

# Chapter 14

## Conclusion: Peacebuilding Experiences and Strategies of Indigenous Peoples in the 21st Century

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**Abstract** This chapter functions as a conclusion to this volume of studies of peacebuilding and the rights of Indigenous Peoples. It reviews major developments in global institutions, centred around the United Nations Declaration of the Rights of Indigenous Peoples and consequent academic scholarship in the various fields of Indigenous Studies. In particular, this chapter examines the synergy between these achievements in international policy and scholarship in respect to the rights of Indigenous Peoples with key principles and discourse in peace studies, specifically the interrelated concepts of peacebuilding and nonviolence. The chapter reviews the contents and approaches of the wide-ranging studies presented in the book, identifying important cohesions and insights across the different nations and cultures researched in this set of studies. It reviews the four interlinked themes that provide an organisational pathway for the chapters and concludes with some considerations of methodology, emphasising the value of emerging distinctive Indigenous approaches to contemporary research.

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## 14.1 Introduction

At the close of the first decade since the adoption of the United Nations Declaration of the Rights of Indigenous Peoples, there has been significant documentation of the situation for Indigenous peoples globally. Much of this has been initiated through the United Nations Division for Social Policy and Development: Indigenous Peoples and the UN Permanent Forum on Indigenous Affairs. Also significant contributions have emerged from international non-government organisations such as the International Work Group for Indigenous Affairs and also Cultural Survival, with its valuable journal *Cultural Survival Quarterly*. In addition to these sources of policy, information and research there have been a range of university-based academic publications that cover areas of history, law, gender, politics and culture. Over the last several decades, Universities have established departments of Indigenous Studies, and national governments have set up institutions for the purpose of advancing knowledge and research in respect to Indigenous Peoples. These initiatives have greatly deepened knowledge related to Indigenous Peoples across spheres such as traditional and historic cultures, languages, identity, experiences of colonialism and of First Peoples pursuing pathways to survival through the 20th century and up to the present time.

Much of the recent literature has been concerned to redress research and scholarship of previous times that ignored the perspectives of Indigenous Peoples and contributed substantially to the subordination and discrimination against Indigenous Peoples worldwide. The emergence of academic literature that presents Indigenous Peoples' perspectives and Indigenous research methodologies is, according to Reimer et al. (2016) "a guiding framework that is in the infant stages of remedy" in addressing past forms of knowledge that contributed to the conflicts.

In this book, we have presented essays that contribute to this framework through recognition of the engagements of the pursuit for the rights of Indigenous Peoples based on the principles of peacebuilding. The concept of peacebuilding in international discourse has evolved from an uncomfortable hyphenated compound of two words—peace-building—into an integrated concept with a single word. "Peacebuilding" in the words of political scientist Ho Won Jeong (2000, 38):

is largely equated with the construction of a new social environment that advances a sense of confidence and improves conditions of life. Leaving an abusive and dependent relationship intact is incompatible with peacebuilding. Conflict transformation can underscore the goal of peacebuilding through empowering a marginalised population exposed to extreme vulnerability in such a way to achieve self-sufficiency and well-being. Thus, the successful outcome of conflict transformation contributes to eliminating structural

violence...Reviving indigenous cultural, social and political forces is essential to expanding democratic social space.

The authors in the chapters of our book have analysed the peacebuilding work of Indigenous Peoples in eight different nation states: The Aboriginal Peoples of Australia; Maori and Moriori in Aotearoa New Zealand; the First Nations People of Canada; the Adivasi People, the Purumunda Community, and Indigenous Peoples of India's Northeast; the Indigenous East Timorese; the First Nations Peoples of Taiwan; the Aymara People of Bolivia; and the Sami in Sweden.

Across this range of locations interesting similarities and differences can be discerned. While there have been relatively different experiences in respect to the degree of violence to which the Indigenous people have been subjected and the various government responses, these case studies reveal similarities in the struggles and challenges faced by Indigenous communities everywhere. These include the long-term and on-going impacts of colonisation, particularly the core issues of land ownership and rights, poverty, social and political inequality, the demands for self-determination and the endeavours of the different communities to assert their distinctive identities.

