

Maori Peoples Liberation Movement of Aotearoa

P.O. Box 61140, Otara, Aotearoa (new zealand)

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NEWSLETTER NOV DEC JAN

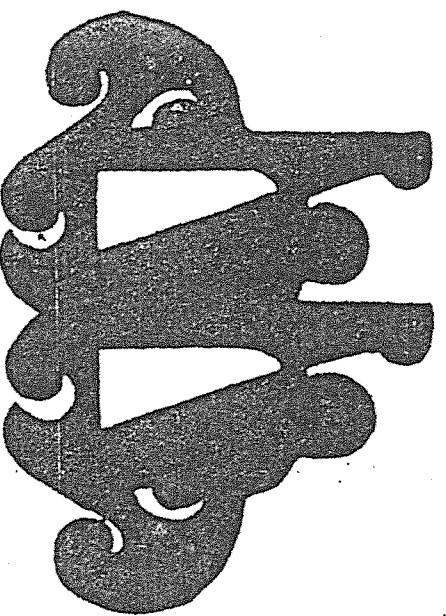
1	contents
2	waitangi action committee financial appeal
3	reflections on the 3rd national black womens hui
4	the t.u.c. incident
5	patu 5 update
6	
7	the inside story
8	
9	
10	te hui oranga o te moana nui a kiwa
11	
12	
13	
14	
15	
16	report from guam
17	
18	kwaialein
19	
20	
21	
22	
23	

The build up for the Waitangi Day Protests has begun ... don't be caught on the wrong side of the fence. Make your opposition known loud and clear. If you don't know of anything happening in your area - then you organise something yourself.

Feb 14 Reserved decision on assault charge from the TUC incident
Auck District Court 2.15 pm

Feb 28 The last of the PATU trials begins
Auck Jury Trial Court Princes St 10.00 am

remember - nothing happens just because you want it to happen. You have to get out and make it happen yourself ...



WAITANGI ACTION COMMITTEE

P.O.Box 61140, Otara, Aotearoa (New Zealand).
Monday 17 January, 1982.

TWO FINANCIAL APPEALS

TWO FINANCIAL APPEALS

We are appealing to you / your organisation for financial assistance in the following areas:-

- 1) BASTION POINT TO WAITANGI MARCH FUND. February 1, Waitangi Action Committee is organising a 5 day march from Bastion Point to Waitangi. to highlight the farcical Treaty Of Waitangi and its celebrations.

If you are able to support our march, we are in need of help in several areas, the main area being MONEY. Our target for 30 marchers and supporters over a 5 day period is \$2,000 (koha at marae \$400
kai \$600
transport and petrol \$1,000).

HOWEVER, this money goal can be drastically reduced if people can DONATE or PICK UP THE TAB on ONE or ANY of the following:-

*KAI fruit, juices, vegetables, cheese, eggs, fish, bread, cereals
*USE of one reliable truck for 1 week to transport luggage North and back to Auckland.

*3 Rental station Wagons(biggest expense)-these vehicles are needed to carry and pick up 3 relay teams to and from various points, and to also to follow joggers and marchers at a slow pace to ensure safety.

*PETROL VOUCHERS

ANY MORE IDEAS or DETAILS CONTACT Hilda Halkyard (March Treasurer) 274 6633.

- 2) HAWAIIAN SOLIDARITY DURING WAITANGI 83 PROTESTS. Jan 27, WAC has the honour of hosting Hawaiian land and anti nuclear activist Ku'umealooha Gomes for three weeks. Ku'umealooha will be taking part in the Waitangi March and will be speaking to various groups about the similarities between the Maori and the Hawaiian and the treaties we both inherited.

WAC is paying a one way epic (return flight) fare \$755
Money collected to date 150
Balance needed \$605

Every year WAC has been honoured by the presence of an indigenous supporter - Hawaiian, Aborigine, Canadian Indian - and we feel this indigenous solidarity must continue both ways.

If you wish to contribute to this fund, please specify the money is for Ku'umealooha Gomes. Make the cheque out to Waitangi Action Cttee, and we will forward you a receipt and a full statement about who contributed to this fund.

