

## REFLECTIONS

# The dual journey of navigating the 'awa of higher education' from a Māori doctoral student's lens.

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### Abstract

For many Māori students, staying in the main flow of the awa (river) is not easy in New Zealand's mainstream education system. But with the right support mechanisms and structures in place, it is possible for a Māori doctoral student to achieve educational success as Māori in higher education. This paper discusses what is entailed in the dual journey of a first in family Māori doctoral student when completing a doctoral qualification alongside a Māori journey in strengthening connections within te Ao Māori (the Māori world). The narrative shares insights into the researcher's experiences which led to the development of an Indigenous methodology model called the '*He Pūtauaki Model*'. A number of key factors for ensuring her success as a Māori doctoral candidate were the continual support and guidance provided by kaumātua (elders), whānau (family), hapū (sub-tribe) and iwi (tribe) over a four-year period of completing the doctoral journey, and when a Mahitahi approach was adopted by her supervisors and reinforced by other Te Ipukarea Research Institute postgraduate students made a difference for her in overcoming the challenges that an Indigenous Māori doctoral student can face when navigating the awa (structural mechanisms and psychosocial challenges) at Auckland University of Technology (AUT).

**Keywords:** Mahitahi, Cultural trauma, Māori educational success, Mātauranga-ā-iwi, Indigenous research methodologies, Equity

## Introduction

This paper provides background context on what Indigenous Māori doctoral students face and the importance of having a holistic approach to postgraduate research supervision for Indigenous Māori doctoral students. This framing leads into the discussion of the Māori doctoral candidate's dual journey, where a personal journey happens for her within Te ao Māori and simultaneously an academic journey. The personal journey of discovery led to the development of the '*He Pūtauaki Model*', a cultural framework for understanding a Māori worldview and strengthening connections within Te Ao Māori for the Māori doctoral student. The discussion touches on some issues facing Māori and Pacific postgraduate students (MaPPs) accessing higher education in Aotearoa, New Zealand. Some of these equity issues for MaPPs concern having access to quality teaching and learning in research supervision,

being able to fiscally resource doing a doctoral qualification and having culturally responsive spaces for Māori in mainstream universities. These equity issues are also similarly echoed in her doctoral study, *Iti noa ana, he pito mata: A critical analysis of educational success from a Māori lens and two case studies of whānau from Ngāti Awa and Ngāti Tūwharetoa* (Abraham, 2021).

## **Background on cross-cultural supervision of Māori doctoral students in higher education**

Recent research exposes barriers that still exist in universities relating to low Māori and Indigenous students' success rates in higher education and the challenges that both Māori and Indigenous students must navigate during their doctoral journey whilst negotiating two differing world views and knowledge bases (McKinley et al., 2011; Pihama et al., 2019; Theodore et al., 2017; Wilson, 2017). Critical to students' development and success is the quality of the student-supervisor relationship (Glynn & Berryman, 2015; McCallin & Nayar, 2012; McKinley & Grant, 2012). The reality is there are insufficient Indigenous academics qualified to meet the needs of the growing number of Indigenous students (Wilson, 2017). This view is also reflected by many Māori scholars and academics, where finding supervisors with the relevant background and expertise is far, and few in the academy and most often Māori supervisors are often heavily worked and underrepresented within the pool of postgraduate research supervisors to select from by Māori students (McAllister et al., 2019; Pihama et al., 2019; Theodore et al., 2017; McKinley & Grant, 2012).

