



MEDIA, POWER AND PROTEST: ANALYZING MAORI ACTIVISM REPRESENTATION IN NEWS NARRATIVES

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Abstract

This research investigates the discursive and linguistic representation of Maori Activism and protests in selected media narratives. This study highlights how indigenous resistance is framed within RNZ and The Stanford Review. This paper utilizes the analytic framework formulated by blending Entman's Framing Theory and Tenu.A.van Dijk's socio-cognitive model. This study using this framework explores how media discourse is shaped by underlying ideologies, cognitive structures and power relations. Focusing on the haka protest led by Hana-Rawhiti Maipi-Clarke in parliament, this study explores the use of linguistic strategies those have been employed to construct, marginalize or legitimize indigenous resistance. This study uses CDA to compare how each outlet reflects broader ideological structures. Finding reveals that RNZ employs neutral to supportive language in framing Maori protest, while the Stanford employs derogatory terms for activists and lacks neutral framing. This contrast indicates the role of language in shaping and framing realities and events. Through a qualitative comparative analysis this research describes the role of critical discourse tool and framing components to reveal implicit biases in media narratives. This research implies the significance of encouraging balanced and impartial media representation, especially for marginalized communities. This research advocates for the critical need for ethical journalism prioritizing fairness, accuracy, and cultural sensitivity when reporting on marginalized communities. This study stresses on fostering a media environment that supports justice, inclusivity and truth.

Keywords: *Framing, Haka, Lexical Choices, Maori Protest, Media and Power, Mental Models, Representation, Suchism*

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1. Introduction

Media pivotal role when it is concerned with shaping public perception of protest, particularly when it involves indigenous activism and resistance. It is said **‘When the media speaks, it doesn’t just report-it frames, it shapes and sometimes it silences.’** This framing is observed particularly in media reporting of Maori protests which shapes alternative realities based on their glass of perception. Maori activism emerged as a response and reaction to centuries of colonial dispossession, cultural suppression and systemic marginalization by British Colonization of Aotearoa New Zealand. The Treaty of Waitangi, signed in 1840 between the British and Maori Chiefs. This treaty meant to ensure Maori sovereignty and land protection. However, the subsequent crown breaches and discrepancies between the English and Maori led to land confiscations, political turmoil and loss of cultural autonomy. By the late 19th and 20th centuries, Maori land holdings were drastically reduced. Colonial laws and supremacy undermined te reo Maori [Maori language]. Activism rose from an urgent need to reclaim land, preserve culture, protect language, and fight for social, political and economic justice. The Maori renaissance of the 1970s marked a turning point, where grassroots movements, legal challenges and cultural revival emerged which counted as a literary resistance and activism. The 1975 Maori Land March [Hikoi], led by Dame Whina Cooper, the march covered thousand kilometers from Te Hapua to Wellington to protest the ongoing land confiscation. This march echoed with an iconic slogan ‘NOT ONE MORE ACRE’. In 1995 Whanganui Maori occupied the gardens to demand recognition of their land claims. In 1977-78 Ngati occupied Bastion point in Auckland for 506 days after the British attempted to take ancestral land. In 2004 Tens of thousands marched in response to government legislation denying Maori customary rights over certain coastal areas. From 2016-2020 young Maori leaders led a land protection movement at Ihumatao near Auckland airport. A recent act of activism and resistance has been witnessed on November 14, 2024. A day when New Zealand’s parliament witnessed a powerful protest led by Hana – Rawhiti Maipi-Clarke, the youngest parliament’s member. She is representative of Te Pati Maori. During the first reading of the Treaty of Principles Bill, Maipi Clarke tore up a copy of bill and initiated KA MATE [It is death, it is death ! it is life, it is life !], a traditional war dance in the parliament. This act was direct response to the proposed legislations as they considered that law as an attempt to rights of country’s indigenous people. This led to suspension of parliament for 20 minutes, and Maipi Clarke was suspended for 24 hours.