If you are able to contribute to either of these two causes, we would be very grateful. If you need more information:- Contact Hilda Halkyard 2746633
Hinengaro Davis 584485
John Minto 399465.

2.

Kia ora ra,
H Halkyard.
H Halkyard.

NATIONAL BLACK ♀ HUI

Approximately one hundred women attended the third national hui, held in November 1982. The women who were present came from Te Tai Tokerau, Tamaki Makaurau, Waikato, Tauranga, Napier, Hastings, Taranaki, Palmerston North, Poneke, Christchurch and Dunedin.

We presented the following as a suggested agenda, but allowed for a degree of flexibility according to the feeling of the hui. There was discussion to clarify points, and particularly to help those who were new to the movement.

- 1 } Official welcome
- 2 } Experience in planning hui - decision on structure
- 3 } Regional input - sharing of what each group does
- 4 } Issues for National Hui to consider
- 5 } Working out priorities for action
- 6 } Development of Black Womens Movement - past present and future
- 7 } Maori Sovereignty - vision
- 8 } Specific roles of Maori and Pacific Island Women
- 9 } Defining roles within the movement
- 10 Codes.

A whole day was spent on the discussion of a vision. Maori women came from one set of experiences and Pacific Island Women from another. It was on the basis of our differing standpoints that the hui opted for separate workshops to discuss certain points on the agenda, especially where those aspects would influence any major decisions that the Movement would reach. After these workshops there was a general meeting where reports, and discussion led to the honing of a direction for the Movement.

In particular, Maori Womens vision at the hui was for Maori self-determination, Maori sovereignty, Maori mana motuhake - concepts which inspire us to be Maori, to believe in Maori, and to draw strength from our roots as Maori Women.

The natural follow on from this development was the calling for a Maori Womens Hui which is going to be held in April, probably in the Tai Tokerau. This is essential to our development because although we are still part of the Black Womens Movement here in Aotearoa, we must first understand our role as tangata whenua distinct from all other groups, and we need time as Maori Women to make plans for our own future.

We know that we will lead Maori peoples struggle in this country and that the demands of the Indigenous People of Aotearoa must be the bottom line of all struggle in this country. The theme for this hui will be 'Taha Wahine - Taha Maori' and we invite any Maori Woman to come along and share. The contact people are Hilda (AK 2746633) and Ronnie (AK 2747019).

It's hard to put into a report the feelings that people experience at a hui, but the Third National Black Womens Hui was extremely high-powered. It strengthened our politics, challenged our privileges, and helped us to build our solidarity and our direction. Arohanui to those women we met and to those yet to come.

KOREROTIA WAHINE MA
Wikitoria Tawhara.

THE T.U.C. INCIDENT

Way back last year, April sometime, the Polynesian Resource Centre and it's personnel were evicted from the Trade Union Centre building in Auckland. Officially because it was claimed that PRC people were acting in ways that did not conform with stipulations laid down by the Board of the TUC. In hindsight though the eviction represented a lot more than that. It was the result of long suffering displeasure from Maori Activists at the reactionary line being adopted by so-called leaders of the Trade Union Movement, and the inability of those 'leaders' to see where they had gone wrong.

For years Maori people have been struggling with the boss class to throw off the patronising attitudes that they knew best what Maori people want. The TUC incident proved that that same attitude exists among the Trade Union leadership.

While claiming to support "the growing Maori struggle for self determination as a national liberation struggle in its own right" the Trade Union leaders were at the same time throwing up obstacles to and placing restrictions on the direction and the methods that Maori people should use to achieve that objective. In fact, only four lines after that great statement the authors of this bullshit demanded that the PRC "must operate in the overall context of Federation of Labour policy."

