

He Tatau Pounamu: An Indigenous Approach to Healing and Reconciliation

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Abstract: This dissertation presents an Indigenous approach to healing and reconciliation within the context of Puketapu ki Paraparaumu, a hapū from the Kapiti Coast of Aotearoa, New Zealand. One of the aims of this dissertation has been to create space within peace and conflict studies for Indigenous approaches and understandings of both peace and conflict. A further aim of this research is to introduce Kaupapa Māori methodologies as a starting point for the decolonisation of peace and conflict studies. As such, this research looks to ways in which reconciliation and healing can occur within the context of hapū and whānau intergenerational trauma that has occurred as a result of historic land loss. In this way, this research also looks to bridge literature from a range of academic disciplines building on the work of peace scholars such as Galtung and Fischer, in addition to Oswald Spring and Brauch. Finally, this dissertation introduces a model of reconciliatory justice as an Indigenous approach towards healing and reconciliation.

Keywords: Kaupapa Māori, Puketapu, Te Ātiawa, Rongo, Indigenous peace, healing, reconciliation, Tatau Pounamu



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Introduction

This dissertation aims to build on literature from peace and conflict studies to introduce an Indigenous approach to healing and reconciliation, that strongly aligns to the concept of positive peace. Puketapu ki Paraparaumu are a small hapū from the Kapiti Coast of the North Island of New Zealand, Aotearoa who have a complex history of land loss resulting in significant historic and intergenerational trauma. In introducing Puketapu ki Paraparaumu as a case study, Kaupapa Māori methodologies have been employed alongside literature relating to peace and conflict studies so as to explore healing and reconciliation from a decolonial lens. This dissertation will recognise historic and intergenerational trauma as a strong indicator of negative peace, and will look towards healing and reconciliation as an approach towards the restoration of positive peace. This idea of the restoration of positive peace will be further explored within this dissertation, however it is important in positioning positive peace as an achievable goal. This dissertation does not claim to be a complete or comprehensive approach towards achieving positive peace, but it is an example of an Indigenous approach to healing and reconciliation within the context of Puketapu ki Paraparaumu.

There are a number of disclaimers that will be introduced at this point so as to provide clarity. There is a strong use of te reo Māori within this dissertation and terms will be italicised the first time they are introduced and footnoted. They are also included within the glossary as a reference point. Secondly, the terms Paraparaumu Aerodrome and Kapiti Airport appear to be used somewhat interchangeably, so to provide clarity, Kapiti Airport reflects the current name of Paraparaumu airport lands, while Paraparaumu Aerodrome reflects the name of Paraparaumu airport lands while still owned by the Crown. In addition, there is ongoing debate around the use of macrons concerning Kapiti and as such this dissertation deliberately omits macrons when referring to places within

Kapiti such as Kapiti Island, the Kapiti Coast and Kapiti Airport. It is appropriate at this point in time to not only position myself within the research, but to also provide further context to the need for this research. My connection to Puketapu ki Paraparaumu is based on whakapapa, primarily through my great, great, Grandmother Kaiherau Takurua who was one of the original land owners of land acquired for the Paraparaumu Aerodrome. Her granddaughter, my Nan, Norma Materoa Ellison, is currently the only living successor in title for Ngarara West B7 Subdivision 1, a significant portion of which is now Kapiti Airport. As a hapū, Puketapu ki Paraparaumu are currently also part of a wider iwi settlement process with the Crown through the Waitangi Tribunal. The compulsory acquisition of the land for the Paraparaumu Aerodrome is a significant part of this inquiry, given that it was the largest public works taking in the Porirua ki Manawatū District. However, due to the complex disposal process of the Paraparaumu Aerodrome, and the current airport owner's intention to develop the airport lands primarily for housing, there is a need to explore pathways towards healing and reconciliation at a hapū level. In addition, given that Te Ātiawa ki Kapiti, the iwi to whom we affiliate, have yet to settle historic claims with the Crown, we are not able to draw on findings from the Porirua ki Manawatū Waitangi Tribunal district inquiry.

As such, this dissertation is based upon the premise that to accept reconciliation as an end goal is to accept negative peace as the status quo, and thus challenges those with an understanding of positive peace to strive for nothing less. In Chapter One, building upon the work of Galtung and Fischer related to the need for transdisciplinarity within peace studies, this research looks to understand how Indigenous studies could contribute to this space. In response to Oswald Spring and Brauch's call for the decolonising of conflict resolution and peace studies, Kaupapa Māori Research is introduced to consider reconciliation from a decolonial lens. This chapter then considers peace from a Māori worldview to determine how an expanded understanding of peace might contribute to the decolonisation of conflict resolution and peace studies. A further aim of this chapter therefore is to consider how positive peace might be understood in relation to both the case study, as well as in contexts of historic and intergenerational trauma as a result of land loss for Indigenous peoples.

Chapter Two provides an overview of the origins of Puketapu ki Paraparaumu, connections to Te Ātiawa, and in particular Te Ātiawa ki Kapiti as part of the *heke*¹ that brought Puketapu tūpuna to Paraparaumu. In this way Chapter Two seeks to outline the connections that we have not only to one another as Puketapu, but to the other many Te Ātiawa hapū that collectively form Te Ātiawa as a whole, and also to other iwi of significance. In particular, and of importance are the connections between Puketapu and the other iwi involved in the heke including, Ngāti Toa Rangitira and Ngāti Raukawa. This chapter also introduces the particular experience of land loss for Puketapu ki Paraparaumu and aims to understand the ways in which peace and conflict studies could become a vehicle for positive peace not only within this context, but also in a broader Indigenous sense. Given that data collection was not included as an element of this research, there are a number of limitations and it is for this reason that this dissertation aims to present an approach to healing and reconciliation as opposed to a method.

Chapter Three, compares three different models for reconciliation in light of both the literature, and the case study so as to determine the most appropriate method for contextual analysis. Following this, a model of reconciliatory justice is presented as an Indigenous approach to reconciliation within the context of historic and intergenerational trauma. This model is then analysed against the particular context of Puketapu ki Paraparaumu to determine whether such a model could apply at the hapū level. The notion of reconciliatory peace is also discussed within this chapter so as to approach this

¹ migrations. See chapter Two (section 2.1 - Migrations to the Kapiti Coast).

idea of healing, and in particular the healing of historic and intergenerational trauma. The positioning of healing in addition to reconciliation as an aim of this chapter is intentional given the fact that this chapter and dissertation also recognise the way in which approaches to reconciliation have resulted in intergenerational trauma as a result of structural violence.

This dissertation expands on this idea by recognising intergenerational trauma as a strong indicator of negative peace, challenging existing approaches to reconciliation. In doing so, the question is asked: could a reconciliatory justice approach in theory become a vehicle for positive peace? While somewhat ambitious, there is a very real need for this analysis considering the particular complexities of the case study presented in this dissertation. Given that peace and conflict studies has the potential to inform peace making and conflict resolution practice, Indigenous approaches to healing and reconciliation become an invaluable source of wealth.

This dissertation presents the case study alongside the literature to determine how the concept of *tatau pounamu*,² of enduring peace can be used to facilitate approaches to reconciliation that promote positive peace. In doing so this dissertation aims to create space for decolonial, Kaupapa Māori, and more importantly Indigenous approaches to healing and reconciliation to continue to explore pathways towards positive peace, and to inform conflict resolution praxis. For Puketapu ki Paraparaumu, the question is whether or not a reconciliatory justice approach could create a pathway towards both healing and positive peace.

Chapter One - Literature Review

Me tatau pounamu kia kore ai e pakaru, ake, ake, ake.
Let us have a greenstone door that will not be broken ever, ever
(Joseph, 2010, p. 64).

In order to understand Indigenous approaches to healing and reconciliation, a literature review has been undertaken relating to Peace and Conflict Studies, Participant Action Research, Kaupapa Māori Methodologies and Intergenerational Trauma within Indigenous communities as a result of land loss. First and foremost it must be acknowledged that this research does not look to Peace and Conflict studies for an Indigenous approach to healing or reconciliation. What this dissertation aims to do is to build a case relating to the need to decolonise Peace and Conflict studies so as to create space for increased transdisciplinarity, particularly relating to Indigenous studies. Within the specific context of this research, there is a need to bridge literature relating to both peace and conflict and Kaupapa Māori, given the case study that this research focusses on concerns Puketapu ki Paraparaumu, a Te Ātiawa hapū on the Kapiti Coast of Aotearoa, Te Waipounamu³ (New Zealand).

Within Peace and Conflict studies, Galtung is regarded as the pioneer of peace research and the father of peace studies for his introduction of concepts and theories, some of which will be addressed within this dissertation. Of particular relevance is the introduction of concepts attributed to Galtung such as direct, structural and cultural violence, positive and negative peace, as well as his recognition of the need for transdisciplinarity within Peace Studies and Conflict Resolution (Galtung & Fischer, 2013). This literature review will begin by outlining these concepts so as to allow for the

² enduring peace, making of peace, peace making - literally 'greenstone door', a metaphor for lasting peace. When peace was made a precious gift was often made to symbolise the event. See Chapter One (section 1.8 - Tatau Pounamu).

³ Aotearoa, Te Waipounamu is the name for the North and South Islands respectively of New Zealand. Within the context of this dissertation, the North Island will be referred to as Aotearoa, the South Island will be referred to as Te Waipounamu.

unpacking of the layers of trauma surrounding Puketapu ki Paraparaumu and their experience of land loss.

1.1 Typologies of violence

Galtung significantly expanded understanding of violence within, 'Violence, Peace and Peace Research' through a number of important distinctions and the introduction of a typology of violence (1969). Within this article he introduced both *negative* and *positive peace*, *structural violence* and essentially laid the foundations for further expansions and understandings of both violence and peace. In arguing that an extended concept of violence leads to an extended concept of peace (Galtung, 1969), Galtung not only challenged the then dominant views of peace, but also created space to expand both those views and understandings of peace. As this dissertation will demonstrate through the literature chosen, this expansion has contributed not only to distinct typologies of both peace and violence, but also to significant bridging of research from traditionally distinct disciplines (Galtung, 1969; Galtung, 1990; Galtung & Fischer 2013).

These typologies of violence are important to this understanding due to the transdisciplinarity nature of this dissertation, and the focus on intergenerational trauma. In order to understand the intersection of these different forms of violence, the following quote is offered. "The study of cultural violence highlights the ways in which the acts of direct and structural violence are legitimized, internalized, and thus rendered acceptable in society" (Galtung & Fischer, 2013, p.39). To further unpack this quote when we talk about direct violence, we tend to talk about actors or individuals committing acts of violence (Galtung, 1969). Whereas when we discuss structural violence, we tend to talk about violence that is a direct result of systemic or structural 'flaws' that result in violence, poverty being a prime example of this (Galtung, 1969).

Cultural violence, as alluded to above, and in contrast to structural and direct violence, refers to cultures that supports the normalisation, or permissibility of violence (Galtung, 1990).

Violence without this relation is structural, built into structure. Thus, when one husband beats his wife there is a clear case of personal violence, but when one million husbands keep one million wives in ignorance there is structural violence (Galtung & Fischer, 2013, p.171).

This distinction is important, particularly when discussing intergenerational trauma for a variety of reasons. Within the specific context of Māori as Indigenous peoples of Aotearoa, Te Waipounamu, New Zealand, there has been a tendency to minimise historic and ongoing violence experienced by Māori (Jackson, 2009). Furthermore, when this experience has been somewhat validated, the counterargument tends to centre around the violence of Māori due to some kind of 'warrior gene', despite a serious lack of scientific evidence (Perbal, 2013; Jackson, 2009). These kinds of narratives are not only clear examples of cultural violence, but help to explain how cultural violence translates to direct and structural violence.

This idea will be further outlined using the example provided within the aforementioned quote. If one million husbands keep one million wives in ignorance, not only does structural violence clearly exist, but that cultural violence essentially permits, reinforces and entrenches such structural violence. If the state permits one million husbands to keep one million wives in a state of ignorance, then the state normalises the oppression of women through a culture that reinforces and entrenches the idea that women are ignorant. A further consequence of this is that in turn those one million women might come to internalise those beliefs, thus make it more difficult for anyone attempting to challenge those now socially accepted norms. If we were to switch the narrative from one about

women being ignorant, to one of Māori having a 'warrior gene', the issue becomes even clearer. Narratives reinforce cultural violence and cultural violence reinforces both structural and direct violence.

Moana Jackson discusses the way in which research concerning Māori within Aotearoa, Te Waipounamu historically has been conducted in a way that tends to be exclusive of Māori, and in comparison with an other. Within the context of this country, given that Pākehā New Zealanders comprise the majority of New Zealand's population, Māori tend to be measured against the Pākehā majority (New Zealand Drug Foundation, 2009). This is problematic considering that intersectionality theory highlights how societal oppression results in social groups living "in the margins of society" thus restricting access to opportunities and resources (Fehrenbacher & Patel, 2019, p.145). To measure Māori against Pākehā is to not only erase the historical consequences of colonisation for Māori, but to also ignore the ongoing lived reality of intersectionality for Māori.

