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**Indigenous Peoples of Australia and New
Zealand**

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*Prohlašuji, že jsem bakalářskou práci zpracovala samostatně a použila jen
prameny uvedených pramenů literatury.*

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Podpis

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1. Introduction

The Bachelor's Thesis discusses the topic of Indigenous people of Australia and New Zealand in today's media. The whole thesis is divided into two parts, theoretical and practical ones. The thesis informs about current situation of Indigenous peoples in Australia and New Zealand as it is presented today in international media. It studies the impact of colonization on these societies and it describes the most common, discussed and recent topics. In the field of issues related to indigenous populations, it is mainly the group of American Indians that is discussed a lot in different kinds of media. Therefore, the topic of this thesis are the Indigenous peoples of Australia and New Zealand and their presentation in today's world media to point out the issues connected with them and make the readers aware of them.

At the beginning, it will be necessary to ascertain the historical background of both cultures to understand the influences and impacts, which it had on contemporary societies. Besides that, the cultural traditions and the spiritual rituals will be described in the theoretical introduction to the topic.

The practical part will consist of an analysis of different articles from the world and local media. Firstly, the topics that appear most often in world's media as *BBC* and *NY Times* will be analysed, and then, the articles from the local media of Australia and New Zealand will be examined to go deeper in the problematic. Further, a part dedicated to the comparison of all the analysed aspects related to each of both the cultures follows.

We can suppose that, as in the case of American Indians, topics as alcoholism, gambling, land or culture will be discussed the most in the media. The structure of this thesis will be based on the amount of particular articles and the most common topics mentioned in them. Each part should be divided into Maori and Indigenous Australians problematic and described separately.

In conclusion, the thesis should serve as a tool for the extension of its author's knowledge concerning this problematic and Australian and New Zealand life and institutions. The main aim is therefore to inform and provide the basic knowledge about this problematic.

Theoretical part

2. Maori

As indigenous inhabitants of New Zealand are considered Maori people whose population in New Zealand is estimated to approximately 664 000 which is 15% of whole population in New Zealand. Maori society and tribes on New Zealand are connected by the same language, traditions and spiritual beliefs. They are Polynesian culture and their language Te Reo is similar to for example Hawaiian language. Beside language many other cultural features can be counted into Maori society. Very important is war dance “Haka” (see picture 6) very known are also their tattoos, which are part of ritual when boy is becoming a man and for women are tattooed below the mouth when they get married. Other important thing for Maori is Marae. Place where for example some religious rituals can be practised but today also a sacred place for Maori where they can speak their language and celebrates their culture because it is also community centre. Maori culture influence current culture of New Zealand by its diversity and specificity. Typical is for example carving (see picture 4), different kind of performing Maori songs and dances, tattoos and the combination of all these traditional art with contemporary ones.

First records about Maori presence in New Zealand reach to 9th or 13th century when they came from Polynesia. They brought with them subtropical plants they were used to and started to cultivate them in colder New Zealand climate. They live mainly on fishing, bird hunting and cultivating plants. All rituals and celebration were held within the whanau-family and iwi-tribe. Wars between different iwis were quite usual and sometimes appeared even cannibalism. The very first explorers were probably Dutch who came there in the middle of 17th century but left very fast after few members of his crew were eaten by Maori. Approximately 100 years later British explorer James Cook stepped on the Maori land. Their arrival was a big hit for Maori. European brought many destructive factors with them such as diseases, alcohol, tobacco and many of

their habits. Even prostitution appeared and Maori women were usually paid by alcohol or tobacco. All these factors reduced Maori population by 25%. This led to the creation of the Treaty of Waitangi (see picture 5) in 1840 which was created by 45 Maori chiefs and British. This treaty promised that Maori can keep their land and they will be under the protection of the Crown. Unfortunately not so long after it many of the parts and rules of the Treaty were broken which was probably caused by misunderstanding and there was even proved that there were differences between Maori and British versions of the treaty. Maori recall to this treaty till now. The values of Maori and whites were and are different. Maori did not think the way Pakehas did, they were not that materialistic and held more on the traditions and spiritual values. There were also wars between Pakeha and Maori those times, usually the reason was land. From modern history can be mentioned for example that during WWII Maori people were excluded from fighting but many of them went voluntarily into the war. A big wave of urbanization came in the second half of the 20th century and also Maori protests against confiscation of their land and many organizations supporting different Maori issues were founded. Since that Maori have been experiencing many problems described more specifically and in detail in the practical part of this thesis but also their culture started to be supported more and there are efforts to maintain and revive the culture, language and traditions.

3. Indigenous Australians

Aborigines and Torres Strait Islanders are indigenous inhabitants of Australia and island that belongs to it. In today's society indigenous comprise 2,5% of population which is approximately 520 000 inhabitants. The term Aborigines refers to tribes of different languages, traditions and rituals. The main spiritual philosophy of Aborigines is The Dreaming. Several rituals and ceremonies are connected with it and each of them serves for something else. The stories are preserved by each member and passed verbally. In ceremonies men and women have different roles, not more or less important. These

ceremonies were often accompanied by body painting, wood carving or drawing on rock, dancing and singing. It was also recorded that in some tribes was practised cannibalism.

From the historic point of view Aborigines appeared for the first time in Australian's lands approximately 40 000-80 000 years ago when came from the area which is now Papua New Guinea and Indonesia. Even the living conditions were hard they were able to adapt and used simple technology to survive in the king of climate that was there. Before British settlers they have already met different "visitors" like Chinese sailors who landed on Northern part of Australia or Macassan people they have traded with. The very first Europeans they have met were Dutch but their first met ended by a clash. In 1788 new round of colonization have started when British people arrived. The relationship between British and indigenous were not good. There were some tries to make a deal with local but because of language barrier and high diversity of Aboriginal tribes it was hardly possible. This colonization also brought to Aborigines many diseases that they have not been resistant to and lot of them died of it and not just of it, but also after allowing white settlers to shoot to Aborigines without guns there have been big loss on Aboriginal lives and sometimes even some massacres of Aborigines happened. That meant for Aborigines to move from their homes to different Australian areas that were not inhabited by British. On the other hand British founded some educative centre for Aborigines that were supported by the Church. They tried to teach them English, European habits and pass them their religion. But Aborigines had their own traditions and habit and spiritual values and were not interested in it. Despite this effort the massacres still continued and were worse and worse for example: *"Aboriginal people kill 19 settlers near Emerald, Queensland. About 170 Aboriginal people are killed in reprisal."*(49) This continued until it was stopped in the first half of 20th century. There has been recorded noticeable decrease of indigenous population in comparison to the estimated numbers at the beginning of colonization. In between many acts of different nature were made during the second half of 19th century. The areas they covered were for example education of Aboriginal children or moving

Aborigines to reserves and making ban for them to live in towns and they also controlled behaviour of Indigenous and tried to modify it to “more European.”

In 1901 Australia was officially proclaimed a nation but Aborigines and Torres Strait Islanders are not considered to be Australians so they do not have the right to vote. And even they should have been excluded from recruitment to WWI because they had not European origin, many of them was sent to war. We are now heading to the most important and sensitive topic in the history of Indigenous people. But at first let's have one term explained. “Half-caste” is a term for the children that were mixed, half Aborigine half white. These children were not allowed to study in the same school as other indigenous because they were considered more intelligent. With this, the period of “Stolen generation” (see picture 11) started. This is term for children-usually mixed that have been removed from their families and have been sent to re-education. They have been prepared to serve in white families. Children were removed from their families involuntary and by force. After last massacre in 1928 when Aboriginal man named Anthony Martin Fernando pointed to the injustice happening to Aborigines in Australia in Australia House in London. Since that the situation for Aborigines started to slowly change. But some of the policies were very bizarre. As following shows: *“Under the Aborigines Act, Aboriginal people can apply to 'cease being Aboriginal' and have access to the same rights as 'whites'.”* (49) or *“Aboriginal Welfare - Conference of Commonwealth and State Authorities called by the federal government, decides that the official policy for some Aboriginal people is assimilation policy. Aboriginal people of mixed descent are to be assimilated into white society whether they want to be or not, those not living tribally are to be educated and all others are to stay on reserves.”* (49) Even this discrimination and inequality continued, Aborigines gained some rights step by step and despite continuation of “stolen generations” until 70s of 20th century they got where they are now. The term Stolen generation appeared in 1980s when the society realized that taking children from their mother was not a good thing. Lately many Aborigines decided to adapt the culture of whites because it

seemed to be the way of the smallest resistance but they were culturally so unlike that it was not possible for them to handle it normally. *“Modern economies are based on production, not relationships. They are based on ownership, not community. And they are based on long term sacrifice and planning, not reaction.”* (50) The current situation and problems are described in detail in practical part of the thesis. So there is just last thing to mention and that is the official apology for discrimination and “Stolen generations” made by government in 2008.

Practical part

Practical part of the thesis is based on an analysis of media as newspapers, magazines and news internet portals which contain information about Maori and Aborigines and discuss the problematic of indigenous people in Australia and New Zealand.

The topics that will be paid attention to in this part will be related to the most discussed topics of this problematic- politics, socio-pathological problems, culture, health, education and others. We will take a look at causes of these problems and how, whether people want to solve them and deal with them at all. Possible ways how to solve them might be mentioned as well

4. Maori

4.1 Politics

“Maori MP Hone Harawira refuses Queen allegiance” (19)

One of the issues connected to the Maori problematic is politics. The attention in next few paragraphs will be paid to Maori politics and it's problematic. Firstly, there is a short introduction to political scene of New Zealand. News from December 2011 inform about the results of elections in 2011, the *National party* has sixty seats, the *Labour party* has thirty-four, the *Green Party* thirteen, *NZ first* has eight, *Maori Party* three, *Association of Consumers and Taxpayers* and *Mana Party* have a seat each (see appendix 4). Since 2008, the Prime Minister of New Zealand is John Key who is also a leader of the New Zealand *National Party*.