There is a dearth of empirically based literature on the supervision of Māori doctoral students (Hohepa, 2010), and Māori and Pacific masters' students' experiences of postgraduate supervision and even less on non-Indigenous supervisors' pedagogical understandings of cross-cultural supervision required to support Māori and Pacific students' participation and their academic success. Over a period of ten years, McCallin and Nayar (2012) critically analysed the literature on postgraduate research supervision and found that the debate has moved from supervisory processes to recognising the role supervisory pedagogy contributes to research teaching. Yet, Johnson (2014) argues the importance of universities recognising the connection that supervision has within both teaching and research. Additionally, McCallin and Nayar (2012) further highlighted that a major determinant of student success in doctoral completion was the effectiveness of the student-supervisor working relationship. Hohepa (2010) takes this further and argues, "the work that supervisors do directly with their Māori

doctoral students is still the most critical component in the process if students are to complete their study successfully” (p. 130). It is important to note that many supervision-related factors impact students completing their doctoral qualification (Hohepa, 2010; Johnson, 2014; Theodore et al., 2015). Some of these issues are related to quality supervision, the use of supervision models and the structural support systems needed for Māori and Pasifika postgraduate research students (Glynn & Berryman, 2015; Hohepa, 2010; McKinley & Grant, 2012).

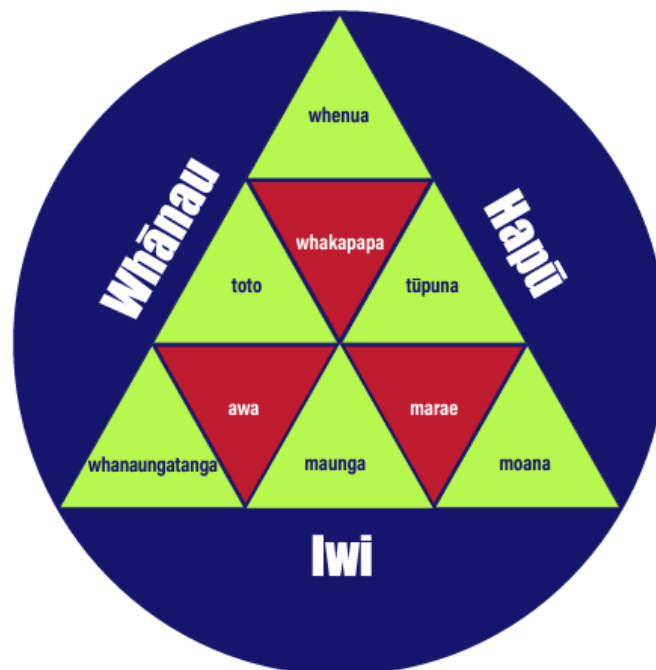
Missing from the literature is an in-depth understanding of how Indigenous Māori doctoral students navigate higher education, their perspectives on the effectiveness of intercultural supervision and what it entails in the dual journey for an AUT Māori doctoral candidate like me (McKinley et al., 2011; Ka'ai et al., 2022). Acknowledging the complexities, challenges, and tensions for a Māori doctoral candidate while navigating the awa can start addressing equity for Māori in access and participating successfully in higher education. Here, I particularly draw on my experiences as a Māori doctoral candidate at AUT, my time as a Māori doctoral candidate with Te Ipukarea Research Institute, and from my experiences of strengthening my connections to my people by learning whakapapa (genealogies), and about connection to my turangawaewae (a place where one has the right to stand).

### **Strengthening my connections within Te Ao Māori**

As it is part of knowing and learning about your Māori cultural identity and entry into Te Ao Māori, one of my first steps (while completing the Māori dual component of the doctoral journey) was to go back to my people and spend time learning about my whakapapa, the connections to the whenua (land), who my people are and where they come from. Tūrangawaewae may be interpreted to identify one's origins of a person's whakapapa, sometimes known as one's roots. Ka'ai and Higgins (2004) explain this as a cultural process that one undertakes when learning about your whānau, hapū and iwi pūrākau (stories, narratives) and genealogy. Doherty (2009) offers his thoughts on the importance of tūrangawaewae, where individuals can define their identity by linking themselves to their wider iwi community, environment and tribal knowledge base. In this instance, whakapapa identifies my genealogical connections identified from ancestors through the whānau kinship model outlining links within whānau, hapū and iwi, and the environment (Abraham, 2021, p. 7). As part of my personal journey, alongside the doctoral journey of deepening my understanding of kaupapa Māori ideologies in this doctoral research, I began developing an Indigenous model to explain the dual journey a Māori doctoral candidate takes. As part of such learnings, I chose to reflect on components

of the *Rangihau Conceptual Model* (Rangihau, 2008) in the development of the “*He Pūtauaki Model*” (Abraham, 2021, p. 7), through the portal of *turangawaewae*.