To return to Galtung, the distinction between positive and negative peace can be highlighted, and used to explain the relationship between structural violence and intersectionality. Positive and negative peace can be used to understand the impact of violence between different social groupings, in a similar sense to intersectionality, however, positive peace also recognises the absence of structural and cultural violence (Galtung & Fischer, 2013). Thus the distinction between these types of peace becomes in theory, inclusive of intersectionality, however the question remains, is this distinction too one dimensional?

Since intersectional thinking pays attention to the complexity of difference, it may help to prevent the assimilation, generalization, and loss of Indigenous ways of knowing that can be at risk when researchers attempt to link Indigenous and Western approaches to knowledge creation. In turn, intersectional theory gains insight into the effects of colonialism by paying attention to Indigenous ways of knowing (Stinton, 2018, p.1).

While it is outside of the scope of this dissertation to discuss intersectionality theory, it is relevant given the fact that it helps to contextualise the complexities of structural and cultural violence for Māori. It must also be noted that intersectionality is relevant not only for Māori, but for Indigenous peoples globally given similar experiences of colonisation resulting in similar challenges for Indigenous peoples and communities in the 21st century (Clark, 2018; Stinton, 2018). Furthermore, as the quote above suggests, attention to intersectionality is also significant to the need for transdisciplinarity within peace and conflict studies as asserted by Galtung.

1.2 Transdisciplinarity and transformation within peace studies

According to Galtung, peace studies aims to address violence through a number of methods, drawing on a number of disciplines including "psychology, sociology and anthropology, political science, economic, international relations, international law and history" (Galtung, 2010, p.139). While there are clear advantages and disadvantages to such an approach, given the context of this dissertation, the issues remains that to some degree, peace studies continues to reinforce ethnocentric norms and values (Webel & Galtung, 2007). Furthermore, and as asserted by Galtung, the human and social sciences must be recognised not only as products of the post-Westphalian state system, but for also reifying the state by design (Galtung, 2010). To return to the point made by Jackson in relation to research as a tool of both cultural and structural violence (likely also direct violence), a number of issues emerge within peace studies generally.

Participation Action Research has been widely utilised within peace and conflict resolution as a "tool for transforming conflict" (Life & Peace Institute, 2016). Within the

context of peace studies PAR is particularly useful as it arises out of a recognition of the potential for research to not only facilitate the expansion of knowledge within the academy, but also to lead to real social change (Kaye & Harris, 2018). Furthermore, as asserted by Kaye and Harris, “action research is a key tool for peacebuilders because it includes the community as participants and direct beneficiaries” (2018, p.1). While there are very real benefits of PAR, if we look to critical peace research, PAR facilitates bottom-up change and is employed in a practical sense, proving its usefulness in the same way an ambulance at the bottom of a cliff does. As asserted by Fisher & Zimina, strategies available to peace practitioners “tend to be inadequate, in the sense that they merely serve to reinforce the circumstances which gave rise to violence and warfare in the first place” (2008, p.11).

A recent edited volume by Oswald Spring and Brauch (2021) *Decolonising Conflicts, Security, Peace, Gender, Environment and Development in the Anthropocene* presents that claim that, “a decolonised epistemological foundation of global power advocates for the liberation of the oppressed from bottom-up” (Oswald Spring, 2021, p.10). Within the chapters are a number of examples in which Indigenous peoples have managed to create space for Indigenous solutions despite external pressures such as globalisation, colonisation and the ongoing need for decolonisation. While examples such as ‘Climate Rituals: Cultural Response for Climate Change Adaptation in Africa’, ‘Traditional Conflict and Peacemaking Processes: The Case of Kurdish Tribes in Mardin, Turkey’, or ‘Citizen-Led Assessment and the Participatory Approach to Peace Education in Nepal’ are encouraging examples of decolonial approaches in action, the issue remains that they are often the exception to the rule rather than the norm. They are decolonising inherently colonial spaces, in localised ways, and by default therefore advocating for decolonisation, but not necessarily at an ideological level. The issue shared by both PAR and some decolonial approaches is that they fail to actually challenge the epistemological foundations.

1.3 Decolonising peace and conflict studies

While a PAR approach considers the community as “participants”, or “direct beneficiaries” (Kaye & Harris, 2018, p.1), Kaupapa Māori Research is grounded in very different epistemological foundations. While PAR appears to “give voice to more traditionally marginalised groups” (Williams & Cervin, 2004, p. 3), Kaupapa Māori Research addresses the power imbalances that suppress the voice of marginalised groups in the first place. The key difference between other decolonised epistemological foundation and Kaupapa Māori is that one reinforces the status quo, the other is the opposite to the status quo. To understand Kaupapa Māori theory, one must understand the need from which it arose, namely decolonisation. As asserted by Johnston, “The main role of indigenous academics in this debate is to continue to maintain and develop our own ways of teaching and researching despite the resistance we encounter towards our work” (2010, p.214).

For the Indigenous researcher, decolonisation is part of the process, it is not the end goal. For the Indigenous researcher, the focus is always on creating space in the academy, through decolonial lenses, to allow for on ongoing maintenance and development of Indigenous ways of teaching and researching. To relate this focus to this particular dissertation, if we are seeking to gain insight into Indigenous approaches to healing and reconciliation, this research is inherently decolonial. Furthermore, given the positioning of Indigeneity within this research, the objective is not necessarily about introducing Indigenous approaches of conflict resolution into peace studies.

A further objective of this dissertation is about challenging the idea that peace studies is equipped to facilitate healing and reconciliation for Indigenous peoples. The reason being that peace studies tends to focus on conflict resolution and the potential for decolonisation

at a practical level as opposed to challenging for structural change to address negative peace. Of particular relevance to this dissertation, therefore, is not only the decolonising of peace studies, but more importantly, the Indigenisation. As such, *Kaupapa Māori Research*,⁴ and in particular *Decolonizing Methodologies*, must be discussed. According to Linda Tuhiwai Smith:

Decolonisation is a process which engages with imperialism and colonialism at multiple levels. For researchers, one of those levels is concerned with having a more critical understanding of the underlying assumptions, motivations and values which inform research practices (2012, p.20).

1.4 Kaupapa Māori Research

To understand conflict resolution and peace from an Indigenous perspective, requires Indigenous researchers to position themselves from within their own cultural backgrounds. Given that my Indigeneity stems from my whakapapa as Māori, there is a need to understand both peace and conflict resolution within the context of *Te Ao Māori*.⁵ To return to the point made earlier, to understand peace from a Kaupapa Māori perspective, we must not only look to whakapapa, but we must look to cultural narratives surrounding *Rongo*,⁶ the Atua of peace. The reason why whakapapa and Rongo are so integral to understanding peace and conflict resolution from a Kaupapa Māori lens, is due to the underlying principles of Kaupapa Māori. While this is a significant departure from peace and conflict studies, when we talk of decolonised epistemological foundations, we must consider both bottom-up and top-down approaches.

Kaupapa Māori Research is neither fixed nor rigid. It is scientific, open to existing methodologies, informed and critical. BUT, it comes from tangata whenua, from whānau, hapu and iwi. It is undertaken by Māori. It is for Māori and it is with Māori (Smith, 2015, p.47).

Kaupapa Māori Research is founded upon a number of principles including *Whakapapa*,⁷ *Te Reo Māori*,⁸ *Tikanga Māori*,⁹ *Rangatiratanga*,¹⁰ and *Whānau*,¹¹ inclusive of *Mana Tane*,¹² and *Mana Wahine*¹³ (Smith, 1997; Smith 2015; Rangahau, 2021; Katoa Ltd 2021) This is important given the over-use of Kaupapa Māori generally within both mainstream New Zealand and within academia (Pihama, 2021). Kaupapa Māori is increasingly tied to *kaupapa*¹⁴ that might involve Māori, or be for Māori, or even guided by Māori cultural values. However, researchers tend to pick and choose which principles of Kaupapa Māori are relevant to suit their particular objectives (Smith, 2015; Mahuika, 2008; Pihama, 2021). The distinction must be made therefore that not only is this dissertation firmly Kaupapa

⁴ Research about, by, for, and with Māori.

⁵ Māori world.

⁶ Atua of peace, kūmara, cultivated food, senses & love.

⁷ Principle of Whakapapa - Whakapapa allows for the positioning and contextualising relationships between people, communities, participants, landscape, and the universe as a whole.

⁸ Principle of Te Reo - Te Reo provides insight into the way we interact with the world and the way in which we build and maintain relationships.

⁹ Principle of Tikanga Māori - Tikanga Māori is important in order to enable us to appropriately navigate and operate within a Māori context, and make judgements and decisions within this space.

¹⁰ Principle of Rangatiratanga - The notion of Rangatiratanga, or autonomy, is also relevant in the research process in terms of allowing Māori to shape their own research processes.

¹¹ Principle of Whānau - Whānau is about ensuring Māori social relationships are understood within their context, looking at the whānau as a whole.

¹² Principle of Mana Tane - Mana Tane ensures Māori social relationships concerning men are understood within their context.

¹³ Principle of Mana Wahine - Mana Wahine ensures Māori social relationships concerning women are understood within their context.

¹⁴ Topic, matter for discussion, plan, purpose, agenda, issue, initiative, subject

Māori, it is also *Kaupapa Te Ātiawa*¹⁵ and more importantly, *Kaupapa Puketapu ki Paraparaumu*.¹⁶

In this way, this dissertation aims to conduct research that is firmly grounded in lived experience, guided by Kaupapa Māori, and informed by the bridging of transdisciplinary literature from across the social sciences including peace and conflict studies, Indigenous studies, and, Māori studies. To return to the earlier point regarding the need to decolonise peace and conflict studies, this need is amplified by the fact that approaches to peace making, healing or reconciliation are inherently western. Not only are such approaches essentially foreign to Indigenous peoples, but in fact, they tend to fundamentally clash with Indigenous world views.

As previously introduced, and further mentioned within this chapter, to understand peace from a Kaupapa Māori lens, we must begin by discussing Rongo within the context of both peace and conflict resolution. To return to the need to look to cultural narratives surrounding Rongo, if we look to Rongo and *kūmara*,¹⁷ there is a clear link between kai and peace, and this relationship can be understood through the ritual aspect of specific practices. As an Atua, Rongo is multifaceted, and inclusive of the following personas; Rongo, Atua of Peace; Rongo-mā-Tāne, Atua of cultivated kai & kūmara, and; Rongomaraeroa, Atua of the great expanse (Māori Dictionary, 2021; Rangi, 2017; J. Camp, personal communication, May 21, 2021; Phillips, 2012; Karena, 2017).

1.5 Typologies of peace

For Māori, (and it must be noted that Māori are not a homogenous group therefore, this is a generalisation) peace making must begin with a discussion of Rongo, the *Atua*¹⁸ of peaceful pursuits. It is also important to briefly mention the other faces of Rongo including Rongohīrea, Rongo-mā-Tāne and Rongomaraeroa (Rongo, 2021; Karena, 2017). These different faces are important because they connect peace to a human lived experience, in daily practical ways including through *kai*,¹⁹ and furthermore our senses (Che's Channel, 2019; Karena, 2017).

Rongo is relevant to the decolonisation of peace in conflict studies in that Rongo challenges longstanding ideals about what peace is and how different cultures understand and experience peace. Rongo is also important because the multifaceted nature of Rongo strongly suggests the significance and importance of *whenua*²⁰ in relation to peace. If Rongo is the Atua of peace, but also of cultivated food and includes a strong link to gardening, then the connection between whenua and peace for Māori becomes clear. Not only does whenua become about security, but peace becomes about action related to process. Rongo is also particularly relevant when discussing traditional Māori approaches to conflict resolution and peacemaking, which will be further outlined below.

The multifaceted nature of Rongo is important because not only can we connect to Rongo through whakapapa, but we can understand Rongo by undertaking activities that are within the domain of Rongo. Understanding Rongo in light of these persona or faces,

¹⁵ About, for, with and by Te Ātiawa

¹⁶ About, for, with and by Puketapu ki Paraparaumu

¹⁷ sweet potato, kūmara, Ipomoea batatas.

¹⁸ ancestor with continuing influence, god, demon, supernatural being, deity, ghost, object of superstitious regard, strange being - although often translated as 'god' and now also used for the Christian God, this is a misconception of the real meaning. Many Māori trace their ancestry from Atua in their whakapapa and they are regarded as ancestors with influence over particular domains. These Atua also were a way of rationalising and perceiving the world. Normally invisible, Atua may have visible representations.

¹⁹ Food.

