

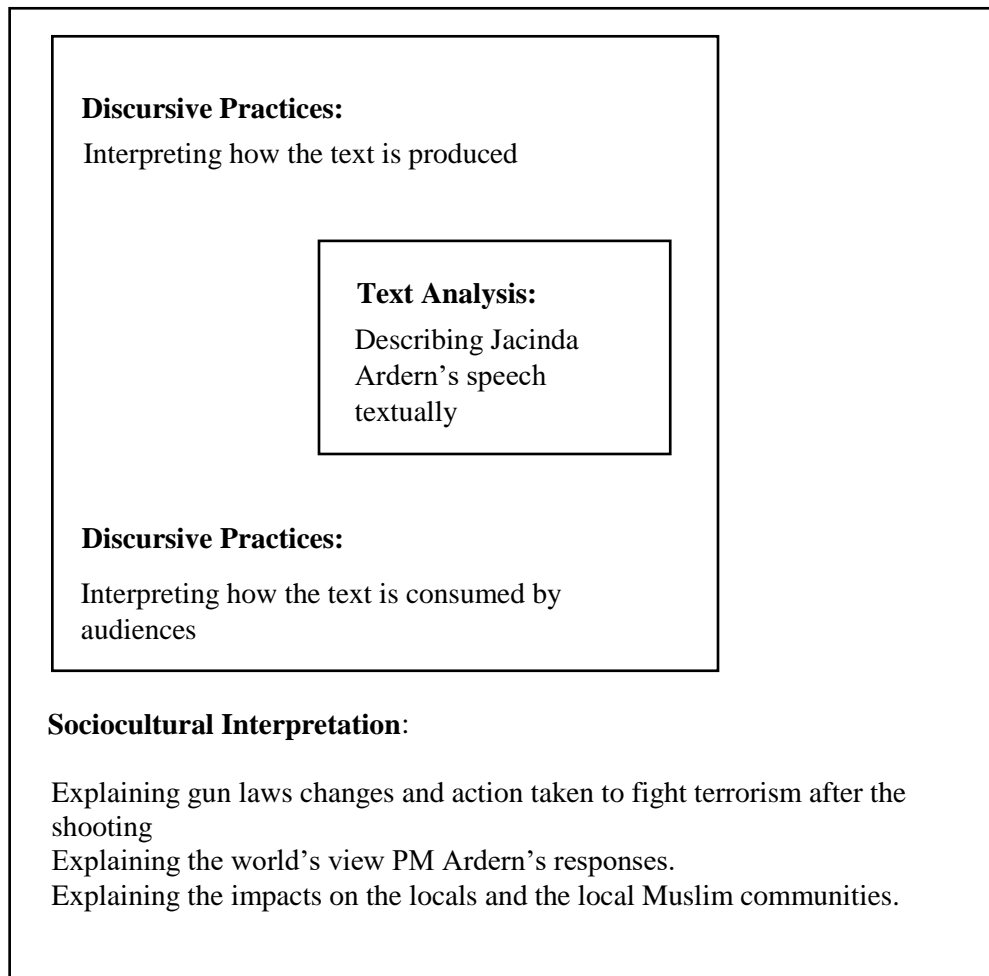
## CHAPTER IV

### FINDINGS AND DISCUSSION

This chapter presents findings and analysis. The findings discuss textual description of the speech and the analysis includes discursive practices and sociocultural interpretation.

#### A. The Findings of Jacinda Ardern's Christchurch Speech

The following is the analysis framework based on Fairclough's three dimensions of CDA:



### **Fig. 4.1**

Analysis framework of Jacinda Ardern's Christchurch speech  
based on Fairclough's three dimensions of CDA

In this research, the researcher identified units of the text speech according to their episode. Van Dijk (1981) used the term of episode to identify the coherent semantic units of a text at a meso level. In a written discourse, an episode is marked by first line indent or line space (Johnstone, 2002). Therefore, with the duration of seven minutes and 17 seconds, Jacinda Ardern's Christchurch speech has 27 episodes in total.

In text analysis, the investigation would describe the answers of some questions offered by Fairclough (1989) covering vocabulary, grammar and textual structure of the text at certain extent depending on the objective of the research. The upcoming analysis would answer the questions limited by the research objectives: finding out the ideology and the power in the text.

#### a. Vocabulary

##### 1) Experiential values

To reveal the experiential values, classification schemes, ideology contested words, rewording, overwording, ideologically significant meaning relations (synonymy, hyponymy, antonymy) would be explained in the following discussion. The first classification is found in episode 10.

“They were words spoken by a community who, in the face of hate and violence, had every right to express anger but instead opened their doors for all of us to grieve with them. And so we say to those

who have lost the most, we may not always have the words.” (episode 10)

This statement refers to the Muslim community who have become the victims of the attack. The prime minister classified the response of the community which showed humility and modesty in the midst of their sorrow.

The next classification is shown in episode 14.

“But with that memory comes a responsibility. A responsibility to be the place that we wish to be. A place that is diverse, that is welcoming, that is kind and compassionate. Those values represent the very best of us.” (episode 14)

Firstly, the speaker classified an expectation for the characters of New Zealand. She mentioned some positive qualities such as diverse, welcoming and kind. Then it seems that it is not only an expectation, but also a self-claim in a particular way of how the country is supposed to be viewed as she said, “Those values represent the very best of us.” The other classification is found in the next episode.

