept of being Māori remains heavily rooted to Aotearoa, both physically and spiritually (O'Carroll, 2013). O'Carroll (2013) states "cultural survival and vitality means embracing new technology while also holding onto the fundamental traditions and strongholds of Māori culture and society" (para 18).

***Whanaungatanga* (establishing relationships)**

The concept of *whanaungatanga,* and its contribution to rangatahi identity, has been identified as an influential factor in rangatahi social development (Firth, 1959; Papakura, 1986; Moeke-Pickering, 1996; Bishop, 1999;). *Whānau* and the practise of *whanaungatanga* are central to Māori identity and culture (Moeke-Pickering, 1996; Smith, 2000). Being connected to a larger group and a collective based society, rather than being an individual, is vital to understanding this concept. *Kaumātua* (elders) were the directors within the *whānau* that guided rangatahi in establishing and maintaining *whanaungatanga* (Walker, 1990; Pihama & Smith, 1997). *Kaumātua* and the other *whānau* members played a major role in the formative years of rangatahi, whose existence was seen as an integral part of a *whānau*, *hapū*, and *iwi* as a whole (Walker, 1990; Moeke-Pickering, 1996; Smith, 1999;).

***Whakapapa* (ancestry or genealogy)**

Whakapapa are the relationships between people and all things physical and spiritual (Walker, 1990; Moeke-Pickering, 1996; Reihana, 2014). *Whakapapa* is most commonly understood in reference to human descent lines and relationships, where it functions as a family tree or genealogy (Walker, 1990; Moeke-Pickering, 1996). Within Māori social organisation there is an emphasis on relationships being tied to a collective group and a *papa kāinga* (original home or home of ancestors) (Moeke-Pickering, 1996). Borell (2005) states that individual and personal identity is subordinate to the dominant social identity of Māori communities.

According to Walker (1990): "the *whakapapa* of a tribe is a comprehensible paradigm of reality, capable of being stored in the human mind and transmitted orally from one generation to the next" (p. 16). However today, typical urban lifestyle has a tendency to erode *whakapapa* connections of Māori, such as feelings of belonging to *hapū* and *marae* (Māori gathering region and storehouse of knowledge). Te Rito (2007) claims that if people in cities lose their *whakapapa* links with their *whānau*, *iwi* or *hapū*, they can be left in suspension in urban life.

According to Walker (2004) *whakapapa* is acknowledging connections with tribal areas. It's not uncommon for Māori to refer to a physical location within Aotearoa (Walker, 1988). *Hapū* and *iwi* was the traditional unit of Māori society linked to waka (canoes) in which Māori people first migrated to Aotearoa (New Zealand) (Ballara, 1998). The primary purpose of *hapū* and *iwi* was to support the social management of Māori and to protect its members. It was "the most significant political unit in pre European Māori society" (Taonui, 2012, para 2).

Moeke-Pickering (1996) suggests that the ability to adapt the frameworks of tribal structures and cultural practices to rangatahi life in urban areas has played a major role in maintaining *whakapapa*; such as the use of social media. Māori *whakapapa* contextualises identity by positioning an individual within the context of people and communities that can include *whānau*, *hapū* and *iwi*; and their relationship with the landscape and the environment (Papakura, 1986; Reihana, 2014). The ability to connect to *whānau*, *hapū* and *iwi* is important to Māori because it assists with establishing identity: who they are, where they come from and from whom they descend (Reihana, 2014). According to Reihana (2014) "it is within these contexts that Māori derive their *whakapapa*.

Today, Facebook is frequently used by rangatahi and Māori as a way to establish and maintain *whakapapa* (Reihana, 2014). Māori and rangatahi participants from a small PhD survey say they access *whakapapa* information through family pages including *marae*, *hapū* and *iwi* pages on Facebook (O'Carroll, 2013). *Whānau*, *hapū*, *iwi* and *marae* pages have increased on Facebook due to an interest by Māori wanting to maintain and strengthen their whakapapa ties with *whānau*, *hapū* and *iwi* (O'Carroll, 2013; Reihana, 2014).

Kanohi ki te kanohi (face-to-face communication) is significant to whakapapa relationships between people (Walker, 1990; O'Carroll, 2013). Within Māori cultural tradition there is a strong orientation to the value-based idea that relationships among people flourish and rely on *kanohi ki te kanohi* (O'Carroll, 2013). *Kanohi ki te kanohi* and physical relationships contributes to one's ability to establish themselves as belonging to a *whānau*, *hapū* and *iwi* (O'Carroll, 2013, p. 10).

The use of Facebook is often considered as diminishing the practise of traditional *kanohi ki te kanohi* and physical relationships with people and *papa kāinga* (home land) (Hobson & Cook, 2011; O'Carroll, 2013; Reihana, 2014) However Hobson and Cook (2011) state, "although

communication and relationships are more important than the tool, the Internet can work synergistically to complement the importance of face-to-face contact" (p. 2).

Pukamata ki te Pukamata Relationships

The phrase 'Pukamata ki te Pukamata' (Facebook to Facebook communication) can be used as a contemporary addition to *kanohi ki te kanohi* (Reihana, 2014). In the early days of the rise of social media, there was a common belief that somehow social media would eliminate the need for people to get together and communicate *kanohi ki te kanohi* (Keegan, 2000; Zolli, 2014). According to Muhamed-Brandner (2010), Māori with a strong identity and with ready access to knowledgeable individuals viewed *kanohi ki te kanohi* interactions as much more important when learning about kaupapa Māori. However people who cannot easily approach knowledgeable people *kanohi ki te kanohi* perceived 'Pukamata ki te Pukamata' to be useful. Keegan (2000) and Zolli (2014) assert that Pukamata ki te Pukamata compliments the use of *kanohi ki te kanohi* because it provides trust, relationships, and the sense of deep connection and shared identity that can then be used online, when people are not in physical proximity, to work more effectively. Therefore, although *kanohi ki te kanohi* communication was traditionally favoured, 'Pukamata ki te Pukamata' has become a common contemporary form of communication (O'Carroll, 2013; Reihana, 2014; Zolli, 2014).

More Māori are relying on Pukamata ki te Pukamata to strengthen their *whakapapa* connections due to their physical circumstances (Reihana, 2014). Reihana (2014) states, a key interest in Facebook for the maintenance of *whakapapa* is due to the spreading of Māori Diasporas. Many Māori now have minimal physical ties to *whakapapa* due to their living circumstances (Reihana, 2014).Therefore the use of Facebook is favoured especially for Māori who live overseas or away from their *papa kāinga* (original home, usually where ancestors lived).

Facebook use for minority expression

Facebook and other social media have been useful for many other minority groups globally, by providing opportunity for interactions and a space where minority groups (whether ethnically, religiously, or sexuality-based) can express and form their identities. Diamandaki (2003) suggests that indigenous peoples all around the world are using virtual spaces as a platform to

assert and promote cultural identity against the dominant discourse, societies and globalisation. One example from a New Zealand study reveals that the Internet is an important medium for Asian born immigrants, who reported being otherwise socially isolated (Subrahmanyam & Smahel, 2011). Other studies also present the possibility that social media is beneficial for gay youth (Subrahmanyam & Smahel, 2011), by providing gay individual with initial and continued contact with gay, lesbian and bisexual communities (Henrickson, 2007). Thus, social media may be particularly valuable for not only minority groups but for the minorities inside a minority, "such as rural gay youth, gay youth in socially conservative towns and gay youth from ethnic minority groups" (Subrahmanyam & Smahel, 2011, p. 53). Although these studies do not directly relate to rangatahi use of social media, they demonstrate that social media may be generally used for facilitating identity formation and growth for all minority groups, and these findings might be similar to the processes of rangatahi identity creation.

Risks online

Research suggests that frequent negative online expressions reflect offline behaviours which can be threatening or harmful to adolescents (O'Keefe & Clarke-Pearson, 2011). Behaviours such as bullying, clique-forming, and sexual experimentation have introduced issues around cyberbullying, privacy, and sexting (messaging sexually) (O'Keefe & Clarke-Pearson, 2011). Other problems on social media include Internet addiction and concurrent sleep deprivation (Prensky, 2001). According to Prensky youth are spending excessive amounts of time on the Internet and on social media sites. An America study suggests that the average high school graduate spends less than 5,000 hours of their lives reading, but over 10,000 hours playing video games, and roughly 20,000 hours watching TV (Prensky, 2001).

Other issues on social media have been around privacy and the information adolescents expose about their private lives. Ilene, Berson and Michael (2005) claim, there are unanticipated costs of using social media at a young age that can detrimentally affect the lives of adolescents (Ilene *et al*, 2005).It is very common for adolescents to pour out their hearts and minds on social media, making themselves virtually on display online, and often "anyone with a connection - including predators - can view the once secretive teenage passion play" (Stern, 2008, p. 95). Adolescents sometimes make decisions in the moment to upload information without considering the consequences that might be associated with exposing personal details (Boyd & Ellison, 2007; Stern, 2008).

Digital media can be powerful technology that communicates through appealing combination of images, words, and sounds. However, multiple sensory inputs are demanding on intellectual thinking and can overwhelm an adolescent's capacity to engage in thoughtful decision making, recognise risk or respond appropriately to threats (Ilene and Berson, 2005, p 30).The recent incident on the social media site Tinder reflects to a greater extent risks associated with social networking. Tinder is a new social media app that offers a way for users to network with nearby people of their interest (Witt, 2014). Tinder uses Facebook profiles to gather member's basic information and match them to potential Tinder friends within close geographic location interest (Witt, 2014). Recently a young New Zealand woman exchanged information with a Tinder friend and was allegedly gang raped, after meeting with him (Arata, 2014). Although Tinder cooperates with safety precautions it is up to members to make informed decisions as to how they associate themselves within social media.

O'Carroll (2013) and Reihana (2014) suggest that the vulnerabilities of rangatahi on the Internet are largely due to a poor understanding of the importance of privacy settings attached to their online personalities, as well as a lack of recognition about the potential dangers involved in online engagements. Sometimes rangatahi display a certain naivety in publicising their personal life which can leave them exposed to cyber-bullying and online predators. Also, revealing inappropriate personal information is judged by influential people such as current or future employers (O'Carroll, 2014). O'Carroll (2014) suggests that in order to avoid potential risks online, rangatahi carefully choose how much personal information they share, use privacy settings, think before uploading and get consent from friends /family before posting information about them (p. 285).

Issues for Māori online content

Although more Māori engage in Facebook for the purposes of maintaining cultural identity there are concerns around the way Māori customs are being practised online (Kāretu, 2012; Ka'ai *et al*., 2012; McNeill, 2012). Social media sites can conflict with *tikanga* Māori due to a lack of respect, cultural misappropriation and absence of physical *kanohi ki te kanohi* (face to face) communication (O'Carroll, 2013; Reihana, 2014), and thus there may be tensions in the use of Facebook for cultural expression by rangatahi.

Facebook cannot provide the experiences of certain taha Māori elements because they can only be experienced through the *taha tinana* (physical) contact of *kanohi ki te kanohi* interactions

(O'Carroll, 2013). Elements such as *tapu* (sacredness) and *mauri* (life force) and the sense of *wairuatanga* (spirituality) risk being diminished if Māori substitute physical contact for virtual contact (O'Carroll, 2013). According to O'Carroll (2013) if Māori begin to replace traditional customs with virtual ones, they leave questions about the future of Māori culture.

According to Muhamad-Brandner (2010) the Internet can be unsuitable for the purpose of furthering Māori identity due to several reasons. Virtual content of Māori cultural knowledge is limited in depth, members often value traditional practices, and for some, their level of knowledge exceeds the basic information available online (Muhamad-Brandner, 2010). Muhamad-Brandner (2010) and O'Carroll (2013) advise that virtual spaces are more of a starting point or second option for people discovering or asserting their identity as Māori.

Other issues for Māori knowledge online exist around property ownership and the way certain sacred *taonga* (possessions) have been displayed (Ka'ai *et al*, 2012). For example the display of *whakapapa* (genealogies), and the digitisation of paintings/photographs of ancestors, songs, stories and *haka* have been exploited by businesses, and computer games made by large international companies (Ka'ai *et al*, 2012). One reason for online Māori misrepresentation is due to the source having a non-Māori perspective. In order to ensure genuine Māori depictions, the interpretations of Māori knowledge and display should be expressed from Māori themselves (Ka'ai *et al*, 2012).

Summary

This literature review shows that there are many advantages of using Facebook for the purposes of expressing cultural identity. However a lot of research behind this claim does not concentrate specifically on rangatahi. Hence it is difficult to examine the impacts of rangatahi engagement in Facebook. The practices of *whānau* and *whakapapa* which have been key concepts presented in this literature review are important to consider for data collection. Facebook allows members to manage relationships ties with *whānau* and *whakapapa*, store and share knowledge amongst each other and form a sense of connectedness to their roots. For many Māori who live away from home or who do not have physical contact with *whānau*, Facebook is a solution to these issues.