²⁰ Land; in particular Māori ancestral land.

allows us to understand that within the context of whakapapa and the cultural narratives relating to whakapapa, peace is a dynamic, ongoing process. Such an understanding is affirmed by a search of the term “rongo” within the Māori Dictionary, and results in a substantial list of terms relating to peace which have been included in the following table;

Term	Translation	Explanation
houhanga a rongo	peace.	
maungārongo	peace.	
rongo	peace.	(after war)
mau te rongo	be in a state of peace.	peace reigns, peaceful relations are restored.
hohou i te rongo (houhoutia te rongo); hohou te rongo; hohou rongo; hohou; hou;	to make peace.	cement peace (after war or conflict).
rongo taketake	lasting peace.	established peace, lasting truce.
rongomau	peace.	peace settlement.
houhanga rongo;	peacemaking.	establishment of peace.
rongo-ā-marae	peace negotiated by a male mediator.	rapprochement.
rongo-ā-whare	peace brought about by a woman.	
Rongo-hīrea	Atua of the kūmara and cultivated food and one of the offspring of Ranginui and Papa-tū-ā-nuku.	He is also known as Rongo-mā-Tāne and Rongo-marae-roa-a-Rangi.
Rongo-mā-Tāne	Atua of the kūmara and cultivated food and one of the offspring of Ranginui and Papa-tū-ā-nuku.	He is also known as Rongo-hīrea and Rongo-marae-roa-a-Rangi.
Rongo-marae-roa	Atua of the kūmara and cultivated food and one of the offspring of Ranginui and Papa-tū-ā-nuku.	He is also known as Rongo-hīrea and Rongo-marae-roa-a-Rangi.

Table one - Peace relating to rongo (Rongo, 2021).

This table is significant for a number of reasons. Firstly it shows a strong linkage between the idea of peace and Rongo, thus reinforcing the importance of whakapapa as a Kaupapa Māori principle. It is also significant because it demonstrates the many terms associated with conflict resolution and peace making indicating a strong traditional understanding of peace for, with, and by Māori. This is important when it comes to the ongoing need to reject myths surrounding Māori as traditionally, historically or even more absurd, genetically predisposed to violence. Lastly, it provides a framework from which to understand peace from a Kaupapa Māori lens.

1.6 Tatau Pounamu

While there is a need for a more detailed analysis of traditional and contemporary understandings of peace for Māori, such an analysis will not take place within this dissertation. Instead, the concept of tatau pounamu will be introduced to outline a traditional approach to conflict resolution and peace making for Māori so as not only to reinforce the importance of Kaupapa Māori, but to also ensure the cultural integrity of this research.

“Te Tatau Pounamu” (greenstone door) was a metaphor of enduring peace, often used in reference to both an event (for example, a marriage between high-ranking people from each side of a conflict) and a precious object. Pounamu (greenstone, jade) was very highly prized, and a “greenstone door” would be an indestructible force barring the way to further conflict. In times of trouble, peace could be secured, ending warfare through a political marriage. Peace thus established was likened to a greenstone door (Joseph, 2010, p.59).

As this quote suggests, tatau pounamu is not just about conflict resolution, but actually about the ensuring of enduring peace, through dynamic approaches to relationship building. In essence, the endurance of tatau pounamu was cemented through not only the combining of whakapapa of two opposing parties, but furthermore through the giving of a gift to symbolise the value of having such a relationship (Tatau Pounamu, 2021a; Te Rito, 2010; Ngā Pae o te Māramatanga, 2021; Keane, 2015; Tatau Pounamu, 2021b; Keane, 2006).

Related to this concept, was a conference held in 2008 that focussed on the ways in which traditional knowledge could contribute to improved relationships.

The conference title, *Te Tatau Pounamu: The Greenstone Door*, referred in a figurative sense to how, in times of trouble, peace could be secured and warfare ended through a political marriage and the exchange of greenstone. Thus peace established was often likened to a greenstone door as both were seen as being durable, strong and highly valuable. In line with the title, the conference provided the occasion for discussion over indigenous strategies for sustaining relationships between collectives and over generations, for resolving conflict, for peacemaking, reconciliation and restorative justice (Ngā Pae o te Māramatanga, 2021).

These conference proceedings are important not only for providing a wealth of knowledge relating to tatau pounamu, but also for conflict resolution and peace making pertaining to both Māori and Indigenous peoples. This dissertation is limited by not being able to provide a complete literature review of these proceedings and as such will aim to present a review of the literature most relevant to this particular area of research. However, before discussing the proceedings, it is important to briefly mention the research space emerging related to Indigenous conflict resolution and peace studies. Of note include contributions made by Mac Ginty (2011); Devere, et. al., (2020); Devere et. al., (2019) in the following articles, ‘Indigenous Peacebuilding’, ‘Friendship and decolonising cross-cultural peace research in Aotearoa New Zealand’ and, ‘Tides of Endurance: Indigenous Peace Traditions of Aotearoa New Zealand’. While analysis of these articles will not be

undertaken within this dissertation, they are mentioned so as to indicate the growing body of literature relating to Indigenous peace, and to reaffirm the need for further research within this area.

1.7 Intergenerational trauma and negative peace

While within the context of war and genocide decolonial approaches tend to be regarded as a 'nice-to-have' as opposed to a norm, the literature surrounding intergenerational trauma can be used to highlight the consequences of assimilation and cultural genocide. Firstly, the positioning of historical trauma must be understood within the context of Aotearoa, Te Waipounamu so as to understand what exactly we are talking about when referring to intergenerational trauma. Pihama et. al. (2014), assert that to understand the intergenerational trauma experienced by Indigenous peoples, the concept of historic trauma is useful given the existing wealth of research surrounding historical trauma and holocaust survivors. However, it must be noted that one of the issues of taking such a position for Indigenous researchers within post-colonial contexts is that post-colonial contexts tend to minimise and ignore both the historic and ongoing trauma of colonisation.

As suggested by Wirihana and Smith (2014), the overrepresentation of Indigenous peoples exposure to traumatic experiences and compounded by the intergenerational transmission of historical trauma. Thus, while somewhat confronting, the recognising of historical trauma allows for the unpacking of the intergenerational effects of trauma experienced as a result of colonisation. This is important not only for Indigenous researchers aiming to create space within the academy for Indigenous ways of knowing and being, but also for decolonisation generally both within and without the academy.

The historical trauma framework provided a means for indigenous peoples to conceptualise the generational effects of colonial oppression on well-being and offered a process for understanding how it exacerbates post-traumatic suffering (Wirihana & Smith, 2014, p. 198).

To understand this in context of the literature already discussed within this chapter, the following is offered. The issue with traditional approaches to conflict resolution, is that they tend to be grounded in the same ideologies that justified colonisation and continue to be used to justify the need for democratisation as integral to peace (Kaye & Harris, 2018). If we compare this to the literature surrounding intergenerational trauma within Indigenous communities as a result of land loss, the trauma that arises out of such ideologies becomes apparent. Therefore, the issue is not about the need for peace, but the ideologies that are used to justify orthodox approaches to conflict resolution that actually result in lived realities of negative peace. This is the reason why considering Indigenous intergenerational trauma is so relevant to conflict resolution and peace studies, it reminds us of the very real consequences of entrenching negative peace. In addition, it not only reminds us of the enormous potential for positive peace, but actually provides a road map as to how positive peace might be achieved.

Indigenous understandings of intergenerational trauma, many arising out of Kaupapa Māori Research, are not only inherently decolonial, but actually firmly entrenched in Indigenous ways of knowing and being (Pihama et. al., 2014). Indigenous knowledge of intergenerational trauma does not just focus on the impacts of direct violence, it seeks to understand and measure the impacts of structural and cultural violence and it is in this way that this research space promotes positive peace (Wirihana & Smith, 2014; Armstrong, 2016; Lawson-Te Aho, 2013). For Indigenous peoples, there is a power in being able to come from a position that does not minimise or seek to justify the violence of colonisation (Jackson, 2009), and instead seeks to measure the impact of this violence. As asserted by Pihama, Cameron & Te Nana,

Healing must take place on both individual and collective levels to prevent intergenerational transmission of trauma. Māori healing must be based on the restoration of the Māori cultural and healing paradigms that colonisation sought to destroy. Kaupapa Māori approaches to trauma and healing must be defined, controlled and undertaken by Māori for Māori (2019, p.1).

This assertion is further echoed by research undertaken as part of the Whenua, Historical Trauma, and Health Outcomes Research Project undertaken in conjunction between Te Atawhai o Te Ao, University of Canterbury and Te Rūnanga o Ngāi Tahu. It must be noted that this research, and a significant amount of the research relating to intergenerational trauma for Māori has arisen through the He Kokonga Whare: Māori Intergenerational Trauma and Healing programme (Te Atawhai o Te Ao, 2021). The findings of the Whenua, Historical Trauma and Health Outcomes Research Project resulted in the publication of 'Understanding Maori lived culture to determine cultural connectedness and wellbeing'. The findings of this article and in fact this research project outlining not only the importance of cultural wellbeing, but the importance of cultural lived experience in enhancing wellbeing for Indigenous peoples (Reid et. al., 2016). It is in this way that culture becomes integral to Indigenous peoples healing from the trauma of colonisation, including land loss and the ways in which colonisation uses structural, cultural and direct violence to reinforce ideologies that promote negative peace.

1.8 Conclusion

In order to conclude this chapter, we will return to *Te Tatau Pounamu: The Greenstone Door Traditional Knowledge and Gateways to Balanced Relationships* 2008. To refer back to the table inferring a strong relationship between Rongo the Atua of peace, and practices of peace, many of the same terms feature within this publication. Waikarepuru reinforced the importance of hohou rongo as a central principle to peace making (2010, p.20), whereas Hōhaia spoke to the same concept within the specific context of whakapapa and connection to ancestral whenua (2010, p. 23). The title of this paper, 'Maungārongo: Non-Violent Action', not only further reinforcing the importance of Rongo, but also reaffirming the idea of peace for Māori as an ongoing dynamic process.

Within the proceedings a number of presenters also reinforced the need to retain the *tino rangatiratanga*²¹ and the *mana motuhake*²² of our intellectual traditions reaffirming the position and importance of Kaupapa Māori (Jackson, 2010; Hōhaia, 2010; Sharples, 2010; Smith, 2010). Thus it becomes clear that a Kaupapa Māori informed perspective of peace and conflict resolution is better suited to understanding Indigenous approaches to healing and reconciliation. To conclude, the following quote is offered by Smith, thus providing a strong foundation for understanding Indigenous peace, conflict resolution, and approaches to healing and reconciliation.

Ultimately, what is the goal of all these things: conflict resolution, mediation, peace making, and in an indigenous or Māori framework? In the end, it is a sense of well-being, and our well-being is dependent on concepts of balance: of having balance in our relationships amongst each other and our relationships as humans in the world and in our environment and with our relations who are birds, insects, fishes, that wider family with whom we are connected (Smith, 2010, p.14).

²¹ Right to self determination.

²² Right to self define.

Chapter Two - Case Study

Tamarau nō runga i te rangi Tamarau from the heavens above

Heke iho ki raro ki te whakamarimari came down to make love

te tatari ai and waited

Te hurahanga o te tāpora o Rongo-u-eroa until he could have Rongo-u-eroa to wife

Taku kuia e, taku kuia e She is our Kuia! She is our Kuia!

Te ara o taku tūpuna i tohi ai au This is therefore the consecrated pathway
of my ancestors

Ko Te Ātiawa nō runga i te rangi Te Ātiawa from the heavens above

Te toki, te tangatanga i te rā The adze (of Tamarau) which can remove
the very sun from its axis

Taringa mango, ko te kete nge— Tenacious to the end, focussed on the fu-
ture

Hue ha, hue ha. This is who we are!

(Te Ātiawa Trust, 2021).

2.1 Migrations to the Kapiti Coast

Puketapu ki Paraparaumu can trace their descent from Awanui-ā-rangi, the son of Tamarau²³ and Rongo-ue-roa, and then further to Toi-te-huatahi or Toi-kai-rakau (Te Ātiawa Trust, 2021). Te Ātiawa hapū migrated to the Kapiti Coast during the migrations collectively referred to as Te Heke Mai Raro alongside Ngāti Toa Rangatira, Ngāti Tama, Ngāti Mutunga and Ngāti Raukawa (Te Ātiawa ki Kāpiti, 2021; Chase, 2018; Oliver, 1990; Te Ātiawa Trust, 2021; Walzl, 2015). Puketapu, alongside other Te Ātiawa hapū, were involved in a number of heke south, possibly including Te Heke Tātaramoa in 1822, Te Heke Niho Puta in 1824, Te Heke Whirinui in 1827/1828, and then Te Heke Paukena in 1833 (Te Ātiawa ki Kāpiti, 2021; Chase, 2018; Walzl, 2015). While Te Ātiawa hapū formally settled on the Kapiti Coast in the later *heke* or migrations, Te Ātiawa rangatira were instrumental throughout all of the heke south to the Kapiti Coast.

By 1822 the section of the migration of Ngāti Toa known as Te Heke Tātaramoa, which was to bring them to Kapiti Island, was under way. Joined by some Te Ātiawa, the migration travelled 250 miles through enemy land which Te Rauparaha has raided several years before. The migration was initially peaceful because Te Rauparaha had made peace and marriage alliances with some tribes (Oliver, 1990).

²³ Tamarau was a celestial being.