In contemporary societies, media functions not merely as a reflector rather as a powerful agent that constructs realities, shapes ideologies. For reality construction language plays eminent role. The words and phrases used in media or political discourse define what is considered ‘legitimate’, ‘normal’ or ‘threatening’. For example, calling

protestors 'activists' vs 'rioters' can dramatically shift public perception. Language frames issues by accentuating certain aspects while omitting others. In media narratives, the use of loaded terms, euphemism, metaphors and selective quoting can present a protest as either noble resistance or public disorder. Media narratives use these terminologies to neutralize or legitimize certain event and vice versa. Moreover, reputation in media discourse is a key discursive strategy used to reinforce ideological frames. **'The media are not just passive transmitter of information; they actively shape the message they deliver.'**(Hall,1997). This research critically examines the representation of Maori activism in news narratives. It compares The New Zealand Herald and The Stanford Advocate. The language used by these media outlets is examined and the role of word choice in reality construction is explored. The contrasting portrayal of the haka protest by RNZ and The Stanford Advocate reveal how media narratives construct rather than reflect. Through CDA and framing theory, this research will identify and explore the differences in how each outlet represents the haka protest and the broader implications of such media construction. In contemporary world there is a growing body of literature on media representation of protest movements, much of the existing research primarily focuses on western protests. The portrayal of indigenous activism by media outlets is not centrally discussed in research papers. Furthermore, research has predominantly focused on direct action protests or large scale events rather than the nuanced portrayal of cultural symbols. Moreover, through this comparative analysis it will shed light on the power dynamics that underlie media portrayal of Maori political resistance in the context of global and local media contexts.

1.1. Research Questions

- How New Zealand Herald and The Stanford Advocate differ in their linguistic and discursive representation of Maori activism, particularly the haka protest in parliament?
- What dominant frames emerge in each outlet's coverage of the haka protest, and how do these frames influence audience perception of Maori resistance?

1.2. Research Objectives

- To critically examine and compare the discursive and linguistic strategies used in The Stanford Advocate and RNZ in their representations of Maori activism and protests.
- To identify and analyze the dominant themes and frames presented in each news outlet's coverage of the haka protest and evaluate how this framing influences audience perception of Maori Resistance.

1.3. Literature Review

The representation of indigenous activism in mainstream media has long been an interesting subject of critical scholarly attention, particularly regarding how narratives of protests are shaped by media. The Maori activism-especially movements concerning land rights and sovereignty. This has been framed within deficit-based or oppositional discourses that perfectly align with state-centric ideologies(Walker,2004;Moewaka Barnes et al.,2012).

Representation theory can be referred with respect to analyzing framing and constructing role of media narratives. Representation theory developed by Stuart Hall-argues that media does not merely reflect reality ;they construct meanings through language and framing choices .According to Hall (1997), representation is a process through which meaning is produced and exchanged in a culture and society. This research paper explores how Maori activism is portrayed and framed in news narratives particularly contrasting portrayal of activism, hence CDA and framing theory can be used as models . Fairclough, Norman (1995).Media Discourse explores how language in media reflect and reproduce power stuctures which provides a key for understanding the framing of protests. Van Dijk A. (1993).Elite Discourse and Racism demonstrates how mainstream insituitions [like press, media houses ,particularly news channels] create and circulate racist ideologies and this can be linked with this study as it explores marginalization of Maori on basis of their race . This book is relevant for examining how Maori are ‘othered’ in news texts and which news text represents their perspective and notion in a balanced and unbiased way. Reisigl,Martin and Wodak,Ruth.(2001).Discourse and Discrimination: Rhetorics of Racism and Antisemitism analyze discursive exclusion ,labelling and legitimization-relevant for this study as it describes how Maori Activism is either legitimized or delegitimized in media. This book reveals How groups are named or referred to in texts(e.g ‘radical groups’, ‘Maori separatists’ or ‘indigenous leaders’).Their Discourse-Historical Approach enables a critical reading of media texts within the legacies of legacies and colonial breaches. Gee’s (2011) toolkit further aids in identifying identity building tools,rhetorical framing and the use of metaphor in news discourse-insightful and helpful for decoding how Maori activism is constructed as either legitimate or illegitimate and subversive.These analytic tools help examine interplay between resistive protests,reporting cultural identity and state power. Machin and Mayr (2023) emphasize and elaborate that discourse is not merely a neutral reflection of reality but a powerful tool through which ideologies and institutional practices are not only constructed but maintained as well and media reporting plays eminent role in this construction and maintenance. Machin and Mayr (2023),PP.28-30 States that media narratives often use intertextual alignment with dominant power stuctures and this echoing where media echo government press release and policy statements may delegitimize Maori voices.Machin and Mayr pp.20-22 states that lexical choices are never neutral-they reflect ideologies and