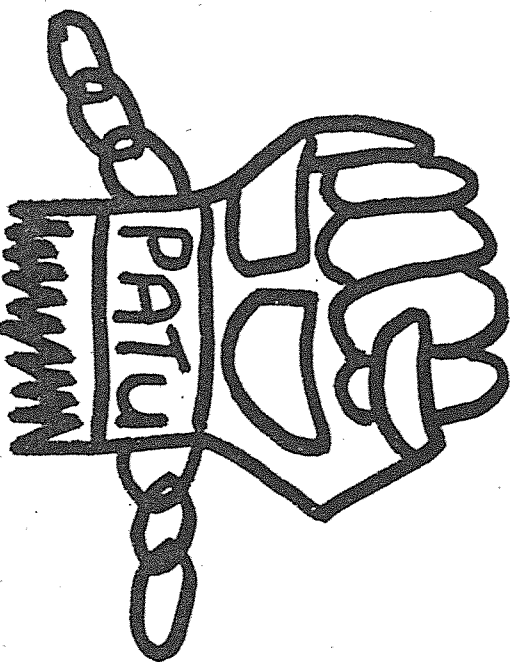
The struggle for Maori self determination demands the complete overthrow of the Capitalist system and all the structures that that system endorses. The Federation of Labour was legislated into being by the Capitalist State and therefore operates within its legal structure. The FOL wouldn't know revolutionary let alone progressive action if it fell over it ! Remember, it was the FOL with all its hellfire and damnation that did absolutely nothing to break the Wage Freeze. Sure they talked tough, and even made a few threatening gestures but it all amounted to nought. They are limited by their history of negotiation with the State. If they were truly for the working class they would have called a national strike and brought this country to its knees - but they didn't.

It is that kind of 'leadership' that seeks to also limit Maori struggle. The TUC incident reflected the clash between the Trade Union Leadership wanting Maoris to play the game their way and Maori Activists saying "no - we've had enough."

Bill Andersen and his SCAB cronies have been making all kinds of excuses (bad behaviour, violence, parking bikes in the lobby, and swearing) to try to smear us. That kind of personal and politically unsubstantiated attack is one of the classic weapons of the boss class - and Andersen & Co used it well, culminating in the TUC Board using the State Police to evict the PRC members.

Those are the contradictions that riddle the Trade Union Hierarchy ... and in a way perhaps the PRC is well rid of it. But the fight goes on. To expose racism WHEREVER we find it and to bring down the false prophets who talk big and do nothing.

Currently 3 members of the MPLM are waiting a reserved decision from the Courts on a charge of assault laid by Jim Thompson (EX secretary of the Rubber Workers Union). The charge was laid following his being 'instantly being re-educated' for slandering the struggle of the Maori People. If you have any doubts about the contradictions we've pointed out here, perhaps his notorious statement will clear the mind : " YOU MAORIS ARE ALL THE SAME - YOU SELL ALL YOUR LAND THEN GO TO THE PUBS AND PISS ALL YOUR MONEY UP AGAINST THE WALL ! " I hope you Maori Workers read this ...



UPDATE

Since the last issue there has been another trial and that has come from Sept 5th 1981. A number of our people were arrested and from them only 7 appeared in court facing charges of riot and unlawful assembly. They were - Fa'afete Taito, Roy Dunn, John Fulmano, Joe Iuli, Ies

Howe, Tainui Pene and Donna Awatere.

Because we believe that the court system does not give us any justice, and that we are forced before them, we encourage people to conduct their own defence case. The majority of the defendants in this case did so and the lawyers that were employed accepted taking directive from the defendants.

An interesting part of the trial was that the judge refused to hear any arguments about the case in front of the jury, because he felt threatened by the political points that would get raised. The truth of the matter is that the trial was one of political reactionaries trying to cloud the actions of the politically motivated freedom fighters. The fact that the state has given these people charges are irrelevant except all they wanted to do was to reduce political action to criminal action. As a result of this trial 4 were dismissed, 2 were sentenced to 6mths imprisonment and 1 refused to attend court. The 2 who recieved imprisonment were already serving sentences and this was to run concurrent.

Nov. 18th - Joe Iuli was dismissed of a charge of assault on Lewis arising from Sept. 12th.

Nov. 22nd - 13 defendants who were bailed to appear on charges from Sept. 12th presented arguments over a course of 3 days, and 5 were discharged. The remaining 8 were remanded till Nov. 29th.

Nov. 29th-- all 8 were indicted for unlawful assembly and/or riot till Feb. 28th 1983.