It is also important to recognise that the Kapiti Coast was already inhabited by other iwi when the collective of northern iwi including Te Ātiawa migrated and settled on the coast. Originally, five iwi collectively held mana whenua within the Kapiti Coast area, Ngāi Tara, Ngāti Apa, Rangitāne, Muaūpoko and Ngāti Kahungunu, resulting in conflict between these iwi collectives in relation to land and resources (Moore, 2012). Of significance to these conflicts was the Battle of Waiorua in 1824 which occurred on the northern-eastern shores of Kapiti Island and involved Ngāti Toa, Ngāti Kahungunu, Muaūpoko, Ngāti Apa, Rangitāne and Whanganui iwi (National Library of New Zealand, 2021).

2.2 Alliances and tensions

While the alliances of the northern collective of Ngāti Toa, Ngāti Raukawa and Taranaki iwi acquired *mana whenua*²⁴ through *take raupatu*,²⁵ tensions arose between Ngāti Raukawa and Te Ātiawa resulting in armed conflict at Haowhenua in 1834, and at Kūititanga in 1839 (Walzl, 2015). The battle of Kūititanga is regarded as one of the last of the musket wars prior to the signing of the Treaty of Waitangi in 1840, and featured a number of well-known historical individuals on the periphery (Radio New Zealand, 2021; Kāpiti Coast District Council, 2021; Mitchell & Mitchell, 2007). Te Rauparaha crossed over the sea from Kapiti to assist Ngāti Raukawa, however was forced to escape in a whale boat following their defeat by Te Ātiawa (Oliver, 1990). Interestingly enough, watching from off shore were a number of key colonists.

The battle itself was witnessed [by] Henry Williams, Octavius Hadfield, Colonel William Wakefield, Ernst Dieffenback and Charles Heaphy, who were observing from the New Zealand Company Ship, the Tory, which was anchored off Kāpiti Island (Te Ātiawa ki Kapiti, 2021).

As alluded to above, the year following Te Kūititanga, a number of prominent Te Ātiawa rangatira signed Te Tiriti, the Māori version of the Treaty of Waitangi on 16 May 1840 at Waikanae (Ministry for Culture and Heritage, 2021). It is difficult to determine how many Puketapu rangatira signed Te Tiriti given the Waitangi Tribunal has yet to release a report on their findings. Furthermore, and as will become clear within this case study, there are significant gaps in the literature pertaining to Puketapu ki Paraparaumu. However, what has been identified is that in the decade following the signing of Te Tiriti, Puketapu generally lived in the southern part of the Kapiti district in Paraparaumu at Te Uruhi (Walzl, 2015). Although more complete overview of Te Ātiawa history is beyond the scope of this research, it is important to mention some key historical events for Te Ātiawa given the possible involvement of members of Puketapu hapū.

Firstly, during the mid-1840s, approximately 600 Te Ātiawa migrants living at Waikanae decided to return to Taranaki under the leadership of Wiremu Kingi Te Rangitaake (Walzl, 2015). Secondly, the significance of Parihaka under the leadership of Te Whiti o Rongomai and Tohu Kakahi, is integral to understanding Te Ātiawa from Waitara, North Taranaki, to Waikawa, Picton. While the legacy of Parihaka extends beyond Taranaki iwi, it is likely that Puketapu *tūpuna*²⁶ from the Kapiti Coast were at Parihaka. There is evidence to suggest that Eruera Tautara Renata (a full cousin of Te Whiti o Rongomai who was entrusted with the adorning of his grave), was also the only *tūpuna* reinterred from the Puketapu *urupā*²⁷ to the Paraparaumu Cemetery across the road (New Zealand Times,

²⁴ territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory - power associated with possession and occupation of tribal land. The tribe's history and legends are based in the lands they have occupied over generations and the land provides the sustenance for the people and to provide hospitality for guests.

²⁵ land right obtained by conquest.

²⁶ ancestors, grandparents - western dialect variation of *tūpuna*.

²⁷ ancestral burial ground, cemetery, graveyard.

1907). Finally, the experience of land loss for Te Ātiawa within the wider Kapiti area, and the long reaching consequences of the Native Land Court feature as key issues within the WAI 2200 Porirua ki Manawatū district inquiry (Ministry of Justice, 2021; Bassett, 2018; Bassett & Kay, 2018).

The Ngarara Block, involving some 45,000 acres, is a central issue brought to the Tribunal by various claimants due to the particular history of title and alienation (Walzl, 2015). While the issues vary between Te Ātiawa ki Kapiti hapū, the fragmentation and fractionalisation of Māori land as a result of the Native Land Court is a widespread issue for Māori across Aotearoa (Office of the Auditor General, 2021; Marr, 1997). Furthermore, Te Ātiawa claims relating to whenua in the Porirua ki Manawatū district inquiry in a broader sense cannot entirely be isolated from Te Ātiawa whenua in other areas of the country. As asserted by Walzl,

Ngātiawa utilised their landholdings at Waikanae as parts of a rohe that included Taranaki and Te Tau Ihu lands ... Before 1870, this land utilisation was super flexible with interest holders moving between their lands as required and desired (2015, p.55).

As such, it is important to also note that the various hapū in the Kapiti area, were, and are reflective of the same hapū from Taranaki that migrated during the heke, and hapū who firmly remain mana whenua within their respective rohe²⁸ (Chase, 2018). If we consider Te Ātiawa in a wider sense, Te Ātiawa ki Kapiti occupied a key strategic position between Te Ātiawa in the Taranaki region and Taranaki ki te Tau Ihu o Te Waka a Māui, or the tip of the South Island. Thus, the consequences of the Native Land Court have not only significantly disrupted Te Ātiawa living on the Kapiti Coast, but also appear to have essentially severed this flexibility afforded to Te Ātiawa.

2.3 Land loss and the acquisition of land for the Paraparaumu Aerodrome

The experience of land loss for Puketapu within the wider Paraparaumu area speaks to structural violence and institutionalised racism, both through the approach and attitude of the Native Land Court in the partitioning of collectively held hapū land. The transmutation of customary rights following the signing of Te Tiriti was a violent experience for iwi and hapū throughout Aotearoa (Walzl, 2015), and Puketapu ki Paraparaumu were particularly affected by this experience. By 1950, only 36% of Ngarara West B remained in Māori ownership (Otaki Minute Book, 11/5/1887). Today, no land remains, not even an urupā (Walzl, 2015). On 31 January 1939, 257 acres, 3 roods, 9 perches of Ngarara West B was acquired under the Public Works Act 1928 for the purposes of an aerodrome (Bassett, 2018).

Paraparaumu is on the Kapiti Coast, north of Wellington. In the 1930s, the Government wanted to build an aerodrome there, for defence purposes. Between 1939 and 1949, the Government used its compulsory acquisition powers to obtain some 130 hectares of land (Controller and Auditor-General, 2005, p.16).

As suggested, there are a number of issues relating to the acquisition of land for the Paraparaumu Aerodrome that will be addressed later in this chapter, however what is important to note is the reason why the land was acquired in the first place. To suggest that the airport was taken for defense purposes is to 'gloss over' the finer historical details. While earlier correspondence made it clear that the land was to be acquired for such purposes, the proclamation itself clearly stated that the land was to be taken for an aerodrome and failed to mention anything about defense purposes (Bassett, 2018). The

²⁸ boundary, district, region, territory, area, border (of land).

importance of this distinction will become clearer later on in this chapter, however for now, the significance relates to the legalities of acquiring land under the Public Works Act.

However, to return to the case study at hand, and of particular significance was the inclusion of an urupā in the acquisition of the lands for the Paraparaumu Aerodrome. While there remains an element of contention surrounding the urupā, evidence of the nature, and extent of Māori occupation and settlement on the Kapiti Coast was presented to prevent development of airport lands (Walzl, 2018). Given that Puketapu are still waiting for findings to be released by the Waitangi Tribunal, issues concerning the urupā have yet to be determined and resolved, however, evidence presented to the Environment Court strongly suggests ongoing issues relating to *kōiwi*.²⁹

In *Paraparaumu Airport Coalition Incorporated & Te Whanau a Te Ngarara Incorporated v Kapiti Coast District Council* (2009) Susan Forbes, an experienced archaeologist familiar with the Kapiti Coast, asserted in a statement of evidence, “Many of these people were able to recall, first-hand, archaeological evidence being exposed, and often destroyed, and were able to show the exact location of these earthworks”. The taking of urupā lands relevant for a number of reasons, but particularly important given that to this day, the whereabouts of Puketapu ki Paraparaumu tūpuna remains unknown (Takiri Cotterill, personal communication, 10.5.21). Thus adding to the layers of injustice and compounding the trauma experienced as a result of these instances of injustice.

There are a number of issues relating to the Public Works Act, some of which will be outlined below, however Waitangi Tribunal findings have spoken at length about the many issues resulting from the taking of Māori land for public works. In 1997, the first release of a report was published by the Waitangi Tribunal that addressed this very issue and the many complexities surrounding the taking of Māori land for public works.

Public works legislation in New Zealand has its origins in English public works principles and developments but these have also been modified and adapted and at times overturned to meet many of the different circumstances settlers found in New Zealand. In terms of land takings, the major concerns of public works provisions have traditionally been in the areas of powers and procedures related to land acquisition; compensation for land taken; and management, use, and disposal of land taken for public works purposes and no longer required (Marr, 1997, p.4).

While this quote does not explicitly outline issues concerning Māori land, it does clarify the context for public works legislation in New Zealand. Of particular significance are the historical origins of the concept of public works, and its strong colonial roots. This is problematic within a New Zealand context, given the assimilative and colonist agendas (Durie, 2005; Wirihana & Smith, 2014) of successive governments who essentially used the Public Works Act to alienate Māori land, and to ‘civilise’ and ‘pacify’ Māori (Marr, 1997).

The aforementioned quote is also important given the major concerns mentioned are also apparent within the context of the case study of this dissertation, Kapiti Airport. It is important to reinforce the point that within the context of this dissertation, the names Paraparaumu Aerodrome and Kapiti Airport appear to be used interchangeably. This is reflective of the different ways in which the Crown has, and continues to change the rules surrounding the Public Works Act, which will be further discussed within this dissertation. However, to provide clarity in the meantime, Kapiti Airport reflects the current name of Paraparaumu airport lands, while Paraparaumu Aerodrome reflects the name of Paraparaumu airport lands while still owned by the Crown.

²⁹ ancestral remains.

Thus, two issues become apparent, the first applicable to the use of the Public Works Act more generally and the strong undertones of structural violence including racist attitudes towards Māori. The second, within the specific context of Kapiti Airport, being the layers of injustice experienced by Puketapu as *whānau*³⁰ and as a hapū. In order to address these issues, the plight of Puketapu whānau in relation to Kapiti Airport will be further outlined below, including these 'layers of injustice'.

For Ngātiawa/Te Āti Awa, however, public works takings have a special significance. First a number of Ngātiawa/Te Āti Awa landowners were affected by the largest single area of land taken for public works in the Porirua ki Manawatu Inquiry District - the Paraparaumu airport (Walzl, 2015, p.83).

To be clear, when we talk about the Paraparaumu Airport we talk about land that was given title and thus allowed to pass into individual ownership aligning with western legal perspectives of land, and as reflected in New Zealand legislation. However, it must be recognised that from a tikanga perspective was part of a wider hapū estate, and also part of a wider iwi territory. While there are significant challenges relating to the Native Land Court, Te Tiriti, and pieces of legislation such as the Public Works Act, some of which continue to the present day, unpacking these issues is not possible within this particular dissertation. This is not a reflection of the issues themselves and speaks to the need for further research of these issues within peace and conflict studies. However, to understand the significance of alienation of whenua to Māori, an overview of traditional Māori social structures is provided.

2.4 Layers of injustice

Whakapapa is the philosophical framework from which Māori understand the natural world, our connections to the world, to one another and to everything around us - it is whakapapa that binds us (Wirihana & Smith, 2014; Rameka, 2016; Taonui, 2011). However, whakapapa also has another meaning, one that can provide further insight into the Māori worldview. Whakapapa literally means to "lay upon one another" (Whakapapa, 2021), or, to make layers (Rameka, 2016). Shearer (2018, p.18) expands on this further;

Whakapapa also carries the idea of stratification, with its literal meaning of laying one thing on top of the other. One image given for whakapapa is that of a rope drawn over strata of events in time. Te Here Tangata, The Rope of Humankind, is holding to a rope stretching over past generations to the moment of Creation, and simultaneously into the future.

Thus, if we are to consider *place attachment*, it becomes clear that these layers of injustice are directly tied to layers of whakapapa through which whānau, hapū and iwi connect to whenua. Place attachment theory is part of the wider discourse relating to human geography and seeks to understand the attachments that humans have to place (Morgan, 2009). "Place attachment involves an inter-play of affect and emotions, knowledge and beliefs, and behaviours and actions in reference to a place" (Clark, Calvache & Linares, 2015). While place attachment theory could expand on levels of place attachment, or the ways in which Indigenous connections to ancestral land differ from generic place attachment, the literature still offers a number of insights.

