

HUARAHI MĀORI: TWO DECADES OF INDIGENOUS TEACHER EDUCATION AT THE UNIVERSITY OF AUCKLAND

Georgina Stewart*, Tony Trinick# and Hēmi Dale#

g.stewart@aut.ac.nz

*Te Kura Mātauranga School of Education, AUT University

#Faculty of Education and Social Work, University of Auckland

Abstract

Huarahi Māori is a Māori-medium initial teacher education (ITE) degree pathway offered by the University of Auckland. It is also a Māori indigenous response to the need for specialist teachers in bilingual and immersion education in Aotearoa New Zealand, which combines language proficiency learning and teaching in te reo Māori with specialist preparation in immersion education, second language acquisition and Māori-medium curricular knowledge. This chapter traces the history and impact of Huarahi Māori from its origins to the present, recording achievements, and noting challenges, for a Māori-medium ITE programme located inside the largest, most prestigious university in the country. Huarahi Māori came into existence in 1997, at a turbulent time in the politics of higher education and ITE. It was also at a point when the success of Kaupapa Māori education, in the form of Te Kōhanga Reo (Māori-medium pre-schools) and Kura Kaupapa Māori (KKM, Māori-medium schools) had recently “changed the face of education” in Aotearoa New Zealand (May, 1999, p. 58). Twenty years on, Huarahi Māori has weathered multiple storms of institutional and societal change, continuing to produce qualified Māori-speaking teachers, while also developing and evolving to meet the challenges and idiosyncrasies of the contemporary environment of the globalised neoliberal university.

Introduction

He Kupu Maioha¹

E tangi ana, e mihi ana ki a koutou te tokomaha i para, i whakawātea hoki i te ara mō te reo me ngā tikanga i roto i te whare wānanga. Ko koutou ngā poutokomanawa, ngā whakaruruhau hoki mō te hōtaka o te Huarahi Māori, otirā ngā pouwhirinaki mō ngā pouako me ngā tauira i roto i ngā tau. Ngā kākano i whakatōngia e koutou, kua pīhi, kua tupu, kua puāwai. E kore rawa koutou e warewaretia, heoi ka tiaho iho mō ake tonu atu.

Huarahi Māori is a specialisation of the Bachelor of Education (Teaching) initial teacher education (ITE) degree programme, taught in the Faculty of Education and Social Work of the largest, most highly-ranked university in Aotearoa New Zealand: the University of Auckland. Huarahi Māori is the only Education degree taught within one School in the Faculty, namely Te Puna Wānanga – School of Māori Education. It is also unique as the only degree in the University delivered in the medium of te reo Māori. Huarahi Māori is the most versatile teaching degree the Faculty offers: graduates are qualified to work in Māori-medium, bilingual and English-medium primary classrooms, or as secondary school teachers of te reo Māori as a subject. Many graduates also find employment in early childhood or in other sectors beyond teaching, such as Māori media.

This chapter tells the story of the Huarahi Māori programme from an insider, Kaupapa Māori research perspective (L. T. Smith, 2012), highlighting the key principle of tino rangatiratanga (self-determination, autonomy) in its development, and the critical role of ITE in wider projects of equity and social justice for Māori in education (Airini, 2013). Previous accounts of Māori-medium ITE programmes include a paper on the development of the Poumanawa Mātauranga Whakaakoranga programme by Te Wānanga o Raukawa (Tūnoho, 2001), and another paper about the development

¹ Words of memorial: This paragraph is a traditional acknowledgement of the ancestors, and in particular those who have passed on, who guided and supported the journey of Huarahi Māori presented in this chapter.

of Te Korowai Ākonga by Te Wānanga o Aotearoa (Jenkins, 2009). These are two of the three Wānanga (the third is Te Wānanga o Awanuiārangi) that have been established in recent decades as Māori tertiary institutions in the diversifying tertiary sector. Māori-medium ITE is one area of strong competition between the Wānanga and traditional universities including University of Auckland. Both of the accounts mentioned above noted difficulties the Wānanga experienced with teaching ITE programmes that belonged to external institutions, which eventually galvanised them to develop their own unique programmes to meet their goals in relation to tino rangatiratanga.