However, the most important man in the New Zealand politics is a politician who plays very important role for Maori people, Hone Harawira (see picture 1). He could be introduced, according to the articles taken from newspapers that write about him, as a man who is really not afraid to tell something, even when his political career is in danger or even if it is very controversial. His policy and opinions are very radical; he is not afraid of using

vulgar expressions and he represents strong Maori voice. He can be sometimes regarded as a racist, mainly due to his opinion against “Pakeha”- white man. He has been the Member of Parliament since 2005 when he was elected for Maori electorate of Te Tai Tokerau (see appendix 1) as a candidate of *Maori Party*. However, in February 2011 he was suspended from *Maori Party*. More reasons appeared. Mainly, there was a *Foreshore and Seabed issue* which concerned ownership of foreshore and seabed area of country with some Maori groups. The opinion of Harawira and other members of the party was different which caused insuperable disagreements. This issue is also based on *Treaty of Waitangi* (see appendix 1). Another reason was related to internal issues in *Maori Party*, specifically to a complaint of other members about Harawira. All members of parliament of the Party said that they cannot trust him anymore. However, Harawira formed a new left party, *Mana Party*. After that, he continued as an independent Member of Parliament. In May 2011, he announced a resignation from Parliament as an independent Member of Parliament and contested by-election which he won. He came back to the Parliament on 14 July 2011, but his return was controversial. Instead of reading the oath of allegiance to Queen Elisabeth II, he started to read his own oath in Maori, which swore the allegiance to the *Treaty of Waitangi*. This caused that the Parliamentary speaker told him to leave the chamber, but Harawira returned on August, told the oath in Maori, and became an official leader of *Mana Party*.

The development of political scene could be divided into two periods- before last elections in 2011 and after them. In 2004 Maori Party was formed by Tariana Turia after her resignation from *Labour Party* during *Foreshore and Seabed controversy*. Since general elections in 2008, she has been a Minister responsible for implementing the *Whanau Ora* which is an approach to providing services and opportunities to Whanau (see appendix 1). She is also a Member for Te Tai Hauauru (see appendix 1), Minister for Disability Issues, Minister of the Community and Voluntary Sector, Associate Minister of Social Development and Associate Minister of Health. She and Pita Sharples are co-leaders of *Maori Party*. Pita Sharples is Minister of Maori affairs and associate Minister of

Corrections and Education. Three years ago, John Key invited *Maori Party* into his government, which was seen as a welcomed step, because his predecessor was determined to abolish the Maori seats. But until that time, *Maori Party* cooperated with *Labour*. Before elections 2011, *Maori party* had experienced problems which caused that the party wasn't much successful during elections. The *Maori party* blames close relations with the *National Party* and the split with Hone Harawira, because he is the representative that Maori people demand.

After the elections, the situation between the *Maori party* and the *National party* changed a bit. "There are a number of areas where a deal between *National* and the *Maori Party* could fall down. The *Maori Party* is against partial state-owned asset sales, wants the Defence Force withdrawn immediately from Afghanistan and has called for a moratorium on deep sea oil drilling" (1). The *National Party* has created a coalition deal with two small parties, *ACT party* and *UnitedFuture*. Before this deal, *National* had 60 seats of 121 so now has the majority, and the help of *Maori party* is not needed. Mr. Harawira gives to his former colleague Pita Sharpeles some advice. For example that he should get though in negotiations with Prime Minister John Key and that the previous help of *Maori party* should be rewarded now. Still, day after the elections *Maori party* had a meeting to negotiate some new arrangement with *National*.

Finally, we can compare two parties that deal with indigenous issues, *Maori Party* and *Mana Party*. On the official website of *Mana Party* is written that "MANA is born from a need/ or desire to be a truly independent Maori voice in parliament." (20) *Mana Party* is definitely more radical in its opinions and attitudes, but it is new and does not have yet the trust and confidence as *Maori Party* does. The vision of both parties is very similar, they both want equal rights for Maori and Pakeha and wellbeing of all and for both of them the commitment to the *Treaty of Waitangi* is important. But Harawira expresses his opinions more radically. He says in his vision of *Mana* that what is good for Maori is good for New Zealand. The main difference is that *Maori Party* is right-wing and *Mana Party* is left-wing.

4.2 Socio-pathological problems

Another issue related to politics, and emphasized on the meetings of *Maori* or *Mana party* is, besides inequality of Maori and Pakeha, socio-pathological aspect of the problematic. They both might be connected. It is not important topic only for politicians, but it is also very common topic for inhabitants of the whole New Zealand. However, it might seem striking that even though the problem exists, many people neglect it.

The scope of the socio-pathological topic is wide. Problems as alcoholism, violence, gambling and with all this connected problems with prison will be mentioned in the following paragraphs. We will try to clarify what is the cause of all these problems, if there is some kind of possible solution and what steps have been undertaken for solving this situation.

4.2.1 Gambling

“Children going hungry because of pokies” (2)

First of these problems we will take a look at is gambling. The first question that should be answered might be why Maori, wise people with strong traditions have problem with gambling. Before colonization of New Zealand there were no problems of this nature. But it started after colonization and it was not problem at the beginning. It was a way how to participate, socialize and it was also kind of beneficial activity. The money went to a support of church or community, but the urbanization and changing living conditions and environment changed the nature of gambling, and gave the word the negative meaning which is familiar to us today.

The question why indigenous people still spend money they do not even have will be answered in the following paragraph that summarizes the point of

view of the author of the thesis on this particular topic. A typical situation is demonstrated on an example inspired by articles in the media, and is therefore also written in the journalistic style.

“Because they believe that this will be the day. This day, they will have a chance and win all the money and they will be able to pay off the debt. But then they come back home with depression, without money because they putted the last they had for living into machine slot. At home, they are awaited by hungry children and often drunk partner and they see how desperate the situation is and how badly they need the money. So they take something from their household and sell it but it is not enough and the debt is still growing and all that can save them is winning big money on the pokies.”

This was the typical example of gambling problem and situation connected with it. But this is not the only reason for gambling, it is also a kind of relaxing activity, it is a way how to escape all other problems. However, they do not realize that gambling is getting things worst. *The consequences of this problem are not just the financial crisis of family- it causes worst problems as break-up of family, domestic violence, imprisonment, suicide and crime(2?).* This all is connected with physical and mental problems as *depression, stress, fear or loneliness which can cause compulsive gambling or deterioration of current situation (3).*

According to the statistics, “ *it has been reported that Maori spend almost twice as much on gambling as non-Maori, they spend approximately NZ\$686 per year compared to NZ\$376 per year. This is highly significant as the Maori median income is half that of non Maori. Maori men and women seek help for gambling related problems on average ten years earlier than non-Maori, which could be the result of earlier exposure and normalizing of gambling in Maori communities. Maori youth (20% of the Maori population) are six times more likely to develop gambling problems than non-Maori youths.*(4) The problem is how to stop these negative numbers when even famous Maori icons are on

advertises which promote gambling. It is true that one third of the money spent on gambling is returned back to the community in the form of donation. However, the problem will continue if there will be people dependent on the money from gambling.

Dr. Laurie Morris has made a study about Maori women and their relation to gambling. Still more and more women have problems with gambling because they have been led to it since their childhood. They grew up in a gambling environment. Cards, pokies, machine slots are perceived as a part of a community - as an opportunity for women to be part of something, opportunity to find new friends, share problems. It was more a question of socializing than some kind of personal benefit. However there is a limit and if it is crossed, titles as following one can be seen in media. "*Hawkes Bay Today reported the conviction of a young Napier mother who left her 6-month-old son in more than 25c heat while she played the pokies.*"(5). These women are particularly from very poor social environment and are often dependent on supplementary benefits from state. They see gambling more in a positive light, because they hope it would be for them some extra income. In February 2010 Morrison has arranged a first *International Indigenous Problem Gambling Symposium* in Rotorua. According to Tariana Turia, who also attended this conference, the challenge is in changing part of lives of the Maori community, and to support them to take more control over their lives. In February 2012 *Problem Gambling Foundation of New Zealand* hosted the fourth *International Gambling Conference* in Auckland. The conference was international because this problem is not touching just indigenous inhabitants of New Zealand but also indigenous people of the other areas that were colonized. This year, the conference was attended by representatives from fifteen countries. This conference was successful, and it is a proof that gambling problem is nothing that is ignored.

4.2.2 Alcohol and drug-use

“Booze still the big problem” (21)

Problems with gambling are usually accompanied with alcoholism and drug-use problems. Statistics and surveys show the same as in the case of gambling. Maori people are more susceptible to use of alcohol and drugs than non-Maori. Maori politicians and Maori people declare that before colonization Aotearoa-New Zealand – they did not know and did not develop any alcoholic beverages. But Pakeha can defend themselves by stating that Maori are now responsible for their decisions and they are totally free. However, the problem is more complicated. Before colonization, Maori people did not know alcohol, and did not know how to treat it. They are suffering the same problems now as in the nineteenth century. In 1874 a petition was drawn up and proposed to the Parliament by Haimona Te Aoterangi. One part of that says: *“Liquor impoverishes us; our children are not born healthy because parents drink to excess and the child suffers; it muddles men's brains and they in ignorance sign important documents and get into trouble thereby; grog also turns the intelligent men of the Maori race into fools....grog is the cause of various diseases which afflict us.”* (6) In this paragraph is demonstrated that Maori people really never knew how to deal with alcohol which was very new for them. Actually, alcohol was at the beginning of colonization a mean how to participate new culture, how to become part of trade, new society etc. It took a while until people realized the negative nature of it which led to economic, social and emotional crash of whole families.

