

There is at the present time a favourable climate toward the Maori language, Maori literature and history, and for the first time Maori attitudes, values and social practices are looked on from the inside and made intelligible to us in the arts, poetry and the whole drama of Maori life.

Witi Ihimaera has described two landscapes. One Maori and the other Pakeha. He adds that these landscapes add colour and shape to our lives.

Although the Maori landscape has been eroded, its emotional aspects are still, to all intents and purposes intact. This landscape has been unable to shape all New Zealanders. For all that, New Zealanders like to regard themselves as being bicultural.

In the light of these considerations:

- Te Reo O Aotearoa must be given full status as a station which will reflect the strength of New Zealand's indigenous heritage and culture.
- The full development of the station can help to increase awareness of cultural awareness in New Zealand society, and contribute to a sense of pride and identity.
- Already, Te Reo O Aotearoa has proved its professional capabilities to pioneer a contemporary radio programme format with sensitivity and integrity one which New Zealanders, Maori and Pakeha, young and old, urban and country, professional and non-professional, etc. This has been achieved by live coverage of events such as Maori Language Week, marae openings, and festivals.
- There is no legitimate reason, except financial, why Te Reo O Aotearoa could not be developed fully. We now have a body of men and women with the professional skills and dedication to shoulder the demands of radio communications.
- Initially the station should be established in Auckland where the potential audience is 180,000. It is ironical that a small town like Ashburton with a population of 15,000 can gain full station status and Te Reo O Aotearoa is denied.
- When the station is established, Maori groups, whether they are marae, country or city based, should be directly involved.
- The present development of the

station is in keeping with Maori principles and kaupapa with the siting of a marae within the station. That concept should be extended.

- Future development would require the placement of repeater stations in areas of concentrated Maori populations such as the Bay of Plenty, Wanganui, and other regions.
- The programme format must endeavour to reach all sections of the community and particularly the young. In the final analysis, the station must be responsive, and responsible to the Maori culture and the language.
- Maori people for a long time have stood in the wings and received crumbs. Maori pronunciation, and Maori ideals are still misunderstood. Maori people themselves must be more assertive and gain recognition in the media, especially television and radio.
- The Maori news started in 1942. Since that auspicious beginning, developments have been steady. Today, there's just over three hours of programming in English and Maori. This disproportionate allocation of time refuses to recognise that the Maori count makes up about 10% of the national population.
- **Weekly Breakfast Session:** It is reasonable to assume that a large audience can be captured in the mornings with a breakfast session combining the ZB and private stations format and the sensitivity and integrity of Maori ideals. The session can start at 5.30am — 9.30am, on weekdays and be replaced by special programmes on weekends. Naturally, programme format should be determined by audience research.

We cannot be impervious to the groundswell of cultural revival and survival. Radio New Zealand, and TROA in particular is part of that renaissance.

New Zealanders can no longer afford to ignore or remain indifferent to important race relations. Our perception of a 'cultural mosaic' can no longer be seen from the armchair of ethnocentricity.

We are evolving, and still evolving our own models, one when developed will take into account the undeniable existence of this country's most

vigorous, and socially viable area of cultural activity.

The media can work toward narrowing the semantic and ideological gaps in our society and bring the threads of a cultural mosaic into its clearer perspective.

Nga taonga a nga tupuna  
Whangaio Ki nga hinengaro,  
O nga whaka tu puranga  
Mo te ao kei mua

## All the same or else .....

The first issue of Tu Tangata (Aug/Sept) contained an editorial on the Chairman of the New Zealand Maori Council, Sir Graham Latimer's speech given at the New Zealand Toastmasters' Conference in May this year.

Sir Graham received this letter from the Rev H M Oatway, All Saints Parish, Ngaio, Wellington, in which he writes:

"I came to this country some 30 years ago; I make no pretence of being a Maori or trying to be one, but there is no question that I am a New Zealand, glad to be and proud to be.

"Your reported statements infer that as a race only Maoris remain on the land or value it. This is not so.

"Many Maori people live in the cities, many have found the weather brighter in another country, i.e. Australia, and many came here because the weather was brighter — to the detriment of the Moriori people.

"The way forward is not be recriminations about the past, but by mutual love and forgiveness — for New Zealanders of all ethnic origins have made and will probably continue to make mistakes — and it seems to me that whilst we should be proud of our ethnic origins, we should stop talking about Pakeha or Maori and begin talking about New Zealanders.

"Unless we do this I fear we may move back to the sentiments expressed in this poem by Carl Sandburg:

"Get off this estate."  
"What for?"  
"Because it's mine."  
"Where did you get it?"  
"From my father."  
"Where did he get it?"  
"From his father."  
"And where did he get it?"  
"He fought for it."  
"Well, I'll fight you for it."