The Huarahi Māori journey

The development of the Huarahi Māori programme in the mid-1990s was located in broader, macro-level, Māori-medium education forces, as part of a response by Māori educators to acute teacher shortages in the burgeoning Māori-medium schooling sector. Throughout its history, Huarahi Māori has been affected by most of the challenges that face the Māori-medium schooling sector, such as often being positioned as subordinate to English-medium education needs.

Historical context for the emergence of Huarahi Māori

Initially, teacher education institutions were somewhat ambivalent about the explosive growth in Māori-medium schooling, but by the late 1990s, institutions were being compelled to respond to direct challenges from the schooling sector. It is within the framework of these challenges that the antecedents of Huarahi Māori are found. This section describes the programme and its history, from its origins in the Auckland College of Education (ACE) in the 1990s, to the merger² between ACE and the University of Auckland (UOA) in 2004, through to the contemporary political milieu in which Huarahi Māori continues to evolve.

An early type of response to the crisis of te reo Māori teacher supply by providers of ITE were programmes such as Te Atakura (1987-1992), which fast-tracked native speakers of Māori into a teaching qualification (Shaw, 2006, p. 203). But these programmes focused on meeting the demand for secondary teachers of Te Reo Māori, and did not address the shortage of Māori-medium teachers being caused by the rapid growth of Māori-medium schooling in the late 1980s and early 1990s. A different response was required in terms of training teachers who were competent to work in these radically-new schools (Hohepa, Hawera, Tamatea, & Heaton, 2014).

Eventually, ACE responded with a bilingual education pathway named Kahukura, which was developed in the Diploma of Teaching in the early 1990s to begin to address the need for competent Māori-medium teachers. While based on good intentions, this programme followed similar patterns to those of **taha Māori** programmes in schools, whereby Māori culture was acknowledged and even given some emphasis, but te reo Māori proficiency was not a focus. Therefore, Kahukura did not meet the linguistic and cultural needs of the Māori-medium schools (Smith, 1986). Meanwhile, bilingual schooling in Aotearoa New Zealand became equated with lower levels of immersion (May & Hill, 2005) and tokenistic attempts to revitalise the Māori language (McMurchy-Pilkington, 2004).

In 1990, ACE began hosting a “pilot project, funded by the Ministry of Education” for training KKM teachers, which was the “first programme of its kind in the country” (Shaw, 2006, p. 212), led by Tuakana (Tuki) Nepe (1991), a strong advocate of reo Māori and tino rangatiratanga. The excitement of the times echoes in the following note of its rapid growth: “As the number of kura kaupapa increased, so did the demand for teachers, and numbers rose from ten trainees in 1990 to seventy-five by 1993” (Shaw, 2006, p. 212). The initial excitement was tempered by the requirements and constraints of being located within a larger institution. The tensions and issues are not highlighted in Louise Shaw’s book on the history of ACE, but the tino rangatiratanga goals of its advocates are clear:

² It could be said the use of ‘merger’ here is inaccurate, even misleading, but it was the term widely used throughout the process, so for that reason is used in this chapter.

By the mid-1990s, the kura kaupapa [teacher training programme] indicated that it wanted to become fully independent, and with the support of the college it eventually broke away to become a private training programme in 1999 (Shaw, 2006, p. 212)

This move away from the institutional umbrella of ACE established Te Wānanga Takiura o ngā Kura Kaupapa Māori o Aotearoa (www.twt.ac.nz) as an independent ITE provider. The departure left a vacuum at ACE in terms of Māori-medium ITE, and provided an opportunity to establish Huarahi Māori, with the benefit of lessons learned from the experience and history of the previous programmes. While the relationship between ACE and the pilot KKM teacher training programme was often fraught with tension, it created a space for Māori-medium education in the larger mainstream institution. That history undoubtedly impacted on how ACE sought to accommodate Huarahi Māori, and provided a cautionary example for the Māori staff who later took on the mantle of Māori-medium ITE within ACE.