“But even the ugliest of viruses can exist in places they are not welcome. Racism exists, but it is not welcome here. An assault on the freedom of any one of us who practices their faith or religion, is not welcome here. Violence, and extremism in all its forms, is not welcome here. And over the last two weeks we have shown that, you have shown that, in your actions.” (episode 15)

This episode mentioned that New Zealand as a country which strongly rejects violence, extremism, assault, racism in all its forms to exist in it. The last classifications made by the speaker are found in episode 17.

“Because we are not immune to the viruses of hate, of fear, of other. We never have been. But we can be the nation that discovers the cure.” (episode 17)

The episode classifies that nobody is protected from violence. However, the speaker then pointed that her country can be the one who solve the problem. These aforementioned classifications will be elaborated in discourse practice to find out the possible underlying ideology and power.

The next indicator of experiential values to analyze is ideologically contested words. The words ‘collective’ inserted in the episodes below are considered to signify certain ideologies.

“These stories, they now form part of our collective memories. They will remain with us forever. They are us.” (episode 13)

“And we also ask that the condemnation of violence and terrorism turns now to a collective response. The world has been stuck in a vicious cycle of extremism breeding extremism and it must end.” (episode 20).

Another ideologically marked word is found in the final episode which is closely related to the previous finding.

“Ko tātou, tātou.”

(we are one). (episode 27)

In the following paragraphs we are going to discuss the next indicator of experiential values: rewording and overwording. PM Ardern used both features with high intensity in various episodes in the speech. The researcher groups the rewording and overwording in two tables before giving description of each rewording and overwording. Additionally, the researcher also describes the meaning relations (synonymy and hyponymy) and metaphors contained in the description at the same time since the data of these two indicators of experiential values were taken from the lists of overwording and rewording themselves.

<b>Table 1</b> <b>Rewording Table</b>		
<b>Location (episode)</b>	<b>Rewording</b>	<b>Clause/Sentence</b>
5, 10, 11	Without words-not have the words-no words	.. we have often found ourselves <i>without words</i> . .. we may <i>not have always the words</i> . .. when we had <i>no words</i> , we still heard yours.
6	Pain-suffering-anguish-grief	What words adequately express the <i>pain and suffering</i> of 50 men, women.. What words capture the <i>anguish</i> of our Muslim community being the target.. What words express the <i>grief</i> of a city that has already known so much <i>pain</i> .
6	Hatred-violence	What words capture the anguish of our Muslim community being the target of <i>hatred and violence</i> ?
14	Welcoming-kind-compassionate	A place that is diverse, that is <i>welcoming</i> , that is <i>kind</i> and <i>compassionate</i> .
15	Racism-assault-violence-extremism	<i>Racism</i> exists, but it is not welcome here. <i>An assault</i> on the freedom of any one of us who practices their faith.. <i>Violence</i> and <i>extremism</i> in all its forms, is not welcome here.
19	Join-embrace-gather	..The global community who have <i>joined</i> us today, who reached out to <i>embrace</i> New Zealand, and our Muslim community, to all of those who have <i>gathered</i> here..
20	Violence-terrorism	We also ask that the condemnation of <i>violence</i> and <i>terrorism</i> turns now to a collective response.

**Table 1**  
Rewording Table

<b>Table 2</b> <b>Overwording Table</b>		
<b>Location (episode)</b>	<b>Overwording</b>	<b>Clause/Sentence</b>
4	May truly live again	..so that they <i>may truly live again</i> , so that we all <i>may truly live again</i> .
7 & 9	As-salaam Alaikum. Peace be upon you.	As-salaam Alaikum. Peace be upon you.
8	Simple words	They were <i>simple words</i> , repeated by community leaders.. <i>Simple words</i> , whispered by the injured from their hospital beds. <i>Simple words</i> , spoken by the bereaved and everyone I met..
12 & 13	Stories	..we have heard the <i>stories</i> of those impacted by.. They were <i>stories</i> of bravery. They were <i>stories</i> of those who were born here.. These <i>stories</i> , they now form part of our collective memories.
12	Sought	Who had <i>sought</i> refuge, or <i>sought</i> a better life for themselves..
15	Not welcome	..even the ugliest of viruses can exist in places they are <i>not welcome</i> . Racism exists, but it is <i>not welcome</i> here. An assault on the freedom of any one of us who practices their faith or religion, is <i>not welcome</i> here. Violence, and extremism in all its forms, is <i>not welcome</i> here.
14 & 16	The very best of us	..values represent <i>the very best of us</i> . Our challenge now is to make <i>the very best of us</i> ..
15 & 17	Viruses	..the ugliest of <i>viruses</i> can exist in places they are not welcome. ..we are not immune to the <i>viruses</i> of hate..
6, 10, 17, 18 & 26	Hate/hatred	our Muslim community being the target of <i>hatred</i> and violence. ..in the face of <i>hate</i> and violence. ..not immune to the viruses of <i>hate</i> ..do not leave the job of combatting <i>hate</i> to the government. ..From dissension, envy, <i>hate</i>