Likewise, the peacebuilding practices of Indigenous groups worldwide are widely shared, including nonviolent resistance, resilience in adhering to cultural principles, the appeal and dedication to reconciliation processes, efforts to work through formal, often alien, systems of law and political processes, community-based activism and the formation of Indigenous Peoples alliances locally and worldwide. The trend of forming international alliances continues to strengthen with the sharing of past experiences and circumstances through participation in the agencies established for Indigenous Peoples within the United Nations and through technological advances that facilitate communications between Indigenous Peoples' groups. The chapters show ways that peacebuilding activities are adapted to the realities of the challenges in each country and show a range of innovative and original applications specific to the circumstances.

## 14.2 The Key Themes of the Book

In the Introduction, John Synott orients the book towards the UN Declaration of the Rights of Indigenous Peoples as an internationally validated framework for the multi-faceted campaigns for the rights of Indigenous Peoples worldwide. Four interlinked themes provide an organisational pathway for the subsequent chapters.

Theme One consists of chapters by Andrew Gunstone, Kim Verwaayen and Cheng-Feng Shih that cover *the pursuit of Indigenous Peoples' rights through political processes*. The authors analyse instances of how the peaceful campaigns for the rights of Indigenous Peoples have been affected by different government administrations in, respectively, Australia, Canada and Taiwan.

These chapters highlight the calls of the Indigenous Peoples to address issues ranging from territorial and identity rights, to violence (particularly gender violence), in their pursuit of self-determination and self-government. In these chapters identity is shown to be a complex issue, with self-identity often related to traditional community affiliations rather than a common Indigenous identity. The fiction of a stereotyped and characteristic identity was imposed on Indigenous Peoples through the colonial invasions of soldiers, convicts and settlers. The values of European civilisation with its scientific racist theories of a hierarchy of humans were imposed, with Europeans at the top of the “chain of being” and Indigenous people at the bottom. This process has left Indigenous populations decimated and battling to retain and regain indigenous cultures, land, languages and identities.

The relentless struggle of Indigenous Peoples to have their human rights recognised has been unceasing in the relationships between Indigenous Peoples and their oppressor cultures and governments. Not surprisingly then, particularly in the contemporary age of identity politics, identity is understood in this book as a key factor in the political process involving Indigenous Peoples. The chapters examine the campaigns by and successes of Indigenous Peoples in the context of opposition by governments to implement constitutional and legislative reforms that recognise Indigenous identities.

In addressing political processes and constitutional changes, the chapters trace the initial race-based classification of Indigenous Peoples and the history of changing nomenclature of the people by governments, with terminology ranging across labels such as Indian, Aboriginal, Indigenous and First Nations (apart from all the racist, pejorative labels and language of oppression), and then to more recent recognition of locally diverse identities such as the sixteen distinct Indigenous Peoples officially recognised in Taiwan, and the inclusion of Torres Strait Islander People in the Australian legislation. The authors provide examples of the actions of Indigenous Peoples in the form of activism and peacebuilding in pursuit of their political rights. In Canada are examples of individual activists, such as Sharon McIvor, member of the Lower Nicola First Nations people, and the petitioning of governments. In Australia there are shared political campaigns with other social movements and Aboriginal and Torres Strait Islander Peoples’ alliances with diverse sectors of society.

The second key theme of the book is concerned with *presenting cases of campaigns to improve the rights of Indigenous Peoples by using traditional peace strategies and nonviolent actions*. The case studies in this section come from Aotearoa New Zealand, Canada and India. Within Aotearoa New Zealand the regeneration of three forms of Indigenous peace traditions are narrated by Kelli Te Maihāroa (Waitaha), Maui Solomon (Moriōri) and Maata Wharehoka (Parihaka), with Heather Devere (Pākehā), in a collaborative chapter. In Canada, Jeffrey Ansloos who is Nehiyān (Cree) from the Fisher River Cree Nations combines narrative and analysis to highlight the First Nation’s peace perspectives. From Bolivia, Fabiola Vidaurre Belmonte explores Indigenous conflict resolution concepts and strategies pursued by the Aymara people.

These chapters establish common themes related to the negative impacts of colonisation and European settlement such as land dispossession, militarisation, lack of recognition and political disempowerment. Nonviolent actions by the Indigenous Peoples include passive resistance, protests, political lobbying, peace marches and prayers. A significant contrast is evident between government-imposed reconciliation processes such as the Truth and Reconciliation Commission in Canada and the conflict resolution and reconciliation practices of the Indigenous Peoples. As Nishnaabekwe scholar, Leanne Simpson (2011: 22 cited in Ansloos) puts it: “To me, reconciliation must be grounded in cultural generation and political resurgence.”