Early days for Huarahi Māori

The excitement and expectation placed on the new programme is clearly seen in the following extract from the ACE magazine *Te Kuaka* (March 1996 issue, pages 6-7), featuring quotes from staff involved in establishing Huarahi Māori.³

Colleen McMurchy-Pilkington, Lecturer in the Centre for Education at the Auckland College of Education, assisted with the development of Huarahi Māori, which she sees as a momentous step forward in teacher education. We began this interview by asking her what she found so special about this pathway to teaching.

Colleen: To me the most wonderful thing about this pathway to teaching—and I’ve got to say it did bring tears to my eyes—was what was said both by the Chairman of the NZQA panel and also one of the Māori representatives on the panel. What they said was that it’s now possible to enter an institution as a Māori and leave as a Māori. That’s such a big step forward because in the past, when entering an educational institution one usually had to leave one’s Māoriness behind. But our students taking the Huarahi Māori path will do so as Māori and will graduate as Māori too (p. 6).

What will be the teaching opportunities for graduates from this degree pathway?

We feel with this programme our graduates will be really special people. It’s our big hope that they will be the future leaders in the field of Māori education. Our graduates will leave Auckland College of Education with a strong working knowledge of the national Māori curriculum documents, and will be much in demand by schools and the community. But added to that, our students will also be able to choose to work in mainstream classrooms too. In their studies they will be meeting similar learning outcomes as students choosing the other pathways. This means our students will have a tremendous range of choices. They’ll be able to teach in conventional mainstream schools as well as in Kura Kaupapa or a total immersion class (p. 6).

Pem Bird is Dean of Te Puna Wānanga. We began this interview by asking him to comment on the degree and especially the Māori pathway—Huarahi Māori.

Pem: This is a unique degree in a number of respects. It’s the first time a College of Education has devised and designed its own teaching degree. It’s also the only teaching degree in the country that offers a Māori pathway to teaching. This is really special. It provides an authentic option for people who want to specialise in Māori and have the

³ Extracted and reproduced with permission from *Te Kuaka* magazine, published by the Faculty of Education and Social Work, University of Auckland (see www.education.auckland.ac.nz/en/about/news/tekuaka.html).

option of being able to work in immersion schools and settings and bi-lingual schools and units as well as mainstream classrooms. We are focusing primarily on children who have been educated in Kōhanga reo and who wish to continue with their education through the Māori language. We recognise there is a need out there for this particular area of teaching and in a systematic and deliberate way we've set out to meet this need. That is not only unique—it's also exciting and challenging (p. 6).

What do you think will be special about the students who graduate through the Huarahi Māori pathway?

We want them to be at home, both in the traditional world of things Māori and the contemporary world too. Our teachers graduating through the Huarahi Māori pathway must be able to operate in the world of Aotearoa first and foremost, but they must also have the confidence and the skill to work in a diverse range of contexts. That's the challenge facing us and one we aim to meet. Our graduates from Huarahi Māori will not only have the knowledge and experience, but also the credibility and the mana to apply for a job in any type of school in the country, whether it be immersion Māori or immersion English. We're talking about a graduate teacher with maximum versatility. In other words, this degree will open all doors for our graduates. I mentioned two models—Māori immersion and English immersion. They will be able to apply with confidence for teaching positions at Mt Eden Normal Primary School, or Te Kura Kaupapa Māori o Hoani Waititi Marae. All options are open (Auckland College of Education, 1996, p. 7).

Ngā pakeke hei poutokomanawa: the support of elders

Huarahi Māori staff and students have been very fortunate in having a number of pakeke (elders) who have contributed in various ways to the programme over the years. They have generously offered the benefit of their wisdom to the staff and students, often mediating between competing interests in very challenging times. To name individuals carries the inevitable risk that other important contributors could be left out—and for that we humbly apologise in advance.