17, 18, 23	Nation	..we can be the <i>nation</i> that discovers the cure. To be the <i>nation</i> we believe.. ..will remember the tears of our <i>nation</i> .
6, 10, 15 & 20	Violence	..our Muslim community being the target of hatred and <i>violence</i> . ..words spoken by a community who, in the face of hate and <i>violence</i> .. .. <i>Violence</i> , and extremism in all its forms, is not welcome here. ..we also ask that the condemnation of <i>violence</i> and terrorism.
5, 15 & 20	Terrorism/terrorist	In the days that have followed the <i>terrorist</i> attack on.. ..those impacted by this <i>terrorist</i> attack. ..we also ask that the condemnation of violence and <i>terrorism</i>
15 & 20	Extremism	Violence, and <i>extremism</i> in all its forms, is not welcome here. ..a vicious cycle of <i>extremism</i> breeding <i>extremism</i> ..
22, 23 & 24	We remember	<i>We will remember</i> those who have left this place. <i>We will remember</i> the first responders who.. <i>We will remember</i> the tears of our nation. And <i>we remember</i> , that ours is a home..
12 & 24	Home	..who had made New Zealand their <i>home</i> . ..ours is a <i>home</i> that does not and cannot claim perfection.
6 & 19	Muslim	What words capture the anguish of our <i>Muslim</i> community being the target of hatred.. ..who reached out to embrace New Zealand, and our <i>Muslim</i> community.
4 & 12	Family	..let us gather with love, in peace, for this <i>family</i> .. ..or sought a better life for themselves or their <i>families</i> .

**Table 2**  
Overwording Table



There are few metaphors found in the episodes. PM Ardern denoted hatred, racism, extremism as virus. This metaphor is overworded twice in episode 14 and 17. Following this term, she drew upon 'immune' and 'cure' as the next metaphoric words to illustrate that even though no one is protected from the threats of extremism, New Zealand would be the one who find the solutions.

There are many negative connoted words deliberately used in many parts of the text. 'Hate' is overworded 5 times in episode 6, 10, 17, 18 & 26. 'Violence' is overworded 4 times in episode 6, 10, 15 & 20. 'Terrorism' and 'terrorist' are repeated 3 times in episode 5, 15 & 20. Following by 'extremism' which is also restated thrice in episode 15 and 20. The terms 'terrorism' and 'extremism' are hyponym of 'violence' and closely linked to its general motive: hate.

The other overwordings left in the text are 'nation' which is stated thrice in episode 17, 18 and 23; 'we remember' in episode 22, 23 & 24; 'home' in episode 12 & 24; 'Muslim' in episode 6 & 19; and 'family' in episode 4 & 12. Among these overwordings, there are few significant meaning relations found. The meaning of word 'home' is associated with 'family'. In some cases, 'home' and 'family' are synonyms, just like one of the examples given by Oxford Advanced Learner's Dictionary: she came from a violent home. The term 'home' defines a family that lives together. On the other hand, the word 'nation', 'home' and 'family' are categorized as hyponyms of a group of people. The assumptions why the

speaker used the hyponyms interchangeably would be explained further in the discussion of discursive practice.

## 2) Relational values

The second values to examine are relational values which involve euphemistic expressions and markedly formal-informal words. There are three euphemistic expressions found in the speech: family, home, hate and violence. Instead of stating country, the speaker preferred the words of family and home. Regarding to the term of hate and violence as substitutions for terrorism, those terms can be euphemistic or simply belong to hyponymy. It is a fact that the speaker mentioned terrorism for a couple of times in the speech. However, the intensity of the term 'violence' is higher. Violence was mentioned 4 times, while terrorist/terrorism was mentioned 3 times. Hence, it can be concluded that those two terms belong to euphemistic expression for the effect of suggesting less harsh/unpleasant word.

In terms of formality, the speaker used 8 formal words namely 'anguish' in episode 6; 'witness' and 'bereaved' in episode 8; 'sought' twice in episode 12, 'combat' in episode 18, 'embrace' in episode 19 and 'resolve' in episode 23. The researcher did not find any informal words embedded in the text. The rest of the words are classified as neutral words such as 'gather' in episode 5; 'express' in episode 6; 'came' in episode 7; 'repeat' in episode 8; 'anger' in episode 10; and 'left' in episode 11. Additionally, the speaker also minimally used phrasal verbs: 'grew up'

in episode 12 and ‘reached out’ in episode 19. The formality is analyzed by examining the words categorization in Oxford Advanced Learner’s Dictionary. With the total of 814 words if we cut out the quotation of New Zealand national anthem, the percentage comparison between formal and neutral words are 0,98%:99,07 %.

## b. Grammar

### 1) Experiential values

The most used agent is restated for 25 times in the form of first person pronoun ‘we’. The pronoun is considered inclusive as the speaker involved the addressees: the people of New Zealand, the world citizen and the world leaders. The other frequently shown agents are in the form of noun phrases. The following is the examples of both types of agents. “We will remember those who have left this place. We will remember the first responders who gave so much of themselves to save others..” (pronoun ‘we’ as agent in episode 22).

“..even the ugliest of viruses can exist in places they are not welcome.” (noun phrase as agent in episode 22).

One prominent nominalization the speaker mentioned was ‘condemnation’ in episode 20 as quoted below.

“And we also ask that the condemnation of violence and terrorism turns now to a collective response ..”

