

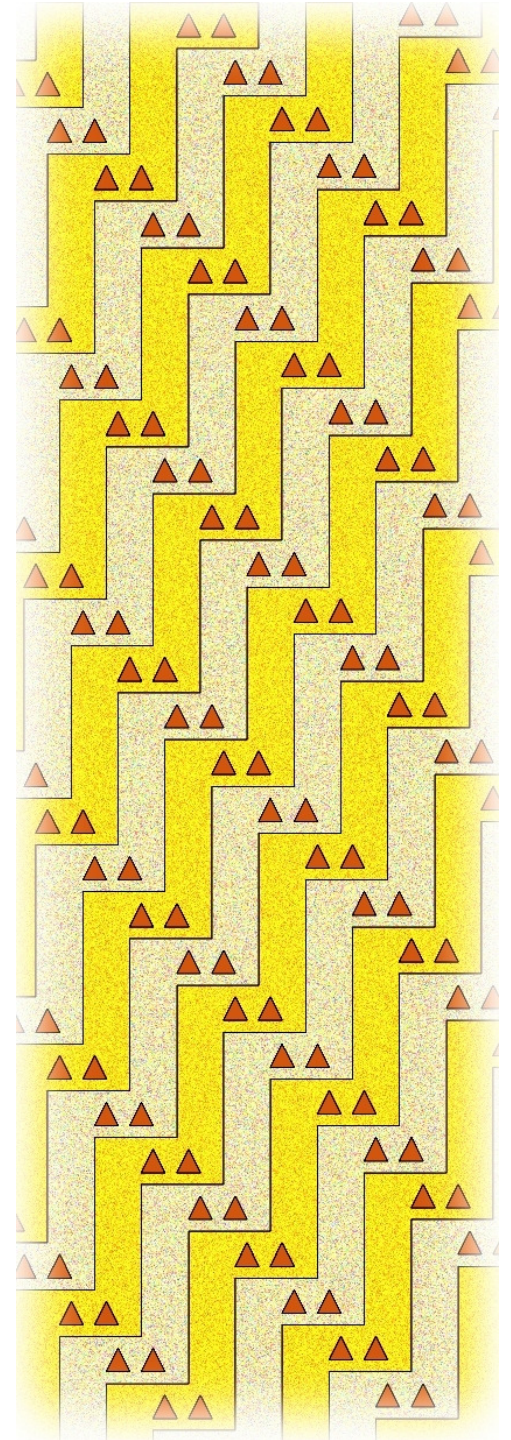
Where have all the flowers gone?
Kua ngaro ngā putiputi ki whea?

A Paucity of Indigenous Early Childhood
Student Teachers in Mainstream
Education?

Mere Smith & Shirley Rivers

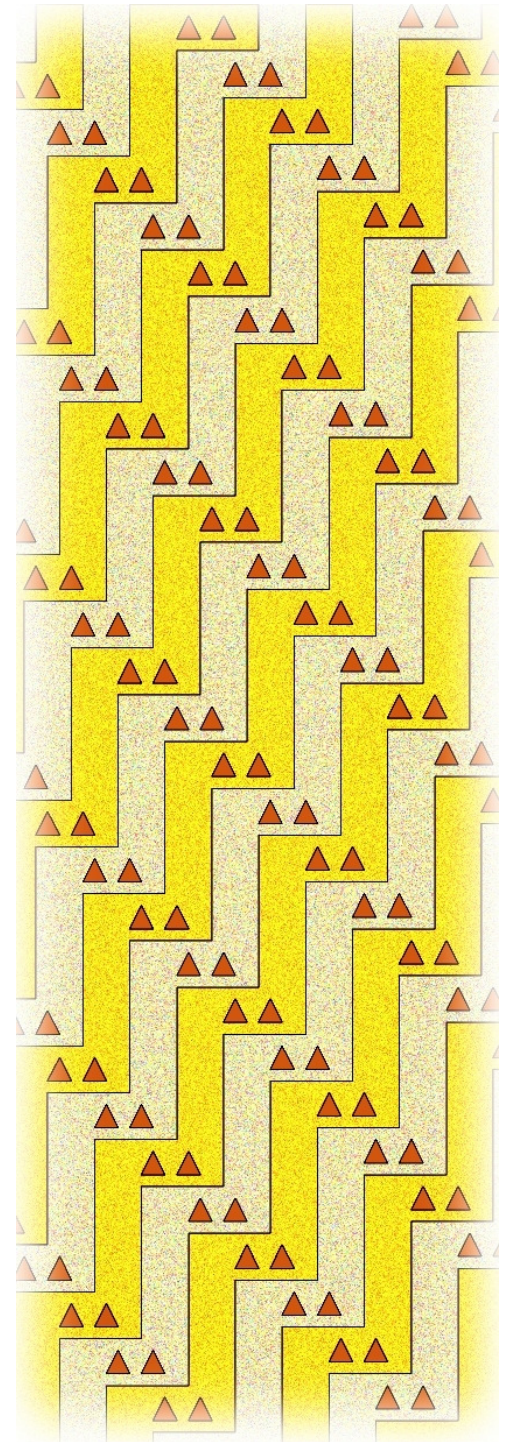
Mihi - Greetings

- Kulin Nation
- Ko wai māua? - Who are we?
- He ngohe - Warm up exercise



He Kōrero nehe - Background to Teacher Education Programme

- Field based programme
- Research Background



Ngā Kōrero - Stories

Whanaungatanga - connecting

- making connections, a sense of belonging to a group
- 'wanted to see a Māori face' or a familiar face.