The programme was mentored by a number of native speakers and educationalists, initially Sonny and Mona Riini and Te Ao Biddle, all from Tūhoe, and later, Kepa Stirling and Tuteira Te Wano (Blackie) Pohatu from Ngāti Porou. Because of their lived experience in te ao Māori, these pakeke have been critical in the kaupapa Māori aspect of the development of the Huarahi Māori programme. The legacy of these pakeke lives on in the graduates of the programme. Tribute also goes to Wallace Wihongi who generously gave of his time and knowledge for the establishment of the programme in Te Taitokerau. As time passes, Huarahi Māori staff members are being asked to take on roles traditionally filled by elders: a challenge faced by Māori not only in Huarahi Māori but also throughout Māori society.

Delivering the programme at other sites

In its early years, the Huarahi Māori programme leaders were approached by leaders of Māori-medium education in Rotorua, with a request to implement ITE there, to meet the needs of the strong local Kura Kaupapa Māori schools and communities. The programme ran in Rotorua for two cohorts, or six years in total, 1998-2004, teaching one cohort at a time. Huarahi Māori lecturers travelled from Auckland for 2-day teaching blocks. Key elements of the programme such as te reo and Te Aho Matua⁴ were covered by the programme manager in Rotorua and local experts.

In response to requests from the community, the Huarahi Māori programme was also extended to educate teachers in Te Taitokerau Northland. Initially, Huarahi Māori was taught at Kaikohe from 2003-2005 under the leadership of Wallace Wihongi and Heather Peters. Since 2008, a second cohort

⁴ Te Aho Matua is the definitive statement in Māori of the philosophy underpinning Kura Kaupapa Māori, distilled from traditional Māori texts (see www.educationcounts.govt.nz/publications/91416/105966/79522/he-pitihanga-te-aho-matua).

of Huarahi Māori students has been taught at the university's Tai Tokerau campus in central Whangarei.⁵

From College to University: weathering storms of institutional change

Prior to 1990, initial teacher education in Aotearoa New Zealand was provided by autonomous Colleges of Education, which were state-owned institutions of higher learning. As part of the wide-ranging reforms of education in the 1980s and in conjunction with the emerging global crisis in the university sector, a series of mergers took place around the country that brought teacher education fully into the disciplinary structures of the university (see Table 1 below). The original four Colleges of Education that dated back to the late 19th-century converted in 2004-2007, while the two post-WWII colleges had already merged in the 1990s.

On 1 September 2004, Auckland College of Education merged with the University of Auckland (Shaw, 2006), which was an historic change for the host institution of Huarahi Māori, and Te Puna Wānanga became a School in the new Faculty of Education. Table 1 shows this change at Auckland as part of a national process, which was inevitable and, as noted above, part of global changes in university structures during the last decades of the 20th century (Furlong, 2013).

Table 1: Mergers of Colleges of Education with Universities in Aotearoa NZ

Auckland College of Education established 1881; merged with University of Auckland in 2004.

Hamilton Teachers College established 1960; merged with Waikato University in 1991.

Palmerston North Teachers College established 1956; merged with Massey University in 1996.

Wellington College of Education established 1881; merged with Victoria University of Wellington in 2005.

Christchurch College of Education established 1873; merged with University of Canterbury in 2007.

Dunedin College of Education established 1877; merged with University of Otago in 2007.

In each case, for each former college of education, the amalgamation inevitably meant years and sometimes decades-long periods of transition and uncertainty. Staff who had risen highly in the colleges, with programme and management expertise, now became at risk, primarily because of changes in performance criteria, particularly related to doctoral degrees and research publication records. Traumatic rounds of re-structuring often ensued.

Anecdotal evidence from Māori colleagues at other former colleges of education reinforces the importance of the school status of Te Puna Wānanga. At some other institutions, the merger process had left programmes of Māori-medium ITE struggling. Colleagues described how their school had disappeared, submerged within the new structure, leaving them on a slippery slope to oblivion, from which some have not recovered.