In terms of active and passive voices, active voices dominate the text. Statistically, there are 52 active voices over 6 passive voices. Regarding

the pattern of the text, though there are many negative connoted words spread around the text, majority of the format of the sentences remain positive. With the total of 58 sentences (minus the quotation of New Zealand national anthem), there are 41 positive sentences (70.7%), 14 negative sentences (24.13%) and 3 interrogative sentences (5.17%). The speaker used the pattern of repetition of negative and interrogative sentences in order to deliver the significant points as shown in episode 6 and 15.

## 2) Relational values

In terms of modes of sentences, PM Ardern mostly used declarative sentences to convey the messages. The type of declarative sentence dominates the text with the total number 52 sentences out of 58 sentences, whereas grammatical questions and imperative sentences are each 3 sentences. These declarative sentences have richer meaning than just making statements or delivering information. Even though they have similar pattern, they may function differently and contain some command purposes as imperative sentences. Each function of the sentences is described in the table below along with the functions of imperative sentences and grammatical questions.

<b>Table 3</b>				
<b><i>Purposes of Sentences</i></b>				
<b>Mode Used</b>	<b>Purpose</b>	<b>Sentence</b>	<b>Episode</b>	
Declarative	Expressing the speaker's emotions	In the days that have followed the terrorist attack on the 15th of March, we have often found ourselves without words.	5	
		They were words spoken by a community who, in the face of hate and violence, had every right to express anger but instead opened their doors for all of us to grieve with them.	10	
		But even when we had no words, we still heard yours, and they have left us humbled and they have left us united.	11	
	Suggesting or demanding for an action (indirect commands)		A responsibility to be the place that we wish to be. A place that is diverse, that is welcoming, that is kind and compassionate.	14
			Our challenge now is to make the very best of us, a daily reality.	16
			We each hold the power, in our words, in our actions, in our daily acts of kindness.	18
			..The answer lies in our humanity.	20
			And we also ask that the condemnation of violence and terrorism turns now to a collective response.	21
	Persuading the audience		But we can be the nation that discovers the cure.	17
			But we can strive to be true to the words embedded in our national anthem.	24

Imperative	Reassuring the victims and the bereaved.	<p><i>Haere mai tātou me te aroha, me te rangimārie, ki te whānau nei, e ora mārire ai anō rātau, e ora mārire ai anō, tātou katoa.</i></p> <p>(So let us gather with love, in peace, for this family, so that they may truly live again, so that we all may truly live again).</p>	4
		Let that be the legacy of the 15 <sup>th</sup> March. To be the nation we believe ourselves to be .	18
	Giving an order (direct command)	..but do not leave the job of combatting hate to the government alone.	18
Grammatical question	Expressing the speaker's empathy and emotions (condolence)	<p>What words adequately express the pain and suffering of 50 men, women and children lost, and so many injured? ..</p> <p>What words express the grief of a city that has already known so much pain?</p>	6

**Table 3**  
Purposes of Sentences

In the matter of modalities, most of what PM Ardern mentioned were categorized into expressive modalities rather than relational modalities. She mentioned ‘may’, ‘will’, ‘could not’, ‘can’ and ‘cannot’ to illustrate facts or probability of a representation of reality. There is one relational modality, ‘must’ found in episode 20.

“And we also ask that the condemnation of violence and terrorism turns now to a collective response. The world has been stuck in a vicious cycle of extremism breeding extremism and it must end.”  
(episode 20)

Regarding pronoun uses, the speaker used a high number of ‘we’ to express the subject or the doer in her speech. For the entire text, the subjective pronouns used are I (4 times), we (25 times), they (8 times) and you (1 time).

The researcher decides to not continue the textual analysis for the rest of the offered questions. The question of connectors in the grammar section requires the answer to focus on logical connectors with ideological assumptions while the speech text barely involves such significant connectors. In the matter of textual structures, the answers of the questions are considered not to meet the objectives of the research.

So far, a considerable number of findings has been found in textual analysis. All questions in experiential values of vocabulary were answered with significant findings in rewording and overwording. So was relational values and metaphors. On the other side, experiential and relational values of grammar

also generated meaningful information. The widespread type of pronouns showed us who was in charge and who was represented the most in the discourse. These findings will be interpreted in discussion's sub chapter to find out the ideology and the power struggled.

## **B. Discussion of The Findings**

In this discussion, the dimension of discursive practices and sociocultural interpretation would be interpreted by focusing on how the text was produced and consumed. The researcher took the historical perspectives into account which presumably had marked power and ideology contextually. After some textual and contextual analysis of discursive practices and sociocultural interpretations, finally it can be summed up that there are seven power and two ideologies struggled in the discourse of the speech as explained below.

### 1. Power

- a. Depicting New Zealand local cultures as the speaker's and the audiences' identity

The Prime Minister opened and closed the speech with Māori language which is the other official language in New Zealand beside English. PM Ardern was seen as a leader who proudly represents New Zealand. On March 29, 2019, Newshub reported that she was welcomed to the national service by a powerful Māori tradition. A traditional *karanga* or an exchange of calls which is a part of *powhiri*, a Māori welcoming ceremony, was held on the stage during her walk to her seat. Accessed on March 10, 2021 [Beehive.govt.nz](https://www.beehive.govt.nz/), the official website of the



New Zealand Government, stated on March 29, 2019 that the Prime Minister appeared with the woven Māori cloak, *kakahu*. It was the one Blair Tuke, New Zealand six-time world champion sailor wore at the Rio Olympic 2016 as a flag bearer.