Indigenous peace resolution traditions in these chapters incorporate values of wholeness, spirituality, harmony, honouring, building trust, respect, and healing. They are culturally maintained through remembrance, re-enactment and regeneration of cultural histories, knowledges and narratives. The metaphor of a river, as used by Ansloos, resonates with the messages of these chapters where he describes peace as “parallel and intertwining rivers, interacting yet distinct, honouring of that which we share in common as well as protecting our distinctiveness in a harmonious way”.

The third organisational theme of the book focuses explicitly on *the challenges and barriers to the implementation of the rights of Indigenous Peoples*. The countries examined here are Australia and India. In a close analysis of complexities within the Australian legal system Asmi Wood describes the continuing struggles of Aboriginal and Torres Strait Islander Australians to gain recognition in the Australian Constitution. In her Indian case study of opportunities and difficulties for community development, Mousumi De addresses the problems of absolute poverty and food insecurity for the Purumunda Community in the state of Odisha in India. Her grassroots case-study maps the experiences of a collaborative development programme between the Purumunda village community of Indigenous People and external NGOs. Following this discussion, the long-standing and sometimes violent struggles for their internationally-recognised rights of the Indigenous People of India’s Northeastern states are analysed by Leban Serto and Mhonyamo Lotha who describe in their broad-ranging chapter the pressures of the “predatory forces of modernisation and development” on Indigenous Peoples. They examine how the Indian government is an active participant in struggles over development through its continuing manipulation of the rights of Indigenous Peoples as it collaborates with the forces of corporate development and also pursues its own political agenda. Of all the studies in these chapters the case in N.E. India represents a high degree of armed conflict in recent history between Indigenous Peoples and government and the study records the current trend pursued by the Indigenous groups away from arms and towards nonviolent and negotiated conflict resolution.

These analyses highlight a range of complexities concerning the legal status of Indigenous Peoples. Initially faced with discriminatory legislation, followed by government resistance to appeals for issues to be addressed and subsequent reforms that produce further negative impacts, the Indigenous Peoples of Australia and India continue to experience marginalisation. The lack of power and representation, particularly for women, leave them vulnerable to exploitation. However, as De

presents in her chapter, there are valuable possibilities and lessons to be learned through empowering communities to engage in self-development projects, often in liaison with external non-government organisations. However, maintaining the balance of responsibility for decision-making and operational power in such projects is a delicate process upon which the success or failure of such projects may depend.

The Indian case studies are of isolated communities that often have no access to knowledge about their rights and where even the most basic human right of sustaining life is in doubt. Their crises include starvation and death from hunger. The constitutional status for the Indigenous people of India is complex, with its roots in the Hindu social caste system, having separate provision for different categories of “scheduled tribes”, with some communities completely denied recognition.

In the Australian case, many Aboriginal and Torres Strait Islander people suffer from poverty and experience severe inequality across most social areas in comparison with other Australians. This inequality is underscored by the race-based nature of the Australian Constitution and the chapter here analyses the efforts, possibilities and challenges of ensuring that Constitutional change results in equal rights for Indigenous Peoples.

As Wood affirms, without proper recognition and equal legal status for Indigenous Peoples, peacebuilding efforts are founded “as if on quicksand”. Following from Ansloos’ chapter in the previous section the metaphor of a river also resonates with Wood who writes: “Today the two rivers, black and white run separately and unequally: perhaps tomorrow their waters will be equal and one”.

The fourth linked theme we identified as a key perspective in this book is that of *concepts and practices related to the 21st century achievement of Indigenous Peoples Rights within the context of sustainable Peace*. This section presents three chapters whose authors examine ways different groups of Indigenous People have worked towards the outcome of sustainable peace. The chapter by Sophie Close is focused on cultural principles and norms that contributed to the peace process in East Timor. This study examines the period in the wake of Timor Leste’s war of independence from the repressive forces of Indonesia. The long-standing armed and also passive resistance of the people of East Timor to Indonesian rule, combined with the efforts of the international community convinced Indonesia to withdraw, resulting in the establishment of the Democratic Republic of Timor Leste in 2002. Close’s chapter compares the Indigenous East Timorese peacebuilding practices with liberal peacebuilding methods employed by international agencies in the context of post-conflict trauma and community breakdown as consequences of the violence of the war.

