

related crime, to appreciate the transition has not been without its share of social casualties, and that a desperate struggle to conform still exists within our people.

I find it somewhat ironical that on one hand Olly should draw attention to the number of maori people involved in crime, patronising the pubs and in prison, and at the same time cannot perceive the need for any institution (be it sporting or otherwise) that generates a desire within our people to strive, aspire and achieve;

I view the establishment of a Maori All Black side as a positive and commendable effort, by a New Zealand sporting body, to enhance the stance of maori sportsmen and effectively, maori people as a whole. Olly would call this racism, and if we are to concede this, then in the true sense of the word we must seriously consider the question of pakeha content within Maori All Black teams. Furthermore, on a broader scale, we must also question the existence of all other cultural organisations within this country.

The second and perhaps slightly more controversial point I wish to raise concerns television's maori news broadcast, "Te Karere".

Until recently I subscribed to the general consensus that this programme should not support English sub-titles in spite of being a member of the "disinherited generations" who view the programme religiously, and are persistently none the wiser for the experience. However, a recent experience has altered my thinking on the matter.

Upon its inception, I reacted with modestly radical views, in support of the Waitangi march. Some time later these feelings were greatly subdued, when presented with the opportunity to hear in english, the simple, yet profoundly wise, opinions of Dame Whina Cooper.

At a time when so many of our young people are in troubled waters, this experience brought home to me just how important it is, that our young people be given every opportunity and encouragement to listen and understand what it is, you the kaumatua and maori leaders, are saying.

Our young people are roaming the streets, filling penal institutions, and their suicide rates are increasing. Magazines such as Tu Tangata, and programmes such as "Koha" provide an opportunity for the young to identify with and relate to and communicate about things maori. Such opportunities through television are extremely limited and for this reason I feel strongly now that "Te Karere" too should reach also the young maori people.

Yours faithfully
Mrs Mere Kapinga

TU TANGATA MAGAZINE READERSHIP QUESTIONNAIRE

Tu Tangata magazine is nearly three years old and we'd like to hear from readers what they think of the magazine.

To do this we've written out a questionnaire, which we'd like readers to fill out and mail back to us: Questionnaire, Tu Tangata Magazine, Dept Maori Affairs, Private Bag, Wellington.

Kia ora koutou.

Questionnaire for Readers of Tu Tangata Magazine

1. Tribe
2. Rohe/District now living in — city/rural.
3. Wahine or Tane
4. Age group: ☐ 15-20; ☐ 20-25; ☐ 25-30; ☐ 30-35; ☐ 35-40; ☐ 40-45; ☐ 45-50; ☐ 50-55; ☐ 55-60; ☐ 60-65; ☐ 65-70; Kaumatua. ☐
A. What sort of articles are needed in your age group? ie. education, recreational
5. Present occupation.
6. Can you understand spoken maori?
Can you understand written maori?
7. How do you see the role of Tu Tangata Magazine?
8. Would you prefer to read more articles by maori writers?
9. What criticisms of Tu Tangata do you have?
10. What maori topics should be covered by Tu Tangata Magazine? ie. social issues, cultural, etc.
11. How did you receive this copy of Tu Tangata? ☐ Subscription; ☐ from a bookshop; ☐ borrowed from owner; ☐ borrowed from a library; ☐ from a maori activities centre ie. Kokiri centre, marae.
12. Estimate how many people have read or will read this copy of Tu Tangata.