As we can see in today's media, the two most discussed topics are youth using alcohol and drugs and the second one is alcohol and violence. There are some steps undertaken by the government, but these are concentrated mainly on drug abuse. Problems with alcohol seem to be tolerated. Moreover, alcohol industry is important because it makes profits from addiction of the others. In September 2011, a parliamentary discussion about Alcohol Reform Bill was held, and Rahui Katene, MP for Te Tai Tonga, had a speech in which she stated

how far has this alcohol problem gotten. *“That even after all the Southern Island tribes joined together and signed a petition for total prohibition of alcohol in 1879, no important reform has been done.”* (8) She also mentioned how terrible consequences alcohol has to lives of people and pointed to the numbers of killed Maori due to alcohol. *“We are faced with a situation in which Maori have four times the rate of alcohol related mortality as non-Maori; and more than double the rate of years of life lost due to alcohol.”* (8) The devastation of lives of Whanau has many faces, including *“motor vehicle accidents, psychiatric crisis, cardiac and neurological emergency, assault, financial strain and childhood suffering.”* (8) These problems are not related just to the individuals with addiction and problems with alcohol but also their relatives, partners, children, friend- all the environment they live in. Katene considers and describes alcohol as a drug and sellers and producers of it as criminals.

The first problem mentioned above is young people and alcohol and drugs. According to what we know from media, no big difference is in numbers between young men and women and Maori and non-Maori in consumption of alcohol, but there is a difference in the way they drink. Non-Maori are more regular drinkers, but they drink in small amounts. When young Maori drink, they drink a lot. *“Māori youth drinkers were significantly more likely to have consumed large amounts of alcohol at least once a week (23.8%) compared to non-Māori youth drinkers (9.8%). Over half of the young people between 12-17 years who binge drink said their parents gave them the alcohol; and a staggering 48% of them reported they were not supervised by an adult when they drink.”* (7) Obviously, it is not difficult to have access to alcohol even when you are underage. It is good that thanks to efforts of Ministry of Health to drugs the consumption of illegal drugs by young people has declined. However, among young Maori (not just them) the drug-use goes hand in hand with alcohol and there is a big need of finding a right way how to solve this problem. An organization *CAYAD, Community Action Youth and Drugs*, that is trying to help young Maori and that arrange plenty hui-meetings where they are looking for any kind of solution, exists in New Zealand. This organization cooperates with

schools, sport centres and some community structures and together, they try to lead the young to better future. CAYAD also cooperates with professionals in the sphere of alcohol and drugs and heads of communities to discuss and implement policies that are really useful in particular cases in this community. This organization is here to help young Maori to treat with alcohol problems, support the prevention.

The question is how to solve the problem for all age groups in Maori society. One of the answers could be *Whanau Ora*, organization founded in 1992 under the aegis of the Ministry of Maori development. This organization is trying to achieve some positive development and support in the spheres of education, work environment and opportunities, good medical care and economical base for Maori. It is based on Maori traditions and their positives. They are supporting Maori with alcohol problems in finding the right way, get back their dignity and identity, and find new friends and people who will support them. One of the main ideas is to get Maori back together, connect them with their whanau, iwi and community. Katene said in speech on *Alcohol Reform bill* that she tried to convince the other members of parliament to invest into research of reasons and motivations which lead Maori to drink. She thinks that drinking became normal part of people's life which should not be like that. She, as a representative of Maori party in this issue, is for closing the ways which facilitates any means how to get to alcohol. That means more strict punishing, higher taxation and mainly the possibility for locals in different areas to have a right to intervene into issues connected with alcohol. Considering the other drugs, there is a big problem with methamphetamine among the young. Lot of them are part of some street gang which enable them with easy access to drugs. Some of them even sell them. Being a part of a street gang provides young Maori with a sense of belonging and a way of how to escape their dysfunctional families.

Another familiar drug used by Maori are cigarettes. *“There are approximately 44% smokers amongst Maori in comparison to 18% of non-Maori smokers. When we look closer to this statistic survey, we can see that Maori*

women smokes more than Maori men. There is a 48,3% female Maori smokers and 39,3% male Maori smokers.” (10) With an increase of price for cigarettes and tobacco a number of telephones in national stop smoking centre has also increased. Many Maori voices were asking for help. *“One fifth of 8000 calls were Maori and this is quite a big number when we take into consideration that they form roughly 15% of population in New Zealand.”*(11) The rising prices of tobacco sound like a solution for this problem in case of Maori, because they cannot afford to buy cigarettes of such high prices.

4.2.3 Violence

“Warrior gene' blamed for Maori violence” (22)

Violence in connection with alcohol is another problem that needs to be discussed, as well as the problems which accompany it. There is still higher number of cases where someone was a victim of a violence of someone’s drinking. The rate related to this problem is higher among Maori. People do not even feel safe at their own homes and are frightened. It is not just alcohol what influences violent behaviour, it is also use of drugs as methamphetamine. It is proved that the consumption of alcohol or narcotic encourages violent behaviour, in some countries increase of murders was noticed in periods when the sale numbers of alcohol were higher. It might be violent behaviour against intimate partner, family member, child abuse, sexual abuse, or even violence against oneself. A statistic survey in 2007/2008 showed highly negative numbers: *“One in ten Maori had been assaulted, physically and /or sexually in the past year as a result of actual force or violence by someone who was under the influence of alcohol or drugs.”*(9)

Two groups of people with two different views to violence problem exist in New Zealand. One group says that it is a problem of alcohol and drug use, and second says that it is in Maori nature, genes and culture. There is even special term for this second opinion. It comes from Darwinist theory, and the name is

“warrior gene”. The violence is caused by combination of both factors plus some others as unemployment, mental diseases, and estrangement and mainly the break-up of the traditional society, and lack of support from whanau or own tribe.

Very high number of abusing women and children which sometimes lead to murders or suicides is awaking journalist, politicians and even artist to talk about it more and more. A book *Once Were Warriors* has been written by Alan Duff. It is about working class family where father is an alcoholic with violent behaviour. It was very controversial step to publish this kind of book, and a lot of negative reactions to it-mainly from the Maori part appeared. But it actually showed the reality. The author himself is half-Maori. A film of the same name was made in 1994 and it was pretty successful (see picture 2). This controversial picture shows where the alcohol addiction in combination with violence can lead, to what extent it can influence life of the others-especially close family members. Typical scene of working class family is portrayed there. Another film focused on this problematic is being produced right now. It is an independent film project targeted on child abuse awareness.

Previously abusing of women and children were mentioned, but there are also many cases where abused woman was abusing her own child. There might appear another problem which is actually discussed by Alan Duff in his books. That sometimes, this violent behaviour is excused by some Pakeha because of their feeling of guilt for colonization and its consequences. However, Maori should be treated by the same measures as the rest of population of New Zealand. Excusing violence is not a solution. But it does not mean that anyone is not doing anything to help them. On 2nd March 2012 the leaders of Auckland community and some government members discussed about how they could help families affected by domestic violence. This council agreed a ten year plan to stop family violence, but communities not just from New Zealand were demanding a longer plan-exactly for twenty-five years. They argued by the fact, that if the plan works in future it will have to include more generations. In March 2012 it was not the only action which was held against this issue. On 9th March a workshop against

sexual violence took place in Southland. Many volunteers from different sectors have participated in this workshop to help the victims and their families. In 2011 there was even introduced a program for Maori that was telling them that they are cherishing parents and that all the violence is caused by the Europeans. And that before their arrival, there were no such problems. It was highly criticised.

Intimate partner violence, sexual violence, violence against children and also community violence belong to the most often kinds of violence. What does the term community violence mean? That means when someone experiences an assault by some stranger or an acquaintance from the community. The most appeared topics in media are children abuse and sexual violence. If there was a possibility to stop these two types of violence, it would help the other generations.

4.2.4 Gangs, crime, prison

“Dark side of a warrior culture” (23)

The topic of violence is closely connected with the topic of crime. Gangs- that is where a lot of these problems start. Gang in general might be for particulars a substitution of family. When there is a problem at home or when there is not anything like home gang sounds like a solution. These people show that they want and need the particular person. For many Maori it is an escape. After different kinds of problem Maori have to deal with, it is understandable that young people want be part of some society where they appreciate them and take them and treat them as brothers. They are even willing to leave own family and national identity, they are willing to go through different entering rituals. The wave of forming gangs started the 1960s. In New Zealand, a few bigger gangs exist. Firstly there is *Mongrel Mob* (see picture 3) created around 1960. It is a mixed gang which means that both Pakeha and Maori can be members of the gang. Members wear red bandanas, as an emblem they have a bulldog and they have usually tattooed faces. Their main enemy is *Black Power*. Their colours are

black and blue and they would never wear something red, they have got clenched fist in emblem. This gang has closer relationship to Maori traditions. Interesting about New Zealand gangs is that they are not against taking someone who is not Maori and they are not just in cities but also in rural areas. Many journalists call this gang culture “dark side” of New Zealand. And they have got a reason. Gangs are often involved in many fields of crime as production and distribution of drugs, assaults, murders, rapes and different violent behaviour. On the other hand, recently, there are trends of the gangs to reduce violence and production of methamphetamine. There exists a cooperation with some governmental branches that is trying to spread some kind of message among gang members.