shape public perception. Similarly in the news coverage by 2 concerned media narratives often choose words [riot, disrupt, cultural expression], hence these lexical choices play a pivotal role in constructing and framing reality. Machin and Mayr p.22 emphasize on the power of 'overlexicalization' [unusual abundance of words]. It states that majority of news articles use multiple synonyms to emphasize unrest or aggression and this overlexicalization can act as a tool to distinguish between balanced and biased news narratives during 'haka' protest. Entman, R.M. (1993). Framing: Toward clarification of a fractured paradigm, this research article revolves around a core idea that is of 'framing'. Framing theory provides with a platform that let the researcher dissect language and structure in media reinforce dominant ideologies and narratives. Hodgetts, D., and Rua, M. (2020). The Politics of Knowledge in Inclusive Community Research, focuses on representation of indigenous people in New Zealand media and explores themes of power, voice and decolonization which aligns with Maori activism and media framing. Couldry, N. (2010) in his book Why Voice Matters; Culture and Practice after Neoliberalism Explores how marginalized voices are silenced in neoliberal societies, especially through media. This book helps contextualize the suppression and silencing of Maori voices in mainstream news and links to power structures in communication. Bourdieu, P. (1998). This book dissects how journalism works as a field of power, this gives a way to analyze how The Herald and The Stanford may reproduce systemic bias. Media Framing of the Lal Masjid operation in Pakistan: A Case Study of Daily Dawn and Daily Jang offers a strong comparative model for analyzing news from different ideological positions. Comparative Coverage of 2022 Balochistan Floods: PTV news vs. Geo News, A research article which carried out comparative analysis of Prime-Time news coverage on public and private channels. This demonstrates how media ownership influences framing. Existing studies focus on presence which neglects absence, voice omitted and stories especially indigenous one underreported. This study includes study of 'silences' - what is left unsaid, unspoken and de-emphasized in each media outlet. Prior work and researches majorly use either Framing theory or CDA, but this research employs a unique theoretical triangulation. It employs an interdisciplinary framework combining both CDA and framing theory which allows granular and structural analysis of media language, tone, headline and discourse positioning.

2. Methodology

This study employs a qualitative comparative research design to explore the representation of Maori Activism in selected news narratives. It focuses on media texts and audiovisual content to explore the representation of Maori protests by news narratives. The primary data source includes news articles and headlines from two selected media outlets The New Zealand Herald and The Stanford. Youtube videos published by official channels of these outlets, especially covering Haka protest in parliament are used as primary

sources. A purposive sampling approach was adopted to ensure the selection of media content relevant to research objectives. 10-15 articles are selected from each outlet with 3-5 relevant YouTube videos on official channels of RNZ and The Stanford. This research utilizes Critical Discourse Analysis [CDA] by Tenu A. van Dijk's sociocognitive model and Framing theory conceptualized by Erving Goffman and later expanded by Robert Entman. This study uses combination of both theories and uses this analytic framework to explore media's constructing role. A purposive sampling is used to collect 10-15 news articles from each outlet published between 2021 -2024, focusing on Maori protest events such as land rights demonstration, haka-led activism and Waitangi Day mobilizations. These articles are selected on the basis of their relevance to themes of activism, resistance and protests for securing indigenous rights and identity.

CDA emerged in 1980s-1990s with eminent scholars like Norman Fairclough, Van Dijk and Ruth Wodak. It is rooted in critical theory, sociolinguistics and Foucault's discourse theory. CDA investigated the power dynamics embedded in language use, especially when media constructs ideologies. Van Dijk's Sociocognitive model [SCM] integrates cognitive structures [mental models, schemas] with discursive structures. SCM emphasizes ideological discourses, group polarization and macro-structure of news [headline, leads], this makes it ideal for studying how media discourses influence public opinion and maintain hegemonic structures. Van Dijk's framework emphasizes the relationship between language, social structures and power. He argues that discourse does not merely revolve around words rather it is about how social power is exercised and reproduced through language as Carter states 'language is power, life and instrument of culture, the instrument of domination and liberation'. This instrument is pivotal for media constructing and maintaining realities. His model emphasizes the interaction between textual structures, socio-cognition and sociopolitical context, making it useful framework for analyzing how voices of marginalized [Maori group] are misrepresented or underrepresented.