Ngā Kōrero - Stories

Manaakitanga – care for

- Demonstrating the ability to care for, support each other in the learning environment
- ‘tutors were approachable’ and ‘Kaiawhina was supportive’



Kōwhai

Ngā Kōrero - Stories

Whakamā - shy

- Ensure that the student is safe from actions that may demean, isolate, expose or disempower in any way.
- ‘being singled out in class – sit in the back’



Kōrari

Ngā Kōrero - Stories

Mana - strength

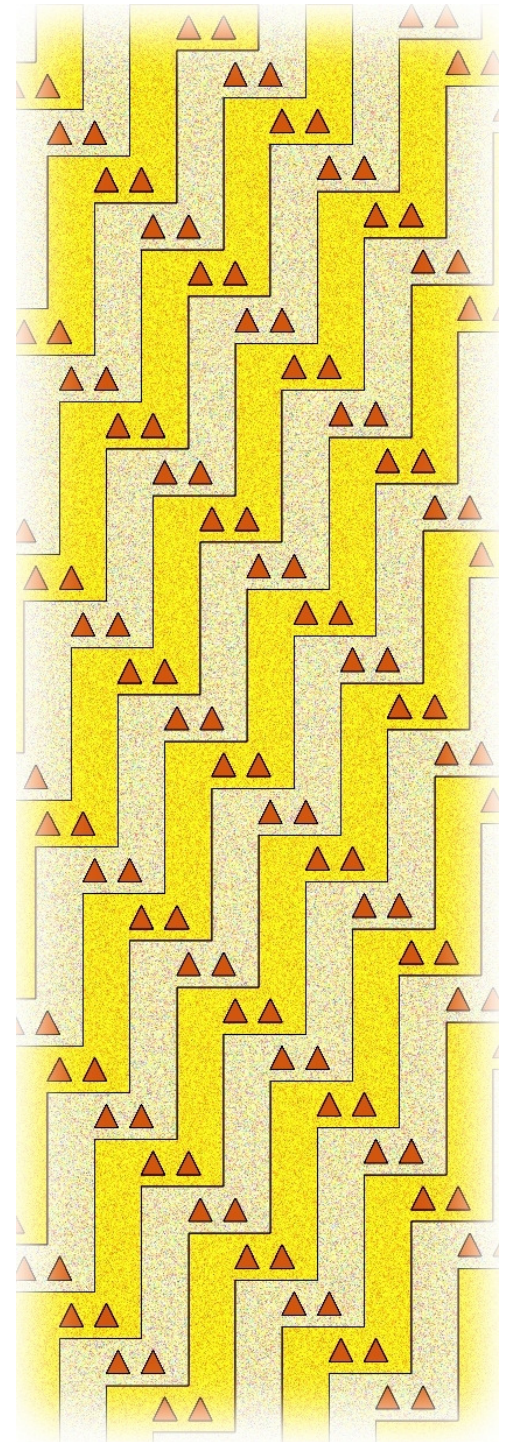
- Valuing the person that support their learning styles and affirming their ways of being.
- 'gain confidence to speak out and be proud of who they were'



Renga Renga

He Whakahiatotanga - Summary

- Students recommendations:
- Integration of Māori pedagogy in the curriculum
- Regular 'student whanau' hui to support wellbeing
- Applied 'kinesthetic' learning environment
- Tutor (all) engagement in applying tikanga / Cultural practices in the learning environment

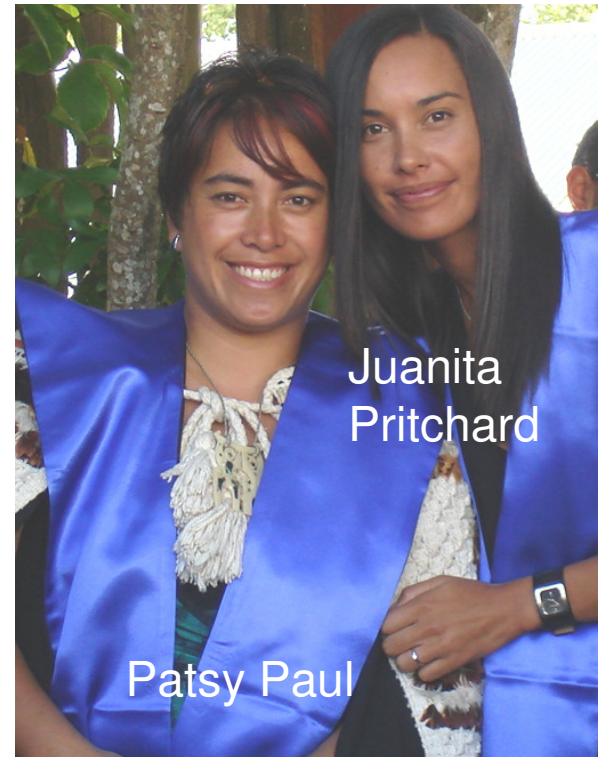




Sharee Stanley



Donna Allen



Juanita Pritchard

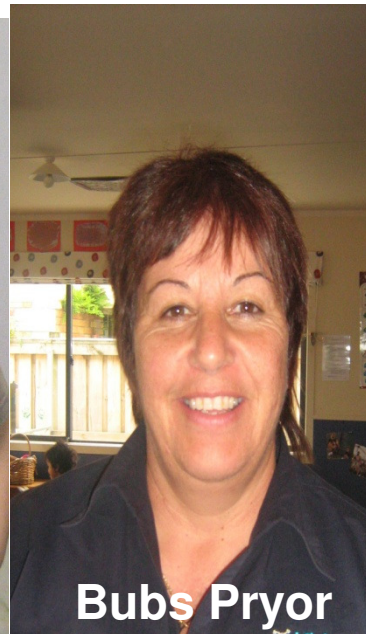
Patsy Paul



Pāurangi Carr



Polly Uerata



Bubs Pryor



Leander Rangi