The school status and autonomy for Huarahi Māori

Huarahi Māori was protected from some of the effects of these changes by virtue of the programme being delivered entirely within Te Puna Wānanga, as noted above. Already having a strong position within ACE, Te Puna Wānanga became one of the original schools in the faculty, and remains so today. The importance of the institutional autonomy provided by the school status cannot be overstated. Te Puna Wānanga has always strived to be represented at the 'top table' i.e. the highest level possible within the institution. In the ACE structure, this was reflected in the position of Dean

⁵ The Tai Tokerau Campus was established by ACE in 1992 and led by Heather Peters for two decades until 2012.

of Te Puna Wānanga, which sat at the level directly below the Principal. This appointment was key for Huarahi Māori: it increased the programme's visibility at management level within the institution, and helped to ensure appropriate funding was made available.

From 2009, the position of Director of Māori Medium Teacher Education was introduced as a Faculty role of equivalent status to Director of English Medium Teacher Education, in recognition that Te Puna Wānanga manages a whole programme that carries a similar set of responsibilities and functions (recruitment, marketing, programme functions), though on a smaller scale. Te Puna Wānanga differs from the other schools of the faculty in terms of the scope of its operations, which are wider, though focused on Māori education. Under ever-decreasing budgets, the autonomy of the programme and school has been important in resisting changes that could compromise the programme: weathering the turbulence of the reshaping tertiary sector in the age of global neoliberalism.

Autonomy can take different guises and be considered at different levels. For example, the Wānanga model for Māori tertiary institutions is based on the imperative of autonomy, under the politics of tino rangatiratanga underpinned by kaupapa Māori philosophy, but the Wānanga as institutions are still constrained by state funding imperatives. The Huarahi Māori programme illustrates another form of delimited institutional autonomy, which has been an important part of its goals from the beginning, and remains so today.

The next section describes the Huarahi Māori programme in more detail, including theoretical foundations, programme design, language development, and its overall achievements.

Huarahi Māori: pathways to the future

The Huarahi Māori programme aims to produce teachers who can actively engage in te ao Māori (the Māori world) in terms of language, knowledge, commitment, pedagogy, understanding of tikanga (cultural customs), and how tikanga plays out in a range of contexts. While this is a considerable challenge in the constantly changing social and educational context, it is no less than the Māori community deserves. This philosophy is reflected in the content and operations of Huarahi Māori by not aligning to any one Māori philosophy, iwi or educational brand. The importance of this principle can be seen by contrasting it with other models of Māori-medium ITE that have been used around the country. For example, Te Wānanga o Raukawa established its Māori-medium initial teacher education programme in 1990 initially by working with Wellington College of Education (Tūnoho, 2001). Te Wānanga o Raukawa is aligned with the "confederation of three iwi (tribes) it primarily though not exclusively serves, namely: Te Ātiawa, Ngāti Raukawa and Ngāti Toa" (ibid, p. 52). Another example is the private provider Te Wānanga Takiura o ngā Kura Kaupapa Māori o Aotearoa, which aligns with the Te Aho Matua 'brand' where the needs of the Kura Kaupapa Māori community are given priority. Huarahi Māori works with all of these institutions in their respective communities, recognising that there is much to be learned from them.

The goals for the programme have always been all-encompassing, focused not only on ITE, but also on actively developing the pool of potential applicants for Maori-medium ITE through a bridging course centred on building te reo Māori language proficiency, and on maintaining relationships of



Figure 1: Using the marae in the Huarahi Māori programme: exterior and interior⁶

support with graduate teachers in the schools. This strategy ensures the programme and its staff remain current in terms of the needs and aspirations of Māori-medium schooling communities.

⁶ Photographer: C. Berry. Used with permission.