Key components of SCM [sociocognitive model] are;

- Textual structures [Macro and Micro structures]
- Semantic structures [Implication, presupposition, hyperbole and mitigation]
- Lexical choices
- Actor representation
- Mental modes and Social-cognition

SCM is particularly suited for analyzing the interplay between language, cognition and society. It offers an integrated lens through which ideological positioning, power asymmetries, and media framing particularly with relevance to Maori protest can be understood.

The textual analysis focuses on the formal organization of text, examining headlines, paragraphing, sequencing of information and often use of quotations as well. In the context of Maori protest coverage, this includes headline framing and lead paragraphs which often shape the narrative directions. Semantic analysis explores how meaning is structured in the text with emphasis on presuppositions, implications and causal attribution. Semantic analysis also explores thematic structures that assign roles [victim, aggressor, hero] to the participants involved. Lexical choice revolves around word choice or connotation. Lexical choices involve the use of loaded terms 'radical', 'disruptive', 'ceremonial' and 'tribial'. Adjectives usage also analyzed. Actor representation analysis investigates how social structures are represented, omitted or foregrounded. Actor representation analysis often use Van Leeuwen's framework in alignment with Van Dijk. This analysis often involves exploring Inclusion vs Exclusion, Activation vs passivation and role allocation. Mental model and social cognition bridges individual's understanding with broader societal discourse which involves exploring ideological schemata.

In this research on representation of Maori protest in The New Zealand Herald and The Stanford, the four most critical components of SCM are used and those are textual analysis, lexical choices, Actor representation and socio-cognition.

Entman framing theory is the second theoretical framework **that has been chosen for analysis of representation of Maori protest by news narratives.** Entman, R.M. (1993) states that 'news frames' shape public perception by highlighting certain aspects of reality while omitting others. He states 'Framing theory shows exactly how frames become embedded within and make themselves manifest in a text, or how framing influences thinking'. Frames work by selecting some aspects of perceived reality and making them appear more salient in a text or narrative.

Core components of Entman's Framing Theory;

1. **Problem Definition;** What is the issue? The frame identifies what is wrong or problematic in a situation.
2. **Causal Interpretation;** What or who caused it? Frame assigns causes and responsibility to individual, groups or systems.
3. **Moral Evaluation;** What is right or wrong? Frame provides moral judgement about those involved in the issue.
4. **Treatment Recommendation;** What should be done? Frame suggests solutions or policies to address the problem.

This study develops an integrated analytic framework to investigate representation of Maori protest by selected news narratives. This research paper adopts a multi-theoretical qualitative approach combining Van Dijk's socio-cognitive model and Entman's Framing theory. This framework is used to explore the role of media discourse in shaping realities

and perceptions. The framework is designed to investigate how news narratives construct social realities. Van Dijk's SCM integrates discourse analysis with cognition and society emphasizing textual structures and mental representations. Entman's model examines how media frames public interpretation of events by selectively including or excluding information. By integrating 4 components of SCM and Entman theory, the framework allows a multi-layered analysis of news narratives. SCM uncovers how discourse especially lexical choices embeds ideology while framing theory explains how meaning is strategically constructed and communicated to the public.

The primary aim of applying this multi-theoretical analytic framework is to critically analyze how two newspapers The New Zealand Herald and The Standard construct media narratives around Maori protest and resistance. This application of framework sheds light on how media discourses reproduce or challenge socio-political power structures, influence public cognition and contribute to the framing of indigenous resistance. Headlines are discursive entry points, the analyses uses SCM to examine lexical choices, analyze syntactic forms and explore presuppositions in headlines of two selected news narratives. Four components are used in this framework from SCM [textual, lexical, actor representation and socio-cognition] along with Entman's framing theory to explore the difference in reporting style by selected news narratives regarding Haka protest particularly Hanna –Rawhiti Maipi –Clarke's protest in parliament. The integration of these data sources along with multi-theoretical analysis allows for comprehensive exploration of how language, representation and framing construct realities along with public perception regarding Maori activism.

This research adheres to ethical standards suitable for qualitative media analysis, particularly when working with sensitive subjects such as indigenous identity and political protest. This study utilizes publicly accessible media content from The Stanford and RNZ, and for that formal participant's consent is not needed. During this research I have made conscious effort to stay self aware and reflect critically throughout the research to ensure that analysis remains fair and respectful.