Although, this dissertation will not delve into place attachment literature, what is important is recognition of the connection between place attachment and identity. In

³⁰ extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society.

saying this, what also needs to be recognised is that place attachment theory is an inherently western concept and is often tied to home ownership (Morgan, 2009). This is problematic given Indigenous, and in particular Māori views relating to land, in particular to ancestral land and the fact that western notions of land ownership fundamentally clash with Indigenous worldviews (Durie, 2005). To return to the case study, the acquisition of the land for the Paraparaumu Aerodrome can help to demonstrate this clash in worldviews and the challenges that arise as a result. As already addressed within this chapter, there are huge challenges relating to both the Native Land Court and the Public Works Act. However, to simplify things, for Māori the value of land is not determined by ownership, or by the market, but by relationships, and depth of connection (Wirihana & Smith, 2014; Pihama et. al., 2014).

If, for example, land is valued simply as a function of market prices or economic yield, the indigenous values attaching to land and land tenure will be marginalized (Durie, 2005, p. 306).

Issues relating to the alienation of Māori land are multifaceted. On one level, the disconnection from land has immediate and practical consequences including displacement, and disruptions to resources often resulting in material hardship both in the short, and long term. On another level, and of particular significance to this dissertation, the growing body of literature on intergenerational trauma as a result of land loss for Indigenous peoples speaks to the ongoing effects including cultural violence (Wirihana & Smith, 2014; Pihama et. al., 2014). What we begin to see is trauma among individuals who may never have had a physical connection to whenua, and who are re-traumatised by an ongoing inability to connect.

Māori exposure to historical trauma has had a massive impact on Māori well-being across multiple generations. It began with the loss of entire communities during the land wars and was maintained by the incapacitation of social, cultural and economic autonomy through land loss and psycho-social domination. Legal imperialism facilitated the loss of language and cultural practices and damaged protective social structures and interpersonal relationships within Māori families and communities. These processes exposed Māori to chronic and complex trauma precipitating the development of physical and psychological conditions over generations (Wirihana & Smith, 2014, p.5).

If we consider the Paraparaumu Aerodrome, what we know is that three of the four subdivisions were ancestral land given their status under New Zealand law as Māori Freehold Land, and that the final subdivision was classified as European Land (Bassett, 2018). Therefore it is not only fair to say that the acquisition of land was mainly at the expense of Māori, but furthermore that Māori, and in particular Puketapu hapū were alienated from a large portion of their tribal estate for the wider public good. If we accept that the value of ancestral land is measured by relationships and depth of connection, then acquisition and alienation become clearly identifiable as tools of structural violence. The issue is not so much about the public good, as it is about why Puketapu and Te Ātiawa have had to sacrifice so much for the public good.

To add to this, if we accept that intergenerational trauma exists within Indigenous communities as a result of land loss, we start to understand how historical trauma associated with structural violence compounds over time. Given that the value of land for Māori is relational and measured through depth of connection, the ongoing disconnection from ancestral whenua, especially when alienated and or acquired by the Crown, is in essence, death by a thousand cuts (Boen, 2020).

Most of the land loss came about through the public works taking of several B sections in 1939 (233 acres) for an aerodrome. By 1950, 555 acres (36.2%) of Ngarara

West B block remained in Maori ownership... Alienation continued after 1975. Today, there is no Maori land left in Ngarara West B (Walghan Partners, 2018, p.35).

Puketapu as a hapū do not currently have any whenua in Paraparaumu, or on the wider Kapiti Coast. Thus, as whānau and hapū, there are huge challenges surrounding the intergenerational transmission of trauma as a result of land loss, given how rapidly hapū land was alienated, the scale and the scope, right down to the desecration of urupā. This historical trauma is then compounded by the ongoing experience of trauma within the daily lived realities of whānau due to the complexities surrounding Kapiti Airport. In many ways layers of trauma appear in the same way that we can identify layers of injustice, just as injustice compounds over time, so too does the trauma associated with each new layer of injustice.

As whakapapa is told and retold, the interconnections between the living and the ancestors, the deities and the land become clear. From the personification of the pantheon down through the eponymous ancestors, the shaping of the individual and the collective Māori identity is set within the context of the personal, the collective and the total environment (Durie, 1997, p.146).

2.5 Context for healing and reconciliation

Puketapu ki Paraparaumu Trust was formally established in May 2021 to represent the collective aspirations of Puketapu ki Paraparaumu as whānau and as a hapū (Gurunathan, 2021). It must be highlighted that Puketapu ki Paraparaumu Trust is not the first group working collectively for whānau and hapū interests given the complicated history surrounding the Paraparaumu Aerodrome, now known as Kapiti Airport. In 1988 a decision was made that the Ministry of Transport should dispose of the Paraparaumu Aerodrome as a surplus asset, which was in line with the policies of the National Government elected in 1990 that had a strong preference for privatisation (Bassett, 2018).

Te Whānau a Te Ngarara came together to engage with Crown agencies regarding the initial proposed sale of the then Paraparaumu airport (Walzl, 2018). The disposal of the Paraparaumu Aerodrome is complex, however is best summarised in the following quote. "In short, the idea was that the Crown could sell its interests to an airport company without the former owners' rights under the Public Works Act being affected" (Bassett, 2018, p.39). Once again, underlying tones of racism become apparent in the way successive governments consider the rights of Māori in general, and within the context of this dissertation, the rights of Puketapu ki Paraparaumu in particular. If we consider both the Native Land Court and the Public Works Act as instruments of structural violence, then the amendment of the Airport Authorities Act is another clear example of this.

What becomes apparent is the underlying idea that Māori are 'getting in the way', or need to be worked around, not only for the public good, but for their own good, and therefore Māori rights require less protection. The Public Works Act was not designed with Māori in mind when considering the 'public', and has often dismissed Māori rights, using the public good as the justification to do so all the while further excluding Māori from the public (Marr, 1997). If we consider the role of the Native Land Court, the significance of acquisitions through the Public Works Act, and the amendments to the Airport Authorities Act, these layers of injustice become clear.

What we begin to see is an intergenerational experience of Puketapu whānau whose rights have largely been ignored for the public good, while also being marginalised from the public in the process. The current context surrounding Kapiti Airport is complex and dynamic. The parties involved include the current airport owners expressing their desire to develop the land for housing, a community that has a number of individuals purporting to speak on its behalf but representing somewhat biased views, and a hapū caught very

much in the middle (Callister, 2021). In saying this, there seems to be a shift in the stance of the Government more recently in relation to Puketapu ki Paraparaumu. Whereas the Airport Authorities Act can be seen as a clear continuation of structural violence towards Māori, the change in position appears to be a clear indication of the Crown attempting to protect Māori rights.

In 2020, the Crown filed a memorandum with the Waitangi Tribunal in response to the current airport owners looking to sell lands they declared as surplus to requirement. Essentially this change of position regarding s.40 of the Public Works Act (in relation to Paraparaumu airport lands), means that if an airport company declares land surplus to requirement, then LINZ³¹ will make a decision under s.40, not the airport company (L. Watson, personal communication, October 10, 2020). The involvement of LINZ, and in particular the view that LINZ has the decision making authority regarding s.40 rights brings the date of surplus firmly back into focus. If we consider this alongside the questionable circumstances within which the land was acquired, it seems that the omission of defence purposes from the proclamation was a strategic decision.

By simply stating that the reason for the acquisition was for an aerodrome, rather than for defence purposes, this provided a certain amount of creativity and flexibility for the Government in relation to the Paraparaumu Aerodrome. As has been outlined many times within this chapter, there have been numerous clear examples of the Government essentially bending the rules to suit their purposes. The memorandum filed by LINZ in 2020 is the first instance in the history of Puketapu whereby the Crown has not only recognised Te Tiriti and what that means for us as mana whenua in Paraparaumu, but is also attempting to protect those rights (L. Watson, personal communication, October 10, 2020). This is a huge change for Puketapu whānau given the many unsuccessful attempts made by whānau, including Te Whānau a Te Ngarara to have whānau, hapū and iwi rights recognised.

In 2004 the Controller and Auditor General undertook an inquiry relating to the Paraparaumu Aerodrome and the legalities surrounding the transfer of the airport company to private ownership (Brady, 2005). While it is fair to say that the purpose of this amendment was specifically to avoid the “offer back” provisions of the Public Works Act, the amendment was in fact legal, despite being far from Treaty compliant (Leo Watson, personal communication, 2019, December 12). It is also important to highlight that this is very much a summary of the many injustices experienced by Puketapu hapū and whānau relating to land loss within the Kapiti area, especially in relation to Paraparaumu airport lands. While this dissertation looks at these issues very from a macro perspective it must be noted that with each new injustice is then a compounding of historical grievances and the trauma experienced as a result of those injustices.

2.6 Conclusion

This compounding experience of injustice is very much the whole focus of the growing body of literature on Indigenous intergenerational trauma as a result of land loss. The point of this research space is not just about understanding what that trauma is, what it looks like, and how it manifests, but also about identifying the ways in which Indigenous communities address and overcome such trauma. As such, it is hoped that this dissertation will convey an approach for Puketapu ki Paraparaumu to work towards healing from intergenerational trauma of land loss, while also reconciling with historic grievances that have yet to be settled.

³¹ Land Information New Zealand.

Chapter Three - Analysis & Discussion

In order to understand the case study in light of the literature, the framework for the undertaking of analysis will be explained as follows. While Chapter One aimed to present a strong argument based on sound evidence for the use of decolonising methodologies including Kaupapa Māori Research, Chapter Two further reinforced this need. Chapter Two is useful as it positions the motivations of this research, for not only understanding the need for it, but for outlining the ways in which such research must be undertaken. As alluded to within Chapter One, this research is not only firmly Kaupapa Māori, but in fact Kaupapa Te Ātiawa and, furthermore, Kaupapa Puketapu ki Paraparaumu. As such reaffirming the need for research to be undertaken by, for, about and with Puketapu ki Paraparaumu.

Given the context of Puketapu ki Paraparaumu as addressed in Chapter Two, there are clear challenges surrounding this.

A Kaupapa Māori Research Paradigm does not exclude the use of a wide range of research methods. The research tools that we use are often very contemporary, scientific ones; for example epidemiology, focus groups, evaluation research, etc. There is also the ongoing development and/or reclamation of Māori methods (Katoa Ltd., 2021).

In light of this quote, it is clear that Kaupapa Māori can be applied transdisciplinarily so long as the actual positioning of the research is inherently, by Māori, for Māori about, and with Māori. In this way, it is important to recognise the political aims of Kaupapa Māori in that it actively works towards social transformation (Katoa Ltd., 2021). These aims can be further outlined in the following quote by Smith.

My own interest in research is not so much in the detail of method but in the underlying theories and assumptions upon which method is based. What we call empirical research assumes that there is a world which can be reached through experience i.e. through empiricism. However making sense of the world and of what constitutes reality relies on how we view the world. It also relies on how we are positioned within the world. There is a wider politics to research which concerns indigenous people, women and other cultures of difference (Smith, 2015, p.47).

As such, Kaupapa Māori Research is not only critical, inherently decolonial, but furthermore, political in that it arises out of the need for social transformation as a result of structural, cultural and direct violence. If we look to peace studies and concepts such as negative and positive peace, what becomes clear is the need for a re-distribution of resources (Katoa Ltd., 2021), Kaupapa Māori Research not only rejects negative peace but aims to create positive peace. In this way there are also strong links between Kaupapa Māori and Freire's assertions regarding the political conscientisation of oppressed peoples as integral to both their emancipation, and to social transformation more generally (Freire, 2005).

3.1 Framework and Indigenous Approach

If we consider Chapter Two, the case study of Puketapu ki Paraparaumu, what becomes apparent is the presence of both cultural and structural violence, contributing to a context of negative peace. While it could be argued that conflict resolution or peace making has occurred within the context of Puketapu ki Paraparaumu due to the lack of direct violence per se, such a position would be uninformed or naive at best. Given the literature discussed and relating to intergenerational trauma, there is a clear need for healing from, and reconciliation with, historical and intergenerational trauma. Furthermore, the strong basis for culture as a vehicle for the transforming of intergenerational trauma (Pihama,

Cameron & Te Nana, 2019; Lawson Te-Aho, 2013), only reaffirms the need for peace making and conflict resolution processes that are decolonial by design. The peace and conflict theories that will be considered as a basis for an Indigenous approach to healing and reconciliation are as follows. Firstly, Galtung's *approach to reconciliation* will be explored, followed by Lederach's *four part model for reconciliation*, and finally, Joseph's notion of *reconciliatory justice*.

3.2 Reconstruction, Resolution and Reconciliation (Galtung)

The 3R's, *reconstruction*, *resolution* and *reconciliation*, are introduced by Galtung, as an approach to healing and reconciliation from a conflict resolution and peace studies perspective (Galtung & Fischer, 2013). "Reconstruction stands for undoing the non-human damage, at least as restoration of the status quo ante, what was before" (Galtung & Fischer, 2013, p.179). While this quote addresses one aspect of the non-human element of *reconstruction*, the other, the human *reconstruction*, is complex and calls for the "rehabilitation of the mind with the trauma memories removed, or softened down to the acceptable, and a rehabilitation of the spirit" (Galtung & Fischer, 2013, p.179). *Resolution*, on the other hand is considered to be closely linked to conflict and the need for resolution of underlying issues that result in conflict and contradiction in the first place (Galtung & Fischer, 2013). Finally, *reconciliation*, the most complex of all three is defined as, "non-material more than material, and 'socio' more than 'psycho'" (Galtung & Fischer, 2013, p.180). Within this notion of reconciliation includes Galtung's approach to conciliation, acknowledgement, elaboration and project (AEP) (Galtung & Fischer, 2013).