**Figure 1: He Pūtauaki Model**



Source: Abraham (2021, p. 7)

*Empowering Māori doctoral students through holistic postgraduate research supervision*

### **Empowering Māori doctoral students through holistic postgraduate research supervision**

From my perspective, as an Indigenous Māori doctoral student at Te Ipukarea Research Institute, you are well supported to engage in higher education at AUT. How your supervisors engage in culturally safe practice through an emerging supervision pedagogy known as Mahitahi (Indigenous Collaborative Methodology) makes a difference. At the onset, your first hui is primarily about whakawhanaungatanga (the process of establishing strong links, making connections and relating to people), where you establish the tikanga you will work you are your Kaupapa whānau. I met Professor Ka'ai through circumstances arising from my initial journey into completing the PGR2 research proposal process after seven months of being in the system. Before coming to AUT, while completing my master's at Unitec Institute of Technology in Auckland, a Māori mentor said always to attend all Māori postgraduate

wānanga (to meet and discuss) /noho (live in). Taking that learning from my master's studies and listening to my inner self and guidance from my tūpuna, the researcher felt that she was not in the right place to pursue her doctoral studies and needed to change her situation promptly. So, I struck up a conversation with Professor Ka'ai at an AUT Māori postgraduate wānanga that was run monthly from Ngā Wai o Horotiu marae at AUT.

In a kaiārahi (mentor) role, the researcher felt comfortable and safe seeking Ka'ai's support in how she might rectify her situation and shared with her what her kaumātua had advised her to do. At that time, Ka'ai was not her supervisor; this did not evolve until 2017. During our korero, Ka'ai listened attentively to me about my worries, the kōrero with kaumātua, and she supported me in developing an appropriate course of action. Critical to this conversation was that Ka'ai acknowledged the importance of being tika (upfront), being pono (honest), and showing aroha (care with words and actions) in upholding the mana (prestige, authority) of the current supervisors and their school at AUT. During this sensitive process, Ka'ai gave me reassurance and awahi (a form of support); she personally called me by mobile to see how the meeting went. As a result of my kōrero (talk) with Ka'ai, the researcher and support from my kaumātua, the meeting with her supervisors went well. Following this meeting, Ka'ai arranged for a meeting with the supervisors (us to be part of a handing-over step). This course of action reflects Ka'ai's dedication to helping Māori students on their journey but also in caring for other staff members, her colleagues, whom she may not work with directly. Thus, Ka'ai nurtured a safe supervision space for reflection, discovery, and recovery, and the researcher continued their journey as a postgraduate student. This space provided warmth and protection, a place to feel comfortable sharing feelings on issues causing mamae (hurt) on the researchers' progress and well-being.

### **Strengthening Māori stakeholder voice in addressing equity in higher education**

Addressing equity for Māori students participating in higher education is a priority in Aotearoa, New Zealand (Ka'ai et al., 2022; Ministry of Education, 2021, July 21; Theodore et al., 2015). However, research clearly points to strong silences related to Māori tertiary learners/students' desire for participation and involvement in higher education (Amundsen, 2019); a lack of diversity in the pool of indigenous postgraduate supervisors able to intrinsically understand the Indigenous needs of Māori and Pacific students in mainstream universities in Aotearoa New Zealand (Ka'ai et al., 2022; Naepia et al., 2019); and little understanding of what is needed to support Indigenous Māori students to navigate the dual journey of academia and strengthening connections within te ao Māori.