3. Analysis and Discussion

This section offers a critical analysis of how Maori –led Haka protests are represented in two ideologically distinct media platforms RNZ and The Stanford Review. This analysis involves examination of underlying discursive constructions and ideological positions embedded in these narratives. The analysis utilizes multi-theoretical approach by using integrated analytic framework constructed by combining 4 components of SCM [Tenu A. van Dijk] and Entman's Framing Theory. The study begins with the analysis of headlines to trace how protests are framed in terms of problem definition, casual attribution, moral judgement and treatment and recommendations suggested by Entman. Moreover, second component of SCM 'lexical choices' is also used for lexical

analysis of headlines. secondly the analysis of selected news articles from these news narratives will be carried out using this analytic framework. Textual analysis will explore how structure of articles including the cohesion and coherence between headlines, leads, and bodies shape narrative flow affecting perceptions in long run. It also includes identifying rhetorical strategies such as the use of active vs passive and strategic silence. Lexical analysis will examine emotionally charged language, shift in tone or formality and evaluate word choices by 2 contrasting newspapers.

1. Headline Analysis

Headline analysis refers to the critical examination of news headlines to reveal how language is used to frame events, shape public perception and signal ideological positions—often in just few selected words but this selection is not random at all. This selection involves hidden motives and strategies. In this study of Maori Haka protest representation by RNZ and The Stanford News, the analysis of headlines is pivotal as these headlines frame the protest immediately, condense ideology, influence mental models, activate sociocognitive frames and prepare ground for deeper discourse.

‘Haka at Destiny Church Protests: Maori and Pacific leaders weigh in.’

Published: 2:00 pm on 21 February 2025, RNZ

This headline by RNZ will be analyzed by using four components of Entman’s framing theory and later by SCM.

Problem Definition ; The headline signals that there is a ‘protest’ involving Haka at Destiny Church event, this suggests a tension and turmoil involving a conflict around the cultural performance. The use of ‘weigh in’ frames Maori and Pacific leaders as evaluative commentators, implying a controversy that warrants their input.

Casual Interpretation; This headline points to the event [haka at protest] as culturally or politically charged actions, while causality is not directly stated in the headline, it suggests that the haka prompted a need for cultural authority to respond.

Moral evaluation; No overt Moral stance is taken, maintaining journalistic neutrality. However, by choosing to quote Maori and Pacific Leaders it reflects indigenous authority and cultural legitimacy.

Now this headline will be analyzed through SCM of van Dijk. As far as **textual analysis** of this headline is concerned the headline follows a balanced two-part structure. First part of structure is ‘Haka at Destiny Church Protests’ foregrounds the event and location while the second part discusses Maori and Pacific leaders which indicates who is given narrative authority, implying legitimacy and seriousness. While analyzing rhetorical strategy it is revealed that passive voice avoided, which places emphasis on action and authority ‘haka’ as ‘cultural expression’ and ‘leader’s weigh in’ suggesting balanced cultural critique. **Lexical analysis** of this headline reveals that use of word ‘haka’ evokes cultural gravity, tradition and identity. ‘Destiny Church’ which is a politically polarizing

Christian organization, often linked to conservative and anti-establishment rhetoric. 'Weigh in' is neutral, civil, reflective verb suggesting measured discourse rather than conflict or outrage. As far as overall framing effect of this headline is concerned it subtly frames haka as contested symbolic act that requires culturally legitimate voices to interpret and response.

A haka, a political standoff, and the role of tikanga in parliament

Published at 4:58 am on 9 April 2025, RN

This headline from RNZ is analyzed through multi-theoretical analytic framework.

Problem Definition; The headline presents three interrelated phenomenon, haka [cultural performance], a political standoff [conflict] and the role of tikanga [Maori custom laws], this juxtaposition frames the issue as cultural one- it is a confrontation between cultural expression and institutional power. Here problem is defined in this headline and that is parliament is facing a conflict where tikanga [Maori cultural norms] and western laws collide.

Moral Judgement ; The tone remains neutral, but grouping these terms suggests that tikanga is contentious in parliament and is in need of deliberation.-framing tikanga as a 'question to be addressed' rather than a 'right to be upheld'.

Suggest Remedies; The use of 'role' implies that tikanga should be reconsidered or clarified within parliamentary settings, framing the issue as unresolved and open to interpretation.

