

many obstacles still be overcome. Williams sees threats to the network ranging from a change of Government undermining the commitment of the BCNZ to such a proposal, to the disparity in the wants of Maori people.

Conflict in Maoridom over how the system should be funded and owned has caught Haare Williams firmly in the middle, with the BCNZ on one side and many Maori people on the other. There is also the possibility of public resentment of the BCNZ handing over its money to a Maori organisation under its wing. This too could stifle Williams' hopes, he says.

Williams is already planning for the advent of the new network, although is anxious to avoid being seen as an empire builder. Programming, he says, should be the responsibility of the board set up to run the network. When pressed however he does have some ideas on what the network will sound like.

Firstly there is the vital question of the language. Its use will be determined by the sort of programme and the time of day in question. For example, the all important money spinning breakfast session will be a mixture of Maori and English, with Maori increasing as the day progresses. The afternoons and evenings would devote more time to the younger Maori listener, and Williams envisages giving the network over to young people at least one evening a week. Sundays would, he hopes, be devoted to taha wairua, not just Christian church services but also to tangi, discussion of the value people place on land and the conservation of taonga.

Then there is the music. Breakfast radio on the network should be made up entirely of New Zealand created music, says Williams. He is already working with Howard Morrison and looking for the best way of getting enough of the right kind of local talent recorded.

"Hopefully in the next two years we will have about six hui workshops on marae around the country with technicians, with broadcasters, people in the music industry, marketing and sales, advertising and artists and kaumatua coming together in a collective effort to spot the talent, to record it, to start composing music and hopefully by the time we kick off the network in October, 1988 we will have the music."

His plans include an international marketing push as well.

Just how this blending of cultures goes will depend on many things but with Haare Williams' own background blending both cultures there is a clear purpose in his development of the network. He envisages the eventual handing over of the network to Maori peo-

ple by the BCNZ, but says that can't be done within the existing broadcasting act. In that time he expects the Maori network to be reaching listeners in Northland, Auckland, the Waikato, Bay of Plenty, Wellington and Christchurch, that is 66 per cent of the Maori population, or 186,000 people.

Williams' work so far in developing Maori radio within Radio New Zealand has included giving managers some marae experience. That has been fraught with frustration and he says he often felt he would be better off immersing himself in his painting, (he has held

five solo exhibitions) or his poetry. But his belief in the great benefit for Maoridom of a radio network has kept him working within the system.

"You can't effectively endeavour to change a system if you're not in there."

Personally he has succeeded, to his own satisfaction, in both worlds. He is a Papakura city councillor, and brings a Maori perspective to the council. Even his second marriage was a joint Ringatu-Anglican ceremony.

Whether such blending will work, or is indeed wanted, in a radio network he will have to wait and see.

Bill Nepia, making the case for Waipounamu's listeners.