Literature reveals that although Facebook has a lot of potential to increase access between minority groups and cultural knowledge there are also many issues associated with virtual use.

When embracing technology and virtual connections, Māori must not replace the traditions of Māori society and culture with a virtual substitute (O'Carroll, 2013). *Kaumātua* and Māori experts are concerned about the integrity of which *tikanga* is practiced away from their roots where rightful guidance and expertise are. Virtual environments diminish some of the important aspects of hauora (well-being). The notion of taha tinana (physical contact) through *kanohi ki te kanohi* (face-to-face communication) provides the sense of taha wairua (spiritual connection), *tapu* (sacredness) and mauri (life force) which are all fundamental to creating meaningful connections with people. However connecting with people through Facebook will not provide the contact necessary to experience these elements of *te ao Māori* (Māori world) (O'Carroll, 2013).

This examination has presented relevant literature relating to the general area of rangatahi engagement in Facebook and the main concepts existing around rangatahi use of Facebook for cultural expression. While this study is limited in its entirety and cannot cover the entire field of work around this topic, what has been presented here provide this dissertation with the basis necessary to examine data around rangatahi interactions on Facebook. The following chapter will outline the methodologies and methods used to conduct the data analysis.

Chapter Three: Methodologies

This chapter introduces the methodologies employed to analyse data from three Facebook communities set up for rangatahi. The methods used are within a kaupapa Māori methodology and content analysis guided by key Māori principles. Content analysis is employed in the analysis to code, examine and analyse the data.

Kaupapa Māori methodology

Kaupapa Māori is "the Māori way or agenda, a term used to describe traditional Māori ways of doing, being and thinking, encapsulated in a Māori world view or cosmology" (Henry & Pene, 2001, p. 235). Kaupapa Māori is grounded on the understanding that Māori ways of accessing, defining and protecting knowledge existed before European arrival in Aotearoa, with our *tūpuna* (ancestors) (Bishop, 1999, p. 2) and when considering Māori knowledge emphasis is given both to the past and future knowledge (Papakura, 1986; Smith, 1990; Walker, 1990). My past experiences have shaped the way in which I see the world. My own personal understanding of tikanga is the importance of acknowledging the past, present and the future and has been embedded in me from my childhood, and also emphasized in the Māori tertiary institutional frameworks I have been a part of.

Smith (2005) argues that kaupapa Māori is a paradigm which encompasses a Māori epistemological tradition, which frames the lens through which we see the world, organise ourselves in it, ask questions and seek solutions (Pihama & Smith, 1997; Smith, 1999; Keegan & Cunningham, 2003;). It assumes a place for Māori world-views, and provides a framework that conserves Māori views, values and customs throughout the research process, allowing the research to express those terms. Kaupapa Māori is employed in this study because it is the most appropriate framework for this research, which focuses on Māori participants and Māori concepts from a Māori perspective. Cunningham (2000) discusses kaupapa Māori research extensively; his definition of kaupapa Māori is as follows: "Research where Māori are significant participants, and where the research team is typically all Māori: research where a Māori analysis is undertaken and which produces Māori knowledge; Research which primarily meets expectations and quality standards set by Māori" (Cunningham, 2000, p. 65).

Kaupapa Māori research focuses on Māori; Māori culture, language, values, history, people or contemporary reality and encourages Māori to remain as Māori throughout the research process

(Smith, 1999). According to Irwin (1992) and Smith (1999) any analysis of Māori society is based within *te ao Māori* and cannot overlook its tribal basis. Tribal identity is a core concept in *te ao Māori*, as evidenced by the standard inclusion of *whakapapa*, tupuna and tribal connections in any introduction identity.

The Rangahau Māori website (2014) states "kaupapa Māori research is about challenging the 'ordinary' or notion of normal that has been constructed by the dominant culture, and seeks to identify and uphold Māori views, solutions and ways of knowing. It is about empowering Māori people, voice, processes and knowledge" (para. 2). The main task of Kaupapa Māori is different to that of traditional Western research. Traditional Western research is conducted with the aim of acquiring individual knowledge, which is viewed as cumulative and objective (Cram, 2001). A Kaupapa Māori perspective on knowledge is different from this (Cram, 2001). Papakura (1986) Smith (1999) and Cram (2001) define the purpose of acquiring *Māori* knowledge as to uphold the interests and the *mana* of the group, serving the community, not just the individual. Māori researchers are not just building up personal status, they are fighting for the improvement of their *whānau*, *iwi*, and Māori people (Smith, 1999).

Kaupapa Māori emerged out of the growing frustration of Māori researchers, as traditional research produced theories which "dehumanized Māori and continued to privilege western ways of knowing" (Bishop, 1999, p. 183). According to Bishop (1999) despite the guarantees of the Treaty of Waitangi, subsequent neo-colonial dominance in New Zealand belittled Māori knowledge and learning practices "in order to enhance those of the colonizers and adherents of neo-colonial paradigms" (p. 1).

Māori academics have highlighted the importance of Māori retaining the power to define who they are (Smith, 1999). Mahuika (2008) and Smith (2005) state it is important for *mātauranga* Māori (Māori stories) to be told from a Māori perspective. Indigenous communities have challenged traditional western research practices with the concept that research should be conducted *with* indigenous communities not *on* them (Bishop, 2008). The Kaupapa Māori framework was formed as a reclamation of *tino rangatiratanga* (self-determination) and *mātauranga* Māori (Māori knowledge), enabling Māori to maintain conceptual, design, and methodological control that is research by Māori, for Māori, with Māori (Smith 1999; Cram, 2001; Janhke & Taiapa, 2003; Walker, Eketone & Gibbs, 2006).

Some researchers argue that Māori research should only be conducted by Māori (Jahnke & Taiapa, 2003). Whether the researcher is Māori or non-Māori has an impact on the research as does the researcher's level of cultural competence, gender and beliefs (which may not depend on their ethnicity) (Cram, 2001). My motivations for this study were strengthened by my desire to contribute towards the cultural and political movement of kaupapa Māori. My aim is to draw attention to the potential of modern technology for supporting, preserving and revitalising cultural knowledge for rangatahi. There are multiple ways technology supports rangatahi, however I specifically believe that utilising social media sites such as Facebook can support rangatahi with the skills necessary to connect, share, learn and empower each other in their use of cultural knowledge.

Kaupapa Māori methodology provides a framework of rules and methods that contribute to the employment of Kaupapa Māori based research. They are "established as *taonga tuku iho* which are protected and maintained by the tapu of Māori cultural practises" (Bishop, 1999, p. 5). *Taonga tuku iho* (treasures passed down from the ancestors) is the principle of cultural aspiration; seeking cultural aspirations that benefit Māori (Pihama, *et al*, 2004). The Kaupapa Māori principles that inform this research include *tikanga* (correct procedure), *whānau* (family), *tino rangatiratanga* (self-determination), *manaakitanga* (hospitality) *mana* (social power/value), *whakapapa* (genealogy) and a Māori world view. Although the elements are described below separately, they are interconnected within a Kaupapa Māori context.

Selected rules, principles and methods of Kaupapa Māori research

Tikanga

Applying *tikanga* (correct procedure) to research is based on the value of *pono* (integrity) which compels our actions to be both *tika* (fair) and flowing out of *aroha* (love, kindness) (Pihama, *et al*, 2004). Applying *tikanga* is a way of ensuring accuracy in Māori research, by implementing all the principles of kaupapa Māori. *Tikanga* observance acknowledges *kaumātua* (elders) as the guardians of *whānau*, rangatahi and *tamariki* (children) (Pihama, *et al*, 2004). *Tikanga* can be followed with the support of *whānau* and access to *te reo* Māori, knowledge and recognition of ancestral land. In research *tikanga* means allowing Māori principles and protocol to dominate. This research incorporates *tikanga* by applying and investigating the concepts listed below and extending this *tikanga* knowledge beyond this

project. This *tikanga* will be made accessible to other students for research purposes, shared amongst my *whānau* and passed on to others.

Whānau

Whānau is typically translated today as family, but its meaning extends "to be born, give birth" (Moorfield, 2014). The concept of *whānau* relates to the way Māori organise themselves in social groups. In traditional (pre-colonial) times the *whānau* was the core social unit, rather than the individual. Metge (1995) describes a *whānau* as being a 'collective', whether or not it is organised on *whakapapa* lines. Today "*whānau* remain… a persistent way of living and organising the social world" (Metge, 1995, p. 187). *Whanaungatanga* is a concept derived from *whānau*. *Whanaungatanga* establishes relationships within a Māori context. In the context of Kaupapa Māori research, the principle of *whānau* ensures that Māori have a shared vision of research (Smith, 1999).To apply *whānau* the research must include one's self in any way possible: ethically, physically, morally and spiritually (Bishop, 1999). In Chapter One: Positioning the Researcher, I situate myself in relation to the area of study, and describe my aspirations for this research and for the community of rangatahi.

Tino rangatiratanga

Tino rangatiratanga is the main principle of what Kaupapa Māori research aims to achieve (Smith, 1999; Walker *et al*, 2006). Translated, *tino rangatiratanga* can mean self-determination, sovereignty, governance, and independence for Māori (Smith, 1999). *Tino rangatiratanga* connects with all other elements of Kaupapa Māori, working synergistically together so that Māori research can flourish (Smith, 1999; Duder, 2010; Bishop, 1999). The goal of *tino rangatiratanga* has been a focus for a continuing struggle in New Zealand's cultural and political history, which continues in politics, education, resource management and cultural expression today. *Tino rangatiratanga* is the guiding principle of this dissertation. The way *tino rangatiratanga* guides this research is by focusing on research that may benefit rangatahi. By considering the ways in which social media can be utilized for cultural development, rangatahi may be able to further develop their knowledge and development in *tikanga* through social media. This research acknowledges the potential and risks associated with the use of social media and *tikanga* in order to provide knowledgeable information regarding this research area.

Manaakitanga

Manaakitanga is about taking care of others, literally protecting their *mana*: '*kia kitea te mana o te tangata*' - the *mana* of the person whom you are looking after should be protected (Martin, 2008). Acknowledging the *mana* of others entails recognising their equal or greater importance (Walker, 1990). *Manaakitanga* is a standard of behaviour towards each other, and expresses support, *aroha* (love), generosity, hospitality, mutual respect, concern, equality and humility (Hall, Poutu & Wilson, 2012). In research, *manaakitanga* can be shown through a collaborative approach, emphasising the idea that research is collaborative and reciprocal (Rangahau, 2014). *Manaakitanga* is important in this research in terms of respecting the *mana* of the community members whose discourses were studied (see section on *Mana*, below). *Manaakitanga* is exercised in this research through the demonstration of mutual respect, *aroha* and support towards rangatahi and in my efforts to focus this research on an area that I believe will benefit their use of technology and cultural expression.

Whakapapa

Whakapapa is firmly embedded in the Māori psyche, according to Walker, cited in Te Rito (2007), "the *whakapapa* of a tribe is a comprehensible paradigm of reality, capable of being stored in the human mind and transmitted orally from one generation to the next" (2007, p. 16). *Whakapapa* is most commonly understood today in reference to biological relationships, and genealogical links to *hapū* and *iwi*. As discussed in the section on '*Whānau'*, in Māori society there is an emphasis on relationships within the collective group. Individual and personal identity is subordinate to the dominant social identity of Māori communities (Borell, 2005, p. 28). *Whakapapa* was important in this research in terms of my approach and the aims of the analysis. In my view *whakapapa* connected myself to the participants through our cultural backgrounds therefore it was my responsibility to ensure that *whakapapa* was acknowledged and protected. Through my understanding and guidance from other kaupapa Māori experts *whakapapa* is protected through the knowledge and incorporation of all these kaupapa Māori principles.

Mana

Mana is about seeking power, dignity and pride for Māori (Walker *et al*, 2006). Māori researchers are responsible for ensuring that they help lift the *mana* of Māori (Smith, 1990). It is crucial that Kaupapa Māori research accounts for the maintenance and care of the *mana* of participants. *Mana* "is about sounding out ideas with people, about disseminating research

findings, and about community feedback that keeps people informed about the research process and the findings" (Rangahau, 2014, para. 7). Therefore it is crucial that accessibility of these research findings are made available to the three communities studied in this dissertation. I will ensure that both hard and digital copies are provided to them.