What is important is that not all Māori doctoral students may go through the same situation, being nurtured in a Kaupapa Māori way by Indigenous Maori supervisors who can navigate the awa because of their taonga (treasure and cultural heritage). To have this taonga is to have the ability as supervisors to interact and weave mātauranga Māori, tikanga (customs) and Māori values into their collective postgraduate supervision practice. This approach normalises a Māori way of being first and creates an academic learning environment that supports and encourages the Māori doctoral student whilst undertaking the dual journey.

I argue that more kōrero and wānanga are needed from within the community on how to address embedding kaupapa Māori ways of being when engaging with Māori doctoral students while they undertake the dual journey at AUT. Key points would be to address equity issues for engagement in higher education by identifying the challenges that may exist for the Māori doctoral student, while they navigate the awa (different stages of the doctoral journey) and how we can collaboratively find solutions together to ensure that the Māori doctoral student is empowered and cared for as intended and reflected in *Te Tiriti o Waitangi* (Treaty of Waitangi) (Ka'ai-Mahuta, 2010,) and current tertiary education policy, such as *Ka Hikitia-Ka Hāpaitia* [Māori education strategy](Ministry of Education, 2021, July 21). A culturally safe space must be provided, where kōrero, dialogue and reflection from the community (Māori doctoral alumni, supervisors, leaders and administrators), can flow and start to address and recognise, where university structural mechanisms and psychosocial challenges, can cause tensions for the Māori doctoral student and whānau in navigating the awa.

From my individual experience of the PGR9 process, consideration should be given to adopting a kaupapa Māori evaluation approach to addressing dilemmas and tensions that can exist for some Māori doctoral students when progressing into doctoral candidature on their journey to the completion of the qualification. Adopting a Kaupapa Māori Evaluation Approach (KMEA) (Carlson, Moewaka-Barnes & McCreanor, 2017; Kerr, 2012) would be one effective step forward to addressing equity for Māori doctoral students in higher education. The unhidden undercurrents of the awa were something I did not expect to face during the early stages of embarking on the PGR9 process.

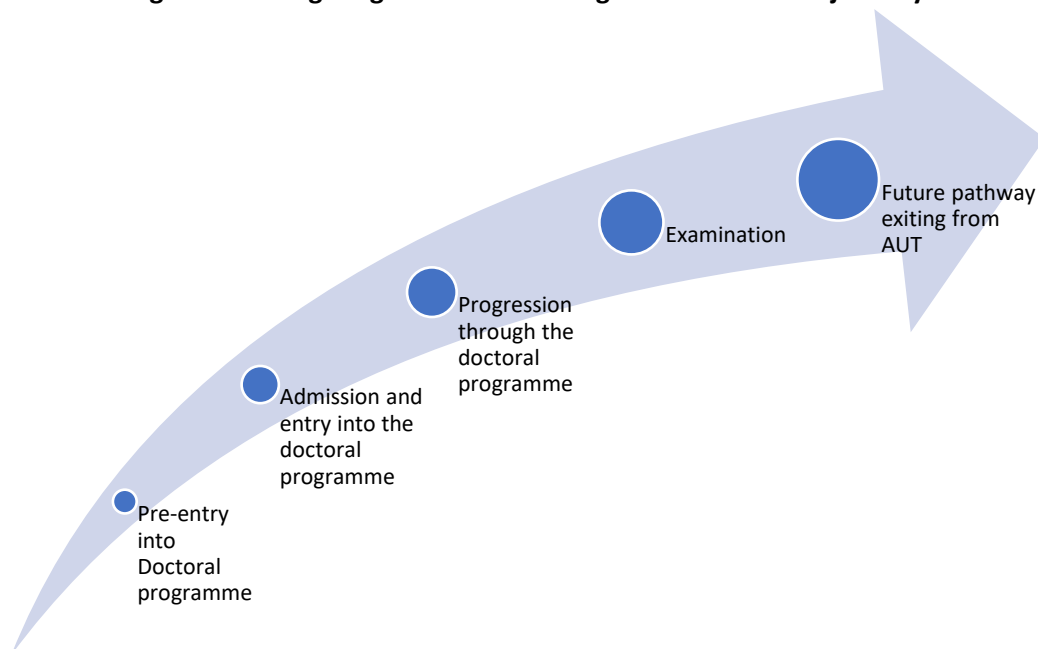
### **Stages of embarking on the doctoral journey as a Māori doctoral candidate at AUT**