Feb. 28th - PICKET OUTSIDE PRINCESS STREET COURT IN SUPPORT OF THOSE APPEARING.

Political Prisoner List

Political Prisoner List

Michael Oldenhampson
c/o Mt. Eden Mens Prison
P.O. Box 50123
Symonds Street
Auckland.

Ra'afete Taito
c/o Waikare Prison Camp
P.O. Box 600
National Park.

Tigilan Ness & Les Howe
c/o Hautu Prison Farm
P.O. Box 500
Turangi.

Joe Iuli & Phillip Gurnick
c/o Paremoremo Prison
P.O. Box 50124
Albany.

Va'a Lualua
c/o Waikeria Youth Centre
P.O. Box 400
Te Awamutu.

At the moment one of the defendants, Tainui Pene, Has been accepted for work release so we're also trying to find him a job.

Those who are serving sentences would appreciate any mail etc. so please feel free to communicate.

There has also been a support group set up for the families of inmates assisting with finances to enable them to visit.

Should you wish to contribute to the support group or want to know more contact us at :-

Prisoners Support Group
P.O. Box 61140
Otara.

THE INSIDE STORY

On September 12th, 1981 thousands of people throughout New Zealand joined together in Auckland to show their opposition to the presence of the springbok-racists in our land and to the state and New Zealand Rugby Football Unions support for these arseholes and all that they represented.

There was a section of the protest marchers on Sept 12 who were predominantly Maori & Pacific Islanders who were known as the Patu Squad. I was a member of that squad and was a marshal. There is a documented "history" of that memorable day of protest but to the majority of the public their impressions of violence from the protest movement alone is another misinterpretation of the facts.

There certainly was a lot of violence - batons flailing indiscriminately, shields(plywood) shattered, brand new helmets still on the unconscious heads of some protestors smashed beyond repair, by defenders of the state concept of LAW & ORDER.

Many of us jerked awake our dormant survival instincts and smashed all sprinting records it seems. Yep, we sure learned to run(in full kit) and that is why we are still here to tell the tale. That too is one of the reasons why my 'tale' is as strange as it is. Because we survived 19 of us were rounded up in a mass police operation throughout Metropolitan Auckland and all charged with riot on the 8th October, 1981 (3 weeks after the last test). We all appeared and were remanded for two weeks with no plea. Two weeks later we (19) appeared and our numbers were swelled to 23 and all pleaded not guilty. From there we were all remanded again to the 16th November for depositions hearing. At the Nov 16th appearance the police brought in other charges after asking the court to withdraw the "general riot" charge they had laid indiscriminately against us all. Now they wanted to get specific about separate so-called breaches of law that were supposed to have happened on September 12th. Some of us had from one to five charges then laid against us and the case was adjourned to Monday February 8th, 1982.

When we all appeared there were then 24 of us facing various charges of unlawful assembly, riot, assault, riotous destruction and we then were dragged through 7 weeks of tedious police lies, inaccurate accounts of the events of the last test protest activities, gross untruths - it was such a facade that even the judge decided to per

the performance up and laid down reactionary rules "for HIS court" - no going to the toilet before saying please sir or 5 days jail; no wearing of t-shirts with slogans like "What do we want - Justice"; no chewing, no sleeping; no passing of political material around amongst we 24. After a riot in court where two units of police stood surrounding the defendants and the court was closed to all public; 3 people had spent 5 - 10 days in prison for contempt of the court; after hearing untold prosecution witness lies we were all indicted to face jury trials in the district court and 14 of us had the added "pleasure" of a second performance in the High court.

