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He Raranga Tangata: A Māori and Indigenous master's research supervision model derived from our experiences of the Master of Applied Indigenous Knowledge programme at Te Wānanga o Aotearoa in Māngere in 2019

Introduction

In 2019, Byron Rangiwai group-supervised the master's work of ten Master of Applied Indigenous Knowledge students at Te Wānanga o Aotearoa, Māngere. Drawing upon the supervision experiences of Byron and his students—the Reverend Mahaki Albert (Māori), Tania Bell (Māori), William Cuthers (Cook Islands Māori/Māori), Fritz Filisi (Samoan), Vania Hotereni (Māori), Celia Lambert (Māori), Rosalie Leuluai (Māori), Latoia Sasa-Tepania (Samoan/Māori), Daena Walker (Māori) and Abann Yor (Sudanese)—this paper will present a novel model of Māori and Indigenous research supervision called He Raranga Tangata. The name of the model—He Raranga Tangata—was gifted by the Reverend Mahaki Albert and refers to the weaving together of people. First, we give a brief overview of the Master of Applied Indigenous Knowledge programme. Second, we identify a gap in the literature with regard to Māori supervision of Māori and Indigenous master's students. Third, we briefly discuss our experiences as supervisor and students. Fourth, we present our He Raranga Tangata model for Māori and Indigenous master's research supervision.

Master of Applied Indigenous Knowledge degree, Te Wānanga o Aotearoa

The Master of Applied Indigenous Knowledge is a programme that recognises the expertise of Indigenous practitioners in particular fields of knowledge and guides them through the process of writing a 15,000-20,000-word exegesis and completing a practice and research-based project that contributes to the development of their Indigenous communities.

As part of the programme's outcomes, the programme aims to empower graduates to demonstrate the following:

- Show evidence of advanced knowing in a specialist area of Indigenous Knowledge
- Understand and apply sophisticated theoretical knowledge including Māori principles and philosophies (or other indigenous equivalent)
- Critically evaluate the findings and discussions form relevant literature and life experience
- Rangahau, analyse and wānanga from evidence
- Independently self-reflect on all aspects of learning and practice
- Transfer and apply knowledge to new situations
- Engage in rigorous intellectual analysis, critique, and problem solving
- Contribute to an indigenous community through completion of a community based project; provide leadership with a specific field, and modelling of principle based practice
- Pursue lifelong learning, either community based or at a doctoral level within a field of indigenous knowledge
- Pursue individual excellence for collective success, generating a holistic methodology (Te Wānanga o Aotearoa, 2019, p. 8).

The Master of Applied Indigenous Knowledge is comprised of five papers known as kōnae ako. There are four papers in the first year and one paper in the second and final year. The kōnae ako are as follows:

Mōhiotanga—Experience and Knowledge Production (year one)

In this kōnae ako tauira will explore the nature of knowledge (epistemology) and critically evaluate the way that tacit knowledge (knowing gained through direct experience) influences practice. Tauira will examine the intergenerational transfer of traditional knowledge and the preservation of Indigenous ways of knowing and will position themselves as Indigenous practitioners within their specialised field of practice. At the completion of this kōnae ako, tauira will develop and present a holistic model of understanding that reflects their practice (Te Wānanga o Aotearoa, 2019, p. 12)

Mātauranga—Thought and Knowledge Production (year one)

In this kōnae ako, tauira will deconstruct their practice with reference to underlying Māori/ Indigenous principles and values, and compare and contrast these with other Indigenous practitioners. Tauira will critically evaluate a range of Indigenous models/ frameworks related to Indigenous thought reification and develop their own distinctive principle based model of practice (Te Wānanga o Aotearoa, 2019, p. 23).