Gaining candidature as a Māori doctoral student is rewarding and satisfying. It is a celebration of moving one step closer for yourself and the communities that you come from. This step is

made up of many smaller steps over a long period, where whānau, hapū and iwi have committed and supported you on a very long and arduous journey. Being the first in your whānau as a doctoral student means building on the legacy grounded from our tūpuna when they first travelled to Aotearoa, New Zealand, to settle and establish themselves in their communities. It is about remembering to continue to help bring other whānau and future generations on board the journey towards being able to have access to higher education, firstly by addressing the structural mechanisms and barriers that make it so difficult for Māori to participate in education.

Recognising and acknowledging the challenges opens a way of moving forward to create new and better ways of supporting Māori to participate in higher education. These new ways (of being) brings back some old ways (of our Māori people) that reminds us as people, a community of learners in higher education, that kaupapa Māori ways of being, can provide solutions to how we interact and how Māori doctoral students can enjoy success as Māori in higher education. Figure 2 below indicates some of the important stages I went through as a Māori doctoral student in successfully completing a doctoral qualification with my supervisors and my whānau, hapū and iwi. As part of understanding the awa for completing a doctoral journey, from my perspective, there are five key areas that this journey can be categorised as:

**Figure 2 – Navigating the academic stages of the doctoral journey**



**Source: (Abraham, 2021)**

*Pre entry* is an important milestone for a Māori doctoral student on their journey. Part of this stage involves completing the enrolment process. Being organised with enrolment is important because different faculties at AUT have scheduled certain times for doctoral enrolments for the year. In order to gain entry, as a student, it is a programme requirement that one has to successfully complete a master's degree with honours, which has included the component of a research project. Secondly, at this stage, there is a personal buy-in from yourself and the whānau who will support you on this four-to-seven-year journey, depending on whether you study full-time or part-time, and are working to support yourself and whānau while doing the PhD. An important mindset is that the postgraduate student has committed in principle to doing a PhD, and both the head and heart are aligned. The next step is to get the house in order, it is where you go out and look for a group of coaches (your supervision team and whānau support), to make a training plan that accommodates your needs and fits in with your lifestyle of achieving your aspirational goal, to successfully complete a doctoral qualification.

*The Admission and Entry into the degree programme* are where you complete several key tasks as a student before moving into doctoral candidature. Based on my experiences as a Māori doctoral student, these are the necessary steps and actions I took to be successful in navigating the awa:

- *Supervision team*

Locating, identifying and securing your supervisors and kaumātua (cultural advisory experts) that will work with you to embark on the AUT doctoral journey. Looking outside of the Faculty for supervisors is sometimes necessary and for people with expertise outside of AUT university is possible. I went through seven supervisors and was in three different faculties at AUT, which allowed me to see how different faculties and schools operate within the broader context. For the change of supervisor, I had to complete a PGR7 (a form) and then submit it to the postgraduate administrator of the school.

- *Applying for provisional admission to an AUT Doctoral programme*

Complete the PGR2 form for admission into AUT doctoral programme. This initial proposal of 1000 words allows access free of charge for three months.

- *Access library services*

Gain access to the AUT library by completing the preparation paper. Make sure to get your university student card. Make time to see the specialist librarian and learn about the available



services. Attend referencing and academic writing workshops to broaden skills and knowledge in APA referencing style guides.

- *Enrolment - Offer of Place*

Formally, accepting the offer of place immediately and beginning applications for scholarships and education grants.