I was the only woman to appear with 13 men in the high court and along with another Maori we defended ourselves. The charge we were forced to appear on was the riotous destruction of a crown motor vehicle. After two weeks of evidence the jury sat for 6 and a half hours and brought back a verdict of NOT GUILTY as charged BUT GUILTY OF UNLAWFUL ASSEMBLY...against me. The others were convicted of riot and one of riotous destruction. Of the 13 of us who had fronted for this trial 7 were sentenced to 6months periodic detention, one man to 12 months for riotous destruction and 4 men to 12 months for riot. I was sentenced to 6 months imprisonment - not becos I was alleged and convicted of being a member of an unlawful assembly but in the judges own words Becos I am 'a disruptive influence & a stirrer'. I served 2 months of the 6 month sentence in Mt Eden Womens prison and was released on bail pending appeal - bail being granted by the Appeal court in Wellington. 3 weeks later I appeared in the Appeal court to hear the case put for all 6 of us political prisoners. On November 16, 1981 I was acquitted of the charge & conviction of unlawful assembly by a decision from the Appeal Court. The following week all 24 Patu defendants were remanded to appear for a call-over date at the district jury trial and five of us were DISMISSED of all other charges. Not becos they were being kind or considerate that we had already had a long depositions hearing, heavy high court jury trial and were or had done time but because THEY LACKED THE RELEVANT EVIDENCE TO BRING A CONVICTION.

And that is the whole issue - we were charged in the courts of this country for rioting, we were accused by members of the police force of acts of violence in many forms but after all of that the claim of INNOCENCE of those claims was proved.

There is another part to this 'tale' and that is the time that I did inside - it wasn't sweet or easy but it was tolerable becoss I ^{have} an analysis of the capitalist systems. cultural genocide program and all the props and machinery that perpetuate that very program.

Womens

The inmates in Mt den Section are predominantly Maori and many epitomised for me the effectiveness of a program that inculcates self-destruction, drags and kills any self-esteem or confidence out of a People. Many women however proved that the fire stills smoulders within the hearts of all Maori and that our guts knows that we are being killed off, kicked around and ripped off daily. The spirit of Maori wimmin inside is very strong and the survival skills that our people have acquired to survive in a world of white culture that waits for our death are many and varied - and they are the reasons for our woman being in prisons. Fraud, assault, burglary, all manner of survival tactics learned through hardship, fighting for an existence in a land that bore and fed our tupuna and our people are locked in cells on that very whenua.

There should be little fear in the minds of any of us who have an awareness of who is the real enemy, what the props are that hasten our death and what it is that we are all up against. That knowledge enables us to overcome the many long nights, the curiosity of others filled with media-fed stories of protestors, the sick games the wardens play to exercise authority. All the tools and knowledge that I had learned through the Black Womens Movement, Waitangi Action Committee, Maori People Liberation Movement, from my whanau, from many groups, collectives, individuals all that came to my aid in prison and made the time I did a welcome exercise to spend time with Maori wimmin who are purposely denied the Truth - becoss once armed with the truth Maori wimmin are a force to be reckoned with. And that is the goal all political prisoners need to set themselves - that we arm the people with the truth, the knowledge denied them by the state that has locked them away so that they will be a force to be reckoned with!!!

NO+ONE IS FREE UNTIL EVERYONE IS FREE!!!

Hinengaro Davis.

TE HUI ORANGA

A core group of 80 people, with numbers swelling daily to 120, attended the November 5-12 TE HUI ORANGA O TE MOANA NUI A KIWA. The hui was the first of it's kind in Aotearoa, spearheaded by the Pacific Peoples Anti-Nuclear Action Committee (PPANAC).

The hui itself was a follow up of the Nuclear Free Pacific Conferences (in Fiji, Ponape and Hawaii) all of which had strong Maori representation.

One of our hardest problems as Maori people is viewing our own struggle in isolation. We do not have the financial resources to send individuals overseas to look at our struggle from afar - so we felt the next best thing was for us to bring Pacific grassroots activists to us.

Our 4 overseas guests : Charlie Ching, a Tahitian Independence Leader ; Grace Smallwood & Mike Smith, Australian Aborigines from the North Queensland Land Council ; and Mariflor Parpan, of the Nuclear Free Philippines Coalition ; were definitely a positive investment for the hui. Not only did they broaden our vision and make us see more clearly our similarities with other indigenous Pacific Island cultures, but they also strengthened our commitment to fight for our status as tangata whenua of this country.

During the hui people expressed the need for ongoing regular political exchanges within the Pacific to share information & skill building and to strengthen the Pacific network.

In looking at the Pacific through native eyes it was inevitable that the white mentality be challenged. Pacific nations have a history of colonial invasions & native resistance. Our past is our present and our future. The nuclear bomb comes from the white mans past, and thus it is this new form of white mushroom terrorism which threatens to wipe out all Pacific nations.