Māori World View

A Māori world view helps Māori researchers view the world and organise research in a Māori way. Having a Māori world view is seeing the world from a Māori perspective (Smith, 1999; Cunningham, 2000). Within a Māori world view there is a connection between all things spiritual and physical. In research a Māori world view underpins the principles above, as well as key Māori concepts such as *tapu* (sacredness), *noa* (ordinary and unrestricted), *aroha* (love), *hui* (meetings), *tangihanga* (funeral protocol) (Ka'ai, Moorfield, Reilly & Mosley, 2004). This research provided a space where my views of *te ao Māori* (Māori world view) could be expressed and applied to research that may contribute to Māori aspirations. This research also provided a space where the views of rangatahi and participants of this study could be acknowledged and discussed.

Content Analysis methods

Krippendorff is an expert in content analysis. He claims "as content analysis researchers, we must do our best to explicate what we are doing and describe how we derive our judgements, so that others – especially our critics – can replicate our results" (Krippendorff, 2004, p. xxi-xxii). Content analysis is employed in this study to examine, code and analyse textual data selected from three Facebook communities set up for rangatahi. Content analysis is a popular method for textual investigation and has proven effective and important in many other disciplines, particularly the social sciences (Krippendorff, 2013). It is used to analyse existing communications and messages between people, which can be text, audio, image and video (Krippendorff, 2013), and is therefore highly suitable as a method of analysing Facebook posts, which are short textual messages between members of an online community.

The literature review revealed that the social media site Facebook had the largest engagement of rangatahi and the content analysis proved it provided the most sufficient data with more Māori based communities, rangatahi members, interactions and dialogues to examine. According to Agarwal, Xie, Vovsha, Rambow and Passoneau (2011) Facebook data is useful for offering discussions of current issues, complaints and expressions of positive sentiments reflecting people's interests in their daily life. Furthermore Facebook communities are useful sources for gaining information due to the nature of posted messages which are the real time comments people post about their opinions on a variety of topics (Agarwal *et al*, 2011).

Krippendorff (2004) defines content analysis as "a research technique for making replicable and valid inferences from text (or other meaningful matter) to the context of their use" (p. 18). A message is a container of content that connects to meanings which can be depicted using content analysis techniques (Krippendorff, 2004, p. xviii). Traditionally used to analyse symbolic and textual matter, content analysis is used in modern times in significantly different ways (Krippendorff, 2004), particularly for analysing large data sets of content and digital data that require qualitatively different research techniques. Although this project is largely concerned with a much smaller sample size than discussed by Krippendorff (2004), an expanded form of the project could examine a larger data set using the same methodology.

There are differing views on the question of whether content analysis is a quantitative or qualitative methodology (Silverman, 1993; Stemler, 2001; Krippendorff, 2013). Content

analysis is described as being used for the objective, quantitative and systematic content of communication (Kassarjian, 1977; Wimmer & Dominick, 2003). Neuendorf (2002) defines content analysis as "a summarizing, quantitative analysis of messages that relies on the scientific methods" (p. 10). However Krippendorff (2004) argues that content analysis can be used for both quantitative and qualitative research, as the act of reading content itself is qualitative in nature: "Ultimately all reading of texts is qualitative, even when certain characteristics of a text are later converted into numbers" (Krippendorff, 2004, p. 16). Carney in Steenkamp (2007) suggests that quantitative assessments can be seen as complementary to qualitative assessments, and according to Krippendorff (2013), a key strength of content analysis is that it can combine both quantitative and qualitative methods to suit the analysis.

Based on the discussions reported above, this research was designed to use content analysis as both a quantitative and qualitative method to inform this study, though it remains primarily qualitative. Quantitative analysis was applied through word frequency counts and when quantifying the sample selection. Qualitative analysis was applied when applying a thematic close reading of texts. The word frequency count provided the common word use and themes within the data, whereas the qualitative thematic analysis paid closer attention to the patterns and recurrence of themes and their underlying meanings. Marks & Yardley (2004) state thematic analysis "pays greater attention to the qualitative aspects of the material analysed" (Marks & Yardly, 2004, p. 56) and according to Stacks (2002) this provides an insight into the values of the messages.

Marks and Yardley (2004) claim that the advantage of using thematic methods in a content analysis is that they can be easily combined because they are both similar and "what one chooses to code depends upon the purpose of the study" (Marks & Yardley, 2004, p. 59). Thematic analysis of text is useful because it results in rich descriptions of themes which can be easily understood (Krippendorff, 2004, 2013). Themes are distributed throughout a text and can be established by reading and re-reading the data in order to depict the themes and their meanings (Perakyla, 2005). It is important that, rather than just observing text, attention is given to the principles that underpin the research and the specific questions of the research (Marks & Yardley, 2004).

Data can be amendable using statistical modes of analysis (Kassarjian, 1997) by reducing "text to more relevant, manageable bits of data" (Weber, 1990, p. 5). Content analysis increases the

validity of the findings by quantifying the contents of the sample texts; with clear methods that are replicable, which is the most reliable form of validity (Krippendorff, 2013). According to Mark and Yardley (2004) applying quantification "permits the researcher to combine the frequency of codes with analysis of their meanings… adding the advantages of the subtlety and complexity of a truly qualitative analysis" (p. 57). Compared with other methods the advantages of content analysis is that it can be conducted without extensive training, it is financially minimal requiring only one researcher to conduct all the analysis and coding, extends beyond word frequency counts (Neuendorf, 2002) and can provide useful generalisations with minimal loss of information from the original document (Downe-Wamboldt, 1992).

Limitations and challenges of content analysis

There is no simple set of guidelines to the process of content analysis. It relies heavily on the skills, analytic abilities and style of the researcher (Elo & Kyngas, 2007). An issue when analysing social media data is that often conversations can occur over long periods, usually with no end point, and participants have full control over their discourses, with the ability to withdraw from the conversation or alter their contributions at any time (Agarwal *et al*, 2011). To avoid this, only the original message posts were selected and recorded for analysis. The comments attached to the message posts were not included. Each post was copied into a coding sheet to avoid losing them due to withdrawal or alteration. This was useful as the text could be accessed when needed.

Another challenge in content analysis is ensuring consistency between data sets (Weber, 1990). For example, in this study one community shared a greater number of photos than the other communities. Therefore, to maintain a comparable and consistent sample, only textual data was selected. The first five text-based message posts from each of the three communities were selected for analysis.

Conclusion

There is no one way to conduct Kaupapa Māori research and Content Analysis. "Investigators must judge what methods are most appropriate for their substantive problems" (Weber, 1990, p. 13). This chapter highlights the validity of using Kaupapa Māori as the overarching paradigm of this research through specific methods and rules. The implementation of the above kaupapa Māori methods assist in ensuring the outputs of this research achieve kaupapa Māori. The discussions of content analysis quantitative and qualitative methods provide an insight into

how the data is identified and analysed using quantification, key words and thematic analysis. The following chapter will discuss the analysis process and how the methods were applied, before presenting the findings.

Chapter Four: Analysing Facebook data

Introduction

This chapter discusses the application of the methodologies in the analysis of textual data selected from three Facebook communities aimed at rangatahi. The most recent five message posts from the three chosen Facebook communities were selected. The first analysis that took place was a word frequency count, which gave an indication of the most common words used in the data, as well as beginning to suggest the main ideas referred to by these frequent words. The second analysis was a close reading of the data that identified key themes. These provided a rich way to classify and describe the main concepts and underlying meanings within discourses of rangatahi Facebook members. The results of the content analysis described in this chapter are discussed in depth in Chapter 5, focusing on the ways in which rangatahi and other members of the communities used these Facebook networks for cultural expression.

Selection of Facebook communities

Three Facebook groups were selected for analysis: *Mana Rangatahi Aotearoa, Rangatahi Tu Rangatira* and *Nga Rangatahi Toa.* Although the groups are aimed at rangatahi, the users are not exclusively rangatahi. Users may include parents, organisers, *kaumātua*, *whānau* or professionals such as teachers, sports coaches and managers. It is difficult to know exactly who each member is, with only 'screen names' (Facebook usernames which may or may not conform to the user's true name) as a clue to identity. However the groups were selected based on the fact that each was a community specifically aimed at rangatahi.

The three selected groups existed on other social media sites; however, Facebook showed more engagement from members. The other sites had fewer followers and interaction, compared to Facebook. After scanning through other blogs, websites and popular social media sites, it was apparent that more rangatahi were using Facebook, compared to any other social media site, and thus Facebook was selected for investigation.

In this research it was deemed important to focus on positive online resources for rangatahi rather than the negative that are often misinterpreted in the media. Ramsdan (1994) states, there is a history of misinformation about Māori by others who manage and front the news media.

"Reducing these negative attitudes requires the achievement of greater equity between Māori and Pākehā, and positive co-operation from the media" (Bell, Harlow & Starks, 2005, p. 96).

The first five text-based message posts from each of the three communities were selected as data, resulting in a total of fifteen posts. Selected posts had to match the following criteria: text-based and longer than one line of text, with no maximum length, directly uploaded, not shared from anywhere else, and did not include images or videos. Therefore each message was original to the community in which it was posted, and text types were consistent across all three communities.

Community one: *Mana Rangatahi Aotearoa*

Community one, *Mana Rangatahi Aotearoa,* is a large Facebook community with 3,451 friends and 50 followers. Friends and followers are have similar uses on Facebook however they are two different categories of Facebook group members. When a person becomes Facebook friends with the group they can see all of the group's posts show up in their news feed — and vice versa unless the group modifies their settings to unfollow their friend return (Miller, 2013). Becoming a follower of a Facebook group involves choosing to follow them, this enables the follower to see the group posts but the group doesn't see the follower's posts unless the group chooses to follow them in return (Miller, 2013).

Mana Rangatahi Aotearoa also has a smaller Twitter community of 12 followers, and a website that provides current articles relating to news about the Mana Party. The Mana Party is one of Aotearoa's newest political forces, led by Hone Harawira, formerly the independent MP for Tai Tokerau (Mana, n.d. According to this website, *Mana Rangatahi Aotearoa* speaks out against the discrimination of youth in New Zealand society, and supports and acknowledges the stand made by some rangatahi in support of the New Zealand political Mana Party (Mana, 2014). The Mana Party was born from a need and desire to be a truly independent Māori voice in parliament. Rangatahi members are based throughout Aotearoa (Mana, n.d).

Community two: *Rangatahi Tu Rangatira*

Rangatahi Tu Rangatira is a smaller Facebook community with a total of 98 followers. It is open to the public, who can post messages, comments, photos and videos within the community. *Rangatahi Tu Rangatira* also has a small Twitter community of 19 followers. This group is based in Lower Hutt, Wellington. The purpose of the group is to teach rangatahi *tāonga*

tākaro (traditional Māori games) to promote physical wellbeing, development of leadership qualities and learning within kaupapa Māori (Rangatahi Tu Rangatira, 2014).

Community three: *Nga Rangatahi Toa*

Nga Rangatahi Toa has a large number of followers, with a total of 1,123. It is open to the public, and anyone can post within the community newsfeed. *Nga Rangatahi Toa* also have an Instagram account with 39 followers. According to Nga Rangatahi Toa (2014) *Nga Rangatahi Toa* is an award-winning program which provides one-to-one mentoring project match ups for rangatahi who have been excluded from mainstream education. Rangatahi are matched up with some of the top creative talent that Aotearoa has to offer (Nga Rangatahi Toa, 2014). They engage with rangatahi through creative arts, develop life skills and social skills and reconnect them with their history, cultural identity and communities. According to *Nga Rangatahi Toa* (2014), as a result, rangatahi learn to re-think their life experience, transition into tertiary education and become leaders in their own peer groups and communities.

Analysis One: word frequency analysis

According to Weber (1990), Neuendorf (2002), Stemler (2001) and Krippendorff (2013) there are five key questions that should guide every content analysis. These questions helped guide this content analysis process. See table one below.

Table One: Question guide for content analysis

Question guide for content analysis	
2.	Which data are analysed?
3.	How are they defined?
4.	What is the population from which they are drawn?
5.	What is the context relative to which the data are analysed?

These questions were acknowledged throughout the analysis process by ensuring each were considered and completed before moving on to the next. The first analysis conducted was a word frequency count. Using quantification each individual community's data was put into its own column within a coding sheet, so that each community data set was side by side. See Screenshot below (Figure Two).

Figure Two: Example of coding Facebook discourses

Facebook discourses from selected 3 rangatahi communities

First 5 messages are selected. The first 5 that are longer than one line of text long.