Māramatanga—Wisdom and Knowledge Production (year one)

This kōnae ako will provide tauira with the skills and knowledge to formulate and interpret values and ideas of knowledge through philosophical inquiry. Tauira will explore philosophy with the intent of critiquing ethical issues, logic and debates about the nature of indigeneity. In this kōnae ako, tauira will synthesise information from literary, oral and/or visual sources to support a Māori /Indigenous philosophical position that relates to field of practice (Te Wānanga o Aotearoa, 2019, p. 34).

Mauri Ora—Well-being, Knowing and Transformation (year one)

In this kōnae ako, tauira will design an Indigenous community-based rangahau project that will be implemented in Kōnae Ako 5. This kōnae focuses on specific aspects of Indigenous rangahau design including the selection of a relevant rangahau topic; constructing pertinent rangahau questions, identifying appropriate rangahau approaches and outlining the tikanga rangahau (ethical) considerations associated with Indigenous rangahau. Tauira will develop a

Kaupapa Proposal and complete a Tikanga Rangahau (ethics) application as part of this kōnae ako (Te Wānanga o Aotearoa, 2019, p. 43).

Maumaharatanga—Applied Indigenous Knowledge Project and Exegesis (year two)

This kōnae ako is the pinnacle of tauira knowledge and practices in He Waka Hiringa: Master of Applied Indigenous Knowledge. It provides the vehicle to apply and evaluate learning within the context of an applied project connected to indigenous epistemology and an indigenous community. At the end of the konae, tauira will present their taonga tuku iho and communicate the findings of their projects. Tauira will also produce a written report (an exegesis) as part of this final kōnae ako (Te Wānanga o Aotearoa, 2019, p. 53).

Māori supervision of Māori and Indigenous master's students in a Wānanga context: A gap in the literature

There is a small amount of literature on the topic of Māori postgraduate supervision. There are a number of articles that specifically addressed the tensions and complexities of Māori doctoral supervision (Grant & McKinley, 2011; Hohepa, 2010; Kidman, 2007; McKinley, Grant, Middleton, Irwin & Williams, 2009; Pihama, Lee-Morgan, Smith, Tiakiwai & Seed-Pihama, 2019), while others discussed issues concerning Māori postgraduate supervision more broadly (Berryman, Glynn & Woller, 2017; Fitzgerald, 2005; Wilson, 2017). What we did not find was literature that related specifically to Māori supervision of both Māori and Indigenous master's students in a Wānanga context. Our kōrero, therefore, is a new and unique addition to the discourse.

Experiences of supervisor and students

Byron Rangiwai group-supervised the master's work of ten Master of Applied Indigenous Knowledge students at Te Wānanga o Aotearoa, Māngere, from March to October 2019. At the beginning of the supervisory relationship, a hui was held where supervisor and student expectations were discussed. The supervisor expressed what he expected of students, and students explained what they expected of their supervisor.

Students' expectations of supervisor	Supervisor expectations of students

• Clarity and motivation • Be "straight up" • Encouragement • Academic guidance • Offer different perspectives • Accountability • Consistency • Patience	• Be on time • Do your best • Ask for help • Communicate • Publish if you can

Figure 1: Supervisor/Student expectations

We also agreed to meet once or twice a month. We developed a schedule for meetings. These meetings took place on Saturday mornings on campus. We agreed too that each month students would need to produce at least one draft chapter and the supervisor agreed to provide feedback on each chapter. We agreed that draft chapters would be produced from March to July and that an editing process would take place in August and September with final submission by 1 October 2019.

Month	Chapter	Feedback
March	Chapter One	Early April
April	Chapter Two	Early May
May	Chapter Three	Early June
June	Chapter Four	Early July
July	Chapter Five	Early August
August	Edit	Edit
September	Edit	Edit
October	Submit	Marking

Figure 2: Exegesis chapter schedule

The students submitted their work for marking well ahead of time, which was an indication that this approach—though stressful at times—worked well for us. In addition to meeting once or twice a month as a group, individual supervision sessions not only followed group sessions, but were also made available to students whenever needed. Importantly, as part of a manaakitanga approach, we always shared a meal together during group supervision sessions.