- *Financial support - Look for ways to finance your PhD and support whānau*

Looking for substantial scholarships to cover tuition and living expenses, checking out other educational grants and scholarships to cover expenses incurred during full-time study while looking after your whānau and household expenses. Financing your PhD may involve you considering taking out a student loan for the tuition fees so you can complete the final year. Other factors involved in financing the PhD may be negotiating how many hours you can work outside of the PhD with your supervision team and whānau. My supervisors provided ample support in completing references for all the AUT and Māori scholarship applications I made over the four years. Often, this support fits outside of the typical realms expected of supervisors when working with doctoral students. From a kaupapa Māori perspective, this added support is the norm for my supervisor, who follows a Mahitahi approach.

I spent a considerable first three months of the doctoral journey locating the many Māori land court grants and scholarships that I whakapapa too. During this time, I made a database of other education and land grants which I shared with my whānau in Te Teko. Working with kaumātua and visiting whānau in Te Teko about these Māori land grants further strengthened my connections to my turangawaewae. On occasions, I also had to visit local Māori land court offices in Rotorua and Wanganui to file succession applications on behalf of my whānau because their parents and tūpuna lands had not been succeeded to for many years, in one case of my Nanny's lands had not been succeeded to and whānau missed out on 20 years of land dividends because of the structural mechanisms and through continued colonisation processes of a system.

As for the other university scholarships, it is important to accept the offer of place as early as possible so it does not affect when stipend payments from AUT Vice Chancellor's Doctoral scholarship are paid to your bank account. Time delays can occur with the stipend if your enrolment starts in October-November. Due to the university closedown, stipends will be backpay the following year. Having a good relationship with AUT Scholarship Officers can help ease this delay. Also, the VC's Doctoral Scholarship ceases in the fourth year, so you

have to look for other ways to pay the tuition costs. Consider looking at StudyLink and Māori land and educational organisations (like Ngā Pae o Te Māramatanga) that offer large scholarships and grants to pay the final year tuition costs and assistance with completing studies (including presenting findings of research/attendance at conferences). For financing your studies, other opportunities may open with your supervisors' networks in research. You can make initial e-connections for opportunities to gain employment as research assistants with other Māori academics in other universities in New Zealand.

- *PGR9 Confirmation of candidature (Review and Presentation)*

This stage involves completing the PGR9 form by writing a comprehensive 10,000-word proposal on your kaupapa that you intend to research. This process takes somewhere between six to twelve months. This process of moving into PhD candidature took longer because I had enrolled in the year and responded to three sets of feedback from the PGR9 reviewers' reports and the Faculty of Culture and Society's committee's reviewer recommendations. Everyone's experience of the PGR9 is unique and different. I attended four PGR9 presentations within the Faculty of Culture and Society and the Faculty of Health and Environmental Sciences. Each PGR9 gave me some tips to work on and expect. However, what can be said, is sometimes you have to wait and see what happens with your own PGR9 oral presentation. The PGR9 process was the hardest part of my dual journey of completing a doctoral qualification. Be ready for negative feedback that comes off as highly critical, but the positive side to these experiences is that you will be set up well for the Oral defence of your doctoral degree. Do not have any expectations that the PGR9 outcomes will happen the same in your oral defence. For me, the oral examination and getting the two independent examination reports was a far better student experience than the PGR9 experience.

- *Ethics proposal and completion of research*

Ethical approval is required for undertaking the proposed research. Depending on the data collection chosen should be reflected in the PGR9 research proposal. The approval process can take four to six weeks, and feedback from the Ethics Committee may require amendments to the Ethics application. The University provides several support services where students can make an appointment to meet with an Ethics advisor, and exemplar templates are provided online. At the end of your research, an EA3 Completion report must be completed and approved by AUTEK (AUT Ethics committee).