	Mana rangatahi	Rangatahi tu rangatira	Rangatahi Toa
Msg 1	21 August at 13:39 · Anybody free this Saturday for an hour or two help out with some door knocking? Cuppa Tea at MANA Waitakere (1 Trading Place, Henderson) at 10am, followed by a quick training and then we hit the road for the day. Our wonderful Papa Hemi has put his hand up to make our door knockers a boil up for dinner at 5pm Gonna be a massive boil up!! Haha Vote hone harawira Unlike · · Share ○ You and 12 others like this. **Chantelle Brown** Get there whanau....	4 august National Update Training | 6-7 Hereturi-kōkā | Ngatira Marae - Putaruru A 2 Day update training hosted by Raukawa Charitable Trust Board in the heart of Putaruru taking providers on a historic hīkoi on the Waikato awa and an opportunity to gain external knowledge from providers in the Mataatua, Te Arawa, Tuwharetoa & Tainui regions. An opportunity to hear the progression of Rangatahi Tū Rangatira, Tāonga Tākaro and Atuatanga kaupapa. Look forward to seeing familiar and new faces at this wānanga with plenty of mātauranga to go around for the whānau.. 2 likes	22 August · Edited First of our rangatahi and mentor catch ups happening right here, right now! So stoked to be working with world renowned artist Ladi6!!! Crystal our Rangatahi got to spend the afternoon learning from Ladi and is so excited about this opportunity!!!! 26 ppl like this
Msg 2 When selecting this discourse no picture just reposted message	21 August at 08:39 · #VoteTeHamuaNikoraForIkaroaRawhiti	25 july For the first time ever 6 kura,3 different traditional maori games in one tournament! #takarotawhito	Nga Rangatahi Toa 21 August Check out this wicked little vid our intern Nadia put together of

As mentioned in the introduction to this chapter (4), to keep the analysis consistent, only textual messages longer than one line of text in length, directly uploaded from the community (not shared messages/statuses) were selected as data. The first five message posts that fit these criteria from each community were selected for analysis, to ensure consistency over all three communities. This amounted to 15 posts which made up the data to be analysed in this research. This selection was made from data retrieved on a single date: the 19th of August 2014.

According to Stemler (2001), when studying data "the words that are mentioned most often are the words that reflect the greatest concerns" (para. 8). Weber (1990) suggests "ordered word frequency lists provide a convenient way of getting at gross differences in word usage" (p. 51). In the study of textual data it is useful to "focus on textual features" (Krippendorff, 2013, p. 31) and key words in context (KWIC) inside the messages (Weber, 1990, p. 44; Neuendorf, 2002). Textual features can be defined using key word frequency lists by means of synonyms and pronouns (Weber, 1990). The idea is to connect the gained results to significant themes and meanings. To proceed from texts to results Weber (1990) and Krippendorff (2013) describe eight steps that should be applied. A combination of these were used in this textual analysis. These are displayed in table two.

Table Two: Content analysis steps

Content analysis steps			
Steps		**Krippendorff's content analysis steps**	**Webber's content analysis coding steps**
1	Sample selection	Defining the type of text/discourses required for analysis	Decide on the unit of text to be classified – Either each word, **word sense**, sentence, or theme.
2	Unit selection	Unitizing: defining relevant units within the text to analyse using established techniques described by Krippendorff	Define category – narrow or broad categories e.g. broad are *whānau*, positive negative; narrow are together, love, happy, dislike. It is useful to use the appropriate narrow specific categories
3	Sampling plan	Sampling: appropriate sampling plans	Test coding on sample text – human coding - the reliability of the coding process should be estimated
4	Recording	Recording/coding: coding the instructions	Assess accuracy reliability
5	Revising	Reducing data: using established techniques to summarise data	Revise the coding rules
6	Inferring	Inferring: relying on established models of chosen context	Return to step 3
7	Findings	Narrating the answer to the research question/Focus: using content analysis discursive	Code all the text
8	Results	Assess result	Assess result

A combination of the steps listed in table two were applied to begin analysing the textual data. Key concepts considered in this analysis were *whānau* and *whakapapa*, therefore words relating to these concepts and the context or attitudes surrounding the word use was of interest. The first step taken was defining unit distinctions. Broad distinctions were made using linguistic categories, and narrow distinctions were made using key words. The broad categories were personal pronouns, collective pronouns, positive language and negative language. The

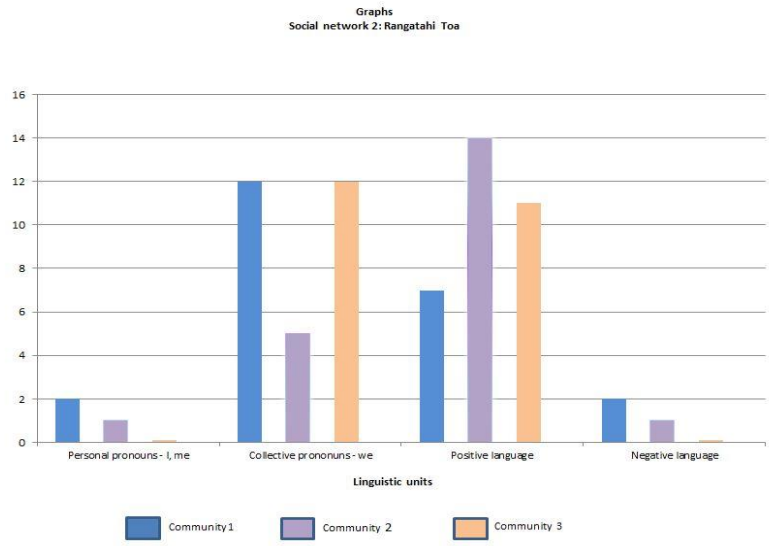
narrow category included the key words *whakapapa* and *whānau*. A word count of keywords and linguistic categories were made for each of the three communities and recorded in a table. By having both personal and collective pronouns and positive and negative categories the results could be compared to each other. This also provided an idea of the context the key words were being used in. An example of the recording is shown in table three, below.

Table Three: Example of coding word frequencies

Summary linguistic measures - community 1 (mana rangatahi)			
Linguistic category	**Abbreviation other synonyms**	**Examples used in text**	**Quantity**
Pronouns	I	My, me,	2
	Collective We/ you	Anybody, we, our, his, us, You, you,, we, he/she, she, she, he,	12
whanau	The word whanau + extended whakapapa	Papa, whanau, papa, matua,	4
Whanau themes	Manaki, aroha, gatherings	Wananga, hui, love, help, whanau, tautoko, support,	7
Positive language used	Inspire	Wonderful, proud, thank, thank you, ability, qualities, inspire,	7
Negative language used	Negative, Colloquial language	Burdened, lack,	2

The results from a test of the word frequency count of broad distinctions (positive and negative, collective and personal pronouns) are shown below in Graph One and described further in Results – word frequency analysis (page 55). There were clear differences evident in the number of words within these categories, namely: a high use of collective pronouns, and low use of personal pronouns, across all three communities; and a higher use of positive language across all three communities, compared to negative language use which had a very low or no use. See figure three below.

Figure Three: Word frequency analysis



Results: Word frequency analysis

Community one - *Mana Rangatahi Aotearoa* showed *two* uses of personal pronouns compared with *twelve* collective pronouns. It also had *seven* uses of positive language compared with *two* uses of negative language.

Community two – *Rangatahi Tu Rangatira* showed only *one* personal pronoun compared with *five* collective pronouns and had the highest use of positive language in any of the communities, *fourteen*, and no negative language use.

Community three- *Nga Rangatahi Toa* had no use of personal pronouns and *twelve* uses of collective pronouns. It also had eleven uses of positive language and no use of negative language.

Overall the findings for all three communities were quite consistent with each other, with collective pronouns and positive language dominating the language use within the Facebook data. These results suggest that rangatahi Facebook members are more likely to discuss topics that are inclusive of others and likely to converse in a positive manner. Collective pronouns and positive language can be argued to have varied meanings. However from a kaupapa Māori perspective the use of collective pronouns relates to the social organisation of Māori and the concepts of *whānau* (family) and *whakapapa* (genealogy) (Smith, 2005). The results of this first analysis suggest that these concepts are significant in rangatahi Facebook communities.
The context in which the concepts of *whakapapa* and *whānau* were presented in the word frequency analysis significantly emphasised tikanga and kaupapa Māori. However this textual

coding system did not provide sufficient evidence of the contexts of which *whānau* and *whakapapa* emerged - only that collective language was used. Additional ideas emerged out of the word frequency analysis that were connected to *whānau* and *whakapapa*, but inferences about these ideas were potentially unreliable, as the quantification coding system counted key words and did not account for their contexts. Marks and Yardley (2004) explain that word quantification analysis can sometimes remove meaning from its context. Krippendorff (2004) also warns that word counts can be unreliable in delivering key concepts.

The results from this investigation were useful in providing ideas that relate to specific word use. However, emerging kaupapa Māori concepts such as *whakapapa* and *tino rangatiratanga* could not be explored in depth in this analysis. Additional analysis was required to focus on the themes and meanings of the text as a whole, rather than words taken out of context. According to Marks and Yardley (2004) thematic analysis is a useful method for identifying key themes within textual data which connect to rich descriptions of ideas and meanings. Thematic analysis can be used with content analysis and tailored to suit the analysis (Marks& Yardley, 2004). Therefore a second coding system was employed, focusing on thematic distinctions within the data.

Analysis Two: Thematic Analysis

Marks and Yardley (2004) state "the central analytic task of thematic analysis, in particular, is to understand the meaning of texts" (p. 64). Thematic analysis is employed in this content analysis to look closer at the thematic distinctions of the text to gain more in-depth understanding of the meanings and ideas underlying the conversations of rangatahi Facebook members. Marks and Yardley (2004 states, "the goal of thematic and content analysis are…to describe how thematic contents are elaborated by groups of participants, and to identity meanings that are valid across many participants" (p. 66). According to Marks and Yardley (2004) thematic analysis is useful on smaller sample sizes of text such as the data in this study. To begin identifying key themes in the data, numerous close readings of the text were required. The data set of 15 posts were transcribed into a coding sheet and read through eight times during the coding session and more than 10 times prior to coding, in order to become accustomed with the text.

Larsen (2002) claims that successful textual analysis enhances "recurrent, typical features" (p. 117), and the literature review (Chapter 2) revealed that cultural expression involving concepts

of *whānau* and *whakapapa* were prominently displayed in rangatahi use of Facebook. For these reasons the system of coding looked for recurrence, emphasis and features that relate to kaupapa Māori particularly the concepts of *whānau* and *whakapapa.* The themes that recurred the most or presented emphasis of kaupapa Māori were recorded.

Each reading of the data concentrated on key themes. If a particular concept was emphasised as being an important part of the message and described with energy and emotion then it was considered as being emphasised. If the concept showed repetition than it was considered recurrent. When concepts enhanced ideas surrounding kaupapa Māori principles such as the ones discussed in the methodology section than it was considered to be kaupapa Māori. Concepts that were only briefly discussed once in a message would leave the theme weak or not fixed in the data. The data was coded by analysing each message on its own, while also checking to see how the themes recurred throughout the entire data set.

According to Larsen (2002) it is important to be aware that the close examination of texts leads to two types of outcomes; the particular and the general. Particular refers to isolated events and themes that are important to specific phenomena. General refers to features that recur across many parts of text (Larsen, 2002). Each key theme from both types of outcomes are discussed in the findings. Themes that were particular were considered if they were expressed with vigour and emphasis. General themes were often recurring throughout the data.

The first four readings provided a general understanding of what rangatahi conversed about in the communities. Reading the discourses two more times presented general themes that form the foundation of the findings. Two more readings produced a thorough coding of how each message presented the theme, and several more readings provided understanding of key kaupapa Māori ideas. The results from this coding system are presented in table four, five and six below.