The U.S tested on the Marshallese people after Hiroshima and Nagasaki. The French test on Mururoa and Fangataufa in Polynesia. White nations practicing nuclearisation on small isolated peoples is down and out racial genocide.

At the hui the majority of blacks found it difficult working with whites. The old barrier of hostility arose so it was decided that after main lecture sessions the workshops would be split into 4 categories ; black women, black men, white women and white men. By breaking into common peer groups people would feel less threatened and speak a lot more freely. We were unsure whether this was a wise move but after our first report back session we found that this was a very productive way of coping with the different orientation of the groups. This method was also useful in saving black energy - whites should have picked up indirectly on their own racism as well as general white racism.

From Aotearoa we had key speakers : Rebecca Evans introduced the first session on "Colonialism in the Pacific" ; Dr Pat Hohepa spoke on "Indigenous Movements and Decolonisation in the Pacific" ; James Pasene introduced a major session on "Military Bases in the Pacific ; Owen Wilkes provided updated detailed information on this subject, and ; Hone Harawira spoke on the perspective of "Maori Struggle in the Pacific".

Charlie Ching spoke on the Nuclearisation and Independence Movements in Tahiti. Mariflor Parpan also gave an account of the Anti-Nuclear Movement and the struggle against the Marcos/U.S regime which rules the Philippines. Grace Smallwood and Mike Smith spoke of the fight for Aboriginal Land Rights, The Brisbane Games Protests, and the continued abuse of Aboriginal peoples.

Wherever possible, workshops were supported by a number of audio-visual displays, and various organisations also set up stalls to sell pamphlets, booklets and materials in support of their causes.

Various keynote speeches and workshops were also videoed for future education purposes, and an earnest collective of typists were kept busy transcribing tapes of the many sessions.

The Hui agreed on the following steps to ensure the strengthening of the Nuclear Free and Independent Pacific movement in Aotearoa :

- 1) that PPANAC be the co-ordinating body to ensure all action proposals adopted by the hui be carried out ;
- 2) that a full report of this conference be made and circulated to participants, donors and organisations who support the aims of a N.F.&I.P. ;
- 3) that a Maori network be set up to act as an information collection and transfer service and also to serve as a base group for Maori grassroots organisations ;
- 4) that another hui be organised within the next 2 years to ensure vital information is shared and actioned.

On the last day of the Conference, a well-informed, committed and spirited march was led from Aotea Square to the French Consulate calling for the halt of all nuclear tests in the Pacific, and Independence for the Polynesians of Tahiti. At the presentation of a letter of protest at the Consulate 2 surprised policemen were caught off guard when Charlie Ching burnt 2 French flags with glee. From there the march moved on to Mt Eden Prison to offer international support to political prisoners jailed as a result of the 1981 Springbok Tour.

After that everyone returned to feast on a hangi and 5" parlovas, sit for a crazy session of group photos. Then it was time for sad farewells and the promise of action in support of common goals.

RESOLUTIONS FROM TE HUI ORANGA O TE MOANA NUI A KIWA

"Our hui, which is painfully aware of the racist and colonialist nature of the world's nuclear powers, demand an immediate end to the oppression of the indigenous peoples of the Pacific, and the illegal occupation of our lands."

We support the statement issued by the Nuclear Free Pacific Conference held in Suva 1975, which said ;

"We the Pacific People want to get something clear. We are sick and tired of being treated like dogs. You came with your guns and your fancy words and took our lands. You were not satisfied with that so you took our language and raped our culture and tell us we should be grateful. You force your way of life on us and we want to tell you it stinks."

You worship dead things like concrete jungles and now you bring your nuclear bomb and you want to practice on us.

We commit our lives to the struggle for the creation of a nuclear free and independent Pacific and to the use of whatever means possible to achieve this aim. We know that we must win - that the future of the Pacific and its peoples depends on our ability to fight. "

KA WHAWHAI TONU MATOU AKE AKE AKE !