This all is closely connected with prison, because it is “home” of many gang members, and is also place where they find new members. The often discussed topic in media is children of prisoners. *“Today there are approximately 20,000 children who have parents in jail.”*(12) Many of them live without any adult supervision and they are usually part of gang because the governmental agencies do not support children with violent behaviour that much. In the better case, they have got good caretakers and they send them to school and try to protect them from environments with a higher criminal activity. But lot of children of prisoners saw the process of arresting; they have been often present during the police intervention, they have experienced violent behaviour at home, they were present when their parents were using drugs and alcohol. Often they did not even go to school. So even they have good caretaker, they are often suffering problem of physical and mental character. *They have many symptoms of stress as nightmares or bedwetting, they might suffer asthma, eczema or they have the same tendencies of violent behaviour as their parents and they become so called young offender.* (12) So they often end exactly as their parents, in prison. *When we look at the statistics, Maori population in New Zealand is approximately 15%, that is 15% from 4,5 millions of people and 50 % of prisoners are Maori. Usual causes for going to a prison are violence, drugs and antisocial offences, sexual offences.* (13)

Conclusion to socio-pathological problems

At the end, the question is how to help Maori who are in close contact with any of these situations. According to the opinions of Maori politics, the help would be their tribe, family or community. These people are too proud to accept help from white people. They have even problem to accept the aid from richer ones of their own race. This society which lives in outskirts of cities is affected by all kinds of socio-pathological problems. These problems are all closely connected. Maori need really big support of whanau and iwi, of own family members. They need help from social system. Many children are taken away from their families and if the community takes really good care of them, they have a chance to live a better life. It is evident, that there is a huge gap between Maori and Pakeha society, and because Pakeha society brought to New Zealand its traditions and laws and so on, they should help the indigenous inhabitants to adapt their culture. Maori are not able to solve these problems without help from the white society.

4.3 Education

“Joint call for quality Maori education” (24)

It seems that some people think that all these problems mentioned above are caused by the lack of education. When referring to some people it means for example police or politicians. *“According to statistics there is 43% of Maori who leave school with no education in the contrast with 27% of non-Maori. And many of these Maori comes from very poor families.”*(14) Education might be a solution in this case but it needs a good community organization and mainly family and government support.

Several organizations and programmes supporting Maori education exist in New Zealand. They represent it at different levels. For example for children until the age of six is *Kohanga Reo*, an education programme or centre where children are taught in Maori language. It closely cooperates with whanau and

parents. This programme teaches Maori their language since early childhood to support the conservation of language. Teaching methods used in this programme are different than in the others pre-school facilities and even these methods are successful and produce pupils who are later more successful in school. They do not have the funding support from the government as the other pre-school institutions do. They demand a special legislation concentrated to special structure of services that Maori need and higher funding support because without that it would be very hard to maintain the Maori language. The Crown is probably going to support this organization and admits how important it is for Maori culture. Another learning programme is *Te Wānanga o Aotearoa* which is tertiary education organization. This organization on the other hand reached a success when made an agreement with *Massey University*. *Te Wānanga o Aotearoa* also connects education and whanau and offers many possibilities of studying from certificates to degrees. Recently they have made this agreement which is very attractive for Maori students, they want to offer them same conditions and show them that they care about Maori studying; they want to involve them into the system.

We are always talking about some special treatment in connection with Maori. We should question ourselves why. Maori wants their children to get the quality education but the problem is that they do not feel enough support for Maori culture in schools. They want their children to learn about the culture and to learn their language. They feel they do not belong to the major society, so instead of sending children to school every day, the children come two or three times a week. This can lead to quitting the school in general. Maori culture is different; it seems they need special care and treatment. If the government does not admit it, it might end with a never-ending circle of Maori problems. Maori are proud people, they need to see that they are respected and when their language or culture is not taught in schools they miss the motivation.

4.4 Culture

“Maori culture increasing in importance to NZers” (25)

Culture is a huge topic, so we will take a look at the most important aspects of Maori culture as a language, events, and we will mention some terms important for Maori culture as haka, whanau, *Rugby World Cup* or *Polyfest*. Maori culture is considered by New Zealanders as an important and fundamental part of their society and the interest of their culture is increasing. There is really a big difference in how people in the World see indigenous now and before seventy years. More known the events as *Rugby World Cup* are, the more interested are people in Maori culture. Maori culture is also spread into schools. In past, Maori culture and language stood separately next to the world of Pakeha and no one thought about its integration into this system. Certainly the most known aspects of Maori culture are haka dance or the *Rugby World Cup*, but there are also plenty of other cultural elements that mix contemporary society and traditional values together.

But let's have a look to concrete examples of the culture. One of the most important features of each culture is language; Te Reo is a language of Maori. Te Reo was before World War II spoken a lot amongst Maori, but the process of urbanization started after the war and lot of Maori were separated from their elders. This caused that Maori language was not spread anymore and still less and less people spoke it. During the seventies and the eighties some organization supporting Maori culture created centres where Te Reo was taught and it still is. One of them is *Kohanga Reo* which was mentioned above. Now the language is taught in universities and some colleges have special cooperative programs with some of the organization as *Kohanga Reo*. But the language evidently still needs a lot of support from government and also Maori elders and youth, because there must be an interest in learning it and also teaching it.

Another topic of Maori culture is culture events. Every March a festival is taking place in Otara, a suburb of Auckland. This event called *Polyfest* celebrates Maori and other Pacific tribal culture and it is the biggest festival of its kind in

the world. People performing on stage are usually students from different school which is bringing them closer to their culture. *Polyfest* is a celebration of diversity and tradition and not just Maori and Polynesian but there is also stage dedicated to other communities in New Zealand from different parts of world. Another festival is for example *Festival of pacific arts* which is taking place in July in Solomon Islands. There is always a big participation from the side of New Zealand artist-both Maori and Pacific artists. From Maori side there will be performed kapa haka (see picture 6), which is a dance that developed from traditional haka. From other Maori festivals we can mention *Māori kai* festivals that celebrate Maori food. There is possible to taste different kind of seafood, pork or mud snails and enjoy traditional music, haka performing or listen to old Maori stories.

But of course the biggest New Zealand event was when it hosted Rugby World Cup. It is important event for Maori because New Zealand's All Blacks are pride of Maori and Pacific communities. Most of the team is composed from Maori and Pacific players and they are considered as legend in what they are doing. They have got a strong reputation of almost invincible opponents. They are that good thanks to their style of game which is described as "*expansive, non-patterned and unpredictable.*" (15) The team represents Maori culture in a positive light and it is as a kind of inspiration for other Maori. It is something they can be proud to.

Other cultural topic that appeared in media is for example new opera written by Jenny McLeod celebrating Maori imprisoned hero. A story that the opera tells is based on true events that happened in the time of early colonization. It is about Maori men named Hohepa who defended the land of his nation and was arrested and transported to Tasmania prison. Other characters are Thomas Mason and his wife Jane, really kind people who do not try to steal the land of Maori. Later Hohepa and Mason meet in Tasmania and Mason helps to Hohepa but he dies of tuberculosis. Few years later his grave is moved back to New Zealand and he appears at final scene and sings the last song. Maori culture has

many interesting and fascinating features that Maori can be proud of and that are worth maintaining.

5. Indigenous Australians

The attention is still paid to the most discussed topics in different media which are this time concerning indigenous people of Australia. The most discussed topics might be from same spheres as in case of Maori but it might deal with different problems. Furthermore, some topics that were not discussed in New Zealand media appeared on Australian media very often. Specifically the topics of land and health were very common in both world and Australian media. Besides those, articles from the field of political interventions, socio-pathological problems, education and culture appear very often too. All topics listed above are going to be analysed.

5.1 Politics

“Abandon Aboriginal intervention, group tells leaders” (26)

The first discussed topic is from politic sphere. At first, let’s have a look at a political situation of Australia. Then we will concentrate to the most discussed issues amongst politics concerning Aboriginal problematic. Some features of Indigenous Australian politic history should be pointed out at the beginning.

One of them is *ATSIC* which means *Aboriginal and Torres Strait Islander Commission*. This organization represented indigenous political agency and it was quite important element of indigenous participation in politics. It was cooperating with government which enabled indigenous to make some decisions. It was their voice in important places. Unfortunately, it was abolished by Australian Prime Minister John Howard fifteen years after its establishment in 2004. According to aboriginal activist it was a step backward. As an answer to the abolition there was founded new political party *Your voice* to represent

indigenous issues and to show their concern about all situation. However, the reaction was strong just at the beginning and the party is no longer mentioned in media.

Other important event in political sphere was a *Declaration on the Rights of Indigenous Peoples* adopted by *United Nations* in 2007. One of the countries which were against the adoption was Australia (the other three were New Zealand, Canada and United States). Australia supported indigenous self-determination and involvement in decision making processes but up to a certain level, because was afraid of territorial division of States to smaller administrative parts according to people who live there-that means Aborigines and Torres Strait Islanders communities. *“In other words, the then Howard government saw this declaration as supporting the creation of separate indigenous states. The declaration itself makes it clear that this is, indeed, its aim.”*(16) *ATSIC* fought for this declaration for few years right in Geneva. Even though the declaration was adopted, Australian government did not do much to support it.

Today’s political situation in Australia is as follows. Since 2010 Julia Gillard from Labour party stands as a Prime Minister in the head of government. Before her it was Kevin Rudd from the same party, and his government that led Australia. According to former Prime Minister Malcolm Fraser, they are not strong leaders with necessary authority. Speaking about indigenous issues, Fraser said that during Rudd government its behaviour had a lack of respect to indigenous people when involving them into the political decisive processes. Indigenous people are really not much involved into the politics of the country, there are almost no indigenous politics in the parliament, and if they are, they are not so active and they are certainly not seen in the media.