Location of management of Māori-medium professional learning and development (PLD) within Te Puna Wānanga since 2013 aligns with this holistic strategy to develop the capability to respond to the community we serve. The complex nature of schooling means engaging with a wide range of key stakeholder groups, including Ministry of Education initiatives, the Education Council, and other ITE institutions, especially the three Wānanga (Raukawa, Aotearoa and Awanui-a-Rangi), in the role of monitors for their Māori ITE programmes. But this Māori sector engagement and leadership work is not highly valued in terms of university criteria, which impacts on the career trajectories of the Māori staff.

Theoretical foundations of the programme

The Huarahi Māori programme is underpinned by the Māori-centric philosophy expressed in Kaupapa Māori theory, which “takes for granted the legitimacy” of things Māori (Graham Smith, cited in Smith, 2012, p. 185). The use of the term ‘Māori-centric’ makes clear that the programme does not claim or aspire to be ‘Māori-only’ necessarily, in that the programme is part of a larger ITE degree from the country’s largest and top-ranking university. It is a pragmatic philosophy, which allows for the use of the institutional structures to its own advantage as far as possible.

A second principle of Kaupapa Māori is tino rangatiratanga, which is concerned with “the struggle for autonomy over our own cultural well being” (Graham Smith, cited in Smith, 2012, p. 185). Thus, the philosophy of Huarahi Māori is also a politically critical one, which recognises the effects of a history of colonization on Māori people, language and culture, and the role of schools in disrupting the social and intellectual heritage that is the birthright of every Māori child. The Huarahi Māori programme is an important way in which UOA fulfils its commitment to equity for Māori in university education, and to the Treaty of Waitangi as the founding document of the nation. Philosophical pragmatism is also beneficial in negotiating the ongoing tensions that arise by virtue of the clash in values between Māori imperatives and those of the contemporary university context.

Programme design and curriculum

As noted above, Huarahi Māori is a version of the larger English-medium ITE degree offered in the faculty. As such, it is a 3-year full-time degree programme, comprised of courses in each curriculum area and in various aspects of professional knowledge, and includes a practicum or school placement each year, in which the student practices taking increasing responsibility for classroom planning and management. Huarahi Māori also includes a series of three unique papers, one taken each year, which focus on te reo Māori language development. Curriculum papers in Huarahi Māori are based on the Māori-medium school curriculum, Te Marautanga o Aotearoa (tmoa.tki.org.nz/Te-Marautanga-o-Aotearoa). Placements are undertaken in Māori-medium kura (schools), and all student assignments are expected to be written in te reo Māori.

Support systems provided for Huarahi Māori students are more extensive than for the English-medium programme, and include pastoral, academic and language support. Pastoral and academic support is required in view of the social and educational disadvantage of the Māori population from which incoming students are drawn. Language support tutors assist students with the realities of studying and completing assignments in an endangered minority language, and the fact that many of the students are second-language speakers and learners. The philosophy of pragmatism and the generosity of the host faculty intersect in the support for adapting into Huarahi Māori useful elements and processes from the Primary programme. The teacher education expertise and longstanding systems within the faculty are also available to support the Huarahi Māori students and programme.

Language development and support

From its inception, Huarahi Māori has sought to address the complex challenges of language revitalization of te reo Māori as an endangered indigenous language (Dale, McCaffery, & McMurchy-Pilkington, 1997) and the need to intellectualise the language (Trinick, 2015). Language intellectualisation involves the development of new linguistic resources for discussing and disseminating conceptual material at high levels of abstraction (Liddicoat & Bryant, 2002). Language

development in Huarahi Māori entails the recognition that all lecturers are teachers of the language, and linguistic feedback is accepted as a matter of course in assignment marking across all papers in the programme. Huarahi Māori students are encouraged to augment their language learning by undertaking other language studies while on the programme, such as evening classes or holiday programmes of language immersion. The three unique papers on language development mentioned above focus on the students' own agency in managing and driving their growth in oral and written language competence; taking responsibility for personal language development, as part of the commitment to becoming a Māori-medium classroom teacher.

