

***Bilingualism under threat: Structured literacy makes it harder for children to hold on to their mother tongue***

[Bilingualism under threat: Structured literacy makes it harder for children to hold on to their mother tongue – Te Ao Māori News \(teaonews.co.nz\)](#)

By Hilary Smith (An honorary research fellow (linguistics) at Te Kunenga ki Pūrehuroa – Massey University) - 14/8/2024

From 2025, schools will be [required to use structured literacy](#) – “phonics” to teach children how to read. But the very nature of this approach to reading could cause bilingual children to lose their second language. Structured literacy teaches children to decode the relationships between sounds and letters; by “sounding out” words they don’t recognise. But teaching children decoding in English is different from teaching reading in other languages, which have different sound systems. [International research](#) clearly shows bilingualism has cognitive, academic, social, cultural and economic benefits. But an increased focus on phonics and structured literacy cannot adequately support bilingualism because the materials used here are mostly based on English. - Read more in the full article.

***Māori language and culture set Auckland apart from other world cities***

<https://www.teaonews.co.nz/2024/08/14/deloitte-maori-language-and-culture-what-sets-auckland-apart-from-other-world-cities/>

Deloitte Report 'State of the City' -14/8/2024

This report advocates for more Māori representation within industries like hi-tech, as it’s an integral part of the make-up of Tāmaki Makaurau. We have a really big footprint of indigeneity relative to other cities. The report compares issues faced globally such as prosperity, innovation, opportunity, culture and experience. Visitors coming to Auckland say the culture and heritage element in Auckland is the third most important asset of the city. Aucklanders on the other hand think that culture and heritage is not even in the top 10 major assets in the city. Despite the government’s current policies, like the removal of government departments’ Māori names and more, Māori culture is still being promoted right across the world. Auckland should not settle for just more Māori language and culture. It needs to push beyond that to bring Māori out into spaces that we haven’t been into as I referred to earlier. That’s another way for us to elevate our culture such that it improves the outcomes for everybody and enhances the city’s performance. Read more in the full article.

***Kia ora, Mayor Tim***

[Kia ora, Mayor Tim | E-Tangata](#)

Mark Derby (Historian and writer) - 4/8/2024

Tim Cadogan is in his third term as mayor of Central Otago. Tim is one hundred percent Pākehā. He’s also a dedicated advocate of the Māori language and often begins his public addresses with a mihi, his pepeha, and as much whaikōrero as he can manage. You look at the young people in this district, you go into the schools, and the strength of Māori language as part of who we are is palpable. I genuinely believe that in 20 years time we’ll be asking ourselves what all the fuss was about.” —Read more in the article.

## ***Pip Adam: It's too easy for Pākehā to do nothing***

### [Pip Adam: It's too easy for Pākehā to do nothing | E-Tangata](#)

Connie Buchanan - 6/5/2024

Novelist Pip Adam took centre stage at the Ockham national book awards this year — not for winning the prize, but for using her moment on stage to stand as tangata Tiriti. In front of an audience that included the prime minister, Pip read a pointedly edited extract from her *book* Audition. “I was acutely aware of the absence of Māori writers in the shortlist I was on. I realised I had a responsibility to make my privilege count for something. But this is the thing with being Pākehā in a Pākehā world: I had a choice, right up to the end. I could have done nothing, and no one would have said anything. It’s very easy as a Pākehā person to do nothing”. - Read more in the full article.

## ***‘Suppressing te reo is small-minded and futile’***

### [Suppressing te reo is small-minded and futile | E-Tangata](#)

Mark Derby (Historian and writer) -2/6/2024

The Māori language gives non-Māori the opportunity to “live more authentically in a country coming to terms with a war-torn colonial past. Over the past 50 years, I’ve seen modest but hard-won progress towards re-establishing Māori as a living language, used daily throughout the country on everyday as well as ceremonial occasions. It’s distressing to see that, since the last election, this advance is being reversed and, instead, the use of Māori is actively discouraged and sneered at as “woke” and “divisive”. - Read more in the full article.

## ***‘Our history is your history’: Lessons from Parihaka for Pākehā***

### [‘Our history is your history’: Lessons from Parihaka for Pākehā | E-Tangata](#)

Sarah Hopkinson – 30/6/2024

This is a reflection on how we might remember the past ethically, and the work that Pākehā can do to transform our relationships. There are a great many Pākehā who, like me, are very supportive of tino rangatiratanga. We are aware of history, aware that Māori did not cede sovereignty. We know that Tiriti justice will remain our most enduring protest issue until the Crown catches up with this reality. And yet, from inside a Pākehā worldview, one that continues to individualise, capitalise, exploit and commercialise, it’s impossible to be in service to tino rangatiratanga in any real way. This has always been true.

It seems to me that Pākehā who think they can contribute to Māori sovereignty from within our worldview are really only perpetuating the colonial entitlement that tino rangatiratanga battles against, over and over, each and every day. There is so much work to do to enact Te Tiriti o Waitangi, to manifest the audacious and beautiful vision that rangatira had for us in 1840. But it’s with our own people. The work to do, as Pākehā, is to interrogate our own values and imagine what an honorable kāwanatanga would look like. The work to do, as Pākehā, is to remember what it is to be human in community with each other and place. The work to do, as Pākehā, is to create space for mātauranga Māori to lead and guide us all. The work to do, as Pākehā, is to remember what it would mean for us to be a part of a life-giving system again. It requires humility. It requires not knowing. It requires letting go. – Read more in the full article.