COLONISER DISCOURSES
IN CAPITAL TELEVISION
NIGHTLY NEWS,
WAITANGI DAY 1996.

A thesis presented in partial fulfilment of the requirements
for the degree of Masters of Philosophy
in Development Studies at
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ABSTRACT

Coloniser's discourses which attempted to justify and redeem many of the devastating processes of colonisation around the world have been (re)constructed and repeated in Aotearoa since the 1840's. They include notions of 'progress', 'civilisation', 'social evolution', and the categorisation of bodies into 'races' and 'genders'. These discourses have shaped many of the identities of people living in Aotearoa as well as the political, economic and social developmental path of this country. In 1996 I argue many of these coloniser discourses are repeated and reinforced through the television current affairs and news coverage of Waitangi Day 1996.

This being so I argue that imagery is a vital area for academic study because it is through images that we present ourselves to ourselves. Following Clifford and Foucault I approach the 1996 Waitangi Day television news coverage as (re)presentations and constructions of 'truth'. I argue these 'truths' always involve a (re)production of certain political, economic and social discourses at the expense of others. I use theorists such as Irwin, Evans, Dyer and hooks to explore and explain the ways in which different discourses and experiences, some of which may be called anti-colonial, are marginalised by coloniser discourses and journalistic conventions.

Using a post structuralist discourse analysis I identify how discourses of 'race' and 'gender' are deployed in Wellington's Capital Television nightly news coverage on 1996 Waitangi Day. In this programme, which claims to present an unmediated 'truth' surrounding the events of 1996 Waitangi Day, I argue that certain voices and experiences are given legitimacy while others are silenced and marginalised. I conclude that generally it is European/New Zealand and male voices which are heard at the expense of Māori and women. I argue that those who do wish to highlight the legacy of colonial ideas in the television media, through legitimate protest, for example Māori sovereignty groups and Pākehā supporters, are marginalised as 'protesters' and 'stirrers' disconnected from their communities and from 'real New Zealanders' on this particular day.
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FIGURE 31: Tino Rangatiratanga Flag.
GLOSSARY OF MĀORI WORDS

Aotearoa
Literally translated means ‘Land of the long white cloud’ and refers to the nation state of New Zealand.

aroha
Love, concern, pity, empathy.

haka
An aggressive type of action song and ‘war dance’.

hapū
Clan or section of tribe.

Heitiki
Greenstone neck ornament.

hongi
Traditional form of greeting (pressing of noses).

iwi
Bone, nation, ‘tribe’, strength.

kapa haka
Māori cultural performance group.

Karakia
Prayers.

karanga
Women’s Welcoming call given at the beginning of a Pōwhiri.

kaumātua
Elders.

kawa
Protocol.

Kāwanatanga
Government.

kōhanga reo
Literally translated these words mean ‘language nest’ and describe pre-schools conducted entirely in Māori according to Māori customs.

kūpapa
Turncoat.

kura kaupapa māori
Primary and Secondary Schools set up and run by Māori. Teaching is done in Māori and the school is organised according to Māori custom.

mana
Influence, prestige.

Māori
Literally this word means ordinary, ‘normal’ and has come to refer to the indigenous people of Aotearoa.

Māoritanga
Māori culture.

marae
The open area of land infront of the whare nui.
marae ātea  The space between the hosts and the visitors during a pōwhiri.
matakite  Divination, second sight, a seer.
moko  Tattooing.
Ngāi/Ngāti  Prefix denoting ‘tribe’ or clan.
noho a tahi  Staying together.
pā  Fortified village.
Pākehā  Literally this word means foreign and has come to refer to descendants of Western European colonials.
Pākehātanga  Pākehā culture.
poi  A light ball attached to flax string used by women in kapa haka groups.
pōwhiri  Ceremonial welcome.
raupatu  Confiscation. Raupatu iwi are those communities which had their land confiscated by the Government after the land wars in the 1860’s for example Waikato iwi.
tāne  Man
Tangata Whenua  Literally translated means 'people of the land' and refers to the host people and original inhabitants of an area. In Aotearoa the Tangata Whenua are Māori.
taonga  Possessions, valuables, treasures.
Tauiwi  Other tribe, can be used to refer to all non-Māori in Aotearoa.
Te Puni Kokiri  Ministry of Māori Affairs and Development.
Te Reo Māori  The Māori language.
tīka  Correct.
tikanga  Custom, practice.
Tino Rangatiratanga  Dominion, Māori sovereignty. This wording is contained within the Māori language version of the Treaty of Waitangi.
<table>
<thead>
<tr>
<th>Term</th>
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<tr>
<td>tohunga</td>
<td>Priest, expert.</td>
</tr>
<tr>
<td>utu</td>
<td>Concept of reciprocity, to make return for anything.</td>
</tr>
<tr>
<td>wahine</td>
<td>Woman.</td>
</tr>
<tr>
<td>waiata</td>
<td>Songs.</td>
</tr>
<tr>
<td>waka</td>
<td>Canoe.</td>
</tr>
<tr>
<td>whaikōrero</td>
<td>Formal speech, oratory.</td>
</tr>
<tr>
<td>whakapapa</td>
<td>Genealogy</td>
</tr>
<tr>
<td>whānau</td>
<td>To be born, family in a broad sense.</td>
</tr>
<tr>
<td>whare nui</td>
<td>Meeting house on a marae.</td>
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ORTHOGRAHY

The ten consonants in Māori:

h, k, m, n, p, r, t, w, ng, wh

The first eight are pronounced as in English. The last two are diagraphs, ng being pronounced as the ng in singer, wh as wh in whale, or as f.

The five vowels:

a, e, i, o, u.

They are pronounced in two ways, short and long.

<table>
<thead>
<tr>
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<td>a as a in father</td>
</tr>
<tr>
<td>e as e in pen</td>
<td>e as ai in pair</td>
</tr>
<tr>
<td>i as i in bit</td>
<td>i as ee in feet</td>
</tr>
<tr>
<td>o as o in fort</td>
<td>o as o in store</td>
</tr>
<tr>
<td>u as u in put</td>
<td>u as oo in boot</td>
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Long vowels are indicated by a macron, e.g. Māori, in which the a is long.

Diphthongs are elided, e.g. ai (ah-ee) is sounded as i in high.

[From Reed and Karetu 1984: x].