Among the crowd of estimated 20,000 people attending the event, Guardian on Thursday, March 28, 2019 reported that the event was attended by heads of state from the Pacific, Australian Prime Minister, Scott Morrison and leaders of Muslim community. In the recording released by Guardian on YouTube, it was seen that some representatives of local iwi *Ngāi Tahu* or principal of Māori tribe in the South Island sitting in the front rows along with the heads of states and leaders of Muslim community. That inclusivity and the cultural settings show us the power of the government to reach various walks of life in the country while representing New Zealand's indigenous Māori people and culture as the identity of the country.

b. Projecting the close relationship amongst New Zealanders

The episode 4, 12 and 13 were considered by the researcher for the image of New Zealanders the speaker attempted to represent in terms of their relationship to each other including expats in the society. In the fourth episode, PM Ardern mentioned family as a metaphor referring to the society. Traditionally, family is a group which only consists of several members and bonded by blood. PM Ardern mentioned it instead of other relationship-meaning terms such as society or community to represent the

warmth, closeness and connectedness amongst New Zealanders or the so-called Kiwis.

The term 'family' is closely linked with the word of 'home' which the speaker used as another metaphor in episode 12 and 24. Home differs from house for home is not only one single type of building, but also a place which includes emotions of the householder. Home is where the householders make memories, experience the comfort zone, feel safe with all of its surroundings, feel the sense of belonging and all the other warm feelings. Instead of stating another term of place, such as country, it is considered that the speaker preferred this term to deliver the positive energy of 'home' to all Kiwis.

In sociocultural interpretation, a wide variety of articles have discussed the Prime Minister's approaches to Muslim communities in a way that leaders of a country do not normally do. Just after a day of the shooting, Extra on March 17, 2019 reported that PM Ardern came up to the crowd in Kilbirnie mosque and embrace everyone affected. She hugged the bereaved and laid wreath for the dead.

These acts of consolidation were followed by the community. A large flower memorial laid by the locals in the two mosques along with *haka* performed by a group of bikers. Fundraising was organized by Equipper church to help the victims. One day later, another *haka* and vigils was held by a large number of Christchurch students and institutions, such as Cashmere school whose students were majorly affected. To sum up, all

these textual and contextual findings showed us how close the relationship amongst the people of New Zealand.

c. Maintaining the compassion and welcoming qualities of the people of New Zealand

The episodes of 5, 14, 15 and 17 were chosen for their similarities in delivering the characters of New Zealand. That there were at least 50 murdered makes Christchurch mass shooting as one of the deadliest shooting in the country. In fact, New Zealand had actually been considered as a safe country. New Zealand government on [newzealandnow.govt.nz](http://newzealandnow.govt.nz) affirms that in international surveys, the country is one of the world's most peaceful and least corrupt countries. The 2017 Global Peace Index shows that New Zealand is the world's second safest country after Iceland. It is rare to experience serious crime there. The most recent mass shootings as reported by The Atlantic on March 15, 2019 before Christchurch's occurred in 1997 with six people killed and 4 wounded. Additionally, the speaker gave emphasis on "without words" which illustrated that this act of terror was a terribly shocking event for New Zealanders.

In spite of that unfortunate event, the speaker in the 14<sup>th</sup> episode was assertive to classify that New Zealand remains a compassionate country. The word 'kind' was reworded into compassionate alongside the other positive qualities. Generally, New Zealanders have been portraying themselves as a friendly and down-to-earth community. This is closely

related to the value of *manaakitanga* or hospitality the Māori applies in their daily basis.

It is necessary to notice that word ‘welcome’ has been overworded in different forms in these episodes. Just like any other small populated country, it welcomes professionals and talents since it relies on the migrant workforce to build the infrastructures. According to the statistic from 2018 census, New Zealand was consisted of 70.2% of European identified people, followed by 16.5% of Maori and 15.1% of Asian and small percentages of other ethnicity. Corresponding that New Zealand openly accepts multiculturalism contributes to the qualities of a welcoming country instilled through the discourse.

In terms of the discourse’s social context, the support the country gave to the victims did not end in just a couple of days. The government committed to provide them with trauma support as Andrew Little, Lead Coordination Minister explained that they would make sure that those who have been traumatized could get trauma help and trauma counselling they need to get their lives back on track. On the other hand, Daily Mail Australia on March 22, 2019 reported that the community also took action to keep the community safe. Organized biker gangs such as Mongrel Mob, Black Power and King Cobra were seen greeting the mourners and stood guard at local mosques in Friday congregational prayer on March 22, 2019. Sony Fatu, Waikato Mongrel Mob president mentioned that they

would not be armed as they would be peacefully securing the inner gated perimeter with other community members to allow Muslims feel at ease.

The supports given especially by the government remind us how the other world leaders responded to horrific events in their country. Normally, they publicly release information of what was going on and the progress of investigation, calming down the public and condemn the act of terror if that was caused by terrorist ideologies. Take Surabaya bombings in 2018 where 14 people died and more than forty had been wounded as an example. In press conference, The Strait Times on May 14, 2018 reported that President Jokowi called on people to remain calm and united to fight terrorism. The president mentioned that it was an act of coward and barbaric. It is not much different with the response given by George Bush for 11/9 attack where he mentioned that America was under attack and declared war on terrorism.