There will be recognition from other Indigenous communities of some of the complexities involved in the peacebuilding systems of Indigenous East Timorese. Babo-Soares 2003 (quoted in Close) describes them as “continuous, non-linear, multi-dimensional, connecting multiple generations, lineages and clans, land, customary houses, the future, and the ancestors”. The inadequacies of liberal peacebuilding and conventional conflict resolution are exposed by Indigenous approaches that are based on holistic values that weave together understandings of

Indigenous knowledge systems, culture and governance, with rituals, symbolism and chanting or singing.

In her chapter in this section, Guðrún Rós Árnadóttir discusses the political mobilisation of the Indigenous Sami population of Sweden and questions of identity. Resonating with the experiences other Indigenous Peoples around the globe are some of the issues that Árnadóttir's research has identified as mobilising the campaigns for rights of the Sami people. Indigenous rights, recognition, and identity have been assessed as fundamental to peacebuilding. The implications of legal status for Sami compare with other Indigenous People in terms of access to traditional resources and the retention of social, economic, cultural and political institutions.

Jagannath Ambagudia examines in his chapter the Adivasi movement in India and the forms of resistance used by Adivasi people to retain their ancestral rights over 'jal' (jungle) and 'jamin' (land, water and forests). Issues surrounding the exploitation of the natural resources of the Adivasi regions in India are common to many other Indigenous groups facing commercial exploitation of their lands and resources. The challenge to their means of livelihood and gradual erosion of the Adivasi way of life, culture, values and traditions has created resentment and disenchantment. The chapter describes the development of a resistance movement by a peace-loving community trying to protect its rights through non-violent means, yet drawn into occasional violence.

In summary, the four key themes reach across a wide range of experiences and issues faced by Indigenous Peoples around the globe. The chapters presented in this book, summarised here in the Conclusion, provide important case-examples and insights into the way different Indigenous communities have worked within the conditions of their circumstances to advance their claims for various rights as endorsed by the Universal Declaration of Indigenous Rights. In the following sections we complete our survey with an evaluation of distinctive aspects of the book, informed by the material in the preceding chapters.

### **14.3 Peacebuilding and the Rights of Indigenous Peoples**

The preceding synthesis of the chapters presented in this book has identified a range of both unifying and distinctive themes that represent the contact experiences and subsequent engagement of Indigenous Peoples with recognisable global forces such as historical colonialism and contemporary economic globalisation. They show that Indigenous Peoples movements are both culturally-based and engage in nonviolent activism for social change, using recognised nonviolent movement tactics such as demonstrations, occupations, publications, informal education. They also examine the ways Indigenous Peoples have worked through the formal political and legal process of the various nations identified in these studies. In many instances the concurrent social movements and legal and political activism reinforce each other. These pillars of Indigenous Peoples' campaigns for their now universally-recognised

rights have been strengthened through their commitment to peacebuilding, understood here in the sense of nonviolent practices and strategies to pursue their distinctive rights as laid out in the United Nations Declaration of the Rights of Indigenous Peoples.

The crossroads of philosophical, ethical and political traditions that placed nonviolence as the essence of peacebuilding in modern movements for political and social change is most notably recognised in the person of Mohandas Gandhi, who exemplified and repeatedly insisted that nonviolence was not just the key way but was the only way to achieve the goals of the movement. He is recognised as the teacher and inspiration for the distinguished tradition of modern leaders who through nonviolence brought about major social and political change in their nations, highlighted on the global stage by Martin Luther King and Nelson Mandela, but with many outstanding examples. Nevertheless, some of the chapters here underscore much older traditions of nonviolent peacemaking amongst First Nations cultures around the world.

When the term “peacebuilding” was first introduced into international and peace studies lexicon its meaning was defined around the core of nonviolence and there was considerable attention paid to Gandhi’s work, philosophy and writings. The founders of the International Peace Research Association (IPRA) in 1964, such as Kenneth Boulding, Johan Galtung and Elise Boulding defined IPRA as an association “to advance interdisciplinary research into the conditions of peace and the causes of war and other forms of violence”, (IPRA Statutes Article 3). Under the pressures of the Cold War, that had brought the world’s population to the brink of military disaster, those who joined IPRA over the succeeding half century developed and examined concepts and strategies that were relevant to the goal. The emphasis on nonviolence in peacebuilding was widely disseminated over the next decades through the spread of peace studies courses and research in universities, and the formation of specialist research centres around the world.