This headline is also analyzed through SCM, in which **Textual analysis** reveals that the use of commas and conjunctions, gives equal weightage to each element- haka, political standoff, tikanga which invites the reader to view them as interlinked. As far as Lexical analysis is concerned, 'haka' represents Maori cultural expression along with their resistance. 'political standoff' this is lexical framing of conflict, deadlock, tension which implies a power struggle. 'Tikanga' a Maori concept left untranslated asserting its presence on its own terms and conditions.

'New Zealand's Cringe-Worthy Viral Haka protest Is A Warning For The west.'

Published at 12:49 PM on November 20, 2024, The Stanford Review

Entman's framing theory is applied on this headline from The Stanford Review representing Maori haka protest.

Problem definition; The headline frames Maori Lawmakers' Haka protest as a 'Cringe-worthy' event, suggesting that the protest is inappropriate. This headline represents the Haka protest not as an expression of indigenous resistance but as a problematic and chaotic viral event.

Casual Interpretation; This headline implicitly blames the activists and Maori protesters for creating a scene which is viewed by author as embarrassing. The protest is framed by this headline as an emotional outburst, lacking rational political grounding.

Moral Evaluation; Negative moral judgement is embedded in ‘cringe-worthy’ and ‘viral’, indicating moral disapproval of the protest style. The headline moralizes that such forms of protests are inappropriate and threatening as well. It upholds a western liberal standard of ‘acceptable protest’ and condemns indigenous resistance of Maori community by marking it as viral protest.

Treatment Recommendation; Through not explicit , this headline implies that the west should reject or be extremely cautious of such protests . ‘Warning’ suggests a preventative stance against similar acts of political resistance.

Van Dijk emphasizes that discourse,society and cognition are intertwined and inter-related. The application of SCM on this headline reveals that in **Textual analysis** the headline uses a subjective evaluative adjective ‘cringe-worthy’ rather than neutral descriptors. The structure in this headline ‘X is a warning for Y’ creates an alarmist tone, which implied threat and danger. **Lexical analysis** reveals that ‘cringe worthy’ is emotionally loaded word implying shame or embarrassment. ‘Viral’ conveys rapid and contagious spread which frames this protest as alarming situation. ‘Viral’ word suggests that this event is something that has spread rapidly and uncontrollably , similar to disease or social cognition. The headline activates **mental models** in readers that associate indigenous protest with irrational and emotional chaos and disruption. This headline Reinforce a western superiority ideology, where the west must be warned against adopting the chaotic and catastrophic cultural political behavior of the other. This headline reflects conservative and assimilationist ideology, resisting multicultural or decolonial expressions of resistance and subversion.

2. News Article Analysis

News article analysis is significant in research because media narratives play central role in shaping perception by their ways of representing and framing events particularly with reference to representation of protests and activism. In the case of Maori Activism especially Hana-Rawhiti Maipi-Clarke’s haka protest in parliament the way certain news outlets frame the event influences that whether it is seen as a legitimate political expression or as disruptive,emotional and catastrophic.These articles are analyzed by Entman Framing Theory which defines how media texts define problems, assign causality and make moral evaluations thereby revealing which voices are marginalized or amplified. Van Dijk’s SCM carry out the critical discourse analysis of selected news articles by connecting textual and lexical choices with broader social cognition and ideological structures. Applying Entman Framing Theory on RNZ.(2025,February 21) article reveals that in problem definition the article frames this movement as a conflict within Maori and Pacific communities. The primary problem is identified as the appropriation of cultural expression [Haka] in ways that alienate Rainbow Maori and pacific people. Van Dijk argues that actors are represented in ways that reflect ingroup and

