

EDITORIAL

This year will be remembered in New Zealand history for the March 15th terrorist attacks on two Christchurch mosques in which fifty people lost their lives. The initial reactions as reported by mainstream media included shock and outrage, and an outpouring of support for the victims and their community. In the aftermath of the attacks, social media came under intense scrutiny, and attention was drawn to issues of multiculturalism and cultural pluralism in New Zealand, and more specifically to the challenges that immigrants face in finding home in New Zealand. The New Zealand Prime Minister, Jacinda Adern protested that ‘this isn’t us’. This statement is provocative, not least because it invites the responses of who are the ‘we’ that is referred to, and to whom is the appeal addressed? This strong assertion of what arguably represents a normative discourse of tolerance was perhaps an attempt to comfort bewildered citizens from the latest shards of a series of shattered cultural myths of the tranquil island paradise of New Zealand – no longer clean and green, and characterised by rampant social inequities after three decades of neoliberalism. It also established and condemned a new ‘Other’ (who is not ‘us’) – those struggling to accommodate the increasing diversity of a social landscape that is undergoing rapid change.

This issue of *SITES* is particularly relevant to such concerns as it highlights various issues associated with immigration and settlement in New Zealand and Australia. Evident within the regular contributions to this issue are themes of ontological colonialism, socio-cultural accommodations, and researcher reflexivity, and these also feature in the Special Section, *Migration and Migrant Lives*, guest edited by Amie Lennox of Massey University.

The Christchurch terror attacks are the topic of Wardell’s essay, for which she won the Maxim Institute Essay Competition Prize in 2019 (reprinted with permission). She argues that the Māori concept of *aroha* with its strongly relational and compassionate orientation can be utilised to help understand the attacks and to heal the consequent individual and national wounds. Part of this process involves reflecting on the capacity for evil within all of us; and acknowledging that the terrorist is indeed ‘one of us’. The Christchurch terror

attacks also frame Brown Pulu, Mukhtar, and Singh's contribution. They focus on Punjabi diasporic identity issues and the elements that both unite and divide Punjabi immigrants living in South Auckland. The solidarity of Sikh and Muslim Punjabi communities in the aftermath of the Christchurch attacks offers a re-imagined future with a united Punjab community.

In his exploration of commodity fetishism, Webster offers a critique of ethnographies of and among Māori. His contribution provokes researchers to reflect on their stance towards the ontologies of the Other. How are the ontologies of the ethnographer privileged? How can ontological and epistemological blindspots be identified and challenged? What occurs in the space where ontologies intersect or collide? The theme of ontological colonisation and epistemic injustice is also the focus of Carlson's critique of the dominant discourse of health literacy within the New Zealand health system. She describes the development of a kaupapa evaluation framework for Ngāti Porou Hauora that allows Māori to reclaim the concept of health literacy, in the process de-coupling health literacy from the colonisation project. In this way, health literacy becomes relational and transformational – allowing Ngāti Porou to reclaim ontological and methodological spaces that can mitigate the impact of colonisation.

The adaptations and accommodations made by migrants relocating to New Zealand and setting about the process of finding home is a theme in several contributions to the issue including the Special Section. Faleolo explores the material cultures of Pacific Islanders in Brisbane and Auckland – examining the variety of accommodation, adaption of local and home resources in material culture, and what it signifies for cultural resilience and wellbeing. Similarly, Finlayson examines Afrikaner migrants and the construction of identities that illustrate both South African and New Zealand elements. Merino Ortiz describes how the concept of *voluntariado* that underpins Colombian forms of patron/clientage is adapted for the New Zealand context as settled Colombian migrants assist in the settlement of newly arrived Colombian refugees.

This year no winner was selected from the *SITES* Senior Student Essay Competition.

Chrystal Jaye
General Editor