While “peacebuilding” was a key term from that early work which became a theoretical foundation of peace research, another important concept was that of “structural violence”. The notion of structural violence was an explanatory concept that identified institutionally embedded structures and practices that embodied, enforced and reproduced repressive racial, cultural, gender, social, property, economic, and power relations. Identification of systems of structural violence was inherent in social change towards peacebuilding. Thus it was not surprising that the early definition of “peacebuilding” included the notion of structural violence, as the antipathy of nonviolence. From their early conceptions the process of peacebuilding entailed nonviolent practices. However the term “peacebuilding” has changed in response to changing international priorities and crises. It is worthwhile to briefly review these changes in the “peacebuilding” concept, because it helps to locate the understandings of the concept as used in this book and its potential implications into the future.

In 2005 the United Nations established a Peacebuilding Support Office (PBSO).<sup>1</sup> In its online statement of its activities, the PBSO presents the changing definitions of the term “peacebuilding”. It notes that the term was promoted in the early 1970’s by Johan Galtung, an IPRA founder, who called for the creation of peacebuilding structures to promote sustainable peace by addressing the “root causes” of violent conflict and supporting indigenous capacities for peace management and conflict resolution. In 1992, former UN Secretary-General Boutros Ghali produced the report *An Agenda for Peace* in which peacebuilding was defined as action to solidify peace and avoid relapse into conflict.

The 2002 report of the Panel of UN Peace Operations, the so called Brahimi Report, defined peacebuilding as:

activities undertaken on the far side of conflict to reassemble the foundations of peace and provide the tools for building on those foundations something that is more than just the absence of war.

In 2007, under Sec.-Gen. Ban Ki Moon, The Secretary-General’s Policy Committee adopted the following concept of peacebuilding to inform UN practice generally:

Peacebuilding involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels for conflict management, and to lay the foundations for sustainable peace and development. Peacebuilding strategies must be coherent and tailored to specific needs of the country concerned, based on national ownership, and should comprise a carefully prioritized, sequenced, and therefore relatively narrow set of activities aimed at achieving the above objectives (PBSO).

Reviewing these definitions, it is clear that there have been both achievements and losses in the changing constructions of peacebuilding. The gradual inclusion of the peacebuilding concept into becoming a core principle of the United Nations is a great achievement. It has been advanced through the activities of those five generations of peace researchers and educators that have fostered, examined, researched and published books, established courses on and presented conference papers on peacebuilding. The term is essentially an active and operational concept and has been employed by UN and other international agencies work in many post-conflict reconstruction programmes of recent decades, commencing from the cessation of the Balkans War and the Northern Ireland Peace Agreement. Since those times the UN has placed peacebuilding activities at the centre of post-conflict sites. Therefore, one can recognise and appreciate the growing global adoption of peacebuilding.

However, a core notion, ethic and operational principle of peacebuilding has been subsumed by the new pragmatic definitions and concepts of implementation of peacebuilding, and that is the principle of nonviolence. Whereas the term was used specifically in the early formulations of “peacebuilding” it is not mentioned in the most recent definitions (above). Perhaps the best that can be claimed is that the notion of nonviolence is implicit in terms like “sustainable peace and

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<sup>1</sup> Accessible Online at <http://www.un.org/en/peacebuilding/pbso/pbun.shtml> (9, May 2016).

development”, in the current definition. Does this matter? Is nonviolence sufficiently central to the peacebuilding process that it has to be explicit in definitions of peacebuilding? Is, perhaps, the promotion of nonviolence impossible to achieve and not sufficiently pragmatic in the actual context of post-conflict societies? A reasoned reply to these questions would surely be that nonviolence is a precondition for societies and cultures in pursuit of sustainable peace and development. Arguably, the planet’s human populations are realising that violence against each other and to the planet herself are threats to our sustainable survival and, under the threat of crisis, are shifting towards nonviolent forms of development, for instance, renewable energy systems.

The case studies in this book of Indigenous Peoples in pursuit of their rights demonstrate that principles of nonviolence retained in many Indigenous cultural traditions have long been valuable resources for those groups in maintaining their coherence and identities, that nonviolence as a tactic in the modern period has benefited Indigenous movements as they move away from violence, as in the case of N.E India. The commitment to nonviolence through participation in democratic political processes in all of the countries investigated in these studies has advanced the causes of Indigenous Peoples in pursuit of their rights.