But it should not be taken as a sign of ignorance because there are organizations or whole communities that are rising up against the government policy. Northern territory can be included into this category. The situation in Northern Territory is paid attention in the following lines. Federal government

adopted in 2007 an intervention (see picture 9) to this area to help the indigenous people. Because it was and still is an area where indigenous are really suffering of poverty, health problems, alcoholism, violence and child abuse, and they have been urging the government for a long time to help them. But what happened was that these people were not involved in creating this policy and the government closed many community councils and services, put more police in the area, and infringed the rights of aboriginal communities there. Aboriginal opinion about it is that it was a big wrong step against their rights and respect. Their opinion is supported by *United Nations* that accused Australian government from breaking the law and the duty they have towards aborigines. Several representatives of aboriginal culture and leaders of pro-aboriginal organizations urge the government to listen to them and cooperate with them.

After five years of running this intervention the statistics are even worst; statistics considering health, mortality, education, imprisonment, suicides and so on. Even the government admitted that something must be wrong with this policy, and promised that they will negotiate with indigenous; intervention plan is going to continue for next ten years. This is a typical example of indigenous politics in Australia. In March 2012, a petition against these interventions was written and it was not signed only by indigenous representatives but also for example by academics, former minister Malcolm Fraser and other important people. There is still strong effort to improve this situation. Now, it depends on politicians whether they will be willing to negotiate with indigenous people and make some deal, which will satisfy both indigenous people and the government.

5.2 Land

“Rich in Land, Aborigines Split on How to Use It” (17)

One of the issues that the government has to deal with is the land. It is approximately twenty years that Aborigines achieved limited right to control and maintain their traditional lands. It was a step forward to give them a chance to profit from it and improve their economic situation. Problem is that they do not know how to do that. Lot of areas of this land are important from the religious point of view so they do not want any interventions into it. They have been given a possibility to improve their living conditions and they have been given the responsibility and the problem occurred. They do not think as white inhabitants of Australia who earned a lot of money on exploitation of land and mining, and who used natural resources and made a big profit of it. And if some Aborigines think the way the white majority thinks, they are called as those who lost the sense for their culture and traditions because they do not fight for the spiritual value of their land.

“Traditional land owner,” which is an expression for aboriginal official owners of the land, are still fighting with government for their rights. The problem is that often it is still not sure who this traditional owner is and who is not. But many communities have been granted *Native Title rights*. However, many of them are still waiting and demanding for their land right. If they will gain this right they are not likely to use it for the economic development. This issue is now discussed in media and government from one simple reason. *“Australia is experiencing a natural resources boom, driven by China’s headlong modernization, that is often described as a once-in-a-century phenomenon.”*(17) It is quite rare possibility for landowners to close deals with resource companies, possibility for communities to change their financial situation. So now, a certain kind of fight has started between Aboriginal leaders, Aboriginal land councils, environmentalists and the government. Each of them holds a different view. Some are saying that it is an unrepeatable opportunity to take new direction forward better horizons. Government is trying to use some

measures and document to force Aborigines to act. Aborigines are arguing by traditions and spiritual heritage and so on. And environmentalists are trying to save natural environment so they support Aborigines.

There is for example case of James Price Point (see picture 7) and gas exploitation in the north of Western Australia. The company *Woodside* which is biggest oil and gas company in Australia wants to exploit natural gas from the ocean near The Kimberley region coast where the James Price Point is situated. It is quite a big cause and government is trying to solve it in the profit of *Woodside* by enforcement of an agreement in which Aboriginal groups will have to decide within 6 month what to do. Another problem with land is for example nuclear waste dump in Aboriginal lands. Also gold mining should be started in Northern Territory, where Aboriginal lands are, within few years. If it will not be contrary to spiritual and traditional Aboriginal heritage, Aborigines will cooperate. Some of them already see the benefits of it and are trying to push through the change. It can bring them more money to improve their current situation and also more job opportunities they need so much not to be dependent on state benefits.

5.3 Health and lifestyle

“State's indigenous health at critical low” (28)

One of the biggest issues and challenges of Australia is the health of indigenous people. The media is talking mainly about Aboriginal health. A really huge gap exists in state of health and living condition between Aborigines and non-Aborigines. Aborigines are suffering from different kinds of cancer as lung cancer or breast cancer, cardiovascular diseases, chronic illnesses and so on. The situation is worse in urban areas than in rural Aboriginal lands, even in rural areas the possibility to visit some medical centre is not that easy and accessible as in towns. Aborigines living in city suburbs have a higher rate of all these illnesses and are not that willing to see the doctor even though the access is much

easier. The question should be why the situation in the cities and towns is like that.

According to the specialists for indigenous health, it is because indigenous in towns are more likely to succumb the alcohol, drug and cigarettes exposure which is the cause of several diseases. They do not have the family support as in some rural community areas, and do not have the support for education they need, so often they leave schools before finishing it. There is also high level of unemployment and people live from state benefits. Their housing is usually inappropriate, and therefore they think that even though they visit the doctor the conditions they live in will make impossible for them to follow doctor's instructions. They also do not want to see the doctor that much because they feel discriminated and have a fear that everybody will judge them. The mortality rate of indigenous, mainly in towns, is still getting worse. They die younger than ever and there is also high number of suicides mainly among young.

Every twenty-second March an event that is trying to point to this situation take place and it enforces the government to do something. This year it was the sixth *National Close-the-Gap Day*. "*National Close-the-Gap Day has lobbied the Australian Government to work on long-term initiatives to end the gap in health equality.*" (18) The government is demanded to create a long-term solution which will include whole generations, because other local short-term solution were not effective.

5.4 Socio-pathological problems

Problematic of socio-pathological problems is closely connected with health situation of indigenous inhabitants of Australia. In last subchapter, it was mentioned that Aborigines have strong inclination to alcohol, tobacco and other drug use, which is one of our socio-pathological problem we will look at. Other problems that fall into this category and appear a lot in media are violence and imprisonment.

5.4.1 Alcohol and other drug use

“ALCOHOL kills one indigenous Australian every 38 hours, landmark research by the National Drug Research Institute has found.” (29)

Alcohol appeared in Australia already before the arrival of Europeans, but the consumption was very limited. One reason was that there was no big access to the plants from which these mild alcohol drinks were made and another reason was that there was a control of the consumption. When the colonization begun, white people brought alcohol and tobacco, and used it as a wage for indigenous workers, but alcohol was also used as a reward for sex with indigenous women which caused that half-aboriginal, half-white babies were born, and the mother often had to take care of them all alone. White people enabled them to drink and gave them the alcohol, but they did not tell them what effects it has. Now, Aboriginal Australia became a kind of drinking culture.

Statistics say that white people drink more often than Aborigines and Torres Strait Islanders, but when indigenous drink, they drink very heavily. The consequences of drinking are often horrible. It leads to different kind of diseases such as liver cirrhosis or cancer, different kinds of violence - domestic violence, child abuse, sexual abuse, murder or self-harming, financial crisis, family problems or even breakdown, car accidents, losing a job and so on. A lot of crimes are connected with alcohol use and also the level of mortality due to alcohol is higher than normal. *“The average age of those dying from alcohol-attributable causes - mostly suicide for men or alcoholic liver cirrhosis for women - is about 35 years.” (29)* Alcohol is the most abused drug among Aborigines but there are also other drugs as cannabis, methamphetamines, analgesics abuse, heroin etc. And another huge problem is a tobacco due to hundreds of Aborigines dying of lung cancer. If we look at the statistics the numbers are following:

- *“In 2004–05, half (50%) of the adult Indigenous population were current daily (or regular) smokers, approximately twice the rate in the non-Indigenous population. (30)*
- *Petrol sniffing-Across reports there appears to have been a drop from approximately 600 to 85 sniffers in central Australia with a drop from 178 to 80 sniffers on the Anangu Pitjantjatjara Yankunytjatjara Lands also reported over 2005-08.(30)*
- *48% -Percentage of Aboriginal mothers who drink while pregnant. (31)*
- *15%- Percentage of Aboriginal Australians who are long-term, risky or high risk drinkers.” (31)*

Among the reason why Aborigines drink this way and smoke so much belongs for example too fast change when colonization begun and with it connected loss of culture traditions, loneliness, effort to socialize and so on. There are efforts from both sides-community and government to stop these terrible numbers. Government is trying to stop it by interventions and bans to alcohol, and communities try different helping programs and events that support traditional values and society. Both of these solutions are helping, but not everywhere. One of problematic territories is Northern territory where the numbers are still frightening and there is need of new solution and more communication between government and Aboriginal inhabitants of this part of Australia.

5.4.2 Violence

“Government pledges to act on Aboriginal youth suicide” (32)

Violence is other problem in this community. The most appeared is domestic or family violence, sexual abuse, child abuse, murder or suicide – self-harm. Lot of assaults from any of these categories were connected with alcohol. According to numbers, alcohol is involved in approximately half of murders

committed by Aborigines. The most discussed articles in media are those concerning child abuse, murders and suicides- chiefly among youth.

Interesting is that name of one town is appearing again and again in different articles about alcohol, violence, crime or poor housing etc. Alice Springs, town in Northern Territory, is known for its uncontrollable rate of violence and crime. The government even limited the consumption of alcohol in this part of territory, but they have still way how to get the “booze” there. It is demanded to send more police officers and guards there to prevent violent situations in town camps. *“Young people in the Northern Territory are 3.5 times more likely than the national average to commit suicide, with Aboriginal deaths accounting for 75 per cent of all child suicides between 2007 and 2011.”* (32) This is a negative statistic about young indigenous. Another negative fact is that they often commit suicide because they cannot handle anymore what happens at their homes or often because they were victims of child abuse or even worse, child sexual abuse. In some cases they are addicted on drugs which have negative influence to their mental health. This statistic calls for help for these young people. It would be the best to prevent the causes that lead to these suicides, to prevent the child and sexual abuse.

