

## NZEI Early Childhood and Support Staff Scholarships

**Final Report** - Barry McLernon

### **1. The title of your proposal and its purpose**

Becoming a History Teacher with an Indigenising/De-colonisation Focus

My project involves completing a Graduate Teaching Diploma in Secondary Level Education with a focus on History, Social Studies and Health Education. My purpose is to teach the Aotearoa Histories Curriculum at Y9 and Y10 and teach the Y11-13 Senior History Curriculum with a decolonising and indigenising frame of reference. I intend to bring a Te Tiriti o Waitangi based kaupapa to the classroom, content, and curriculum to highlight Māori tino rangatiratanga and the often missing, silenced voices of tangata whenua. Additionally, I will work with tangata Tiriti, particularly Tauīwi Pākehā to unpack the, at times, purposeful forgetting by settler families that maintain inherited power in Aotearoa to have a truthful, honest, and ultimately healing discussion and learning for all.

### **2. Achievements aligned with the proposal as submitted**

I had really positive feedback from all my assignments in Learning and Teaching 2 and Curriculum and Pedagogy B without any need to amend or resubmit. I felt as if I was on my way to completing my Professional Practice course work including my final 7-week Practicum and was practicing the skills and critical analysis required to teach the Aotearoa Histories Curriculum, particularly in regard to my NZEI scholarship around becoming a History teacher with a re-indigenising/decolonising focus. I felt like I was developing creative and engaging learning activities that were supporting students with unpacking the New Zealand Wars, impacts of colonisation in Aotearoa and the way that power continues to operate in our society, particularly Pākehā power through societal privileges and orientation.

### **6. Interaction with community**

I was able to connect with a couple of different schools and communities during the two-year part time secondary teaching course. This interaction allowed me to make positive relationships with ākonga, kaiako and whānau and get an idea of how the Aotearoa Histories Curriculum may be adapted to South Taranaki communities.

Sharing local Māori history and relationship with colonisation in collaboration with whānau, hapū, and iwi will be a key community interaction that I am keen to be involved and facilitate if needed. Participating and championing te reo Māori, tikanga Māori and te ao Māori in the re-indigenising and tino rangatiratanga sphere of secondary history teaching and running orienting to whakapapa and decentring Whiteness/being better tangata Te Tiriti workshops in the decolonising and kāwanatanga sphere will be something that I enthusiastically take up in my history teaching role.

## **7. General personal comment**

My drive to do justice to the Aotearoa Histories Curriculum and its three big ideas of Māori culture as foundational to Aotearoa New Zealand, the historical and ongoing impacts of colonisation and the various power dynamics in our society has increased. Exploring the strengths and celebrations of our shared history while also developing an honest, empathic, and critical lens that looks at colonial narratives and structures which continues to devalue the important and relevant indigenous knowledge and systems of tangata whenua is a key part of my teaching ambition. My goal of being an effective history kaiako with a re-indigenising/decolonising focus, in part, involves championing a Te Tiriti o Waitangi honouring strategic vision in my learning and teaching practice, and my school wide interaction and hope to be part of te reo Māori, tikanga and te ao Māori revitalisation movement in my kura to help affirm tino rangatiratanga for Māori. In addition, I would like to support tangata te tiriti to orient to their whakapapa alongside their New Zealand citizenship, explore Māori and Tauīwi history that goes beyond the colonial narrative and ultimately unpack Pākehā power through learning the history and structural influence of Whiteness as a system to decentre that dominance and assert space for Māori independence, the important position for Tauīwi of Colour and many other spheres of our community that are underrepresented in the societal narrative of these lands.