outgroup positioning. Eru Kapa King presented as reflective and inclusive leader. ‘safe spaces’ vs ‘brainwashing’ lexical contrast between protection and manipulation, reflecting ideological clashed between Maori Activists and authority. ‘Our Maori, pacific whananuga, our family’ this builds solidarity, using kinship terms. ‘prominent kappa haka performer’ this indicates respectful identification of a cultural figure as it acknowledges Maori’s cultural identity. RNZ.(2024, February 16). A haka, a political standoff, and the role of tikanga in parliament. When Entman’s framing theory is applied on this article identifies the absence of kaupapa Maori and Tikanga Maori in New Zealand’s parliament. This indicates that Maori cultural representatives are absent from the national legislature. The problem is framed not as protest, chaos or conflict rather as systemic cultural exclusion. Casual interpretation of framing theory reveals that institutional parliament itself is framed as responsible for not accepting and embedding Maori symbols or protocols which represent their cultural identity. Moral Evaluation reveals that this article presents Maori protest as morally validated as necessary act of cultural assertion. In treatment recommendation Treaty-based reforms are suggested along with media coverage is framed as a vital channel for amplifying Maori concerns. The article follows a dialogic structure, privileging and representing Maori voices. Opening with the statement of absence ‘nothing reflects Kanupapa Maori’ frames the entire text around erasure which indicates lack of representation. Supportive and positive lexicons are used by RNZ in this article. ‘Tikanga Maori’ and ‘Kanupapa Maori’ are used which reaffirm indigenous worldview and asserts cultural protocols as valid in parliament. When actor representation component of SCM is discovered in this RNZ news article, it is revealed that it represents Maori MPs/protestors as reflective and culturally grounded. Te Pati Maori is shown as taking initiative, acting anonymously in order to gain rights. No dehumanization of any actor, but clear asymmetry of power is presented. The article essentially guides readers to form mental representation of a parliament that remains Eurocentric even in New Zealand’s supposedly bicultural nation. Te Pati Maori presented as constructive dissenters rather than disrupters. The article challenges social knowledge structures by questioning the myth of bicultural equality in governance. It challenges these knowledge structures by reconstructing protest as not anti-state but pro-Maori inclusion.

Similar analysis is carried out of an article from The Stanford Review. Entman’s Framing Theory analysis shows that in problem definition the article defines the problem as institutionalized identity-based segregation. This framing indirectly categorizes the Haka protest led by Hana Rawhiti as a part of global trend of minority entitlement and performative politics, not as a legal and legitimate call for indigenous visibility. In casual interpretation the article blames progressive ideologies and DEI [Diversity, Equity and Inclusion] for conveying this message to minorities that they need special treatment. Moral framing is strongly negative in this article as it uses terms like ‘inherently racist and

destructive’ and ‘separate but equal’ ,by drawing parallels to historical racial segregation,the article morally discredits the symbolic Haka protest. The textual analysis reveals that this article follows a problem-solution schema. Van Dijk’s theory views lexical items as ideologically loaded tools influencing cognition and reinforcing mental models. ‘Black national anthem’ this phrase highlights division hence framing Black identity as separate. Polarization has been used in this article as it constructs a binary between those who believe in equality under law [us] and those who promote distinction [them]. ‘Suchism’- term introduced by Van Dijk which refers to reduction of people into essentialized identities. Suchism is found in this article from Stanford Review ‘Black,LGBTQ,Maori people,and low income graduates’ this grouping suggests agenda – driven categorization.

4. Conclusion

The study highlights the stark contrast in media framing of Maori protests,particularly the haka protest by Hana-Rawhiti in Parliament.RNZ employs neutral and occasionally supportive language. The word choice and lexical items employed by RNZ are supportive showing respect to Maori cultural resistance, whereas The Stanford Review uses negatively loaded terms and dismissive framing.Through lens of Entman’s Framing theory, it is evident that the RNZ and The Stanford Review employ contrasting framing mechanisms.RNZ frames Haka protest through problem definitions rooted in historical grievances and cultural rights.On the contrary,The Stanford Review deploys a problem definition that positions Maori Activism and protest as social disruption. This framing aligns with an ideological stance viewing protest not as justice-seeking but as divisive.SCM of Van Dijk further reveals how textual structures and lexical strategies shape mental model and perception in audience.RNZ maintains a neutral to supportive stance , using humanizing and culturally sensitive language.On the other hand The Stanford Review exhibits polarization and negative labelling and suchism to maintain asymmetries in representation.These representations are not just about language rather they are about power,legitimacy and ongoing struggle over who gets to speak,protest and be heard in public discourse.Therefore, media narratives must be critically examined not only for what they say but also regarding how they say,what they exclude and reproduce.Only then we begin to foster a media environment fostering inclusivity and genuine democratic engagement.

5. Future Recommendation

- Future researchers can carry out longitudinal studies on protest representation and can track how the representation of Maori Activism evolves over time, especially in relation to political shifts.
- Future researchers can explore the role of intersectionality in affecting media representations of activist and resistive movements of indigenous communities.

- Scholars can contribute to developing ethical guidelines for culturally sensitive reporting, ensuring that indigenous voices are centered and are not marginalized or exoticized.

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