## Progressing through the doctoral programme

During this stage, every Māori doctoral student may experience many new events and processes for the first time. I have detailed some key areas that I experienced during my four years of the doctoral journey that give insight into this journey:

- *Induction into the doctoral programme*

An important step is to attend an induction programme as a student at AUT. During this orientation, you learn more about the services and expectations of being a research student. You are provided a space to meet other doctoral students across the university community. After this induction, I became familiar with my new turangawaewae at AUT. Moving from Unitec to AUT was such a big step. Another step that made a difference for other MaPPs was acting as a tuakana to them by sharing knowledge of the doctoral journey. This tuakana-teina process involved taking teina to meet the Māori support services and become familiar with other AUT's facilities, such as the Postgraduate Research Rooms, Security (to get access cards), and Student Hub services. Another action that helped me on my doctoral journey was being well-organised with my time. I made a timetable and committed to completing postgraduate workshops (such as Endnote, writing literature reviews, and applying for scholarships) organised and offered by the Graduate Research School and AUT library. Most workshops were available in person, and some went online during the Covid 19 pandemic. Having access to learning advisors was another support avenue I took up when confronted with issues related to my PGR9 proposal.

- *Study and workspaces at AUT*

Locating a permanent or flexible working space at one of the three AUT campuses. Sometimes depending on supervisors, there may be space within their office structures. As you undertake the journey, supervisors that make a space for you offer manaaki (care, hospitality).

- *Supervision agreement & Supervision hui*

Completing the Supervision agreement with your supervisors requires you to discuss the expectations involved in undertaking the research and committing to a manageable workload while studying full-time and making scheduled monthly appointment times as part of the accountability process. During the kōrero process with my supervisors, I was encouraged not to over-commit to activities and responsibilities that may impact my doctoral workload. Applying this knowledge to my own doctoral journey, I made sure to choose one thing that I

wanted to do with my personal time which was to train and compete in a sporting event (every year), and only take on one part-time job, over two days, to help my whānau with our living costs, as part of, taking care for providing financial assistance towards the mortgage payments of our first home in 2017. Depending on the Faculty processes, I had to submit regular six-month PGR8 reports. These reports detailed how well you are progressing towards meeting the milestones required for completing your thesis pathway. You and the supervision team address any issues or problems in this report. Although targets were met, it was important to be flexible with deadlines and patient with getting feedback from supervisors. During the doctoral journey, Covid19 impacted my progress, so the time for submitting was affected twice because of constraints outside the university's control.

- *AUT postgraduate student resources*

Attend and participate in AUT postgraduate student-wide events – AUT Postgraduate Research Symposium, 3 Minute Thesis competition, University postgraduate research seminar series, AUT Thesislink, Mix and Mingle, research study peer groups.

- *Attend Māori lead student support initiatives*

Where possible, attend Te Kupenga o Mai – Māori and Indigenous scholars support network. This Māori initiative provides cultural and academic support for Indigenous students in navigating the postgraduate journey in higher education. Also, attend any Faculty Māori initiatives. I am based at Te Ipukarea Research Institute, so I attended Māori postgraduate writing retreats in my Faculty, Design of Technology and Creative Technologies. These writing retreats provided opportunities for Māori and Pacific postgraduate students to spend considerable time completing different areas of their studies, such as editing and revising chapters and meeting with research supervisors to discuss components of their research projects.

- *Examination*

Three months before a thesis is to be completed, the primary supervisor will begin initiating the PGR11 *form-appointment of examiners*. However, due to Covid19, my oral examination needed to be conducted online. The initial meet and greet with the convenor happened while I was away in Wellington in August 2021. The week after, New Zealand went into lockdown on my examination day. I found that my examination hui went seemingly smoothly. I found the examination process much easier than the PGR9 process because of the guidance and

mentoring I had gained through a Mahitahi approach from my supervisors and Māori doctoral peers. Again, this was a rewarding and empowering moment talking with examiners and navigating towards the next step in your journey.