Table Four: Coding of key ideas

Coding of key ideas							
	Status/ message post	**Idea one**	**Idea two**	**Idea three**	**Idea four**	**Idea five**	
		Whakapapa between people and tribal areas	*Whakapapa* between people	*Whānau* and *Whanaungatanga*	*Whakataukī* and *te reo*	*Manaakitanga*	Kai
Mana Rangatahi Aotearoa							
1	Status one	✓	✓			✓✓✓	✓✓✓
2	Status two	✓✓✓✓	✓✓✓✓	✓	✓✓	✓✓✓	
3	Status three				✓		
4	Status four				✓✓		
5	Status five	✓					
Rangatahi Tu Rangatira							
6	Status one	✓✓✓✓✓✓✓		✓		✓✓	
7	Status two						
8	Status three	✓✓✓✓✓✓	✓	✓		✓✓✓	
9	Status four	✓✓	✓✓	✓	✓	✓✓✓	
10	Status five	✓	✓✓✓✓			✓✓	✓
Nga Rangatahi Toa							
11	Status one		✓✓			✓	
12	Status two		✓	✓		✓✓✓	
13	Status three	✓	✓✓	✓		✓✓✓	
14	Status four	✓					
15	Status five					✓✓	

Table Five: Coding of in-text references

Coding of in-text references						
	***Whakapapa* between people and *rohe* (tribal areas)**	***Whakapapa* between people**	**KWIC *Whānau***	***Whakataukī* and te reo**	***Kai***	***Manaakitanga* (*aroha*, generosity, hospitality)**
C 1	Waitakere, Kahungunu, Gizzy, Tute*mana*wa Maurea, Turanga, Hellensville = 6	Papa Hemi, Movement of the people, papa Teina, matua Meng, matua Owen, = 5	1	*1*, E kore rawa e mutu nga mihi kia koutou. nga mihi ano hoki ki te hapouri o Turanga. *2*, Take the honey back to the beehive. *3*, Leadership: an ability to maintain a function of direction despite heavy opposition…. (See appendix 1 for full proverb). *4*. Kaua e mate wheke… (See appendix 2 for full proverb).	1, Cuppa tea 2, Boilup 3, Massive boil up	Help out with some door knocking / our wonderful papa / did me HAATI proud // thank you / nga mihi / thank you = 6
C2	Raukawa, Putaruru, Waikato awa, Mataatua, *Te Arawa*, Tuwharetoa, Tainui, Raukawa, Putaruru, Mataatua, *Te Arawa*, Tuwharetoa, Tainui, *Te Arawa*, *Te Arawa*, Te Whanganui a Tara, Upper Hutt = 17	Rangatira, *kai*titaki, *kaimahi*, rangatahi, tai-*tamariki*, *kaimahi* = 7	6	1, Wai me nga ihi o tamanui te ra 2, Nga *taongatākaro*, nga *taonga* korikori nga taonga tuku iho	Nutrition lunch = 1	2day training hosted / plenty of mataurana to go around // host / nau mae haere mai / plenty of mataurana to go around // sharing / help assist or encourage / improve // workshop / adding to your kete = 10
C 3	Auckland, Auckland = 2	Crystal our rangatahi, renowned artist Lady 6, rangatahi, Kyrin, rangatahi, = 5	2	0		Opportunity // welcome / loved / nau mai // shared so much love / proud of our founder = 6
Total	**25**	**17**	**9**	**6**	**4**	**22**
Total	***Whakapapa* all categories inclusive total: 51**				***Manaakitanga* inclusive total: 26**	

Table Six: Coding of manaakitanga

Coding of *manaakitanga*			
	Mana Rangatahi Aotearoa	***Rangatahi Tu Rangatira***	***Nga Rangatahi Toa***
Offering	1 Cuppa tea 2 boilup	1 Hosted 2 host 3 Help assist and encourage 4 Free *wānanga*, well shout you a lunch	
Receiving or requesting	1 Help out with door knocking		
Acknowledging	1Thank you to tute… 2 Thank you for coming… 3 nga mihi kia koutou…		1 Welcome 2 loved
Total:	6	4	2

Chapter Five: Findings

Introduction

This chapter discusses the findings retrieved from the thematic analysis of textual data from the three selected Facebook communities. The primary purpose of this analysis was to investigate the ways in which rangatahi engage in popular social media sites for the purposes of expressing cultural identity. The secondary purpose was to test the findings from the literature review in regards to the concepts of *whānau* and *whakapapa,* and how they are represented in rangatahi life on Facebook.

Emerging themes

The Facebook data was coded into five categories (see chapter 4, table four: Coding of key ideas). The result of this coding was the emergence of four key themes:

1. *Whakapapa* to *rohe* (tribal areas),
2. *Whakapapa* between people,
3. *Whānau* and the practise of *whanaungatanga (relationships)*,
4. *Manaakitanga (generosity).*

These four key themes make up the findings of this data analysis. In this chapter I define these four themes and discuss how they were displayed in the data. They provide an indication of the underlying intentions, values and beliefs of the members of rangatahi Facebook communities and reveal some of the issues associated with Facebook use for cultural expression.

1. *Whakapapa* to *rohe*

Whakapapa to *rohe* (tribal area) is the relationship between people and their tribal area, a place they consider *papa kāinga* (original home) (Walker, 1988; Moeke-Pickering, 1996). *Whakapapa* to *rohe* was portrayed significantly within the Facebook data, with a total of 25 references, compared to 26 references of *whakapapa* to people. *Whakapapa* to *rohe* was not an anticipated theme of this analysis. In today's individualistic society one might assume that *whakapapa* between people would be referenced in Facebook groups a great deal more than *whakapapa* to rohe.

In the traditional times of Māori, identifying a place and an ancestry was a common way of identifying oneself (Hudson, Ahuriri-Driscoll, Lea & Lea 2007). Walker (1988) supports this stating, it is not uncommon for Māori to refer to a physical location within Aotearoa as a way to identify themselves. This analysis supports this claim revealing that *whakapapa* to *rohe* remains an important way of communicating on Facebook, suggesting that rangatahi organisations view *whakapapa* to *rohe* as an important aspect of communication and interaction for rangatahi.

As stated earlier *whakapapa* to *rohe* are the links people have to an area where they or their ancestors occupied a *papa kāinga* (original home), or settlement (Walker, 1988). Māori identify their ancestrally related groupings as *hapū* (subtribe) or *iwi* (tribe), and these groups are often known as being associated with a geographic area. *Hapū* and *iwi* were the traditional units of Māori society; linked to an ancestral *waka* (canoes) in which Māori people first migrated to Aotearoa (New Zealand) (Ballara, 1998). Sometimes related *iwi* are defined by being grouped into larger confederations, denoted by the *waka* that brought their ancestors to Aotearoa (e.g. *Te Arawa* is the name of the canoe used to refer to a number of *iwi* based in the area around Rotorua). The primary purpose of *hapū* and *iwi* was to support the social management of Māori and to protect its members. It was "the most significant political unit in pre European Māori society" (Taonui, 2012, para 2).

Hudson *et al* (2007) claim linking people to *hapū* or *iwi* is an important way of being identified in *te ao Māori*. Te Rito (2007) elaborates on the idea that as Māori, *whakapapa* to land is a custom of *tangata whenua* who have grown out of *Papatuanuku* (Mother Earth) implying that the relationship between people and land is highly respected within *te ao Māori*, and continues to be a way of identifying oneself in the present day. All people who belong to an *iwi* are genetically related since they all descend from an eponymous ancestor, often denoted by the name of the tribe. Therefore, references to the tribal groups, the *waka* confederations, or geographic locations within this Māori context, are all considered to be markers of *whakapapa* identity within the data.

Whakapapa to *rohe* was portrayed in both communities 1 and 2. It was identified in the data when any references of *tribal areas* or their English equivalent place names were made. English equivalent place names refer to the names that were given to regions following colonisation. These names sometimes replaced traditional Māori names (McKinnon, 2013). *Iwi* and *hapū*

areas were mentioned frequently throughout the data from community 1 and 2. They were mentioned more than twice as many times as the English versions: ten different tribal *rohe* were mentioned in the data compared with four English place names.

There are significantly less marks given to *whakapapa* to *rohe* in Community 3. This may be due to several reasons, one being the fact that Community 3 is aimed at rangatahi events in one location (Auckland) with community members also based there. Māori in urban areas like Auckland have been challenged by urbanisation which had major impacts on Māori social structure and culture. Māori created new forms of social networks in order to fulfil social requirements of living in urban areas (Barcham, 1998). This community's low use of *whakapapa* to *rohe* may be a result of urbanisation. *Rohe* and English areas referenced in the data are listed below in table seven.

Table Seven: Tribal areas vs English region names

Tribal areas vs English place names	
Tribal reference	**English place names**
1. Raukawa 2. Waikato Awa 3. Mātaatua 4. Tūwharetoa 5. Tainui 6. Te Whanganui a Tara 7. *Te Arawa* 8. Kahungunu 9. Turanga 10. Putaruru	1. Hellensville 2. Gizzy (Gisborne) 3. Upper Hutt 4. Auckland

Some examples showing the context when *tribal areas* were referenced are in table eight below:

Table Eight: Textual references to iwi and hapū

Textual references to iwi and *hapū*		
Examples:		**Context:**
1	"My mana Turanga whānau did me haati proud" (Mana Rangatahi Aotearoa, message two).	*Whānau*, support, pride, identifying people as area
2	"Thank you to tutetamanawa maurea.. nga mihi ano hoki" (Mana Rangatahi Aotearoa, message two).	Mihi, giving thanks, identifying people as area
3	"Te Whanganui-a-Tara. Pushing play te Māori way" (Rangatahi Tu Rangtira, message five).	identifying area, encouragement
4	"Opportunity to gain external knowledge from.. Mataatua, Te Arawa, Tuwharetoa & Tainui" (Mana Rangatahi Aotearoa, message two).	Encouragement, *Whakapapa*, *iwi* and *hapū*
5	"Update training hosted by Raukawa Charitable Trust Board in the heart of Putaruru taking providers on a historic hīkoi on the Waikato awa" (Rangatahi Tu Rangtira, message one).	

The instances of tribal areas in the data indicate that identifying and acknowledging Māori regions is an important part of interaction within these Facebook communities. According to O'Carroll (2013) and Reihana (2014), online Māori communities recognise the potential of promoting cultural knowledge by including tribal references in message posts. An example reflecting this idea is seen in a message post which describes a training program for *taonga tākaro* (Māori games). It also deliberately includes tribal areas, potential tribal knowledge and the opportunity to meet and learn from different tribal teachers. The message posts:

> A 2 Day update training hosted by Raukawa Charitable Trust Board in the heart of Putaruru taking providers on a historic hīkoi on the Waikato awa and an opportunity to gain external knowledge from providers in the Mataatua, *Te Arawa*, Tuwharetoa & Tainui regions. An opportunity to hear the progression of Rangatahi Tū Rangatira, Tāonga Tākaro and Atuatanga kaupapa. Look forward to seeing familiar and new faces at this *wānanga* with plenty of *mātauranga* to go around for the *whānau* (Rangatahi Tu Rangatira, post one, August, 2014).

When examining the underlying purpose behind the messages more closely, key aims of exposing rangatahi to *whakapapa* and encouraging rangatahi to learn from different tribal teachers suggests that exposing rangatahi to this information may be important in its contribution to strengthening *whakapapa*, and in a broader sense contributing to rangatahi formation of cultural identity (O'Carroll, 2013). This community offers a virtual platform that provides a space for members to communicate online which promotes the opportunity for them to connect offline as seen in the above example. Facebook may also act as a starting point for members building up their confidence to engage in *whakapapa* knowledge. Once they have gained information online they are then able to develop their connections and *whakapapa* knowledge offline. This idea supports the use of *kanohi ki te kanohi*.

O'Carroll (2013) and Reihana (2014) provide examples of Māori adopting social media sites to improve their knowledge of *whakapapa*. For many Māori, a loss of *whakapapa* identity was the outcome of colonisation and urbanisation (Walker, 1990; Moeke-Pickering, 1996; Ballara, 1998; Barcham, 1998; Reihana, 2014;). This analysis showed that *whakapapa* to *rohe* through the concept of *hapū* and *iwi* remains an important part of online interaction and identification in some Facebook communities targeted at young Māori. These communities have grasped a contemporary platform where *whakapapa* can be shared among rangatahi. It appears that these communities are using Facebook to keep the knowledge of *whakapapa* alive to their members.

While this analysis reveals that *whakapapa* to *rohe* is supported by the use of Facebook it does not prove that rangatahi gained knowledge from this exposure on Facebook. However there is hope for rangatahi and younger generations, that this exposure may provide some insight of *whakapapa* and encourage them to engage with offline programs that support *whakapapa* knowledge such as the program suggested in the above message post example.

2. *Whakapapa* between people

Whakapapa between people was a key theme in all three Facebook communities. *Whakapapa* between people is indicated in the way members are portrayed as part of a *whānau* and respect and acknowledge each other under the protocols of *whakapapa and whānau* by identifying oneself collectively. *Whakapapa* between people was recurrent and consistent across discourses from all three communities: out of all 15 message posts there were a total of 26 references of *whakapapa* to people. *Whakapapa* between people was coded in two categories - firstly the references made to people, secondly, the mentions of the KWIC (key word in context) *whānau*. The KWIC *whānau* was mentioned nine times overall and *whakapapa* to people referenced 17 times. There was consistency amongst all communities; community one had a total of six references, community two had ten references and community three had seven references made in the data.

During coding of *whakapapa* to people, when a specific reference was made to others, such as addressing, informing or acknowledging someone it was considered in this category and when the word whānau was mentioned it was considered under the KWIC category. Networking is a key activity of Facebook therefore it is expected that members would be connecting to others. However an important idea that emerged within these connections was the acknowledgements to *kaumātua*.

