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

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for the degree of Masters of Philosophy
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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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GLOSSARY OF MĀORI WORDS

Aotearoa	<i>Literally translated means 'Land of the long white cloud' and refers to the nation state of New Zealand.</i>
aroha	<i>Love, concern, pity, empathy.</i>
haka	<i>An aggressive type of action song and 'war dance'.</i>
hapū	<i>Clan or section of tribe.</i>
Heitiki	<i>Greenstone neck ornament.</i>
hongi	<i>Traditional form of greeting (pressing of noses).</i>
iwi	<i>Bone, nation, 'tribe', strength.</i>
kapa haka	<i>Māori cultural performance group.</i>
Karakia	<i>Prayers.</i>
karanga	<i>Women's Welcoming call given at the beginning of a Pōwhiri.</i>
kaumātua	<i>Elders.</i>
kawa	<i>Protocol.</i>
Kāwanatanga	<i>Government.</i>
kōhanga reo	<i>Literally translated these words mean 'language nest' and describe pre-schools conducted entirely in Māori according to Māori customs.</i>
kūpapa	<i>Turncoat.</i>
kura kaupapa māori	<i>Primary and Secondary Schools set up and run by Māori. Teaching is done in Māori and the school is organised according to Māori custom.</i>
mana	<i>Influence, prestige.</i>
Māori	<i>Literally this word means ordinary, 'normal' and has come to refer to the indigenous people of Aotearoa.</i>
Māoritanga	<i>Māori culture.</i>
marae	<i>The open area of land in front of the whare nui.</i>

marae ātea	<i>The space between the hosts and the visitors during a pōwhiri.</i>
matakite	<i>Divination, second sight, a seer.</i>
moko	<i>Tattooing.</i>
Ngāi/Ngāti	<i>Prefix denoting 'tribe' or clan.</i>
noho a tahi	<i>Staying together.</i>
pā	<i>Fortified village.</i>
Pākehā	<i>Literally this word means foreign and has come to refer to descendants of Western European colonials.</i>
Pākehātanga	<i>Pākehā culture.</i>
poi	<i>A light ball attached to flax string used by women in kapa haka groups.</i>
pōwhiri	<i>Ceremonial welcome.</i>
raupatu	<i>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.</i>
tāne	<i>Man</i>
Tangata Whenua	<i>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.</i>
taonga	<i>Possessions, valuables, treasures.</i>
Tauīwi	<i>Other tribe, can be used to refer to all non-Māori in Aotearoa.</i>
Te Puni Kokiri	<i>Ministry of Māori Affairs and Development.</i>
Te Reo Māori	<i>The Māori language.</i>
tika	<i>Correct.</i>
tikanga	<i>Custom, practice.</i>
Tino Rangatiratanga	<i>Dominion, Māori sovereignty. This wording is contained within the Māori language version of the Treaty of Waitangi.</i>

tohunga	<i>Priest, expert.</i>
utu	<i>Concept of reciprocity, to make return for anything.</i>
wahine	<i>Woman.</i>
waiata	<i>Songs.</i>
waka	<i>Canoe.</i>
whaikōrero	<i>Formal speech, oratory.</i>
whakapapa	<i>Genealogy</i>
whānau	<i>To be born, family in a broad sense.</i>
whare nui	<i>Meeting house on a marae.</i>

ORTHOGRAPHY

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 digraphs, **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.

Short

a as **u** in **but**

e as **e** in **pen**

i as **i** in **bit**

o as **o** in **fort**

u as **u** in **put**

Long

a as **a** in **father**

e as **ai** in **pair**

i as **ee** in **feet**

o as **o** in **store**

u as **oo** in **boot**

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].