For sure, the cases in this book document how difficult the journeys of Indigenous Peoples through the political systems have been and that there have been major setbacks and obstacles presented by what can only be identified as structural violence. Even such matters as changing definitions of who is and who is not regarded as an Indigenous person manifest embedded resistances and tendencies towards exclusion of Indigenous Peoples. To address these instances of structural violence, peacebuilding with nonviolence at the core has been the most successful strategy for Indigenous Peoples.

#### **14.4 Comments on Methodology**

While the authors of the various chapters in this book have employed a range of qualitative methodologies in their research, the overall project constitutes an example of the comparative case-study research method. This undertaking has produced some interesting insights and conclusions regarding the usefulness of such a method. Firstly, the range of studies along a common theme of investigating the pursuit of Indigenous Peoples rights allows researchers to identify features that are common to this activity across different national and cultural contexts. In the current study a common characteristic to the campaigns of the various Indigenous groups is that of the aspirational standards set by the United Nations Declaration of the Rights of Indigenous Peoples. Another constant feature, discussed above, has been the adherence to nonviolent strategies as the key to peacebuilding for Indigenous Peoples.

Another valuable finding from the methodology of these studies is that of the contributions offered by scholars and researchers of Indigenous identity who

increasingly employ research methods aimed at capturing Indigenous perspectives on the particular cases under examination. Without opportunity here to elaborate on this important methodological development, comparative to the emergence of feminist research methodologies in women's studies, it is salient to recognise the historical context that Indigenous People around the world were one of the most studied "subjects" in the field of Anthropology from the late eighteenth century, and that research contributed greatly to the legitimacy of dispossession and genocide of Indigenous Peoples. Without a voice they were defined and treated in ways that legitimated the invasions and destructions of their peoples and cultures.

More recently, research theories and methodologies consistent with Indigenous worldviews have been developed by Indigenous scholars to articulate their investigations and analyses on their own terms and in their own voices. This relocation of research agendas by focusing on issues affecting Indigenous Peoples, as well as way in which the research is conducted, serves not only to heighten political awareness and raise consciousness, but also to create spaces within the academic world for undertaking research through an Indigenous lens. Thus research is now or can be viewed as a form of decolonisation as Indigenous Peoples engage with the research tools in order to resist colonial discourses and dismantle the shackles or forms of oppression by elevating Indigenous voices, positions and experiences.

In particular Chapters Five and Six in this book present self-consciously Indigenous research methods that are shaped by the cultural perceptions of appropriate research discourse for Indigenous scholars on Indigenous research topics. These chapters both exhibit a fealty to cultural identity, subjectivity and narrative exposition. Inclusively, of the fourteen chapters in this book, half of them were written in whole or part by Indigenous scholars, and of the seventeen authors represented in the book, nine of them are Indigenous people. The comparative case-study method has undoubtedly facilitated this opportunity and valuable outcome.

## **14.5 Experiences and Strategies for the 21st Century**

A final consideration we must address in this conclusion is how the understandings gathered from this book can be developed in the future. As Moana Jackson, the inspirational teacher, Maori lawyer and human rights activist who worked on the early formulations of UNDRIP has written in his Foreword to this book, the embrace of nonviolence as the peacebuilding key towards achievement of the distinctive rights of Indigenous peoples is also the key to the cessation of war and other forms of violence that threaten human and planetary well-being.

Progress towards these essential goals can be achieved to the extent that research on the campaigns for the achievement of the rights of Indigenous Peoples can be linked towards broader community and global concerns. Research into sustainable solutions on environmental issues such as protection of land and nature, biodiversity, development, resource extraction and management are implicitly informed by the environmental knowledge and cultural concepts of Indigenous Peoples

around the planet. Similarly, the pursuit of peace for all peoples on our planet is most achievable through peacebuilding practices that place nonviolence as the core principle. The cases in this book show ongoing examples of this principle in practice. As Mr. Moana Jackson writes in the Foreword:

As in so many things Indigenous Peoples have much to offer humanity and the common belief that everyone and everything is interrelated, that we are all friends, might be the most important contribution of all. For it offers not just a framework for humans to find peace with each other but with the Earth Mother as well.

The contributions in this book illustrate how Indigenous rights are being advanced through various peacebuilding strategies. But they also suggest strategies for peace too, strategies which understand that peace is more than the absence of war. It is living with 'friends' respectful of the fullness of each other's humanity and mindful that such respect is itself an antidote to the 'othering' that too easily leads to war. Therein lies the hope.

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