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The He Waka Hiringa Map 2020-2021: Using He Raranga Tangata to support the implementation of the He Waka Hiringa Map in the Master of Applied Indigenous Knowledge programme at Te Wānanga o Aotearoa in Māngere

Introduction

He Waka Hiringa—the Master of Applied Indigenous Knowledge, is a master’s degree programme based at Te Wānanga o Aotearoa. The word waka refers to a canoe, vehicle, or a long narrow receptacle (Moorfield, 2011). While hiringa is a word that means perseverance, energy, determination, inspiration and vitality (Moorfield, 2011). Metaphorically, therefore, He Waka Hiringa may be envisioned as a vehicle that enables communities to reach uncharted waters in innovative and novel ways. It is well known that Polynesians navigated the expanses of the world’s largest ocean—a third of the world’s total surface (Turnbull, 2019). In a contemporary context too, Māori, Pasifika and Indigenous peoples around the world

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are reclaiming space (Smith, 2012) and navigating their communities through unmapped research and development spaces. He Waka Hiringa—the Master of Applied Indigenous Knowledge is a practice-based, applied master's degree, that is centred on acknowledging Indigenous epistemologies, developing solutions, and bringing healing to Indigenous communities. First, this article will explain the Kōnae Ako of the master's programme. Second, this article will present the He Waka Hiringa Map and explain its various components. Third, this paper will explain how the He Raranga Tangata model (Rangiwai, Albert, Bell, Cuthers, Filisi, Hotereni, Lambert, Leuluai, Sasa-Tepania, Walker & Yor, 2019) has been recontextualised as a teaching and learning framework to support the He Waka Hiringa Map as part of a plan for Taurira success in the master's programme.

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 significantly contributes to the development of their Indigenous communities.

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 from 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 within 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).

He Waka Hiringa—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 1)

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 1)

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 and develop their own distinctive principle-based model of practice (Te Wānanga o Aotearoa, 2019, p. 23).

Māramatanga—Wisdom and Knowledge Production (Year 1)

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 1)

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 2)

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 kōnae, 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).

In Year 1, Kaiako guide Tauira through the completion of assessments. However, in Year 2, Tauira are supervised by voluntary experts that they select themselves, in addition to Kaiako. In Year 2, Tauira must approach and select a voluntary Indigenous Master Practitioner (IMP). This person must be considered an expert in a particular field that relates closely to the field of knowledge and practice of the Tauira. The IMP supervises the Project. Tauira must also select a voluntary Tuakana—a person with a doctorate—who supervises the Exegesis.

The He Waka Hiringa Map

The He Waka Hiringa Map is a guide for Tauira to visualise and understand their master's journey over Year 1 (orange) and Year 2 (green). While the Map does not include dates, the various sections of the Map coincide with noho marae scheduled throughout 2020 and 2021.

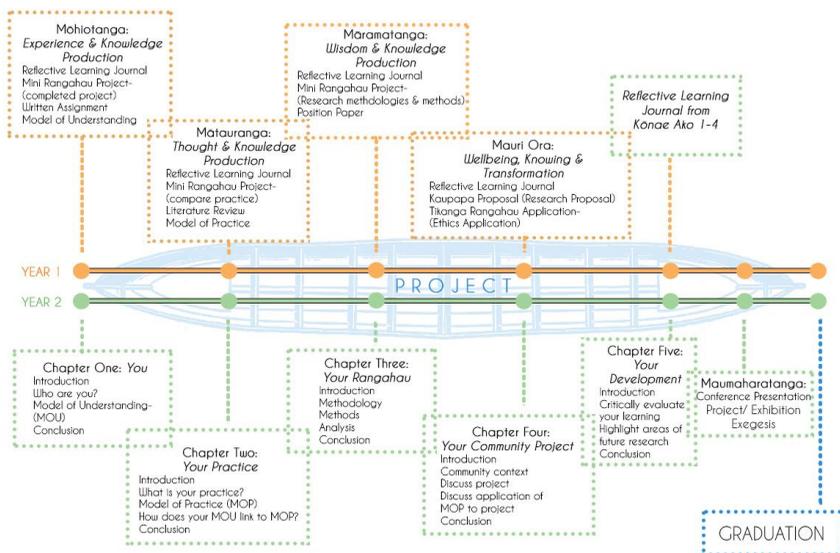


Figure 1. He Waka Hiringa Map

Each Kōnae Ako—Mōhiotanga, Mātauranga, Māramatanga, Mauri Ora—builds on and flows into the next—symbolised by the overlapping boxes. Furthermore, each Kōnae Ako from Year 1 feeds into the final Kōnae Ako—Maumaharatanga—which consists of a Project, an Exegesis—a critical explanation that explicates the development and implementation of the Project, and a Conference Presentation. Importantly, the major written assessment for each Kōnae Ako may form the basis of draft Exegesis Chapters 1 through 4, while the Reflective Learning Journal component feeds directly into Chapter 5.

The waka represents the Project which is central to the programme and is represented in such a way that it overlaps both years. The Project should be a significant contribution to a field of Indigenous knowledge and

practice. Not only does the waka signify the Project, but Taurira should also consider that their respective communities accompany them on the journey. Taurira, therefore, are responsible for and accountable to their communities in far-reaching and intimate ways. Taurira are also expected to publicly exhibit their project work in a way that is accessible to the community.

Graduation is the final navigation point. It is important for Taurira to visualise the end goal of their journey.