Applicants for Huarahi Māori are required to demonstrate an acceptable starting level of language competency, which is assessed as part of the interview process. Graduates are expected to demonstrate language competence according to TātaiReo, an oral and written proficiency framework for Māori-medium teachers (educationcouncil.org.nz/content/whakamanahia-te-reo-māori-project-0). While students enter the programme with a wide range of language competence, and learn at differing rates, the experience in Huarahi Māori is that for most, development of language competence and teaching skills occurs simultaneously, with the processes going hand-in-hand.

Overall achievements of Huarahi Māori

A major achievement of the programme is as stated in the chapter title: it has been going for 20 years now, and is still going strong, as the previous sections have demonstrated. The kaitiaki (guardians) of Huarahi Māori are the changing cohorts through the years of academic and professional staff who contribute to its delivery and programme planning, including the co-authors of this chapter, two of whom are founding staff of the programme. The exciting growth of Māori-medium education in the 1990s has settled: the Māori-medium school roll shows the sector has been stable in size since 2001.

Figure 2 below shows the combined output of Huarahi Māori graduates from both the Tamaki (Epsom) and Tai Tokerau (Whangarei) cohorts, noting when the programme changed from being located within Auckland College of Education (ACE) to University of Auckland (UOA). The number of graduates each year has been steady since the flat point during the merger (2004-2005), and boosted since 2010 by the additional Tai Tokerau graduates. Because of Huarahi Māori there are now 304 more Māori-speaking qualified teachers in schools and the community, which represents a significant positive contribution to Māori education and society.