The media describes a courageous step taken by one aboriginal leader, namely Tania Major when spoke in public about her personal experience from childhood when she was sexually abused by her cousin. It was a step taken to show the other children that they are not alone and that there is a way. She told stories she saw or experienced, stories that are so familiar for many of children and also adults in communities. She was also talking about the reason why this happens in Aboriginal communities. *“She says Aboriginal communities are struggling with these problems because the Aboriginal elders whose role it was to provide moral guidance are now dead. “The social order has broken down in these communities, there's no one there anymore,” she said.”* (33) She is trying to encourage young indigenous to study and talk more about their problems. The

violence statistics for indigenous are startling and the people need help, both from its own community and from government.

- *“5 Times an Aboriginal youth is more likely to be a victim of domestic violence than their white peer*
- *4 Times an Aboriginal child under 5 years is more likely to die as a result of assaults than their white peer.*
- *1500 Number of people admitted to Alice Springs hospital between 1998 and 2005 with stab wounds. In 2007 Alice Springs was said to have the highest number of stabbings in the world. Most stab wounds were in the thigh due to cultural practices.*
- *53% Percentage of criminal cases where the offender was known to the victim. Percentage of these cases where the offender was the spouse: 69%.*
- *45 Times an Aboriginal women living in rural and remote areas is more likely to experience domestic violence than their white peers” (34)*

5.4.3 Prison

“Australia in 'national crisis' over Aborigine jailings” (35)

Violence goes hand in hand with imprisonment. The rate of aboriginal prisoners in jails is very high in Australia. The answer for questions where it comes from, and what causes so high crime numbers amongst indigenous is not just one. Usually each side has its own theory. When we say side we mean Aborigines, whites, or just opinion of other nations in media.

Aborigines like to claim that it is a fault of “Stolen Generations,” discrimination from the side of other inhabitants and also police, poor living conditions, separation of their family and community, and we could continue. In world media we can find opinions like the one on BBC: *“Officials said poor housing, mental illness and alcohol and drug abuse contributed to the problem, and called for creative approaches.”*(35) In reality it is usually the mixture of all of them. The topic that appears often in media is the problematic of really high

percentage of indigenous people in prisons. Taking into consideration the number of Aboriginal population, we can see that Aborigines represent one of the major groups of criminals in Australian prisons. Aborigines represents 2,5 % of Australian population but also approximately one quarter of prisoners, and according to statistics, the numbers are still rising. There is also high number of young people being sent to juvenile prisons. *“In juvenile prisons, the figure is almost 60%. The report Doing Time says Aboriginal youths are 28 times more likely than other young Australians to be sent to a juvenile detention centre.”*(35) Now there is a fear that the numbers will be even higher, because Gillard’s government is preparing new stricter law about alcohol restrictions. This law is mainly about penalties for violence in connection with alcohol. There are people who say that it is good step to protect women and children suffering of family violence. But the negative side of it is that probably the numbers of Aborigines in prisons will rise. Here we can see how these numbers appear in statistics:

- *“60% Percentage by which the imprisonment rate for Aboriginal women increased between 2000 and 2010. Same figure for Aboriginal men: 35%*
- *31.9% Percentage by which Aboriginal imprisonment rates increased between 2000 and 2006*
- *12.9 Factor by which Aboriginal people are more likely to be imprisoned than non-Aboriginal people”*(36)

5.5 Education

“And I really want that for the future generation, and for my kids to sit in a classroom, and do talk about the worries and do talk about the massacres. Because we’ve got to heal, we’ve got to get over this, we’ve got to say hey it’s happened, why are we denying it?”(33)

Education of Aboriginal children is seen as a possibility how to change the conditions they often live in. It is a chance for them how to avoid problems as

drugs, alcohol and other negative habits that lead to prison. Lots of Aboriginal leaders and politics think that a good access, form and possibility of education could help the indigenous communities to find the way out of the misery they live in. They believe that it would also help to prevent the high presence of indigenous adolescents in prisons. But a problem appeared, there are often no students to teach. *“APY Lands schools have teachers but no students.”* (37) This is one of many titles of articles appearing in media concerning this topic. It looks like APY lands are hit the worst. APY lands are Aboriginal territories in the South Australia. The attendance there is very poor and worse than in other parts of Australia. In one local school happened that at the first term of this year eleven teachers were waiting for their students, and no one appeared- for several weeks. *“On any given day one in three kids is not in school in schools on the APY lands. The attendance rate in other parts in South Australia is in the 80 per cents or the 90 per cents, so it's significantly lower.”* (38)

The government do not pay much attention to it. This lack of interest makes Aboriginal leaders very angry. But on the other hand, for example, some universities are helping to encourage indigenous people to study at university. They are trying to engage specialists for indigenous people into the leadership of university. However, when we look at the survey concerning numbers of Aboriginal university students they are not very high. *“Indigenous people account for 2.4 percent of the population but constitute only 1.25 percent of students entering universities, according to a report by the Center for the Study of Higher Education at the University of Melbourne.”*(39) There are also some private companies which are trying to help and donate money to foundations supporting indigenous education. These foundations after that financially support students, and pay them the education they could not normally afford. But this education system needs more support from both the Federal and State Governments, and it is necessary to support education from maternity school to university education.

5.6 Culture

“Capturing the Wajarri language brings joy to elders” (43)

Aboriginal culture contains many aspects. The most discussed features in media are chosen and described in this sub-chapter. Australian football, Aboriginal art, language and events celebrating indigenous culture can be counted into the most appeared topics, and they are described below in the text. However, it still looks like that indigenous culture is not much respected and celebrated in Australia.

AFL is the abbreviation for *Australian Football League*. It is mentioned here because Australian football is the only sport where Aborigines really participate in high numbers. It is something they are good at and the other members of their community can be proud of them. Highly regarded professor of politics Colin Tatz said about this topic: *“Sport is a mirror of many things. It reflects political, social, economic and legal systems. It also reflects the Aboriginal experience ... For Aborigines and Islanders, there has been exclusion from competition, discrimination within it, and at times gross inequality of chances, choices and facilities.”*(40) Australian football, the only Australian indigenous sport, is also used as a connective factor of cultures living in Australia. It is used to bring these cultures close together, and to support multicultural relationships.

Indigenous Australians art is also an important aspect of indigenous culture. It is a way of self-expression and how to express their own culture. It is also a feature how to differ each tribe. Through art other cultures can discover Aboriginal and Torres Strait Islanders culture and nature. Many things as painting, carving, story-telling and so on could be included into this topic. We will take a look to the topics that appeared lately in media. It is for example new exhibition of pieces from 11 artists living in different cities. The travelling exhibition calls *“Message Stick: Indigenous Identity in Urban Australia.”* (41) You can see the reflexion of “Stolen Generations” and how did it influence contemporary art. This exhibition will also be possible to see in *Harare*

International Festival of the Arts in Zimbabwe. Another issue connected to art is that “*TOMMY Watson, one of Australia's most distinguished Aboriginal artists, will have one of the Art Series hotels named after him and dedicated to his works.*”(42) This artist is much appreciated and some pieces of his work can be even seen in Paris museums. Interesting is that he lives in Alice Springs. Another art article inform about old Aboriginal paintings and carvings in rocks. Many experts will now study these paintings, and will record them into catalogues. Lots of these art pieces are there and some of them could help to describe Aboriginal history.

Languages of indigenous people of Australia are not that widely used in different kinds of media. But still a lot of rural areas exist where people do not even speak well English, but speak just their native language. In first half of the twentieth century there have been areas where speaking the native language was forbidden, and there was a threat of punishment for speaking it. But that does not mean that Aboriginal language is not supported now. For example as one article informs: “*This year, for the first time, Shakespeare will be performed in an Aboriginal language as part of the Cultural Olympiad, an arts festival running in the lead-up to and during the London Olympics.*”(44) Another step for maintaining the language is a dictionary which is created by elders of one tribe. It is a *Wajarri language*- one of aboriginal languages that has been forbidden in the early twentieth century and now the elders decided to create a dictionary to save their cultural heritage.

In Australia are around hundred of festivals per year, festivals celebrating indigenous culture or relationship between indigenous and white Australians. A festival dedicated to Aboriginal traditions and culture is held in the end of March in Sydney's Opera House. The aim of the thirteenth *Message Sticks festival* was also presentation of Aboriginal story telling through different means of expression, that means dance, narrating, music and so on. And another aim was to create connections between different cultures. Other events holding during the year are for example *The Dreaming festival* (see picture 12) which takes place in

Queensland. It is possible to see many traditional performances, and also try a lot of different Australian tastes. *Dreaming festival* is named this way because so called Dreaming has important spiritual meaning in Aboriginal culture. It includes story-telling and spiritual rituals. From music indigenous festivals can be mentioned for example *Yalukit Willam Ngargee* which takes place in Victoria.

The culture of Aborigines and Torres Strait Islanders is very rich and has a lot of to show and teach. These events serve as a mean of maintaining the cultural diversity of Aborigines, presentation of their culture and also as a connecting factor between different cultures of Australia. It is a bright side of Aboriginal culture which is very important to them.

6. Comparison of Indigenous Peoples of Australia and New Zealand

This part of the thesis is dedicated to a comparison of Maori and Indigenous Australians in each area. We are going to see in which fields it is the same, and what are the differences. Not all the described topics are the same, so this is also explained in this comparison.

