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‘Te Rongomau a Tauīwi – Te Tūtangata a ngā Tangatawhenua’: The Whiteman’s Peace – The Stance of Indigenous Peoples

Nineteenth century European colonialism brought either genocide or integration to indigenous peoples throughout the world. This paper focuses on issues of integration between the coloniser (tauīwi) and the colonised (tangatawhenua). It is argued that tauīwi policies of integration represent the ‘whiteman’s peace’. In the wake of the abolition of slavery and the 19th century humanitarian movement, where this was possible, integration policies were seen as preferable to genocide. Indigenous peoples who have remained relatively intact and conscious of their distinctive identities are currently experiencing a cultural revitalisation at both the local and international levels to the degree that, in some cases, the sense of being ‘tangatawhenua’ (person of the land) has taken on ‘separatist’ characteristics. The separation has assumed different forms such as parallel development (health), over-lapping development (education), and development through redress of past discretions (justice). A social justice model of change based on ‘distribution’ or more accurately, ‘re-distribution’, ‘restoration’ and ‘recognition of difference’ principles is applied to the recent case study within New Zealand of Government measures to acquire the foreshore and sea-bed from Māori rangatiratanga (sovereignty) and kaitiakitanga (guardianship).