While this approach has merits, it is difficult to apply as a method for analysis within the case study, given the way in which reconciliation is framed within the context of perpetrators and victims. Furthermore, such an approach conflicts with the decolonial, critical and transformative nature of Kaupapa Māori Research. While such an approach has the potential to facilitate conflict resolution, resulting in peacemaking, the question remains, what kind of peace does this facilitate? In addition, if we consider the element of reconstruction, the idea of "removing" or the "softening" of memories to allow for the "rehabilitation of the spirit" is somewhat reminiscent of negative peace (Galtung & Fischer, 2013, p.179).

There is a danger in such an assertion that, the idea that trauma can or should be removed, or "softened down to the acceptable" (Galtung & Fischer, 2003, p.179), either calls for one of two things, the normalisation, or the minimalisation of violence. Rehabilitation from trauma is about healing from, to remove, or to soften the trauma actually contradicts rehabilitation and reinforces the idea that one should forgive and forget (Pingleton, 1997). From an Indigenous perspective, such an approach is counterproductive and counterintuitive to healing. Healing is not about forgiving and forgetting, healing is about the restoration of balance (Joseph, 2010). The issue with Galtung's approach from a Kaupapa Māori lens is that due to the way trauma is understood within the context of perpetrators and victims, this approach is limited to the facilitation of negative peace.

For Indigenous peoples, trauma, particularly intergenerational trauma, can only occur through the restoration of balance through Indigenous "cultural and healing paradigms that colonisation sought to destroy" (Pihama, Cameron & Te Nana, 2019). To further understand this from an Indigenous perspective, the following perspective is offered. Native American Oral Tradition as quoted by Duran suggests "the medicine is already within the pain and suffering. You just have to look deeply and quietly. Then you realize it has been there the whole time" (2006, p.49). Therefore, from an Indigenous perspective, and in particular a Kaupapa Māori perspective, trauma is not something to be erased, or eased. Rather, trauma is the starting point for healing and the restoring of balance. Trauma is not erased or eased aligning with the idea of forgiving and forgetting, but rather

transformed through the healing process as a tool for the restoration of balance and transformative action.

Moreover, to view trauma as only bad is to disregard the fact that historical life lessons are important without which we may not fully comprehend the pain of another or develop consciousness about our strengths, resilience and determination. It is how we adapt, respond and survive historical trauma and emerge from it intact and healthy that is the challenge (Lawson-Te Aho, 2013, p.79).

3.3. Four Part Model for Reconciliation (Lederach)

In this light, we will now briefly consider Lederach's *four part model for reconciliation* of truth, mercy, justice and peace (Lederach, 1999). While such a model in theory could work within a Kaupapa Māori paradigm (Wielenga, 2013), a level of discomfort arises given the strong biblical undertones of a concept of reconciliation that arises out of scripture (Perry, 2012; Steen-Johnsen, 2018). The aim of this dissertation is not to critique Christianity, or the Bible, however, it seems that an Indigenous approach would better align to not only Kaupapa Māori Research methodologies, but the broader aims of this research. While beyond the scope of this particular research, there is considerable merit to Lederach's work and in particular his approach to multicultural settings (Lederach, 1995). However, to return to the point earlier made by Smith, it is the philosophies behind the methods that we must pay attention to (2015), and there is a need to look to Indigenous approaches to reconciliation.

3.4 Reconciliatory Justice (Joseph)

Joseph introduced a method of *reconciliatory justice* to analyse the process of settling historic grievances within the context of the Waikato Settlement. There are a number of reasons why this model is particularly relevant to the case study of this dissertation, however, the framing of historical trauma as injustice is especially important (Joseph, 2010). By framing historical trauma as injustice, the pathway towards healing and reconciliation becomes less about trying to bring an end to pain or suffering, and instead presents reconciliatory justice as a pathway towards positive peace.

It is about future relationships, co-existence, reconfiguring the power of dynamics and empowering indigenous peoples. With this process, which I have written about, I say there are right giant steps to resolve historic injustices. I call them the eight 'R's, highlighting that it is a process, not an event. It is not a case of we are settled, you shut up and go away. What it is about is peaceful co-existence and development as indigenous peoples, development as freedom, the will or the right to develop themselves (Joseph, 2010, p.61).

These *eight R's*, or steps are as follows; recognition, responsibility, remorse, restitution, repatriation, redesign, reconciling, reciprocity. Before providing an explanation of these steps, it must be acknowledged that part of the reason why such a model is applicable within conflict resolution and peace studies is because of its similarities to existing models. There are clear parallels between this model as an approach and the models already mentioned within this chapter, Galtung's 3 'R's, and Lederach's four part model for reconciliation. While Galtung and Lederach are considered experts in terms of conflict resolution, only time will tell what kind of peace emerges from these methods. What we do know is that the methods used in the process of colonisation has resulted in layers of injustice and significant intergenerational trauma within Indigenous communities. It is in this way that Joseph's model is significant not only as a critique for existing models, or to transition from negative to positive peace, but to actually work towards conflict resolution processes that exclusively facilitate positive peace.

Reconciliatory justice is an Indigenous approach to reconciliation, however, the understanding of reconciliation is vastly different from the dominant views within conflict resolution and peace studies spaces. The eight R's as a model decolonises notions of reconciliation providing a pathway not only to positive peace through reconciliation of historical grievances, but furthermore creates the space for healing from intergenerational trauma. For Indigenous peoples, reconciliation is about addressing injustice, healing is about the restoration of balance, of restoring the balance that existed prior to the trauma, so that the trauma can become a part of history as opposed to an ongoing experience. For Indigenous peoples, positive peace, like everything else is a process, not a destination. Positive peace aligns to self-determination and the right of Indigenous peoples to be self-determining. To outline the applicability of this model as an approach to Indigenous reconciliation, the eight R's will be explained in relation to the case study of this dissertation, Puketapu ki Paraparaumu.

3.4.1 Recognition

Puketapu ki Paraparaumu are in the process of settling historical grievances through the Waitangi Tribunal process. The challenge for Puketapu ki Paraparaumu as whānau and as a hapū, is very much one of reconciliatory justice, despite the odds being very much stacked against them, as will be further outlined within this chapter. The first of the right R's, recognition is more than acknowledgement of injustice, or of coming to a place of understanding, it is about undertaking a truth finding and telling exercise so as to understand the depth of injustice (Joseph, 2010). If we look to Puketapu ki Paraparaumu as an example, one of the key issues has been, and continues to be the other people making decisions on our behalf in our absence.

This experience is hardly unique to Puketapu, to Māori, to Indigenous, or any other minority group. However, what is unique for Puketapu ki Paraparaumu is our particular experience of land loss resulting in our present day situation of being a hapū without whenua. While that may be our context, that is not necessarily our truth, however the reality is that the acquisition of our whenua for the Paraparaumu Aerodrome significantly disrupted our ability to maintain our presence as mana whenua within Paraparaumu.

The category of "alienation" is based on "socialization" in the sense of internalization of culture. There is a double aspect: to be desocialized, taken away from own culture, and to be resocialized into another, like the prohibition of one and the imposition of another language or religion. One of these does not presuppose the other (Galtung & Fischer, 2013, p.37).

If we consider this understanding of alienation, the layers of trauma experienced by Puketapu ki Paraparaumu become apparent. Not only have we experienced the complete alienation of our whenua, but we have essentially become alienated from ourselves. If we think of how Puketapu ki Paraparaumu may come to reconcile with this, one thing becomes clear. Recognition of this experience is a really good starting point.

3.4.2 Responsibility

The second 'R' is responsibility, requiring acknowledgment of the specific truth of not only what happened, but more importantly why it happened. As asserted by Joseph, responsibility "is where private knowledge becomes public and there is a linkage to doing justice, not just talking about it" (2010, p.62). To return to the case study, while we have been alienated from our whenua and from ourselves, that is not to say that we have become so successfully assimilated that we have lost our ability to be mana whenua. However, it is through the process of taking responsibility for the injustice of alienation and assimilation that we come to see what needs to change and why it must change if we want to move from injustice to justice.

3.4.3 Remorse

The third 'R' remorse, may seem somewhat trivial, however, within the context of historic injustice, remorse is integral to this process. The issue with historic injustice is that it tends to result in intergenerational trauma, further injustice compounding the unresolved historic injustice.

Each generation experiences trauma which passes into the next, who can experience a new set of similar or different traumas. After several generations, there can be a grotesque amount of trauma being carried by individuals, communities and peoples (George et. al., 2014, p.188).

Remorse, like an apology, does not heal trauma. It does however recognise the truth of the trauma and takes responsibility for what happened and why. It is not about being a martyr or the shoulder of all blame. Remorse is, however, about the admission of wrongdoing and taking ownership for the harm caused as a result. For Puketapu ki Paraparaumu, our historical experience of alienation was part of a wider assimilative agenda. Unfortunately, the same racist ideologies that underpinned alienation continued well into the late 90s and early 2000s during the disposal of the Paraparaumu Aerodrome. Thus remorse is a significant and necessary step to this process given the many attempts undertaken over the years by Puketapu whānau (including as Te Whānau a Te Ngarara) to have the injustice of our experience recognised.

3.4.4 Restitution

The fourth 'R' is restitution, and involves the restitution or the restoration of that which was lost so as to right both the injustice and imbalance. This idea can be explained in the following quote.

Governor Grey tried to coerce or co-opt King Tāwhiao into trying to let the Raupatu grievance go away; he offered him a pension, a home and so on. Tāwhiao's response was, "I ro whenua atu, me hoki whenua mai" (as land has been taken, so land must be returned) (Joseph, 2010, p.62).

Restitution in this way aligns to Native American Oral Tradition that speaks to the medicine in the pain and suffering. Restitution recognises the different relationships that Indigenous peoples have to the land and the value that Indigenous peoples both place on, and draw from this relationship. As explained by King Tāwhiao, when we speak of land loss for Indigenous communities, we are talking about the undermining of our traditional ways of knowing and being. A pension, a home or so on is not restitution. It is an attempt to pacify, it is an ongoing attempt to assimilate.

None of them were decisive defeats; the biggest loss was afterwards, that is, the loss of the land through law. That was part of the deliberate policy - the whole policy of assimilation - to undo Māori traditional governance systems and tikanga (customary practices), to undo their communal nature. So by unjust legislation we lost most of our land. The effects of that loss of the land, as it was for indigenous peoples generally, were loss of identity, depression, cultural destruction, devastation and so on - a hugely crippling impact on the welfare, economy, potential development of the people (Joseph, 2010, p.60).

What Joseph speaks to is a much broader understanding of the compounding of both assimilation and land loss specifically for Waikato, but also applicable to Māori and Indigenous peoples more generally. It for this reason that, within the context of Puketapu ki Paraparaumu, the layers of injustice come to the forefront through the weight of the understanding that had assimilation through alienation succeeded, Puketapu ki

Paraparaumu would not exist. If we consider this in light of Galtung's assertion of alienation as a process of desocialisation and resocialisation (Galtung & Fischer, 2013), this deliberate policy of assimilation can be viewed as the complete destruction of the social context from which desocialisation occurs. To return to the idea of resocialisation, what becomes apparent through the literature relating to intergenerational trauma for Indigenous peoples is that healing from this kind of trauma then involves undertaking this process of desocialisation and resocialisation again. When we talk of the medicine in the pain and suffering of the trauma of land loss for Indigenous peoples (Duran, 2006), it is clear that the medicine involves both a process of restitution and reparation.

3.4.5 Repatriation

The step of reparation is complex as exemplified by Joseph with relation to the Waikato Settlement.

What the Government acknowledged, in giving that money, was the wrong that had been done. The claimants were reluctant to accept money for the death of all those people ... Can you put a price on the loss of life and, also, what was lost financially? (Joseph, 2010, p.63).

If we look to Puketapu ki Paraparaumu, we see ourselves in a similar predicament, can you put a price on the alienation of ourselves from not only ourselves, and our whenua, but also from our whakapapa, our connections to the past, present, future and to one another? Can you put a price on the destruction of an urupā, what about the value of potentially never being able to find the bones of your tūpuna again? While no amount of money could ever make up for this loss, reparation affords an opportunity to reassert our social structures to create a basis for the resocialisation of ourselves with ourselves, and the desocialisation of ourselves from that which no longer serves us. If we consider this process within the context of healing and reconciliation, the process of decolonisation is not just about desocialisation and resocialisation, but one of ensuring that the process of desocialisation and resocialisation can occur.

3.4.6 Redesign

This brings us to the step of redesign, and the redesign of the state legal and political institutions to ensure that the structural violence of the past cannot be brought into the future.

The injustice was a result of unjust laws and institutions, the Suppression of Rebellion Act and the New Zealand Settlement Act 1863. It would be unjust to perpetuate those and similar laws and institutions (Joseph, 2010, p.63).