In the introduction to this sub-chapter, let's take a look how many articles or audio or video records have been analysed, and what was their nature. In the field of Maori politics both newspaper and internet news servers were used as a source. 11 articles served as a source of information for the introduction into political scene of New Zealand. Official websites of different political parties also served as an informative source besides these articles. For the other topics about Maori and the analysis, the numbers of articles are following:

- 7 articles about gambling plus some informative sources,
- 12 articles about alcohol,
- 11 articles and one radio sequence about violence,
- 11 articles about crime, gangs and prison,
- 10 articles about Maori education,

- 12 articles about culture.

Most of these articles were from New Zealand internet news websites and electronic journals and magazines. It has been almost impossible to find some articles in world's media like *BBC* or *NYTimes*, so just 2 articles from *BBC* are in the sources. The most used websites were <http://www.stuff.co.nz/>, <http://www.scoop.co.nz/>, <http://www.radionz.co.nz/> and <http://www.nzherald.co.nz/>. Regarding articles about Aboriginal politics, there were no newspaper sources, so only internet portal served as source of articles. For example 12 internet articles about Aboriginal politics have been analysed.

In case of other articles about indigenous people of Australia:

- 4 articles about land and from them 3 were from *NYTimes*,
- 6 articles about health,
- 7 articles and two statistical informative servers about alcohol,
- 9 articles about violence,
- 7 articles about crime and prison,
- 5 articles about education,
- 11 articles about culture.

Aboriginal problematic was more frequent in world media such as *BBC* and *NYTimes*, but reliable sources were also <http://www.theaustralian.com.au/>, <http://www.news.com.au/>, <http://www.abc.net.au/news/> and <http://www.theage.com.au/>. Not just written articles were used, also Australian radio *ABC* served as useful source.

Table 1: Number of analysed articles

	Print	Online	<i>Total</i>
	Maori/Aborigines	Maori/Aborigines	
Politics	3/0	8/12	23
Land	0/0	0/4	4
Health	0/0	0/6	6
Socio-pathological problems(gambling, alcohol, violence, prison)	1/0	40/23	64
Gambling	0/0	7/0	7
Alcohol	0/0	12/7	19
Violence	0/0	11/9	20
Prison, gang, crime	1/0	10/7	18
Education	0/0	10/5	15
Culture	0/0	12/11	23
<i>Total</i>	<i>4/0</i>	<i>70/61</i>	<i>135</i>

Now, the attention will be dedicated directly to the comparison of each topic. First topic is politics. When comparing the involvement of indigenous people in national issues it is Maori who have more politicians and huger involvement in politics. We can see that Maori politicians fight for their rights directly in Parliament in comparison to Aborigines who would like to be involved, but no articles about Aboriginal politics fighting for the right of their

people appear in the media. Just call for more communication with communities and Aboriginal leaders, and higher involvement into decisive-making processes. On the other hand, we can see in Australian media what the Australian government do for improving the situation; more concrete examples are given in the articles. Australian government is considered more discriminative and ruder to indigenous people than the New Zealand government.

The topic of land is not frequently discussed in New Zealand media, but it appears quite often in Australian media. It is the same with health of indigenous people. These topics appear in both Australian and world media really often, but it is not much discussed in case of Maori. In contrast, gambling problematic is very discussed in New Zealand, but hardly ever appears in the articles about indigenous Australians. But then, we have some common topics for both cultures, such as other socio-pathological problems, education and culture.

When comparing generally Maori and Aborigines, it seems that Maori have stronger sense for community and traditions than Aborigines. That is for example why more organizations that support indigenous people's education and develop various programs for the same in New Zealand. In Australia it is just calling for action and change, but no community or Aboriginal organizations are helping, and if they do it is probably not enough to be seen in the media. In the case of indigenous languages, it is Maori language that appears everywhere. The articles are full of Maori vocabulary, but when we look at the Australian articles, no Aboriginal word is in the text. It is probably because in Australia there are more tribes in bigger area and they speak more languages. But the efforts to maintain the native language are not that strong and obvious as in New Zealand.

Now, when we take a look to socio-pathological problems and as the first one alcohol, the first difference is that Maori did not know alcohol before the arrival of white people contrary to Aborigines who knew it, but just in really small amounts and very soft. But in this case, both cultures go hand in hand. The alcoholic rates for indigenous are too high in both countries. For both cases, it is true that if these indigenous peoples drink, they drink very heavily, and after

some time lot of them became habitual drinkers. The reasons of drinking are also very similar. Usually, it is loneliness, loss of connection with culture, family and community and so on. The difference is that in some Aboriginal areas a ban have been imposed on consumption of alcohol. This does not exist in New Zealand.

Considering violence, it seems that in New Zealand it is discussed more, the subject of discussion is often “warrior gene” of Maori which could be one of the reasons. In the same way are discussed “Stolen generations” in Australia. In case of Maori violence, the topic of domestic violence and sexual abuse appears more often than the topic of suicide in case of Aboriginal youth. In both cases, it is discussed how much is violence influenced by alcohol consumption. More causes of this problem are considered and the reasons are mostly the same. A book has been written and a film has been shot about this problematic in Maori communities. Aboriginal film industry put on the screen “Stolen generation” topic in the film *Australia* with Nicole Kidman. When we compare how the government and communities deal with it, Aborigines are more willing to accept the help from government, but they are not satisfied with the solution that the government provided to them, and they want more communication. On the other hand, Maori are too proud to accept help from someone else, and prefer help from their communities and Whanau. But Maori leaders realize that some governmental help is necessary. However, all kinds of violence appear in both communities, just in case of Aborigines, there is higher rate of youth suicides.

The topics of gangs, crime and prison are a bit different and mainly in the question of gangs. In New Zealand, the gang culture is more widespread and it is connected with gang crime. A common issue is the number of prisoners in jails. Aborigines comprise approximately 2% of Australian population which is around twenty-two million, and they represent one quarter of prisoners in jails. Maori population is approximately 15% of New Zealand whose population is around 4.5 million and they represent 50% of jail population. Another common topic in New Zealand is what happens with children of prisoners. In Australia, it is paradoxical how many young adolescents are in juvenile prisons.

Another issue discussed with indigenous peoples is education. The common problem for both cultures is that a lot of indigenous children do not even finish primary school. It depends a lot on home environment and governmental support. However, in Australia, there is not much of that support and, in New Zealand, there is more support from some pro-education organizations which lobby for it in government. Nevertheless, a big difference in teaching the native language exists between these two cultures. Possibilities to learn Maori language are in New Zealand, but it is more difficult in Australia because there are around 200 languages from different tribes and none of them is official. Thus, children do not have the possibility to learn their native language-only from elders. Both of these cultures obviously need a special care and treatment, special methods of education and approach.

The Maori language is contrary to Aboriginal languages official language of New Zealand alongside English. However, with Aboriginal languages it is more difficult situation as it was said above in the text. There are so many languages that it is impossible to choose one as official. That means that its spread is possible just through elders.

It seems that Maori culture is more respected in New Zealand than the Aboriginal in Australia. For example traditional Maori dance is performed before the beginning of rugby match and there is also rising interest in Maori culture, which can be seen in different festivals. Interesting is that both of the indigenous groups are highly represented in national sport teams-in NZ in rugby and in Australia in Australian football.

Aborigines seem to be more discriminated than Maori. In both countries, the events celebrating indigenous culture and trying to connect all the cultures living in particular state take place. Maori probably cling more to traditions and whanau. Story-telling is typical for both of the cultures, but for Aborigines it has stronger spiritual meaning-when speaking about dreaming. Aborigines paint their skin (see picture 10) and Maori tattoo their skin. Maori culture is more warrior than Aboriginal one. They have special war dance performance named Haka. For

Aborigines, story-telling through different songs is more important. However, modern urban indigenous societies experience exactly the same problem. They all were used to live in connection with their tribe and the nature. Their life quickly changed after colonization, and they had to adapt or stay in reservations - but in reservations that have already been influenced by white people.

At the end let's have a look at some Maori and Aboriginal quotes that fit well with their situation.

- *“Never spend time with people who don't respect you”* (45)-this proverb exactly describe the Maori attitude they show to Pakeha.
- *“Those who lose dreaming are lost”* (46)- Aboriginal proverb reflecting their spiritual values.
- *“We cultivated our land, but in a way different from the white man. We endeavoured to live with the land; they seemed to live off it Tom Dystra - Aboriginal man”* (46)- this quote describes the attitude of Aborigines about land problematic.
- *“Toi tu te kupu, toi tu te mana, toi tu te whenua*

This proverb was spoken by Tinirau of Wanganui. It is a plead to hold fast to our culture, for without language, without mana (spirit), and without land, the essence of being a Maori would no longer exist, but be a skeleton which would not give justice to the full body of Maoritanga (maoridom).” (47) – here it is possible to see the enthusiasm to Maori culture.

- *“A 1000 miles journey starts with a single step.”* (48)- this refers to one Aboriginal ritual when young boys are taken to a long journey to become man but it sais more than just that.
- *“Keep your eyes on the sun and you will not see the shadows.”* (48)- optimistic Aboriginal proverb.

7. Conclusion

The main aim of this thesis was to inform about the current situation of indigenous people of Australia and New Zealand based on the analysis of world media. This problematic is immense and concerns a lot of fields of information so the whole topic was approached as an introduction into the life of indigenous people of these two countries and into their current problems and culture.

The attention was paid to the topics which appeared in the media most frequently. The most common and interesting of them were chosen and further analysed. Among these topics are politics, land, health, education, culture and socio-pathological problems such as alcohol, gambling, violence and crime. For introducing the problem in broader context, a historical and cultural background is described at the beginning of the thesis in the theoretical part.