- *Future Pathways-Exiting from AUT*

This stage involves receiving notification from the Graduate Research School that you have been awarded the doctoral degree. Correspondence from the Graduate Research School asks you to complete an administration form and an abstract to be included in the graduation handbook. Due to the Covid19 pandemic, my graduation has been rescheduled for September 2022 to accommodate for the unforeseen circumstances that impacted AUT from 2019 to February 2022. Online virtual hui was organised for us as a collective of MaPPs to share our troubles and maintain whanaungatanga while we undertook our doctoral journeys during the Covid 19 pandemic. The extended gift of manaaki often needs to be recognised within the academy, where supervisors help you as Maori graduate to prepare for the journey post the PhD.

## Conclusion

My experiences are my own. These may not reflect that of other Māori doctoral students, nor shall I have to justify the wisdom of my kaumātua, who act as role models (to me), as they share their intergenerational knowledge of navigating between two worldviews, Pākehā (Western) and te ao Māori. My shared perspectives shine a spotlight on the challenges and realities we may encounter as Māori doctoral students. Through sharing our lived experiences, we can gain new knowledge on how to be more effective at supporting current and future Māori doctoral students experiencing success in accessing higher education. However, often in difficult times, is where the greatest growth happens. My experience with the PGR9 could have been a make-or-break on my doctoral journey. Fortunately, I had a great supervision team and whānau, hapū and iwi support who gave me plenty of tautoko (support) and strength during my bad experience with the PGR9 examination. This type of support system and supervision practice makes a difference for a Māori doctoral student like me to navigate the flow of the awa.

Upon reflection, the unique cultural space that exists within Te Ipukarea Research Institute, in the Faculty of Design and Creative Technologies, located at AUT, is one successful mechanism that affirms and posits Māori ways of being. Providing cultural spaces within a

mainstream university for MaPPs to share their challenges and successes can only be seen as a given in ensuring that MaPPs can successfully navigate the awa in higher education. Therefore, it seems only reasonable and fair that the academy considers Māori doctoral students' voice in strengthening their collective practices and eliminating perceived barriers and institutional structures impacting the Māori doctoral student experience and their success in higher education..

## Glossary

|                      |  |
|----------------------|--|
| aroha                | showing care with words and actions                      |
| awa                  | river, different stages of the doctoral journey          |
| awhi                 | form of support  |
| hapū                 | sub-tribe  |
| hauora               | well-being   |
| hohou-te-rongo       | reconciling  |
| hui                  | meeting  |
| iwi                  | tribe  |
| kaiārahi             | mentor   |
| karakia              | prayer   |
| kaumātua             | elders   |
| kaupapa              | topic  |
| Kaupapa Māori        | Māori approach, Māori customary practice                 |
| korero               | talk   |
| mahinga kai          | food gathering place                                     |
| Mahitahi             | Indigenous collaborative pedagogy                        |
| mamae                | hurt   |
| mana                 | prestige, authority                                      |
| manaaki              | care, hospitality  |
| marae                | complex of buildings, area in front of the meeting house |
| mātauranga-ā-iwi     | tribal knowledge   |
| mātauranga Māori     | Māori knowledge  |
| noho                 | live in  |
| Pākehā               | Western  |
| pepeha               | tribal saying  |
| pono                 | honest   |
| pūrākau              | stories, narratives                                      |
| rāwaho               | living away from one's tribal lands                      |
| take                 | issues   |
| taonga               | treasure, cultural heritage                              |
| tautoko              | support  |
| te Ao Māori          | the Māori world  |
| te taiao             | the natural world  |
| te Tiriti o Waitangi | the Treaty of Waitangi                                   |

|                     |   |
|---------------------|---|
| tēina               | younger sibling   |
| tika                | upfront   |
| tikanga             | customs   |
| tino rangatiratanga | self determination  |
| tuākana             | older sibling   |
| tūpuna              | ancestors   |
| turangawaewae       | place where one has the right to stand  |
| wairua              | spirit of a person  |
| wānanga             | to meet and discuss   |
| whakapapa           | genealogies   |
| whakawhanaungatanga | process of establishing strong links, making connections and relating to people |
| whānau              | family  |
| wharehenui          | ancestral house   |
| whenua              | land  |



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