Testimonials about the supervisor's approach were present in the students' work. We have underlined and bolded the key words that speak to the qualities which students understood to be an integral part of their supervision experience.

"My thanks to Dr Byron Rangiwai for his **advice**, **patience**, and **honest critical analysis** of my work" (Albert, 2019, p. 7).
The Reverend Mahaki Albert

"Dr Rangiwai, you have continued to bewilder me with your academic prowess, with a funky-as attitude to match, and I am eternally grateful for your **guidance**, **love** and **support** over the past two years. You are an exceptional young man" (Bell, 2019, p. xii).
Tania Whatarangi Bell

"I wish to acknowledge my kaiako, Dr Byron Rangiwai. You dress funny but you are a legend. Thank you for letting me be me. You told me to **"write the world"**. I appreciate all the opportunities you have given me" (Cuthers, 2019, p. vii).

"My kaiako, Dr Byron Rangiwai, provided **invaluable teaching** and **guidance**. His promotion of open discussion allowed the sharing of different experiences, which allowed us to understand more about each other's ways of thinking, which sometimes allowed parallels to be drawn" (Cuthers, 2019, p. 31).

"As a published academic, Dr Rangiwai fostered and nurtured opportunities for online publication of articles which I took up. He Waka Hiringa helped me to **become a writer** which has been a **transformative experience**" (Cuthers, 2019, p. 32).

"Dr Rangiwai encouraged tauira to seek **publication of articles** promoting indigenous culture and thought in order to become a force within 'mainstream'" (Cuthers, 2019, p. 32).

"In Dr Rangiwai's words we had to **"write the world"**" (Cuthers, 2019, p. 32).

"I am grateful to my He Waka Hiringa journey and my kaiako Dr Rangiwai for providing the platform and teaching me to be able to **contribute** academically to the promotion of indigeneity" (Cuthers, 2019, p. 33).

William Cuthers

"Dr Rangiwai: I am grateful for your **support** and the **time** that you spent with me to complete this project. This would not have been possible without your **knowledge** and **expertise** in supervising this writing. Thank you for volunteering to supervise my writing, **committing** every supervision session and having the time to see me when I needed **direction** and **clarification**. You are very NEAT and an amazing supervisor" (Filisi, 2019, p. viii).
Fritz Filisi

"Dr Byron Rangiwai, you have extensive knowledge in the academic environment. I am so privileged to have had you as my rangatira throughout my master's hikoi. There are no words to express how grateful I am. You have **challenged**, **guided**, **supported**, **influenced** and **inspired** my mahi" (Hotereni, 2019, p. vii).
Vania Hotereni

"Dr Byron Rangiwai: thank you for everything you have taught me. You **inspire** me with your intelligence and wit and make me **believe** that I can achieve anything. You have shown me that **hard work** and **deadlines** pay-off" (Lambert, 2019, p. vii).

"Putting more effort into my writing and having **clear objectives** and **expectations** from Dr Rangiwai helped" (Lambert, 2019, p. 42).
Celia Lambert

"Dr Byron Rangiwai, my supervisor, who worked those large framed glasses that matched his personality but also allowed glimpses into his soul. He really does **care** and **knows** what he is talking about" (Leuluai, 2019, p. vii).