Regarding female leaders' responses, we can take Theresa May, Ex-Prime Minister of The United Kingdom as another example. In responding Grenfell fire incident which leaving 72 people dead, she turned up critics for only talking to the firefighters and ignored the survivors in the site visit. We can clearly see that the actions taken by PM Ardern made a huge difference. The National Service the country organized, her meeting with the bereaved and the symbols of condolence and respect have generated a wave of worldwide praise for they are not scripted nor robotic. Instead, they show humane and caring way to grieve

with the victims as the compassionate values she instilled in his Christchurch speech.

d. Expressing deep condolence both as an individual and as the government

Repetitive pattern of interrogative sentences and similar intonation in episode 6 up to 10 are cues for the audience to pay attention for what was being emphasized: the loss of their Muslim community in the tragedy. BBC ON August 24, 2020, reported that later in court, the perpetrator admitted that he was willing to kill as many as possible and burn down the mosques. According to the Federation of Islamic Associations of New Zealand (FIANZ), amongst the victims, there were 41 males and 4 females killed, ranged from a boy aged 3 years old to an old man aged 77 years old and dominated by expats and immigrants. The pattern shows us that the speaker was deeply saddened by the massive murder. She expressed her condolence that how painful it is to experience such loss till there was no words left to express.

In episode 7, there was a limited use of pronoun 'I' to mark her point of view. It was meant for her personal condolence apart from the role as the government. This time she did not represent the government but herself as one individual.

The speaker mentioned 'As-salaam 'Alaikum' twice in episode 7 and 9 which contextually belongs to code mixing. One of the functions of code mixing is expressing group identity (Hoffman, 1991). The greeting of **السَّلَامُ عَلَيْكُمْ** (read: as-salāmu 'alaykum) is one of Islamic greetings

delivered by Muslims when they meet another Muslim which in Arabic means peace be upon you. There are numerous religious references of the virtues of saying this greeting. One of them is reported by Abu Dawud that the prophet Muhammad pbuh. once said, “The person closest to Allah is the one who proceeds others with greetings”. This greeting gives whoever saying it an impression of warm and friendly atmosphere.

That the greeting was repeated by the speaker with its translation is assumed to illustrate the irony the community faced that time. Spreading peace has always been one of the very basic things in Islamic teachings, yet in this case, they are the target of the murder. The Independent Singapore on March 18, 2019 revealed that it was shown in the perpetrator’s livestreaming footage that by the time he just arrived at the mosque, he was greeted by his first victim, Daoud Nabi (71) who greeted him, “Hello, brother”. Yet, right after the word ‘brother’, the reply was three bullets shot into Daoud’s body. The hashtag #HelloBrother was then widely spread in various social media to express condolence for the victims.

Symbolically, PM Ardern showed empathy and respect to Muslim community by wearing black scarf. This respect, as Guardian reported, was spontaneously followed by the female ministers, female presenters, female police officers and a number of Kiwis. The Spinoff on March 19, 2019 had collected quotes from PM Ardern during the aftermath of the

attack. One of them is on March 16 and here is what she said to Muslim community:

“You will have heard me say in the media that, yes, this is an event that has happened in Christchurch, that this has happened to our Muslim community. But you are us. So we feel deeply in our hearts what has happened to you. We feel grief. We feel injustice. We feel anger. And we share that with you.” (*We Will Give Him Nothing, Not Even His Name*, Jacinda Ardern’s *Quotes in 12 Quotes*, 2019)

To conclude the discussion above, the episodes mentioned along with the context were dedicated to the victims of the shooting. The speaker firstly showed her expression of the deep condolence personally then continued to show the empathy as her position representing the government.

e. Presenting the victims’ humility and modesty

In episode 8 and 10, the overwordings produced were followed by passive sentences which gave stress on the doer: the victims. The conditions and the responses of victims were represented here to address their humility and modesty even in the midst of the grief. This classification the speaker made is still closely linked to the compassionate values previously elaborated. The researcher assumed that it as an attempt of adding credit to the country’s compassionate values the speaker has built in the previous few episodes.



f. Excluding violence and extremism from the country

Another point worth noting is the repeatedly used of word 'welcome' was meant to frame that those negative social practices were essentially not from New Zealand. The word 'welcome' gives us images of being pleased with the arriving of something or someone, marking that what is being accepted is from outside of the group we are in. In the 15<sup>th</sup> episode, the pronunciations of 'not' and 'welcome' were slowed to give stress. The negative connoted words were reworded into violence, racism, extremism and assault. Both were intended to mark the country's rejection of the existence of those practices. The raises of energy level here eventually led to the audiences' applause.

As what we have discussed earlier, there were some related metaphors used in these series of episode: virus, illness and cure. According to Encyclopedia Britannica, virus is an infectious agent of small size with simple composition that can multiply only in living cells. We normally think that virus is something harmful coming from outside of our body. Virus is merely a dormant particle before it enters its host cell and go into action to hijack the host cell's metabolism (US National Center for Biotechnology Information, 2010). Extremists here are illustrated as viruses which are very few in number, coming from outside of the society and bring illnesses, their anti-social behaviors then threaten the lives of the whole society.