Acknowledgements to *kaumātua* was a particular theme referenced twice by *Mana Rangatahi Aotearoa,* community 1. The idea of acknowledging elders is customary in *te ao Māori* (Walker, 1990). *Kaumātua* are shown respect because they hold mana within a *whānau* as leaders who have experience, knowledge and wisdom (Walker, 1990). The first instance that *kaumātua* are acknowledged, the *kaumātua* is shown respect. In the second instance, the *kaumātua* are referred to as papa and matua which means father, parent, or someone important (Moorfield, 2014). Matua and papa are used often to refer to a parent or to show respect to an older person (Walker, 1990) thus *kaumātua* are respected in this community. Examples from the data are:

> Our wonderful papa Hemi has put his hand up (Mana Rangatahi Aotearoa, post one, August, 2014).

> Thnk you to tutetamanawamaurea, the crays, papa taina, matua meng, matua owen, for bringing the *tikanga* like it needed to be. Nga mihi ano hoki ki te hapouri o turanga (Mana Rangatahi Aotearoa, post two, August, 2014).

Mana Rangatahi Aotearoa travel throughout New Zealand promoting the *Mana Rangatahi Aotearoa* group and the *Mana* party and meet new people along the way. When they meet *kaumātua* they appear to address them as matua or papa even though the chances of them being related biologically are slim. They show *manaakitanga* and respect to *kaumātua,* reflecting traditional tribal values. According to Mead (2003) "persons of older generations would be accorded more respect because of their *mana* as elders" (p. 52). In pre-European times, *kaumātua* were respected for their wisdom and "valued for their contribution in minding the young and performing tasks useful to the livelihood of the group" (Walker, 1990, p. 63). My personal understanding of relationships with *kaumātua* was engrained throughout my childhood by my two *kuia*, who taught the other children and I that *kaumātua* are important and should be shown *manaakitanga* when they come into our home. It was standard protocol to prepare a pot of tea, provide a seat, blanket and *kai* (food) to *kaumātua*, and to give up our own supplies of these items if required.

My *kuia* also demonstrated another important concept that further reflects the idea of *whakapapa* and *manaakitanga* through wisdom, *whānau*, *kotahitanga* (unity/being one) and *aroha*. My *kuia* referred to all children as *mokopuna* (grandchildren), even when the children were not related to her or were of different ethnicities. We would tease her and say "Nana, he's an Indian boy, he's not your moko", but it didn't matter as Nana always replied "Hey, all children are my mokopuna", followed by an even louder *mihi* of "kia oooora moko". My *kuia* treated everyone the same, and opened her arms and home to everyone because of her belief in *manaakitanga*. This anecdotal example provides an understanding of why, in my view, *kaumātua* are well respected and looked to for knowledge and wisdom.

An equally important key *whakapapa* relationship portrayed in the data was the references made to groups of people. It was common to see references made to groups rather than individuals. Groups referred to in the data were *rangatahi*, *kaimahi* (staff), *whānau*, *rangatira* (leaders) and *tamariki* (children). Collective pronouns were used more than personal or singular pronouns throughout the data, (see Chapter Four, analysis one: word frequency analysis)

reinforcing the ideas of *kotahitanga* (unity) and *whānau* being significant for *rangatahi* in these communities. Networking to groups of people is expected within Facebook (Subrahmanyam & Smahel, 2011; Silcock, 2012; O'Carroll, 2013; Reihana, 2014). However, the addressing of specific Māori groups reflects kaupapa Māori.

The most common group referred to were rangatahi. They were addressed directly and consistently throughout the data from all three communities, usually in regards to events which promoted opportunities. Each Facebook community directly targeted rangatahi to increase engagement and create community appeal to cultural norms. For example:

> First of our rangatahi and mentor catch ups happening right here, right now! So stoked to be working with world renowned artist Ladi6!!! Crystal our Rangatahi got to spend the afternoon learning from Ladi and is so excited about this opportunity!!!! (*Nga Rangatahi Toa*, post one, August, 2014).
>
> Check out this wicked little vid our intern Nadia put together of our Rangathi at ArtACTion last week! Tu meke! #allabout*whānau* (*Nga Rangatahi Toa*, post two, August, 2014).[2]

Other groups referred to in the data such as *kaimahi* and *tamariki* are included as part of the whānau emphasising *kotahitanga*. A data example acknowledges these groups when the purpose of the message was to inform members of a rangatahi event, extending the *whanaungatanga* to all. For example:

> Rangatahi Tū Rangatira invite WHĀNAU // RANGATAHI // TAI-*TAMARIKI* // *KAIMAHI* RANGATAHI and those interested in learning Ngā Tāonga Tākaro utilised in our R2R programme with a 2 DAY workshop here in Te Whanganui-ā-Tara. Pushing PLAY te Māori way … adding to youtr kete of takaro include: ki o rahi, tapiu ae, poi toa, tiuru plus more, this *wānanga* is free (Rangatahi Tu Rangatira, post five, July, 2014).

Whakapapa to people is seen to be important in these Facebook communities. The rangatahi communities create a whānau online in order to promote *whakapapa* for rangatahi. If rangatahi engage in the online networks they may be encouraged to engage in similar more meaningful offline connections.

[2] All quotes are provided without amendments and therefore include spelling and other grammatical errors.

3. Whānau and the practise of *whanaungatanga*

Whanaungatanga is a key theme presented generally in the data analysis. It dominates the social structure of all three communities. *Whānau* and *whanaungatanga* is reflected in and strengthened by all other themes; *whakapapa* to *rohe*, *whakapapa* to people and *manaakitanga*. *Whanaungatanga* is establishing and maintaining relationships within a *whānau* between members of the *whānau*. It is expected amongst *whānau* groups. Traditionally *whānau* was based on kinship ties, shared a common ancestor, and provided an environment within which certain responsibilities and obligations could be maintained (Moeke-Pickering, 1996). However in modern times shared descent from an ancestor is no longer the essential defining attribute of a community member. According to Moeke-Pickering (1996) *whanaungatanga* can be either biological or not (Moeke-Pickering 1996). Moorfield (2014) supports this stating; in the modern context *whanaungatanga* is sometimes used to include friends who may not have any kinship ties to other members.

Whanaungatanga and *whānau* have been identified as key motivators of rangatahi use on Facebook. Members use Facebook to connect with others, increase their whanaungatanga, and knowledge of *whakapapa*, *hapū*, iwi and *marae* (O'Carroll, 2013; Reihana, 2014). Therefore it was an anticipated theme of the analysis. The way *whanaungatanga* emerged out of both the literature review and the analysis aligns with Moeke-Pickering (1996) and Moorfield's (2014) claim that *whanaungatanga* extends to *whānau* as well as to friends. The Facebook communities emphasised *whanaungatanga* amongst all members regardless of whether they were biologically related or not. *Whanaungatanga* was extended to whoever joined the communities.

The use of *whanaungatanga* in the Facebook communities appeared as a way to establish *whanaungatanga* online in order to initiate offline engagement. Each community highlighted key events occurring in their organisation and used Facebook as a way to disseminate information and inform members about real world events. This brings to light ideas associated with *kanohi ki te kanohi*.

Chapter two's literature review suggested that from a kaupapa Māori perspective Facebook communication should be the secondary option to *kanohi ki te kanohi*, which is the preferred and traditional way of building *whanaungatanga*. O'Carroll (2013) points out that an issue

with Facebook use is that it could decrease *kanohi ki te kanohi* and eliminate the *wairuatanga* associated with physical relationships and therefore should only be used as a second option. This research found that Facebook was most commonly used as a platform to promote real world relationships *kanohi ki te kanohi*, by allowing people to connect online who were then able to organise engagement offline. In this way Facebook was seen as supporting the use of *kanohi ki te kanohi* which was highlighted as an important theme in the analysis. Examples from the Facebook data reflecting offline engagement are seen in the examples below.

> Anybody free this Saturday for an hour or two help out with some door knocking? Cuppa Tea at MANA Waitakere (1 Trading Place, Henderson) at 10am, followed by a quick training and then we hit the road for the day.Our wonderful Papa Hemi has put his hand up to make our door knockers a boil up for dinner at 5pm Gonna be a massive boil up!! Haha Vote hone harawira (Mana Rangatahi Aotearoa, post one, August, 2014).

> A 2 Day update training hosted by Raukawa Charitable Trust Board in the heart of Putaruru taking providers on a historic hīkoi on the Waikato awa and an opportunity to gain external knowledge from providers in the Mataatua, Te Arawa, Tuwharetoa & Tainui regions. An opportunity to hear the progression of Rangatahi Tū Rangatira, Tāonga Tākaro and Atuatanga kaupapa.Look forward to seeing familiar and new faces at this wānanga with plenty of *mātauranga* to go around for the whānau (Rangatahi Tu Rangatira, post one, August, 2014).

> Rangatahi Tū Rangatira invite WHĀNAU // RANGATAHI // TAI-TAMARIKI // KAIMAHI RANGATAHI and those interested in learning Ngā Tāonga Tākaro utilised in our R2R programme with a 2 DAY workshop here in Te Whanganui-ā-Tara. Pushing PLAY te Māori way … adding to youtrkete of takaro include: ki o rahi, tapiu ae, poi toa, tiuru plus more, this wānanga is free and well even shout you a nutrition lunch (Rangatahu Tu Rangatira, post five, July, 2014).

> Check out this wicked little vid our intern Nadia put together of our Rangathi at ArtACTion last week! Tu meke! #allaboutwhanau (*Nga Rangatahi Toa*, post two, August, 2014).

Each community initiated offline engagement for different purposes relating to the aims of the organisation. Moeke-Pickering (1996) supports this idea confirming that *whanaungatanga is* often employed by groups to provide a framework for organising and managing relationships according to what is meaningful to that group. All communities use Facebook to disseminate information online and make connection online in order to enhance real world events offline. In Community one the purpose of strengthening *whanaungatanga* was in regards to informing members of mana party events and gaining their support during the lead up to the elections.

For Community 2, the purpose of disseminating information and incorporating *whanaungatanga* was to promote Māori games events offline. In Rangatahi Toa, *whanaungatanga* was used to broadcast information about *Ngā Rangatahi Toa* organisation events offline. Facebook supports the use of expanding *whanaungatanga* and makes it easier to share and alter information. The information reaches members in the online communities and allows those members to share the information with others, thus information is able to reach more people. For example, *Mana Rangatahi Aotearoa* travel around New Zealand promoting their political campaign and through the use of Facebook they are able to keep people near and afar updated on the campaign by posting information on Facebook.

Rangatahi Tu Rangatira portray *whanaungatanga* in line with kaupapa Māori through emphasis on *whānau* and *whakapapa*. *Whānau* is portrayed in the group by the aroha and awhi they offer. *Rangatahi Tu Rangatira* focuses on assisting and organising rangatahi within a kaupapa Māori context. They offer *manaakitanga* and organise *hui* to educate rangatahi and expose them to Māori knowledge. A post example from this community is:

> Rangatahi Tū Rangatira invite WHĀNAU // RANGATAHI // TAI-*TAMARIKI* // *KAIMAHI* RANGATAHI and those interested in learning Ngā Tāonga Tākaro utilised in our R2R programme with a 2 DAY workshop here in Te Whanganui-ā-Tara. Pushing PLAY te Māori way … adding to youtrkete of takaro include: ki o rahi, tapiu ae, poi toa, tiuru plus more, this *wānanga* is free and well even shout you a nutrition lunch (Rangatahu Tu Rangatira, post five, July, 2014).

The expressions of *whanaungatanga* by the three communities remain embedded in the kaupapa Māori principles of *kanohi ki te kanohi*, *whakapapa*, *manaakitanga* and *kotahitanga* (unity). The significance of enhancing *whanaungatanga* and *whānau* through these kaupapa Māori concepts is that it contributes toward an overall stable Māori identity. An environment where a sense of secure wellbeing among members of a *whānau* is nurtured, leads to members constructing a *whānau* and Māori identity that is meaningful to them in their lives (Moeke-Pickering, 1996). The application of *whanaungatanga* is more informally used on Facebook compared to that of traditional *kanohi ki te kanohi* interactions. Nonetheless the experience of *whanaungatanga* on Facebook is seen as a way to strengthen *whānau* identity both online and offline.

4. *Manaakitanga*

Manaakitanga is an aspect of *tikanga* where hosts are expected to take care of their *manuhiri* (visitors). The most important practise of manaakitanga is in the offering of support or generosity (Walker, 1990; Martin, 2008). It is the expected behaviour within a Māori context, such as a *whānau* or places where Māori are interacting (Walker, 1990). Moeke-Pickering (1996) suggests it is very common for *manaakitanga to be* used amongst *whānau* groups. *Manaakitanga* emerged from the analysis as a dominant theme amongst the Facebook communities. *Manaakitanga* is expressed in the aims of the communities and the language use throughout the data and appears as the background theme that gels all other themes together. It is my impression that these Facebook communities could not function within a kaupapa Māori context without the behaviours and attitudes of *manaakitanga*.

