

**Ki te Kāwanatanga rātou ko Ngā Rangatira Māori, Ngā Iwi, ratou ko Ngā Rōpu
Māori o Aotearoa:**

Tēnā koutou katoa. Nga mihi nui o te wā ki a koutou e te tuākana.

Ko Te Tiriti o Waitangi te tāhuhu mo te kāwanatanga o tēnei whenua, ā, e mārama ana a mātou te iwi Pākehā ki ōna hononga ki te Tangata Whenua, e kaha tautoko ana hoki ia i ēnei hononga, me te tautoko anō hoki i ngā mahi hei whakapūmau i ngā tika taketake a te Māori, tae atu ki tōna reo me āna tikanga. E whakaae ana mātou, nā ngā mahi a te Māori tonu, kua whakaaetia noatia tēnei mea te reo taketakenga me te reo-ruatanga. Nā runga i te kōkiri a te Māori tonu i ēnei kaupapa mo Aotearoa New Zealand, kua eke ki te wā e pai noa ai te whakatairanga me te āta-tiaki i tēnei mea te reo-kāinga me te tikanga-ā-iwi.

E whakaae ana a mātou ki ngā tika me ngā whakahaere o te mahi tahitanga ā-teina, ā tuākana hoki, ki te taha o te Tangata Whenua, ā, ka mahi ia kia pūmau ai te reo Māori ki waenganui i ngā iwi katoa o Aotearoa.

The Treaty of Waitangi provides a governance framework for the nation, and we as Pākehā partners to the Treaty of Waitangi recognise and promote strong relationships with Tangata Whenua, and wish to firstly support the revitalisation of indigenous rights for Maori, and their te reo and culture. We acknowledge that it is only through the work of Māori that acceptance of mother tongue and bilingualism is now possible. Māori leadership in these matters for Aotearoa New Zealand has provided an environment where promotion and protection of home languages and cultures is possible. As non Māori we acknowledge the rights and responsibilities that comes as part of the teina -tuakana partnership with Tangata Whenua and will continue to work to sustain the use of te reo Māori, among all New Zealanders. Ko ia nei aku whakaro, aku moemoea e pā ana ki tēnei kaupapa kei runga kei a tātou....

Otira as a linguistics researcher I believe that the international evidence is clear- that raising the status of indigenous /minority languages by encouraging non indigenous group members to learn and speak them is an essential additional component of any language revitalisation strategy.

This evidence comes from the Welsh experience where Welsh has been put into the civic citizenship domain and is an issue of citizenship not just an ethnic Welsh issue. Consequently Welsh is far more widely accepted and used through out the wider society ensuring that the language is able to be used in the wider society by Welsh advocates and traditional speakers. The alternative was said to be a rapid retreat to Ethnic Welsh areas and putting up the barriers especially to English use- a non-viable research finding from any Bilingual society. The same is now true in the Basque country where efforts to encourage Spanish speakers, especially school age students in bilingual /Immersion programmes, to learn Basque is underway with very positive initial results. The Navajo experience of very successful immersion schooling in some schools has been all but dissipated by the low status and use in the wider Navajo society. Similar trends are being found elsewhere.

In the case of Te Reo Maori the 10% of students in Maori Medium schooling is currently too low for them to meet, date, fall in love ,and marry another Maori speaker – So unless the wider Maori community and the Pakeha & non Maori NZ society values Te Reo much more, it is likely the number of young parents raising their children in Te

Reo will not grow enough speakers to keep it viable through the next generation/s. My own research under way now is showing that many students in Maori medium schooling stop speaking Te Reo or even using it in some way, when they interact with friends/ peers and Whanau who do not speak or really value Te reo. It is not widespread enough yet to be really cool in the wider circles tamariki move in . I acknowledge the great work done in this area by Taura Whiri , Maori TV and Te Mangai Paho and others. We must step up efforts to promote Te Reo among all NZers and especially the young school age population by moving it also into the civic domain everybody lives in .

This means a new section in the strategy is needed on valuing encouraging and promoting the teaching and learning of Te Reo for all New Zealanders as a matter of citizenship- what it means to belong here in Aotearoa NZ and be a citizen of this country. The funding for expanding this kaupapa should not come from the existing putea of Maori funding or Treaty settlements . It also needs strategic planning and coordination and an inside knowledge of the Pakeha mind and other non Maori New Zealanders world views on these matters- In other words a partnership with Maori by Pakeha to plan and carry out this work. Funding can be sought from non government sources but must be sustained at first, from Governments general funding, perhaps Culture and Heritage or better still, Internal Affairs as an issue of citizenship. This is a responsibility of the Nation to do, not just dumped on Maori to do in addition to already scarce resources and personnel. There are many things that Aotearoa New Zealand could do that would not cost very much at all actually. One would be to bring supportive prominent New Zealanders together for an ongoing self sustaining campaign called- *I speak Te Reo / or I want my children / grandchildren to speak Te Reo / ...or I/ we believe we should all value Te Reo Maori more-or I / we believe we should set some goals to become a bilingual nation/ .. Individually and collectively as ambassadors and champions for the Reo as a citizenship issue they can go about their work secure in the knowledge that they will be supported by Maori in this partnership and the issues will not be seen by Maori as an attempt to divert resources or undermine existing Whanu and Kura based revitalisation efforts. This is very important and a reason why more non Maori supporters are not more active.*

Aroha mai e te tuākana ki ta mātou tono atu ki a koutou. Ko ia nei a mātou moemoeā mai i te wā i takahia e tātou, te marae o Paremata i te tau 1972. Ina te whakatauāki –*Toi te kupu., toi te whenua, Toi te mana.*

Na mātou te teina,
Arohanui.

John

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Greetings from Aotearoa/New Zealand: "Kia Ora, Kia orana, Namaste-Ni sa bula, Taloha ni, Fakaalofa lahi atu, Malo e lelei, Halo olaketa, Kam na mauri, Ia orana, Kia ora, Talofa lava and Pacific Greetings to you all.