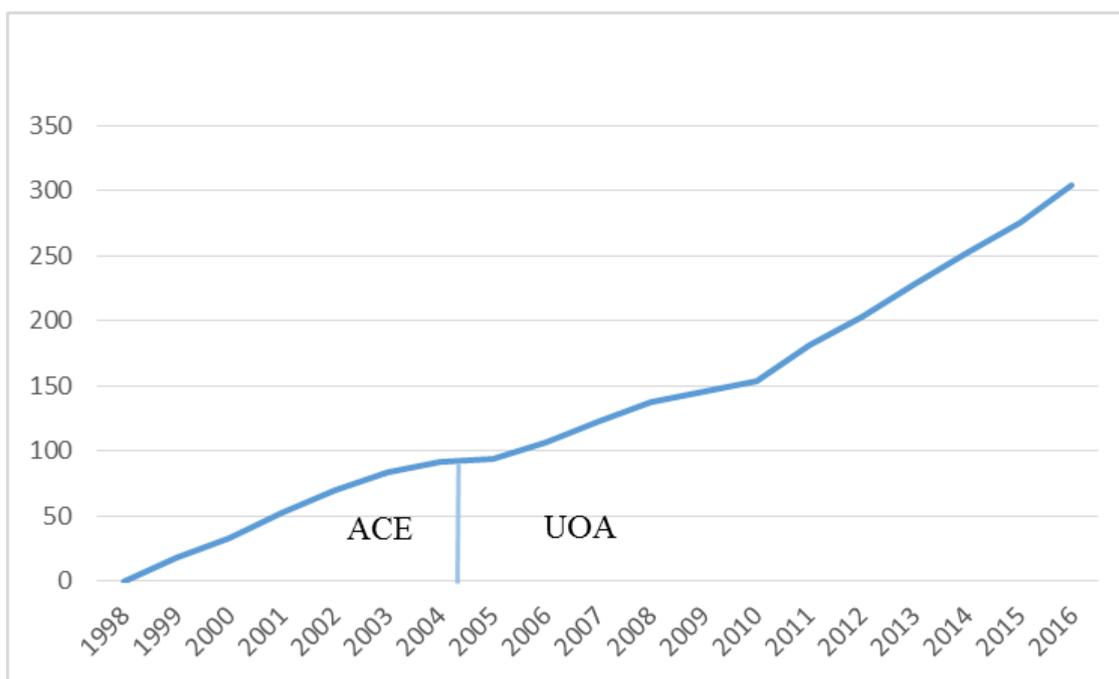


Figure 2: Cumulative Huarahi Māori Graduate Numbers

Conclusion

Equity in the form of tino rangatiratanga, even when relative and constrained within a larger institutional structure, is critical for the long-term survival of programmes such as Huarahi Māori. Such programmes consistently challenge the traditions or ‘norms’ of universities: the way they function, their institutional structures, and so on. Te reo Māori is an official national language, so in this sense must be considered ‘normal’ in language-based spheres such as education, including in the university. The history of its decline, in which schooling was deliberately used as a colonising strategy to break inter-generational transmission of Māori language and culture, serves as a national imperative, in which ITE has an undeniable responsibility. These considerations contribute towards the robust theoretical and philosophical grounds on which to argue for the ongoing relevance of Huarahi Māori in the university.

Historical research and scholarship such as this chapter is not only retrospective, but also holds potential to resource discussions about the future. To theorise our practice has become an accepted approach in educational research: particularly relevant when our practice is directed towards a small, marginalised sector, such as Māori-medium education. Ongoing improvement of a programme such as Huarahi Māori is only possible if decisions about the future are informed by critical insider analysis of the current operating conditions. Accordingly, this chapter represents a form of political work on behalf of the Huarahi Māori whānau: those Māori people past, present and future, whose lives are touched by this longstanding programme of indigenous Māori teacher education.

References

- Airini. (2013). Towards equity through teacher education. *Waikato Journal of Education*, 18(1), 53-66.
- Auckland College of Education. (1996). Our new degree - Huarahi Māori. *Te Kuaka, March*.
- Dale, H., McCaffery, J., & McMurchy-Pilkington, C. (1997). *Wetewete i te reo: Immersion plus one*. Paper presented at the meeting of NZARE, University of Auckland.
- Furlong, J. (2013). *Education - an anatomy of the discipline: Rescuing the university project?* London and New York: Routledge.
- Hōhepa, M. K., Hawera, N., Tamatea, K., & Heaton, S. (2014). *Te Puni Rumaki: Strengthening the preparation, capability and retention of Māori medium teacher trainees*. Hamilton: Wilf Malcolm Institute of Educational Research, University of Waikato. Retrieved from <https://www.educationcounts.govt.nz/publications/maori/105966/te-puni-rumaki-strengthening-the-preparation,-capability-and-retention-of-maori-medium-teacher-trainees-2014>
- Jenkins, H. G. (2009). Te Korowai Ākonga: A catalyst for change in teacher education at Te Wānanga o Aotearoa. *MAI Review*, (1), Article 4.
- Liddicoat, A. J., & Bryant, P. (2002). Intellectualisation: A current issue in language planning. *Current Issues in Language Planning*, 3(1), 1-4. 10.1080/14664200208668033
- May, S. (Ed.). (1999). *Indigenous community-based education*. Clevedon: Multilingual Matters Ltd.
- May, S., & Hill, R. (2005). Māori-medium education: Current issues and challenges. *International Journal of Bilingual Education and Bilingualism*, 8(5), 377-403.
- McMurchy-Pilkington, C. (2004). *Pangarau: Māori medium mathematics curriculum: empowerment or a new hegemonic accord?* (PhD). University of Auckland.
- Nepe, T. (1991). *E hao nei e tēnei reanga: Te toi huarewa tipuna, kaupapa Māori, an educational intervention system*. University of Auckland, Auckland.
- Shaw, L. (2006). *Making a difference: A history of the Auckland College of Education, 1881-2004*. Auckland: Auckland University Press.
- Smith, G. H. (1986). Taha Māori: A Pākehā Privilege. *Delta*, 37, 11-23.
- Smith, L. T. (2012). *Decolonizing methodologies: Research & Indigenous peoples* (2nd ed.). London/New York & Dunedin: Zed Books & Otago University Press.

Trinick, T. (2015). *Te Reo Tātai: The development of a mathematics register for Māori-Medium schooling* (EdD). University of Waikato.

Tūnoho, T. R. D. (2001). Te whakatupu pouako: An Indigenous teacher training model. *Te Ūkaipō*, 3, 50-56.