The belief exists, that Māori "are born with *manaakitanga* as it comes from intergenerational behaviours and practises associated with observing *tikanga* Māori" (Martin, 2008, p. 41). *Manaakitanga* is derived from the phrase '*kia kitea te mana o te tangata*' meaning the *mana* of the person whom you are looking after should be protected (Martin, 2008). It is about acknowledging the *mana* of others as having equal or greater importance than your own (Walker, 1990), through behaviours which offer support, *aroha* (love), generosity, hospitality, mutual respect, concern, equality and humility (Hall, Poutu & Wilson, 2012). In doing this, all parties are elevated and the host's status is enhanced, building unity through humility and the act of giving (Martin, 2008).

In the coding system *manaakitanga* was referenced 12 times out of 15 posts. *Manaakitanga* was employed in this study to help guide this research, as explained in chapter three. However it was not an anticipated theme of the data analysis as it did not emerge from the literature review. In saying this, it is not surprising that this theme arose, being closely aligned with the other concepts of *whānau* and *whakapapa* and playing an important part in Māori society (Mead, 2003). Through the process of coding, I noticed that *manaakitanga* emerged in three ways. *Manaakitanga* was offered, requested or acknowledged. Although the sample size was small, it is also interesting to note that each community presented *Manaakitanga* differently. *Mana Rangatahi Aotearoa* had the most references of *manaakitanga*, with six references made. It was offered only once, received once and acknowledged four times. *Rangatahi Tu Rangatira*, had the second highest use of *manaakitanga* with four references. All references made in

Rangatahi Tu Rangatira were to the offering of *manaakitanga*. They did not receive or acknowledge *manaakitanga*. Community three, rangatahi toa, referenced *manaakitanga* twice, both as acknowledgements.

What does this mean? As stated earlier in this section, *manaakitanga* is associated with the concept of mana (status) as the key aspect of manaakitanga is ensuring that the mana of others is upheld. The offering of *manaakitanga* increases the personal mana of those providing assistance (Walker, 1990). Offering support to others and being a supportive host enhances the concept of *mana* strengthening the practise *of manaakitanga.* It is more significant to offer *manaakitanga* than to receive it. Offering *Manaakitanga* is most dominant in community two, *Rangatahi Tu Rangatira*.

In the total five message posts of *Rangatahi Tu Rangatira*, *manaakitanga* is offered four times. *Manaakitanga* is seen in the offering of hosting *hui*, hosting training programs, offering assistant and support and offering *wānanga* and *kai* to rangatahi. Examples from the data are:

> A 2 Day update training hosted by Raukawa Charitable Trust Board (Rangatahi Tu Rangatira, post one, August, 2014).
>
> Raukawa Trust Board will host the up & coming 2 Day R2R (Rangatahi Tu Rangatira, post three, July, 2014).
>
> Whānau sharing their personal experiences & interpretation to help, assist or encourage (Rangatahi Tu Rangatira, post four, July, 2014).
>
> This *wānanga* is free and well even shout you a nutrition lunch (Rangatahi Tu Rangatira, post five, July, 2014).

Rangatahi Tu Rangatira organise *wānanga* to provide rangatahi with support and knowledge within a kaupapa Māori context. All the examples above reflect the use of *manaakitanga* within kaupapa Māori. It is seen in the offering of support and the underlying aims of developing rangatahi. However, in the last post example above, a free *wānanga* and nutrition lunch is offered. In the act of offering *manaakitanga* there seems no need to mention that it will be free because it is expected to be offered that way. This example raises the question around whether *manaakitanga* is portrayed from a kaupapa Māori perspective or not.

The coding system shows that *Mana Rangatahi Aotearoa* showed the most use of *manaakitanga*. Yet it is only seen to be offered twice. *Mana Rangatahi Aotearoa* acknowledges *manaakitanga* three times to give thanks to others who provided support during the lead up to the election. *Manaakitanga* may have been presented differently if the elections were not in running. Although they acknowledge *manaakitanga*, from a kaupapa Māori perspective it should be provided or offered more than it is acknowledged.

Nga Rangatahi Toa also do not reflect any offering of *manaakitanga*. It is only acknowledged twice in the data, not offered or requested. Although the purpose of the site is to support rangatahi, this was not enhanced through the concept of *manaakitanga*. This presents some concerns in regards to the extent they are emphasising kaupapa Māori within their Facebook community. There could be several contributing factors to this. The data shows that the community was anticipating events based on the founder of the organisation. The community also appear to use the site more to disseminate information about events offline. Hence this community may not reflect *manaakitanga* online but they may do so offline.

Manaakitanga has been highlighted under the other themes *whakapapa* and *whānau* (section 1, 2 and 3). Most members did not incorporate *manaakitanga* deliberately into their interactions; instead it appeared a natural part of interacting; the ideas of providing support, free education, Māori knowledge, encouragement and opportunity to learn within kaupapa Māori contexts upholds *manaakitanga*.

Manaakitanga is not taught it is experienced from physically being exposed to it, following elders and being immersed in it within a *whānau* (Walker, 1990; Martin, 2008). As discussed throughout this work *kanohi ki te kanohi* is important in te ao Māori. But if there is a generation of Māori online and not physically experiencing *manaakitanga* how will they learn to use *it*? Will they be expressing *manaakitanga* in Māori ways? The data emphasises *awhi* (support), *tautoko*, and *whānau,* however the fact that virtual use does not guarantee physicality and *wairuatanga* (spirituality) leaves questions about the future use of *manaakitanga* online and its contribution to offline use. If Facebook is used to enhance *manaakitanga* use offline, than it can be considered as facilitating the physical use of *manaakitanga*.

Kai hākari

The offering of *kai* emerged as a particular theme exemplifying *manaakitanga*. Mead (2003) explains that "providing a *Kai hākari* is not only an expected part of *manaakitanga* but it is also an occasion for gift giving in the form of food" (p. 158). In traditional times, food was highly valued and used to strengthen a host's *mana* and gain or maintain loyalty and cohesiveness from people (Walker, 1990). Offering a lavish feast increased the reputation of the host, which rose or fell according to their ability to do this (Walker, 1990). Today *Kai hākari* is used to portray fundamental values and build and maintain relationships between *hapū*, *iwi* and *whānau* (Walker, 2004).

Kai offering was presented in the data of *Mana Rangatahi Aotearoa*. The offering was the 'boil up' a popular Māori dish usually pork bone and *puha* (small leafy plant) boiled together in a pot (The Whanau show, 2014). They emphasised the lavishness of the food by using colloquial language and the use of exclamation marks, which is a recognised way of emphasis (Education Portal, 2013). See the example below:

> Our wonderful Papa Hemi has put his hand up to make our door knockers a boil up for dinner at 5pm Gonna be a massive boil up!! Haha (Mana Rangatahi Aotearoa, post one, August, 2014).

Kai hākari is the traditional Māori way of demonstrating hospitality and generosity (Walker, 2004, p. 77). It is "a transaction that fulfils some wider social purpose, the acquisition of goods not being the principle motive" (Firth, 1959, p. 402). The main purpose of *Kai hākari* is to enhance *mana*. The offering of *kai* seen in this community enhances the kaupapa Māori concepts of *manaakitanga, koha (donation), utu* (reciprocity) and *whānau*.

Supplementary observations: *whakataukī, kīwaha, te reo Māori* and idiomatic language

Although the Facebook community's message posts were conducted primarily in English, it was interesting to note the use of *te reo Māori*, *whakataukī* (proverbs) and *kīwaha* (colloquialisms). Sometimes the Māori text would include translations, but often not, with the inference that the audience would have some understanding of the meaning or intent, or perhaps that it didn't need to be translated. There is a small amount of te reo use throughout the data, one *whakataukī* and two *kīwaha* posted in *Mana Rangatahi Aotearoa*. Not many rangatahi are using *te reo Māori* on social network sites (O'Carroll, 2013) reflected in the small amount of te reo recorded in the data. However despite the low number of occurrences, it remains important to note that *te reo Māori* is being used at all, as it points towards a goal of normalization of *te reo Māori* on social media.

Whakataukī, kīwaha and other idioms are considered important because they were used in traditional times as reference points in speeches and also as guidelines spoken to others (Pohatu, 2003). They often merged historical events with underlying messages which were influential in Māori society. Since *whakataukī* are some of the more poetic aspects of Te Reo Māori, often used in formal speech making (*whaikorero*) their use may be seen as another expression of Māori identity, displaying the idea of *tino rangatiratanga*, the ability to conduct online communication using ideas and motifs drawn directly from the language that best expresses that worldview. The power of language to describe, inform and construct behaviour is implicit in all cultures (Pohatu, 2003; Kāretu, 2008). The *whakataukī, kīwaha* and idioms presented in the data are included below with explanations of their meaning and cultural importance:

> *Kaua e mate wheke, me mate ururoa*! Don't die like an octopus, fight like a shark! Octopus are known for their lack of resistance, unlike the shark. (Mana Rangatahi Aotearoa, post four, August, 2014)

The above phrase is used to encourage people who face difficult tasks or obstacles.

The following phrase doesn't translate well literally e.g. the end of the good, but instead means the absolute best. It has a similar sentiment, but means I can't thank you enough.

E kore rawa e mutu ngā mihi ki a koutou. (Mana Rangatahi Aotearoa, post two, August, 2014)

Nga mihi ano hoki ki te hapouri o turanga. (Mana Rangatahi Aotearoa, post two, August, 2014)

Giving thanks again to the people of the Gisborne area. Hapouri may be a variant or misspelling of Hapori which means section of a tribe, family.

... adding to your kete of takaro. (Rangatahi Tu Rangatira, post five, July, 2014)

A kete is a flax basket used for storing or transporting goods, here the kete spoken of is metaphorical, storing instead sporting knowledge or ability and references the fabled baskets of knowledge from Māori mythology.

Tu meke! (Rangatahi Toa, post two, August, 2014)

An exhortation of support and emphasis usually translated as 'well done' or more colloquially 'too much'.

Wai me nga ihi o Tama-nui-te-ra. (Rangatahi Tu Rangatira, post four, July, 2014)

The waters and life-giving properties of the sun, a poetic phrase intended to *tautoko* or acknowledge the environment. Here the sun is denoted by his full name as it appears in traditional mythology.

Summary and conclusions

All the four themes covered a range of closely related and interrelated ideas, as many of their meanings overlapped. For example, *whakapapa* is an expression of one's genetic and familial links and relates to *whanaungatanga* and *whānau*. *Whakapapa* was manifest in two distinct ways: to tribal areas (the posts would use terms relating to ancestral *iwi* and *waka* affiliations, and tribal areas or landmarks) and to the *whakapapa* between people, (familial terms of respect such as *matua* or father were used). There is a difference in the way *whakapapa* was presented in the literature and the data. *Whakapapa* emerged in the literature as the significance between human relationships. However, in the data *whakapapa* was presented in both its ties between people and its ties between tribal areas or actual places. *Whakapapa* was a dominant theme as data emphasised the importance of connecting to people and connecting to *whenua*. These interactions included instances when members integrated the references of *iwi*, *hapū*, *awa* and *marae* into conversations in order to bring awareness to these concepts.

In another example, the concept of *manaakitanga* connects to the idea of *kai hākari* because providing or donating food and the labour required to prepare and serve it is a physical display of *manaakitanga*. *Manaakitanga,* in turn, is connected to the concept of *whānau* because it is a standard behaviour expected to be practised within, and to *whānau*. *Manaakitanga* was not evident in the literature but this concept was in the data. However, when examining the concept of *manaakitanga* it is clear that *manaakitanga* is connected to the concepts of *whānau* and *whakapapa*. *Manaakitanga* is the practice of exhibiting care towards one's *whānau* and wider community, and is an expected behaviour within Māori society. By displaying *manaakitanga*, one demonstrates what it is to belong to these social groupings and so could be said to be present in the literature, if obliquely. The fact that *manaakitanga* is not presented in the literature could mean a lack of deeper understanding of this concept. This may be due to the fact that there is a large gap in the area of research around Māori engagement in social media particularly rangatahi on Facebook.

A key idea discovered by this research, not discussed in the literature is the potential for Facebook to allow members of rangatahi Facebook communities to acknowledge and uphold *whanaungatanga*, *whakapapa* and *manaakitanga* online as a way to (increase or encourage) their engagement in these concepts in offline, real-world contexts. These concepts were promoted online to encourage rangatahi to engage in related events offline. This analysis

suggests this idea is considered important by all three communities, thus contributing to cultural expression on Facebook and in the real world.

Rangatahi organisations can employ Facebook to support the use of kaupapa Māori customs as long as virtual practices do not replace the use of these concepts in the real world. Some customs will change and some may not be transferable via Facebook such as the idea of being socialised in the same area as one's ancestor. However as this study has shown Facebook has the potential to enhance offline engagement by encouraging rangatahi online to engage in events offline.