Corresponding this assumption, Spinoff on March 19, 2019, quoted PM Ardern's statement:

“New Zealand is united in its grief. We are united in our grief. So I convey that message of love and support on behalf of New Zealand and to all of you. This is not New Zealand. The only part of actions and incidents that we have seen over the past 24, 36 hours that is New Zealand, is the support that you are seeing it now. But nothing that led up to it is who we are or is who this city is.” (*New Zealand PM, We United in Our Grief*, 2019)

Hence, all of the textual and contextual interpretation confirmed that PM Ardern used her power to claim that the extremism is not from New Zealand and it would never be welcomed.

g. Urging the people and the world leaders to end violence and extremism practices

The word ‘combat’ the speaker used in episode 18 is categorized as a formal word. In relational values, formality of the situation demands formality of social relations to respect social status (Fairclough, 1989). Besides, it is also found that this episode produced a high number of inclusive first-person pronoun ‘we’ in forms of subject pronoun, object pronoun and possessive adjective. Contextually, this pronoun choice is considered that the speaker did not only aim at showing her position as government but also to involve the listeners. On the other hand, the aforementioned formal feature was purposely demonstrated to mark her

status as someone in power. In the speaker's capacity, both linguistic features help her show her power effectively which is urging her people in fighting violence together, not to mention the strong value of kindness and collectivity being represented explicitly in the wording, agents and patients of the sentences.

One nominalization is found in episode 20: condemnation. Nominalization is normally used in formal situation such as academic writing or formal speech. Fairclough (1989) mentioned that reduction in nominalization is made to delete the indication of the time process (tense), modality and often an agent and/or patient. The wording is quite proper since the target of the message conveyance at that moment was authorities in international level.

As a follow-up, PM Ardern has taken an immediate action in changing the gun law in New Zealand. On April 10, 2019, almost all New Zealand's parliament members voted to change the gun laws. Within weeks after the attack, the new regulation bars the use of most semi-automatic firearms and bans military style semi-automatic firearms. Furthermore, on March 13, 2020, before the anniversary of the mosque attacks, she announced that New Zealand has tightened the laws. Now the country requires anyone who is willing to buy or sell guns to update the license registration.

Besides the gun law change, NZ Herald on August 17, 2020 mentioned that the shooting also resulted a sentence that has never been

passed by judges before. The perpetrator was given life sentence without parole. He is the first ever person who receives such sentence in the history of New Zealand. That punishment means that the offenders would not be given any excuses to be freed after serving only a portion of their total sentence. Justice Mander mentioned that the life sentences without parole were given only for the very worst murder.

Another response to the attack by the government with the world leaders and tech companies is eliminating extremist and terrorist content online. The government's official website, Beehive on September 24, 2019 announced results from Christchurch Call to Action held in United Nations, New York that day. Those points included examining Global Internet Forum to Counter Terrorism (GIFCT) to make it independent to direct tech sector's work to carry out the call; organizing a new crisis response protocol for government and tech companies to coordinate and to deal with the online effects in the wake of the attacks; starting Christchurch Call Advisory Network to advise on the implementation of the call; and in total 48 countries and 3 international organization join the call.

PM Ardern cooperated with President Macron as the co-founders of the Christchurch Call. PM Ardern stated that the attack which was meant to separate everyone now was responded with a powerful act of unity. She added that Google would host a texting exercise in New Zealand to help bring all stakeholders to a better state of readiness in the future attack.

With this point of view, what we can learn is regulations need to keep improved by the authorities. Largely impacted events require big changes. Such firearm ban, jail sentence without parole and gun license registration would create powerful effects as an attempt to make sure that the community, particularly vulnerable groups protected. Another point to note is urgent attentions require immediate actions and cooperation with the involved stakeholders. All in all, the assertiveness and responsibilities shown confirmed that in this series of episodes, PM Ardern used her power not only to urge her people but also the world leaders to end violence and extremism practices.

## 2. Ideologies

### a. Socialism

There are a plenty of textual, discursive practices and sociocultural interpretation findings which signify the values of socialism. Equality and collectivism are the most applied values founded. Firstly, in the 12<sup>th</sup> episode, PM Ardern mentioned the victims as those who were born there, grew up there and made the country their home to seek refuge or better life for the families. In the end of the 13<sup>th</sup> episode it was mentioned “They will remain with us forever. They are us” with stresses and pauses. These statements refer to the victims who were dominated by immigrants and diasporas.

The Federation of Islamic Associations of New Zealand (FIANZ) listed that amongst those 51 who got murdered, few were New Zealand

natives and the rest were immigrants and diasporas from relatively Muslim-populated countries such as Afghanistan, Syria, UAE, Bangladesh, Somalia, Indonesia and Pakistan. They were students, entrepreneurs, teacher, lecturer, engineer, accountant, ITpreneur and those who tried to survive, making a better living outside of their home country. Some such as the Syrian father and son, Khaled Mustafa and Hamza came to New Zealand after fleeing from the chaos of their country. This episode marks that the speaker acknowledged all victims no matter what their background and promoted the principle of equality application.