The historical part is presented because of its importance and reflexion to present situation. Mainly, the period of colonization influenced both cultures a lot and had a big impact on current problems. Some terms from history appear also in the practical part, where the causes of some current problem are described. Specifically, it is a term “Stolen generation”, which appears in the part dedicated to Aboriginal problematic, and which influenced their development a lot. In Maori history, it is a Treaty of Waitangi which has an important role in their next cultural development. Both cultures were also influenced by the import of alcohol by white people. Some historical events caused the differences in a historical development of both cultures. To find literature on this topic was not problem. And even though the topic has been a subject of different books and films several times, the awareness of it is not that great. The most famous of the films is definitely *Once were warriors* inspired by the book of the same name written by Alan Duff, a New Zealand author.

The practical part deals with the analysis of information from different media. Firstly, it was rather difficult to find appropriate sources since no Australian or New Zealand media are sold in the Czech Republic, and because this topic is not that common in the world media as it was expected. Therefore,

the world media served as a source of the most important topics about the Indigenous peoples, and local Australian and New Zealand media served for better analysis of the chosen problematic.

In total, 137 articles, video or radio sequences were analysed - 76 connected to Maori and 61 about Indigenous people of Australia. Most of them were online sources. The topics were usually common, except for the topics of land and health which appeared more in connection to Aboriginal people, and the topics of gambling and gangs which appeared more in connection to Maori. To the category of most discussed topics in the media belong the problems with alcohol and violence among indigenous people. It is a serious problem which is often discussed by the governments of both countries, and also appears in the world media. Both of these problems have many sub-categories which are dealt with in the media. Those are for example alcohol among young people, alcohol connected with violence, domestic violence, child abuse, sexual abuse and suicide.

In my opinion, the most interesting and important topic is education because it could be a solution of many of these problems. The governments of both countries are looking for an approach that would fit to their indigenous inhabitants because their school attendance is very weak and lot of them do not even finish elementary school. In New Zealand, different indigenous organizations try to support the education of Maori children and teach them also their language. In Australia, this system is not that developed. The interest of Maori in their culture is moving them forward to better future and they are also more respected than Aborigines in Australia.

Further, a list of Maori terms can be found in appendices because they occur quite often in the articles and are used in the thesis as well. All the terms are explained or translated into English. To describe and illustrate properly the situation, pictures of Maori and Aborigines showing them in different situations of their lives are enclosed in the appendices as well. Finally, the picture of seats in New Zealand Parliament is the last part of appendices.

The topic of Indigenous people of Australia and New Zealand is really immense and could be more expanded, specifically the problematic of socio-pathological problems. The main aim, to inform and present this problematic, was accomplished. The basic information was stated and the main problematic was explained. To conclude, I am pleased that I have chosen this topic because I have learned a lot and I hope the reader will learn a lot as well. It is very interesting problematic which should appear more in different kinds of media.

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10. Abstract

The thesis deals with the problematic of the indigenous cultures and peoples of New Zealand and Australia and describes their current situation and problems they experience today as described in the world's media.

The historical background of both cultures which is important for their following cultural development is described in theoretical part. Practical part is based on an analysis of different kinds of media. The emphasis is put on the most common topics in world's media concerning this subject. For better and more precise description of the topics, the articles from local Australian and New Zealand media are also analysed. Among the common described topics are politics, socio-pathological problems such as alcohol, violence and crime, then education and culture. Besides that, the topic of land and health appear in the part dedicated to Aboriginal people and the topic of gambling and gangs appears in the Maori part. At the end of the thesis, a comparison of the discussed topics is given. The aim of the thesis is to inform and provide the readers with basic knowledge about current problematic of Indigenous peoples of Australia and New Zealand.

11. Resumé

Tato bakalářská práce pojednává o problematice domorodých kultur a národů Nového Zélandu a Austrálie a popisuje jejich současnou situaci a problémy, se kterými se dnes potýkají, a to očima světových médií.

V teoretické části je popsáno historické pozadí obou kultur, které je důležité pro jejich další kulturní vývoj. Praktická část je založená na analýze různých druhů médií. Důraz je kladen na nejčastější témata ve světových médiích, která se týkají domorodých kultur a národů zmiňovaných zemí. Pro lepší a důkladnější popis témat jsou také analyzovány články z místních Australských a Novozélandských médií. Mezi společná vybraná a nejčastěji se objevující témata patří politika, socio-patologické jevy jako jsou alkohol, násilí a zločinnost, dále pak vzdělání a kultura. Kromě toho se ještě objevuje téma půdy a zdraví v části věnované domorodým obyvatelům Austrálie a téma gamblerství a gangů v části pojednávající o Maori. Cílem práce je informovat a poskytnout základní znalost o současné problematice domorodých obyvatel Austrálie a Nového Zélandu.

12. Appendices

Appendix 1 List of Maori terms

Aotearoa	New Zealand
Iwi	tribe
Kai	food
Kapahaka	group performing haka
Kohanga Reo	organization providing Maori language education for children
Mana	prestige, authority, control, power, influence, spiritual power, supernatural force in person, place or object
Pakeha	New Zealander or European descent, first term for white people made by Maori
Polyfest	festival celebrating New Zealand and Polynesian culture
Te Reo	Maori Language
Te Tai Hauauru	Maori electorate in the west of North Island
Te Tai Tokerau	Maori electorate in the North of New Zealand
Te Wānanga o Aotearoa	learning program with a target of tertiary education
Treaty of Waitangi	agreement between British Government and Maori leaders signed in 1840. It is also a New Zealand founding document.
Whaka	Maori canoe
Whanau	extended family but also a political unit
Whanau Ora	“organization supporting whanau as a whole, providing health and social services to help New Zealand families in need”(51)

Appendix 2

Pictures of Maori



Picture 1: Hone Harawira



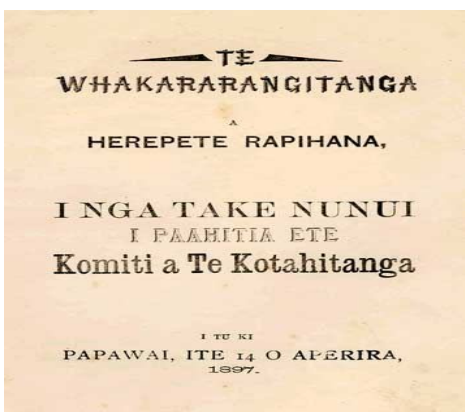
Picture 2: Once were warriors



Picture 3: Mongrel Mob



Picture 4: Maori Carvings



Picture 5: Treaty of Waitangi



Picture 6: Maori performing Haka

Appendix 3

Pictures aborigines



Picture 7:
Protest against gas exploitation in James Price Point



Picture 8: Aboriginal flag



Picture 9: The Northern Territory Intervention



Picture 10: Aboriginal bodypainting

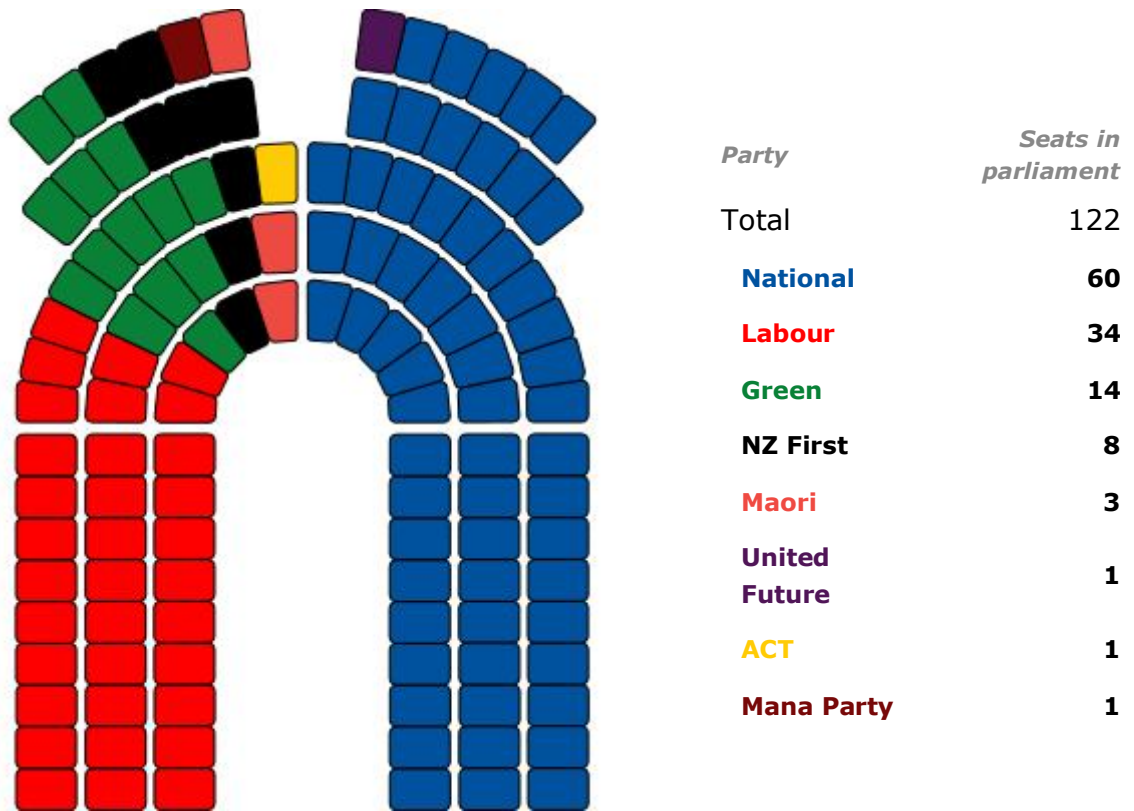


Picture 11: Stolen Generation



Picture 12: Dreaming Festival

Appendix 4



Picture 13: Seats in New Zealand parliament

iPredict data as at 10:35pm, 8th December