As rangatahi are more likely to be using Facebook, it seems appropriate to take benefit in this by applying *whānau* and cultural expression in their area of interest. There have been concerns about the use of technology for Māori cultural expression (Bright, 1999, Ka‘ai, 2012, McNeil, 2012) but Māori have historically adapted to new technology use and adopted successfully (Reihana, 2014). There is a need to retain *tikanga* for younger generations as many pressures force Māori away from their traditional customs and roots (O’Carroll, 2013). Therefore, this research would support Ohia’s (2004) argument that “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” (p. 3).

It is clear that social media can assist rangatahi users to engage and express significant kaupapa Māori customs such as *whānau*. When members are able to sustain wellbeing within their *whānau* by communicating with *whānau* members, *marae*, *hapū* and *iwi*, they are more likely to gain the knowledge and tools to fulfil their role as a part of that *whānau* (Moeke-Pickering, 1996). When members are also able to control the information and messages shared with rangatahi they enhance *tino rangatiratanga* as they control and manipulate the information they share. Facebook can play a significant role in uniting *whānau* groups for a range of different purposes including the maintenance of kaupapa Māori. Despite the new opportunities that Facebook and other social media tools offer, it remains critical that Māori consider how they use Facebook to inform rangatahi and continue to ensure that the practice of *kanohi ki te kanohi* continues to be the first option for cultural interaction of rangatahi.

Further research

Further research is needed in this area. This study focused on a relatively small data set selected from Facebook in the time period of July and August 2014. Since then there have been significantly more posts added to each community. However because of the time constraints of this work I chose to focus specifically on the quality within the data selected already. Nonetheless I am certain that further research is required, and expanding the data set would provide further insight into the ideas and issues addressed in this research, including exploring the use and ability of rangatahi and members' use of Facebook to promote *kanohi ki te kanohi* through offline engagement.

Another aspect requiring further attention is the use of *te reo Māori* on Facebook communities set up for rangatahi and the way kaupapa Māori use online corresponds with users' practices offline in the real world. Key questions include: does the use of kaupapa Māori concepts in virtual contexts in fact transfer to the real world and if so, why? And if not, why not? What's happening between the online and offline worlds for rangatahi? Who is responsible for writing the content on rangatahi Facebook communities? What is an authentic Māori voice online? Further research is necessary in order to answer the significant questions which have emerged from this study. It is my strong belief that this research is the starting point of further investigation.

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Facebook communities

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Glossary of Māori terms

All terms taken from www.Māoridictionary.co.nz

Aroha – love

Awhi – embrace

Awa – river/stream

Haka – war dance

Hapū – subtribe

Hui – meeting

Iwi – tribe

Kai – food

Kai hākari – feast

Kaimahi rangatahi – working youth

Kanohi ki te kanohi – face to face

Kaupapa Māori – Māori approach

Kia kitea te mana o te tangata – the mana of the person whom you are looking after

Koha – gift

Kuia – grandmother/ elderly woman

Kupu – word

Mana – status/prestige

Mana Rangatahi Aotearoa – Facebook community name

Manaakitanga – generosity

Manuhiri – visitors

Māori – indigenous New Zealander / normal/ natural

Marae – generous/courtyard

Mauri – life force

Ngā Rangatahi Toa – Facebook community name

Ngā Tāonga Tākaro – Traditional Māori games

Ora – wellbeing

Pākehā – European
Papa kāinga – original home
Pukamata – Facebook

Rangatahi – youth
Rangatahi Tu Rangatira – Facebook community name
Rohe – boundary
Rotorua – township in New Zealand

Tai tamariki – youth teenagers
Tākaro – games
Tangata whenua – people of the land
Tangihanga - funeral
Taonga – treasure
Taonga tuku iho – treasures passed down from the ancestors
Tapu – sacred
Tautoko - support
Te ao Māori – Māori world
Te Arawa – Māori canoe and tribe
Te Arikinui – chief
Te reo Māori – Māori language
Tikanga – customs
Tino rangatiratanga – self-determination, sovereignty

Utu – reciprocity

Wai me ngā ihi o Tama nui te rā – the waters and sacred power of the sun
Wairuatanga – spirituality
Waka – canoe
Whaikorero – speech

Whakapapa – genealogy

Whakataukī – proverb

Whānau – family

Appendix A

Tribal *rohe* presented in the data

Each tribal reference is briefly defined here in order of the table listing to provide an insight of their significance.

The region of Raukawa extends across the towns of Cambridge, Putāruru, Rotorua, Tokoroa, Mangakino and Taupō, and the district councils of Matamata Piako, Waipā, South Waikato, Ōtorohanga and Taupō (Te Puni Kōkiri, 2014a).

Waikato awa (Waikato River) sits within the Tainui region. It is the longest river in New Zealand; it begins at Lake Taupo and runs 425 km up to Port Waikato (Royal, 2012). You can often hear the *whakapapa* chant 'Ko Taupiri toku maunga' (Taupiri is my mountain), 'Ko Waikato toku awa' (Waikato is my river) when people from the Tainui tribe identify themselves (Royal, 2012).

Mātaatua was one of the great voyaging canoes that settled in the Bay of Plenty, as it is known today. The Bay of Plenty was the area of the Mataatua tribes, which covered the regions from Bowentown in the west to Whangaparāoa in the east (Harvey, 2014).

Tūwharetoa, short for Ngāti Tūwharetoa, is the tribal region in the central North Island around the Lake Taupo water catchment area (Wikaera, 2012).

Tainui is the name of the waka that voyaged to Aotearoa and the iwi where the people from Tainui waka settled. Tainui region covers a large tribal area consisting of many hapū, extending from Mokae to Waitematā Harbour. Kāwhia is the sanctuary of traditional Tainui identity, history and culture. Kāwhia was the place that Tainui canoe finally came to rest. A photo taken around 1910 shows a tribal settlement of Kāwhia pa (Royal, 2012).

Te Whanganui-a-Tara is the area known today as Wellington Harbour. Te Āti Awa is the tribe of Te Whanganui-a-Tara. They have historical connections to other tribes in Taranaki and the Bay of Plenty.

Te Arawa was also the name of one of the great voyaging canoe that landed here in Aotearoa. Te Arawa tribes settled around the Rotorua lake (Royal, 2012).

...Ngāti Kahungunu are New Zealand's third largest tribal group. Stretching down the North Island from the Māhia Peninsula to Cape Palliser, their territory is divided into three districts: Wairoa, Heretaunga and Wairarapa" (Whaanga, 2014, para 2).

Turanga, (short for Turanganui-a-Kiwa) is known today as the area of East Coast Gisborne (Tupara, 2012).

Appendix B

Facebook data

***Mana Rangatahi Aotearoa* (community 1)**

Post one:

Anybody free this Saturday for an hour or two help out with some door knocking? Cuppa Tea at MANA Waitakere (1 Trading Place, Henderson) at 10am, followed by a quick training and then we hit the road for the day. Our wonderful Papa Hemi has put his hand up to make our door knockers a boil up for dinner at 5pm Gonna be a massive boil up!! Haha Vote hone harawira.

Post two:

#VoteTeHamuaNikoraForIkaroaRawhiti#MovementOfThePeople #PartyVote#InternetMANA Te Hamua Shane Nikora My Mana Turanga whanau did me HAATI PROUD tonight!!!! E korerawa e mutungā mihi ki a koutou XoX Also to Te Mana O Kahungunu and Mana Rongomaiwahine for coming thru to *tautoko* us..thegizzy leg of the Internet-MANA roadshow was off THE HOOK! Thnk you to tutetamanawamaurea, the crays, papa taina, matuameng, matuaowen, for bringing the *tikanga* like it needed to be. Nga mihi anohoki ki te hapouri o turanga. Thank you for coming to hear abt the Internet-MANA and how WE will change the governement and "take the honey back to the beehive"! its so good to be home.

Post three:

Leadership: an ability to maintain a function of direction despite heavy opposition. There can be no leadership qualities found in someone who sets out to attend multiple *hui* to build their followers. For if there is no cause great enough to inspire that person to take the heat, there is no cause great enough for he/she to be burdened with.

Post four:

"Kaua e mate wheke, me mate ururoa!" - Don't die like an octopus, fight like a shark! Octopus are known for their lack of resistance, unlike the shark.

Post five:

When asked what she would do to support the Helensville community with regards to State Highway 16 & public transport, Laila Harré says she will leave it for the current MP to answer as he won't be in office after September #PartyVote#InternetMANA.

***Rangatahi Tu Rangatira* (community 2)**

Post one:

4 august National Update Training | 6-7 Hereturi-kōkā | Ngatira *Marae* – Putaruru A 2 Day update training hosted by Raukawa Charitable Trust Board in the heart of Putaruru taking providers on a historic hīkoi on the Waikato awa and an opportunity to gain external knowledge from providers in the Mataatua, Te Arawa, Tuwharetoa& Tainui regions. An opportunity to hear the progression of Rangatahi Tū Rangatira, Tāonga Tākaro and Atuatanga kaupapa. Look forward to seeing familiar and new faces at this *wānanga* with plenty of *mātauranga* to go around for the whānau.

Post two:

25 july For the first time ever 6 kura,3 different traditional Māori games in one tournament! #takarotawhito.

Post three:

National Update Training | 6-7 Hereturikōkā | Ngatira *Marae* – Putaruru Raukawa Trust Board will host the up & coming 2 Day R2R National Provider training in the heart of Putaruru taking providers on a hīkoi through historic places around and an opportunity to gain external knowledge from providers in the Mataatua, Te Arawa, Tuwharetoa& Tainui regions. Nau mai, haere mai and hear the progression with the Rangatahi Tū Rangatira, TāongaTākaro and Atuatanga kaupapa. Look forward to seeing familiar and new faces at this *wānanga* with plenty of *mātauranga* to go around for whānau and providers. Contact us for more info.

Post four:

Just came out of a 2 day *wānanga* with the whānau from Te Papatākaro o Te Arawa on Advancing Māori Health through Atuatanga. A 2 day *hui* based around *Whakapapa* &Hononga or connections to Atua / Kaitiakimāori in a Kori Tinana space.. Some interesting kōrero filled the wharenui with whānau sharing their personal experiences & interpretation to help, assist or encourage the idea of utilising this kaupapa that we have neglected for many years (dear I say centuries) & finally givit a racticalrepresentaton to improve the wellbeing of whanau.. If this kaupapa raises aninterest in hyou, I encourage you to get in touch with a *kaimahi* from tepapatakaro o te arawa n enquire how this *hui* went ofr practical advice or info relating to this kaupapa.. plenty kakano sown, now for some wai me ngaihi o tama nui te ra to take the kaupapa even furthur.

Post five:

Rangatahi Tū Rangatira invite WHĀNAU // RANGATAHI // TAI-*TAMARIKI* // *KAIMAHI* RANGATAHI and those interested in learning NgāTāongaTākaroutilised in our R2R programme with a 2 DAY workshop here in Te Whanganui-ā-Tara. Pushing PLAY te Māori way … adding to youtrkete of takaro include: ki o rahi, tapiu ae, poi toa, tiuru plus more, this *wānanga* is free and well even shout you a nutrition lunch. Contact jasontangianau at jason@Kōkiri-hauora.org.nz OR private msg us and well send you a rego form. Vewnuw. Ymca upper hutt – sommesrd, trenthan 5018 nga taonga takaro, nga taonga korikori / ngataognatukuiho.

***Nga Rangatahi Toa* (community 3)**

Post one:

First of our rangatahi and mentor catch ups happening right here, right now! So stoked to be working with world renowned artist Ladi6!!! Crystal our Rangatahi got to spend the afternoon learning from Ladi and is so excited about this opportunity!!!!

Post two:

Check out this wicked little vid our intern Nadia put together of our Rangathi at ArtACTion last week! Tu meke! #allaboutwhanau.

Post three:

We are sooo stoked to welcome KyrinBhula as our new Youth Development Manager!! Kyrin was a trustee with *Nga Rangatahi Toa* & has years of experience as a social worker & working with rangatahi. She's already loved by our whanau and rangatahi. Nau mai Kyrin!

Post four:

Sarah KILLED IT @TEDxAuckland this weekend! She shared so much LOVE up on that stage embracing our kaupapa! We are so proud of our founder, check out this mean interview on TV3's Firstline!

Post five:

It's happening Yo! *Nga Rangatahi Toa*'s founder Sarah Longbottom is on stage at TEDxAuckland in less than 10 mins!! Keep posted for her talk Love Is Not An Option online!

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Student ID No	0965662	**Name**	Ayla Hoeta
Faculty	DCT	**School/Dept**	Communication Studies
Programme	BCS (Hons)	**Year of submission** (for examination)	2014
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