Using He Raranga Tangata as a model for teaching and learning to support the He Waka Hiringa Map

In November-December 2019, Byron Rangiwai along with 10 master’s 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 (South Sudanese), wrote an article entitled, *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* (Rangiwai et al., 2019). Based on the supervision experiences of Byron and the 10 students, He Raranga Tangata is a framework based around four principles:

- 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 (i.e. publishing), quality, transformation (Rangiwai et al., 2019, p. 8)

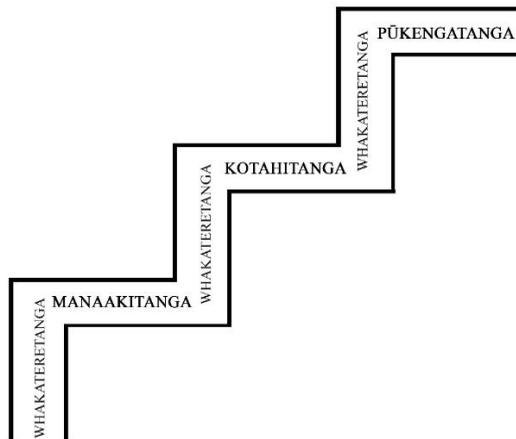


Figure 2: He Raranga Tangata model (Rangiwai et al., 2019, p. 9)¹

The principles of He Raranga Tangata (Rangiwai et al., 2019) have been re-contextualised to support the He Waka Hiringa Map in the following ways:

Whakateretanga (Navigation)

- **Drive and direction:** Kaiako drive and direct Tauira to achieve the outcomes outlined in the He Waka Hiringa Map and Tauira support one another to achieve
- **Motivation:** Kaiako motivate Tauira to achieve the outcomes outlined in the He Waka Hiringa Map and Tauira motivate one another
- **Communication:** Kaiako and Tauira communicate regularly and as much as needed to

¹ Dr Benita Simati-Kumar created this model for the article by Rangiwai et al. (2019).

drive momentum to achieve the outcomes outlined in the He Waka Hiringa Map

- **Productivity:** Kaiako and Tauria engage in ways that contribute productively to achieving the outcomes outlined in the He Waka Hiringa Map
- **Availability:** Kaiako maintain availability and Tauria ensure they are available to meet with Kaiako regularly to ensure that Tauria achieve the outcomes outlined in the He Waka Hiringa Map (adapted from Rangiwai et al., 2019, p. 9).

Manaakitanga (Hospitality)

- **Aroha:** Kaiako demonstrate aroha, compassion and concern for the wellbeing of Tauria and Tauria demonstrate the same for Kaiako and each other; aroha is a core value of our teaching/learning practice and is important for Tauria to achieve the outcomes outlined in the He Waka Hiringa Map
- **Support:** Kaiako provide holistic support to Tauria to achieve the outcomes outlined in the He Waka Hiringa Map
- **Patience:** Taking into consideration the outcomes outlined in the He Waka Hiringa Map, Kaiako demonstrate patience with Tauria and accept that some Tauria learn and produce work at different rates; Kaiako support Tauria to ensure that outcomes are achieved
- **Honesty:** Kaiako and Tauria are honest with one another concerning progress of the outcomes outlined in the He Waka Hiringa Map
- **Encouragement:** Kaiako encourage Tauria to achieve the outcomes outlined in the He Waka Hiringa Map and Tauria encourage one another to achieve (adapted from Rangiwai et al., 2019, p. 10).

Kotahitanga (Unity)

- **Intellectual and social collectivity:** Noho marae and tutorials provide space for Kaiako and Taurira to come together, critically reflect, and share concerning progress of the outcomes outlined in the He Waka Hiringa Map
- **Group strength and support:** Noho marae and tutorials provide space for Kaiako and Taurira to strengthen and support one another as a collective concerning progress of the outcomes outlined in the He Waka Hiringa Map (adapted from Rangiwai et al., 2019, p. 10).

Pūkengatanga (Expertise)

- **Teaching:** Kaiako provide excellent teaching experiences that support Taurira concerning progress of the outcomes outlined in the He Waka Hiringa Map
- **Modelling:** Kaiako model expectations with regard to meeting deadlines, writing, publishing, making contributions, in ways that support Taurira concerning progress of the outcomes outlined in the He Waka Hiringa Map
- **Knowledge:** Kaiako impart and co-construct knowledge with Taurira to support learning concerning progress of the outcomes outlined in the He Waka Hiringa Map
- **Critical and constructive feedback:** Kaiako provide critical and constructive feedback to Taurira as a means of prompting critical reflection and improvement concerning progress of the outcomes outlined in the He Waka Hiringa Map
- **Opportunities:** Kaiako provide opportunities for Taurira, such as publishing or exploring career development; Taurira are expected to publish 1-2 articles during the master's journey

- **Quality:** Kaiako provide a high quality experience for Taura and Taura provide high quality work that contributes significantly to their communities and fields of knowledge and practice
- **Transformation:** Kaiako provide opportunities for positive transformation; Taura take advantage of those opportunities and work to transform themselves through their master's work in ways that benefit their whānau, 'aiga, anau, kāinga, the communities which they serve, and themselves (adapted from Rangiwai et al., 2019, pp. 10-11).

Conclusion

This article has explained the Kōnae Ako of He Waka Hiringa—the Master of Applied Indigenous Knowledge programme. This paper has presented and explained the He Waka Hiringa Map. This article has also recontextualised the principles of the He Raranga Tangata framework as a means of supporting the implementation of the He Waka Hiringa Map. Through the implementation of the He Waka Hiringa Map, supported by He Raranga Tangata, we believe that the Taura experience of our 2020-2021 cohort will be a highly successful one. Significantly, Kaiako and Taura would be lost without the efforts of our Course Coordinator. The role of the Course Coordinator is one that should never be underestimated. For without a person who is dedicated to the day-to-day running of the course, the master's programme would not run nearly as smoothly.

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