The speaker who is knowingly as an agnostic stated on New Zealand Herald that she got a real respect for those who prefer religion as their foundation of their lives and those who do not. The Sydney Morning Herald on March 19, 2019 mentioned it as an authenticity where the agnostic leader donning hijab without thinking of the appearance because it is the respectful thing to do. This is closely related to the equality values she had in the speech. On March 17, 2019, TRT World reported that in the point of view of Muslim community, the speaker has been praised for showing the deep empath and leadership. Furthermore, when President Trump offered what assistance US could help provide, she replied that it is sympathy and love for Muslim community which cues a disapproval towards Trump being islamophobic.

Furthermore, New Zealand has come a long way in working on equality and equity. In 2020, the country was well-known for its diverse

parliament. Updated on November 17, 2020, CNN reported that nearly half of the parliament is women, 11% is LGBTQ and about a quarter is Māori. According to UN Women, New Zealand has been a leading role in spreading gender equality in the international community. Besides in case of gender equality, UN Women stated that the principle of equality for all is set down in New Zealand law. It is supported by the democratic structures of governance, independent judiciary, mechanisms of human rights accountability, and the recognition and protection of society's most vulnerable groups and individuals.

The findings analysis of collective values was started with the 13<sup>th</sup> episode. The sentence was quite short yet an ideology contested word shown: 'collectively'. As we have discussed earlier in textual analysis, the word 'collective' was used twice in the 13<sup>th</sup> and 20<sup>th</sup> episode and each was delivered with a stress. Similar ideas have been portrayed in many places in the speech, just like what was expressed in the other following three episodes: one at the final episode; another one in the 18<sup>th</sup> episode; and the last is in the 21<sup>st</sup> episode.

Another finding supporting the values of collectivism is the numerous use of inclusive first-person 'we' throughout the speech. Triandis (1995) explained that collectivism is defined as a social pattern which the closely linked individuals see themselves as parts of one or more collectives (family, co-worker, tribe, nations). This term is related to 'family' and 'home' the speaker has mentioned previously.

When the pandemic of COVID-19 started emerging in the country, an article entitled *Let's be Kind and Compassionate* by The Equal Employment Opportunities Commissioner issued on June 16, 2020, urged all Kiwis to ensure the workers valued to rebuild collective prosperity in the future. Similar to one of our previous discussion, values of collectivity have been highlighted in this discursive practices.

In a similar vein, it is considered that the classification made in the 14<sup>th</sup> episode is potentially the speaker's response to go against the perpetrator's ideology, far-right extremism, which defends hierarchal social relationship between groups. Along the direct statement of collectivism, the researcher examined that the nominalization is another struggle for socialism in terms of getting rid the subject to normalize that extremism is basically everyone's problem.

The values implicitly and explicitly promoted finally show us to what kind of ideology the speaker struggled through the text. Equality and strong collectivity values here refer to socialism which aims to make egalitarian society. As mentioned in the second chapter, the speaker led International Union of Socialist Youth in 2008. Another point that the party she is in is The New Zealand Labour Party has centre-left spectrum makes it sense for her lead to apply the values of socialism. However, we might still wonder how socialism seems very common in a country dominated by white people.



Even though 74% of New Zealanders are descendants of European, many New Zealanders' characters in this discourse did not seem to really meet their common qualities. Instead of being individualistic and overlooking the native people, the discourse shows that the government and the society in general did the opposite. Hence, we need to take a look back in history of how the British came to New Zealand in their first time. According to New Zealand Tourism Guide in its article of About New Zealand Colonization, the British early settlers who did considerable contact with the indigenous people were whalers, sealers and missionaries. They had a large trade with Maori people mostly in coastal areas. Some continued living there and started introducing the indigenous people guns when the intertribal war happened. New Zealand officially became British colony after the Treaty of Waitangi in 1840. The great number of British migrant coming to New Zealand was systematized with Edward Gibbon Wakefield's idea of colonial settlement. The settlement was designed to be modelled on the structure of the British society. New self-sufficient little towns were established to be civilized peacefully with the indigenous people. This historical background is considered as one of major factor of why the people of Maori are well treated by the government till today they have equal status in the society, get positions in political movement and their cultures are acknowledged.

## b. Patriotism

The representation of extremism referring to the classification in the end of the 17<sup>th</sup> episode claimed that New Zealand could be the nation that find the cure or the solution for that issue. That the statement gives us information of New Zealand being superior in a way than the other country leads us to the ideology of patriotism struggled in the text.

Some scholars have defined patriotism as love for national symbols, specific beliefs as the superiority of a country, a very important component for the strengthening of the civil bonds of a mature community of people and the national loyalty sentiment (Hurwitz & Peffley, 1999; Spinner-Halev and Theiss-Morse 2003; Sullivan, Fried & Dietz 1992). Amongst the world's most patriotic countries, New Zealand is indeed one of them. NZ Herald in 2006 reported that in the survey by The National Opinion Research Center at the University of Chicago, New Zealand was in the 9<sup>th</sup> place as well as Forbes in 2014 mentioned that New Zealand placed in the 8<sup>th</sup> rank. Similarly, the love for national symbols runs deep to the people of New Zealand. NZ Herald (2014) mentioned the result of Colmar Brunton questionnaire that amongst 1,009 respondents, 45% stated that they were very proud of *haka* (ceremonial Maori dance), 68% were extremely proud of New Zealand's sporting achievement, 48% were very proud of the country's international standing and 47% for the national anthem. Therefore, it is fair to say that one of the ideologies inserted is patriotism.