"The best strategy I implemented [to complete master's] was having Dr Byron Rangiwai as my supervisor because he established **timelines**, made me **accountable**, **met with me regularly** and emailed weekly. He was exactly what I needed" (Leuluai, 2019, p. 48).
Rosalie Leuluai

"Mostly, I must acknowledge my Indigenous Master Practitioner supervisor, Dr Byron Rangiwai. I am deeply grateful for his

direction and **inspiration** in achieving The SIKA Project" (Yor, 2019, p. v).
Abann Kamyay Ajak Yor

He Raranga Tangata model
    Based on the key words above and intensive group discussions together, we developed our He Raranga Tangata model around four themes:

1) **Whakateretanga (Navigation)**—drive and direction, motivation, communication, productivity, availability
2) **Manaakitanga (Hospitality)**—aroha, support, patience, honesty, encouragement
3) **Kotahitanga (Unity)**—intellectual and social collectivity, group strength and support
4) **Pūkengatanga (Expertise)**—teaching, modelling, knowledge, critical and constructive feedback, opportunities, quality, transformation

In our model, Manaakitanga, Kotahitanga and Pūkengatanga are connected together through Whakateretanga—the motivational force behind what we did as supervisor and students. The model is based on the poutama—a stepped pattern which is commonly associated with the attainment of knowledge. Whakateretanga is the drive that pushed us to achieve excellence and expertise in our respective fields of knowledge.
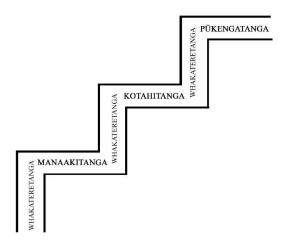
Figure 3: He Raranga Tangata model of Indigenous postgraduate supervision[1]

The following explanations come directly out of our experiences as supervisor and students.

Whakateretanga (Navigation)
- **Drive and direction:** Supervisor drives and directs students to achieve agreed outcomes and students support one another to achieve
- **Motivation:** Supervisor motivates students to achieve agreed writing goals and students motivate one another
- **Communication:** Supervisor and students communicate regularly and as much as needed to drive momentum
- **Productivity:** Supervisor and students engage in ways that contribute productively to the master's project
- **Availability:** Supervisor maintains availability and students ensure they are available to meet with supervisor regularly

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[1] We acknowledge Dr Benita Simati-Kumar for creating this model for our article.

Manaakitanga (Hospitality)
- **Aroha:** Supervisor demonstrates love, compassion and concern for the wellbeing of students and students demonstrate the same for their supervisor and each other
- **Support:** Supervisor provides holistic support to students concerning master's research supervision but also in other aspects of the students' lives and wellbeing
- **Patience:** Supervisor demonstrates patience with students and accepts that some students learn and produce work at different rates; and students demonstrate patience with their supervisor taking into consideration the supervisor's workload
- **Honesty:** Supervisor and students are honest with one another concerning progress of the master's research
- **Encouragement:** Supervisor provides encouragement to students and students encourage one another

Kotahitanga (Unity)
- **Intellectual and social collectivity:** Group supervision provides a way for supervisor and students to come together and share
- **Group strength and support:** Group supervision provides the means for supervisor and students to strengthen and support one another as a collective

Pūkengatanga (Expertise)
- **Teaching:** Supervisor provides excellent teaching to students
- **Modelling:** Supervisor models expectations concerning meeting deadlines, writing, publishing, making contributions
- **Knowledge:** Supervisor imparts and co-constructs knowledge with students
- **Critical and constructive feedback:** Supervisor provides critical and constructive feedback to students as a means of prompting critical reflection and improvement of master's research
- **Opportunities:** Supervisor provides opportunities for students, such as publishing or exploring career development

- **Quality:** Supervisor provides a high quality experience for students and students provide high quality work
- **Transformation:** Supervisor provides opportunities for positive transformation; students take advantage of those opportunities and work to transform themselves through their master's research in ways that benefit their whānau, the communities which they serve, and themselves

Conclusion

He Raranga Tangata is simple model that came out of our experiences and reflections as supervisor and students. The intent of this article was simply to present our model so that it may serve as an example for other Indigenous supervisors and students and to add to the sparse discussions in the literature about Māori and Indigenous supervision. He Raranga Tangata—a model that weaves us together as supervisor and students—provided us with a Māori and Indigenous way of understanding ourselves as supervisor and students and a way of bringing out the best in us all.

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