While Joseph is discussing the basis for redesign in relation to the Waikato Settlement process with the Waitangi Tribunal, it is clear that redesign is also relevant given the context of Puketapu ki Paraparaumu for a number of reasons. Firstly, both Acts mentioned by Joseph were key tools of the assimilative process not only for Waikato, but for a number of other iwi as well, including Te Ātiawa during the New Zealand Land Wars. Given that Te Ātiawa traditionally were afforded a sense of flexibility and mobility from Waitara to Waikawa, the impact of the New Zealand Land wars, while directly felt by those iwi and hapū within the Taranaki district, becomes multifaceted for Te Ātiawa as an iwi generally.

For Puketapu ki Paraparaumu, the effects of these tools of structural violence are particularly relevant within the historical context of the rebellion in Taranaki beginning amongst Puketapu hapū in Bell Block (Parsonson, 1990). While it is suggested that the conflict was resolved and peace making amongst Puketapu occurred, the rebellion itself

foreshadowed the tensions that would result in the confiscation of land through the Suppression of Rebellion Act and the New Zealand Settlement Act 1863. For Puketapu ki Paraparaumu, this severing of the flexibility to operate in a wider iwi geographic context, is then compounded by the rapid alienation of Puketapu whenua and the subsequent injustices surrounding the acquisition of whenua within Paraparaumu.

Secondly, if we consider the two key tools of structural violence relevant to the Puketapu ki Paraparaumu context, we begin to have further insight into the layers of injustice and layers of trauma discussed. This experience of land loss is closely related to the injustice of the Suppression of Rebellion Act and the New Zealand Settlement Act 1863 from a wider Puketapu and Te Ātiawa experience. Then, localised through the use of the Public Works Act and the Airport Authorities Act, whereby regardless of what Te Ātiawa and Puketapu did, or where, the Crown's agenda remained the same, assimilation and alienation. Therefore, if we are discussing redesign within the context of Puketapu ki Paraparaumu, it is clear that whenua becomes a key part of this redesign in a number of ways. For Puketapu ki Paraparaumu to facilitate the redesign of state legal and political institutions, Puketapu ki Paraparaumu must firstly both restore and redesign our own legal and political institutions.

It is through this process that Puketapu ki Paraparaumu will then understand the ways in which the external legal and political institutions surrounding us need to be decolonised, in ways that are relevant to our particular context. Given our experience of assimilation and alienation, we need to restore our ability to operate as a hapū, we need time to refamiliarise ourselves with ourselves, with one another, with our whakapapa and our whenua, individually as whānau, collectively as hapū, and within the context of our iwi. If we consider the loss of the autonomy, freedom, flexibility and mobility once afforded to Te Ātiawa, it is clear that the networks of our connections, understood through whakapapa, have allowed this. Therefore, redesign must be cognisant of the extent to which these networks of connection have been disrupted within the lived realities of whānau who whakapapa to both Puketapu ki Paraparaumu and Te Ātiawa more generally.

3.4.7 Refrain

The seventh step of Joseph's model of reconciliatory justice is significant especially given the experience of ongoing injustice for Puketapu ki Paraparaumu, which is to "refrain from repeating those and similar injustices" (Joseph, 2010, p.63). This seventh step is essentially about the need to address structural violence as a whole as opposed to the redesign of existing laws and political institutions. As stated by Joseph, "It is, I guess, the higher discourse since it is the prevention of the repeating of processes of external domination and the committing of past, present and future injustices" (2010, p.63). It is within the step of redesign and refrain that we begin to understand the differences between reconciliation and reconciliatory justice. If we consider the R's discussed thus far, what we are considering is an incredibly comprehensive model of transformative reconciliation through this notion of reconciliatory justice. To expand on this, the final R of reciprocity, or *utu*³² is introduced.

3.4.8 Reciprocity

While *utu* has often been associated with revenge, this is a relatively simplistic definition of *utu*.

³² revenge, vengeance, retaliation, payback, retribution, cost, price, wage, fee, payment, salary, reciprocity - an important concept concerned with the maintenance of balance and harmony in relationships between individuals and groups and order within Māori society.

Actually, it is not just revenge. Utu is benign as well. Utu is actually about reciprocity, or so I have been taught. It is good for good and bad for bad, to right the balance. In terms of utu, in terms of reconciling these injustices, one of the final steps in reciprocity is for the grievant group to show mercy and forgive - not necessarily forget but forgive the perpetrators and those whom they represent today, to forgive so that we can move forward with reconciliation (Joseph, 2010, p.63).

With this in mind, reciprocity is not so much about revenge as it is about the restoration of balance. The notion of balance underpinning this model of reconciliatory justice, seen through the transformative approach of reconciliation as a part of the journey towards justice as opposed to a destination in itself. This is the key difference between Joseph's model and the approaches to reconciliation introduced by Galtung and Lederach. The later are about the settling of grievances, whereas the former aligns with positive peace by preventing future grievances. To return to Puketapu ki Paraparaumu, reciprocity, or utu, is the starting point for the restoration of balance, the starting point for reconciliation, and the starting point for healing. While it is likely that this will occur to some degree within a wider iwi context, once the Crown settles the remaining claims within the Porirua ki Manawatū district, there are definite concerns surrounding the settlement process for Puketapu ki Paraparaumu as a hapū within a wider iwi structure. Regardless, the claims process can also be considered a somewhat positive experience, given the fact that it brought a number of Puketapu ki Paraparaumu whānau together again.

In another and even more unusual twist, COVID-19 and the impact on the aviation industry has also brought Puketapu ki Paraparaumu whānau together again, this time formally through the creation of Puketapu ki Paraparaumu Trust. Thus, almost simultaneously, whānau find themselves in the process of settling significant historical claims, including those relating to the Paraparaumu Aerodrome, while responding to issues that could easily form the basis of a contemporary claim with the Waitangi Tribunal. While it is clear that recognition could be achieved through the Tribunal process, this will be at an iwi level as opposed to a hapū one. To be clear, the issue is not with the iwi, or an issue of the hapū wanting to distance, or separate itself from the iwi. The issue is, and always has been about the fact that it was rangatira of hapū who signed Te Tiriti and the fact that mana whenua has always been, and will always be, at the hapū level.

3.5 Reconciliatory Peace

For Puketapu ki Paraparaumu, this experience of assimilation and alienation was partially recognised for the first time by LINZ in 2020. Not only does this indicate a very different political climate, but it also presents an opportunity for Puketapu ki Paraparaumu to forge a pathway towards reconciliatory justice. On the one hand we have LINZ undertaking a report to determine the rights of s.40 successors in title, on the other, we have a current owner and developer looking to enter into partnership with the hapū as a way to avoid litigation. The challenge is not only about creating a pathway for reconciliatory justice, but also about achieving huge amounts of ground work in very short periods of time.

We continue to wait for the findings of both the Waitangi Tribunal district inquiry and the LINZ report. We continue to have constructive conversations with the current airport owners. Lastly we continue to undertake the huge task of establishing a hapū trust, given the complexities of operating in ways that are consistent with the New Zealand legal system as well as tikanga and *kawa*.³³ We are forced to determine our own approach to reconciliatory justice, an approach that affords the opportunity for healing through the

³³ marae protocol - customs of the marae and whareniui, particularly those related to formal activities such as pōhiri, speeches and mihimihi. This seems to be a modern extension of the word.

knowledge that we have restored a sense of balance and planted the seeds from which positive peace will grow.

Ea is to indicate the successful closing of a sequence and the restoration of relationships or the securing of peaceful interrelationships which value underpins most tikanga. Ea is satisfaction ... In the context of infringements upon tapu to a state of noa [unrestrictedness], thereby restoring balance and so reaching the deserved state of ea (Mead, 2003, p.31).

In this way, utu can be recognised as reconciliatory justice, and *ea*³⁴ can be identified as the beginning of the healing process, it is the state of satisfaction that is achieved through the reconciliatory justice process that clears the way for healing to take place. This process that we are talking about, is encapsulated within the concept of tatau pounamu, the idea that the following of a robust process achieves enduring peace as opposed to mere reconciliation. If reconciliation is the goal, as opposed to a part of a larger process, the idea of enduring peace is unrealistic. Peace becomes this illusive concept that we strive for but never achieve as opposed to a lived reality. When reconciliation is a part of the larger process, a process of reconciliatory justice, the idea of tatau pounamu, the opportunity for enduring peace as a lived reality becomes achievable.

To return to Puketapu ki Paraparaumu, if we consider the layers of injustice and the layers of trauma that have emerged as a result of this injustice, some of these injustices include attempts at reconciliation. It is for this reason that reconciliation alone will not ever be the goal for Puketapu ki Paraparaumu, and why reconciliatory justice must become part of the goal. When we talk of intergenerational trauma within this context, we are actually talking about injustice, therefore if our goal is healing from this trauma, reconciliatory justice is the starting point of this healing process. However, given the particular assimilative and alienative processes, there is another aspect to this process that must be considered.

Researchers usually never attempt to construct a comprehensive picture of impact on all whānau and individuals as the relevant population group is too large and the micro-research techniques required to achieve this is too time-consuming. This is not the case for Ngātiawa/ Te Āti Awa. At the time of the granting of Ngarara West in 1890, the land was awarded to less than 150 persons. (Walzl, 2015, p.79).

Walzl has undertaken a significant amount of research pertaining to Ngātiawa / Te Ātiawa during the course of the Porirua ki Manawatū District inquiry and has a background in research relating to the Waitangi Tribunal (Walzl, 2015). While the aforementioned quote speaks to Te Ātiawa ki Kapiti at the iwi level, the same logic presents a significant opportunity for Puketapu ki Paraparaumu. Given that Ngarara West B was awarded to a smaller number of individuals, what we are looking at in terms of Puketapu ki Paraparaumu is a very compact grouping, therefore creating an opportunity for further research.

3.6 Conclusion

If we consider a process of reconciliatory justice as an approach to righting injustice, a process towards healing from intergenerational trauma could begin with an attempt to measure historic and intergenerational trauma. Puketapu ki Paraparaumu thus become an ideal grouping from within which research could be undertaken to construct a comprehensive picture of the impact of injustice at individual, whānau and hapū levels. In essence, the process of reconciliatory justice becomes the basis for a process of

³⁴ to be satisfied (an account, score, etc.), settled, avenged.

reconciliatory healing, and the measuring of trauma becomes less about trauma than it is about resilience.

To move historical trauma into a kaupapa Māori framework, it could be seen as a whakapapa model - it concerns knowing and understanding our history, the stories of our tupuna and the impact their actions and experiences had on us. We learn from the past - we heal from the past - to improve the present, in order to build a stronger and more powerful future (George et. al, 2014, p.192).

Conclusion

The oppressed, having internalized the image of the oppressor and adopted his guidelines, are fearful of freedom. Freedom would require them to eject this image and replace it with autonomy and responsibility. Freedom is acquired by conquest, not by gift. It must be pursued constantly and responsibly. Freedom is not an ideal located outside of man; nor is it an idea which becomes myth. It is rather the indispensable condition for the quest for human completion

(Freire, 2005 p.47).

This dissertation sought to introduce an Indigenous approach to reconciliation and healing, and in doing so what this dissertation seeks to introduce is not only an approach, or a vehicle for positive peace and balance, but actually a pathway towards freedom. Tatau pounamu, a traditional concept of enduring peace has been likened to positive peace, and further conceptualised as a model for reconciliatory justice. However, this concept of tatau pounamu, is not only inherently decolonial given its Indigenous origins, it can also be considered a process towards positive peace, towards balance and freedom. In utilising Kaupapa Māori methodologies, this dissertation is critical and decolonial in its approach, is grounded in whakapapa, and is primarily about, for, by, and with Puketapu ki Paraparaumu. While this does not include an element of data collection, a significant amount of primary research was included in both Chapters One and Two, in particular research relating to Puketapu ki Paraparaumu given the absence of available literature.

Chapter One began by outlining literature relating to peace and conflict studies to provide the basis for the introduction of an Indigenous approach to healing and reconciliation. Typologies of violence and an analysis of positive and negative peace was undertaken so as to explain the context within which historic and intergenerational trauma as a result of land loss occurs affects Indigenous peoples. This dissertation then built upon Galtung and Fischer's call for transdiscinipularity within peace studies and conflict resolution through the introduction of Indigenous studies, particularly in relation to Kaupapa Māori Research. In doing so reaffirming Oswald Spring and Brauch's call for the decolonising of peace studies, and positioning literature relating to historic and intergenerational trauma as a further reason to do so. This chapter also looked to Rongo, to understand peace in relation to whakapapa, before introducing the concept of tatau pounamu as an Indigenous version of positive peace in which resolution can be considered a process towards the restoration of peace. Thus, this dissertation considers a broad range of literature and seeks to draw connections in the same way that whakapapa connects everyone and everything, then pays particular attention to those aspects that are most relevant to the particular subject at hand. In this way, narrowing the lens to match theory to lived experience and reality, drawing on a wide range of theories and ideas while remaining grounded within Kaupapa Māori, and more importantly Kaupapa Puketapu ki Paraparaumu.

Chapter Two introduces the historic and contemporary context of Puketapu ki Paraparaumu, considering and reflecting on the literature reviewed in Chapter One, in particular Galtung's typologies of violence. The historic context is introduced for a

number of reasons. The first, reinforcing the importance of whakapapa that is consistently woven through this dissertation. The significance of whakapapa in understanding Te Ao Māori cannot be overlooked, and, becomes even more important for Puketapu ki Paraparaumu considering the one thing we have, and have always had, is whakapapa. A further reason for the introduction of this historic context is to provide a strong connection between Puketapu ki Paraparaumu, and the literature relating to historic and intergenerational trauma. This chapter then considers the current context within which Puketapu ki Paraparaumu are placed in a number of difficult positions, especially in relation to the layers of injustice surrounding what was originally the Paraparaumu Aerodrome, and is currently the Kapiti Airport.

The final chapter, Chapter Three, analyses models of reconciliation against the literature, and in relation to the case study. It looks towards Galtung, as well as Lederach before applying Joseph's model of reconciliatory justice to the case study to present a model, forming the basis for an Indigenous approach to healing and reconciliation. The eight R's, or steps of reconciliatory justice are presented, undertaking contextual analysis alongside the case study to explain each of these steps. This chapter then suggests that this model could be further expanded through the introduction of reconciliatory peace as a process towards healing within the context of reconciliatory justice. If we return to the complexities of the case study, and in particular the idea that historic and intergenerational trauma not only speak to structural violence but a state of negative peace, the healing from historic trauma becomes integral to positive peace. Given that historic and intergenerational trauma is often understood within silos, this distinction between negative and positive peace helps to explain why reconciliatory justice as a process could allow for a transition from negative to positive peace. This chapter considers that reconciliatory justice as a model is not only useful within post-colonial contexts and asserts that it could be used to ensure that the kind of peace that facilitated through peacekeeping and conflict resolution aligns closer to positive peace.

While not explicitly outlined within this dissertation there is a strong reason underlying the position that is taken in challenging for nothing less than positive peace. As an Indigenous person, as Māori, as a descendant of incredible tūpuna, including those who whakapapa to Te Ātiawa, and to Puketapu ki Paraparaumu, negative peace has allowed the ongoing systemic exclusion of people like myself. A key difference being that many of those who have and do experience systemic exclusion are not as privileged as myself and in recognising that privilege, I have a responsibility to address systemic exclusion when and where possible. The case study presented is a complicated example of structural violence, reinforced by cultural and likely direct violence all bundled up within the space of intergenerational trauma as a result of land loss, and the compounding layers of both trauma and injustice that continue to the present day. Negative peace thus, becomes a building block in the process of decolonising peace and conflict studies, so as to better inform peace making and conflict resolution praxis.

It is for these reasons that this dissertation introduces an Indigenous approach to healing and reconciliation. It is not to say that this approach, or the method highlighted within this dissertation can be applied transdisciplinarily, or even within different Indigenous contexts. This approach, of reconciliatory justice as a model, and the idea of reconciliatory healing have been considered within the specific context of Puketapu ki Paraparaumu. This research therefore is strongly entrenched within a whakapapa framework, underpinned by Kaupapa Māori methodologies, is informed by, and responsive to literature relating to peace and conflict studies. It is critical, decolonial, and unapologetic in its quest for positive peace to become a tool for the reduction of structural violence and thus a lived reality as opposed to an ideal. There are a number of limitations surrounding this dissertation, all of which point to the need for further research.

Firstly, an element of data collection would better align with Kaupapa Māori methodologies, as well as provide a context within which reconciliatory justice could be explored. Secondly, the limited scope of this dissertation suggests that despite significant gaps in the literature, further research pathways do exist, and could further inform this research. Thirdly, given that this research has been undertaken within a whakapapa framework, it would be interesting to see how such a model could be analysed, and, or applied, within different whakapapa contexts. If we return to the case study of this dissertation, reconciliatory justice becomes a part of the process, not the end goal, but merely a foundation from which we can begin a process of reconciliatory peace. As Puketapu ki Paraparaumu create the space for reconciliatory justice, while looking towards reconciliatory peace, a pathway towards both positive peace and freedom emerges.

In this way, the real challenge for Puketapu ki Paraparaumu is not about erasing or easing the trauma of the past, but channelling it within a context of reconciliatory justice as part of a wider reconciliatory peace process. If we consider reconciliatory peace a process and a pathway towards positive peace and freedom, we can begin to truly conceptualise, and understand the point of tatau pounamu. The idea of creating an enduring peace, a peace so strong, valuable and durable that it acts as a force that bars the way towards further harmful conflict. Positive peace, like freedom, is not an external ideal, nor is it an idea so detached from reality that it may be considered a mere myth. Positive peace, like tatau pounamu is a process, of creating a peace that must be pursued constantly and responsibly to ensure that healing becomes an indispensable condition for the quest of human completion, the quest of freedom.

Glossary

Aotearoa - North Island - now used as the Māori name for New Zealand.

Aotearoa, Te Waipounamu - The name for the North and South Islands respectively of New Zealand.

Atua - ancestor with continuing influence, god, demon, supernatural being, deity, ghost, object of superstitious regard, strange being - although often translated as 'god' and now also used for the Christian God, this is a misconception of the real meaning. Many Māori trace their ancestry from Atua in their whakapapa and they are regarded as ancestors with influence over particular domains. These Atua also were a way of rationalising and perceiving the world. Normally invisible, Atua may have visible representations.

Colonisation - the act of taking control of an area or a country that is not your own, especially using force, and sending people from your own country to live there. See Chapter One (section 1.4 - Intergenerational trauma and negative peace).

Cultural Violence - cultures, or any aspects of cultures that legitimise or normalises violence. See Chapter One (section 1.1 - Typologies of Violence).

Decolonisation - Decolonisation is now used to talk about restorative justice through cultural, psychological and economic freedom. See Chapter One (section 1.2 - Transdisciplinarity within Peace studies).

Democratisation - The process of making a country or an institution more democratic. See Chapter One (section 1.4 Intergenerational trauma and negative peace).

Direct Violence - The physical harming of other humans with intention. See Chapter One (section 1.1. - Typologies of Violence).

Ea - To be satisfied (an account, score, etc.), settled, avenged.

Hapū - kinship group, clan, tribe, subtribe - section of a large kinship group and the primary political unit in traditional Māori society. It consisted of a number of whānau sharing descent from a common ancestor, usually being named after the ancestor, but sometimes from an important event in the group's history. A number of related hapū usually shared adjacent territories forming a looser tribal federation (iwi).

Heke - migrations. See chapter Two (section 2.1 - Migrations to the Kapiti Coast).

Historical Trauma - The collective trauma experienced through "massive cataclysmic" historical events that have been perpetrated intentionally by one group of people on another. See Chapter One (section 1.4 - Intergenerational trauma and negative peace).

Hohou Rongo - To make peace.

Intergenerational Trauma - The intergenerational transmission of historic trauma associated with colonisation. See Chapter One (section 1.4 - Intergenerational trauma and negative peace).

Intersectionality - The theory that various forms of discrimination centred on race, gender, class, disability, sexuality, and other forms of identity, do not work independently but interact to produce particularized forms of social oppression. See Chapter One (section 1.1 - Typologies of violence).

Iwi - extended kinship group, tribe, nation, people, nationality, race - often refers to a large group of people descended from a common ancestor and associated with a distinct territory.

Kai - Food.

Kaupapa - Topic, matter for discussion, plan, purpose, agenda, issue, initiative, subject.

Kaupapa Māori - Māori approach, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology - a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society.

Kaupapa Māori Research - Kaupapa Māori Research refers to an approach, framework or methodology for thinking about and undertaking research. It is about having a kaupapa to research. See Chapter One (section 1.6 - Kaupapa Māori Research).

Kaupapa Puketapu ki Paraparaumu - About, for, with and by Puketapu ki Paraparaumu.

Kaupapa Te Ātiawa - About, for, with and by Te Ātiawa.

Kōiwi - Ancestral remains.

Mana Motuhake - Self identification - separate identity, autonomy, self-government, self-determination, independence, sovereignty, authority - mana through self-determination and control over one's own destiny. See Chapter One (section 1.8 Tatau pounamu).

Mana Whenua - territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory - power associated with possession and occupation of tribal land. Inclusive of those with territorial rights etc.

Mana Tāne - Kaupapa Māori principle of Mana Tane - Mana Tane ensures Māori social relationships concerning men are understood within their context. See Chapter One (section 1.6 - Kaupapa Māori Research).

Mana Wāhine - Kaupapa Māori principle of Mana Wahine - Mana Wahine ensures Māori social relationships concerning women are understood within their context. See Chapter One (section 1.6 - Kaupapa Māori Research).

Negative Peace - The condition characterised by the absence of war and "direct" violence. See Chapter One (section 1.1 - Typologies of violence).

Participant Action Research (PAR) - A methodology that seeks to involve the people upon whom a research project is focused as active participants in that project and to actively create change through action. See Chapter One (section 1.3 - Decolonising peace and conflict studies).

Positive Peace - The absence of direct, cultural and structural violence. See Chapter One (section 1.1 - Typologies of violence).

Rangatiratanga - Kaupapa Māori principle of Rangatiratanga - The notion of Rangatiratanga, or autonomy, is also relevant in the research process in terms of allowing Māori to shape their own research processes. See Chapter One (section 1.6 - Kaupapa Māori Research).

Rohe - boundary, district, region, territory, area, border (of land).

Rongo - Atua of peace, kūmara, cultivated food, senses & love. See Chapter One (section 1.7 - Typologies of Peace).

Structural Violence - violence that is a direct result of systemic or structural flaws that result in violence. See Chapter One (section 1.1 - Typologies of violence).

Take Raupatu - land right obtained by conquest. See Chapter Two (section 2.2 - Alliances and tensions).

Tatau Pounamu - enduring peace, making of peace, peace making - literally “greenstone door”, a metaphor for lasting peace. When peace was made a precious gift was often made to symbolise the event. See Chapter One (section 1.8 - Tatau Pounamu).

Te Ao Māori - Māori world.

Te Reo Māori - The Māori language;

Kaupapa Māori principle of Te Reo - Te Reo provides insight into the way we interact with the world and the way in which we build and maintain relationships. See Chapter One (section 1.6 - Kaupapa Māori Research).

Te Tiriti o Waitangi - Te Tiriti o Waitangi is the te reo Māori version of the Treaty of Waitangi and the version most consistently signed by Māori. See Chapter Two (section 2.2 - Alliances and tensions).

The 3 R's - a model for reconciliation introduced by Galtung and includes the three stages of reconstruction, resolution & reconciliation. See Chapter Three (section 3.1 - Methods).

Four part model for reconciliation - a model of reconciliation introduced by Lederach and includes four components of reconciliation, truth, mercy, justice and peace. See Chapter Three (section 3.1 - Methods).

The eight R's; Reconciliatory Justice - a model for reconciliatory justice introduced by Joseph. Includes eight key steps - recognition, responsibility, remorse, restitution, repatriation, redesign, refrain, reciprocity. See Chapter Three (section 3.1 - Methods).

Tikanga - correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context.

Tikanga Māori - Kaupapa Māori principle of Tikanga Māori - Tikanga Māori is important in order to enable us to appropriately navigate and operate within a Māori context, and make judgements and decisions within this space. See Chapter One (section 1.6 - Kaupapa Māori Research).

Tino Rangātiratanga - self-determination - sovereignty, autonomy, self-government, domination, rule, control, power. See Chapter One (section 1.8 Tatau Pounamu).

Tūpuna - ancestors, grandparents - western dialect variation of tīpuna.

Typologies of Violence - Refers to Galtung's expanded understanding of violence and inclusive of cultural violence, direct violence, structural violence, positive peace and negative peace. See Chapter One (section 1.1 Typologies of violence).

Urupā - Ancestral burial ground, cemetery, graveyard.

Utu - Reciprocity - revenge, vengeance, retaliation, payback, retribution, cost, price, wage, fee, payment, salary, reciprocity - an important concept concerned with the maintenance of balance and harmony in relationships between individuals and groups and order within Māori society.

Warrior Gene - the idea that Māori are inherently violence as a result of some 'warrior gene'. See Chapter One (section 1.1 - Typologies of violence).

Whakapapa - genealogy, genealogical table, lineage, descent - reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions. See Chapter Two (section 2.4 - Layers of injustice);

Kaupapa Māori principle of Whakapapa - Whakapapa allows for the positioning and contextualising relationships between people, communities, participants, landscape, and the universe as a whole. See Chapter One (section 1.6 - Kaupapa Māori Research).

Whānau - extended family, family group, a familiar term of address to a number of people - the primary economic unit of traditional Māori society;

Kaupapa Māori principle of Whānau - Whānau is about ensuring Māori social relationships are understood within their context, looking at the whānau as a whole. See Chapter One (section 1.6 - Kaupapa Māori Research).

Whenua - land; in particular ancestral land.

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