(action proposals are not included with the following resolutions - for obvious reasons)

KWAJALEIN

That we support the Micronesia Support Committee Conference and that we also support the struggle of the Marshallese people for the eradication of US Military Bases on the Kwajalein Atoll.

That we, the people of Aotearoa, are committed to making the people aware of the indigenous peoples struggle in the Marshallese Islands and the effects and consequences of US militarisation.

AUSTRALIA

That this hui support the struggle for Aboriginal Land Rights and deplores the racist practices of the Australian Federal and State Governments, and in particular we condemn the increasingly fascist trend of the State of Queensland.

That this hui demand dismissal of all charges that have come up before and during the Commonwealth Games in Brisbane 1982, and we condemn the laws that were specifically set up to prohibit the indigenous peoples from speaking out.

That this hui unanimously call for an immediate halt to all exploration & uranium mining throughout Australia.

PHILIPPINES

That this hui actively support the struggle for Independence in the Philippines and the eradication of US military bases.

HAWAII

That this hui continue the proposal set down at the 1980 NFPC in Hawaii to protest against the dangerous situation of flight traffic at Honolulu International Airport (red star rated) and the proximity of Pearl Harbours Nuclear Weapon Storage Bunkers and Weapon Maintenance Facilities to Honolulu take-off and approach paths.

Hawaii ctd ...

That this hui denounces the NZ Governments involvement in the Rimpac military exercises on Kaho'olawe, and Islands sacred to the indigenous peoples of Hawaii.

AOTEAROA

That this hui recognise Maori people as the tangata whenua of Aotearoa, and that we condemn the suppression of that status by past, present and future generations of white racists.

That this hui condemn the existence of political prisoners in Aotearoa and in the spirit of indigenous solidarity calls for the immediate and unconditional release of all political prisoners in the Pacific.

That this hui support the drafting of a freedom charter for Aotearoa based on the wishes and demands of the Maori people.

CONCLUSION

We would like to thank the local Maori community for their support (donations, powhiri, aroha, and the use of Tatai Hono Marae). We reaffirm our support for holding our hui on maraes to ensure a Maori essence is always maintained.

We would also like to thank all of the Peace Groups, anti-apartheid church and womens groups who put in a lot of resources and support which enabled our hui to get off the ground and be the success that it was. There were a few flaws here and there during the hui, but nothing that we cannot overcome in the future.

Kia ora koutou katoa,
Towards a Nuclear Free & Independent Pacific
Hilda Halkyard

CHARLIE CHING, Tahitian Independence Leader spoke on two issues affecting Tahitians. Following are excerpts from Charlies address to the Conference ...

The consequences of the bomb in Tahiti Before the French Military came with its bomb, French Polynesia had a healthy stable economy trading with the outside world. Where before our balance of payments was balanced, now we are 90% in deficit. The next consequence is that the people who live in the islands of the Marquesas, the Tuamotus, the Gambiers, the Leeward Islands and the Austral Islands have come from those Islands, sometimes 1,000 miles from Tahiti itself, resulting in unemployment and the growth of slums in Papeete. By destroying their livelihood and creating dependence on the French, young people attack people on the streets for money and cigarettes. This is another consequence of the bomb in our place.

The Cancer death rate in Tahiti is considerable. Cancer in the body, cancer in the bones, cancer in the brain - and they still tell us the bomb is not dangerous. There is radioactivity in the atmosphere of French Polynesia, so when it rains, people become radioactive. We have reason to believe that every week there are French military planes which take people from French Polynesia to France to treat them for their sicknesses. We have a very good hospital in Tahiti with many French specialists, very high doctors, and yet these experts cannot cure these sick people in Tahiti. The French scientists lie to us all the time that the bomb is clean. I am very surprised and disheartened that even NZ scientists say the same thing.

The 2nd plaque is the plaque of the gendarmes in our place. I think there are more gendarmes in our place per head of population than in any other part of the world. If you went on foot to every single neighbourhood in Papeete it would take only 2 hours and yet there are 6 gendarmeries. This is a permanent danger to us because they are armed policemen and they do not hesitate to shoot on us. If you are on a scooter and you do not stop, they will shoot you. When a French gendarme kills a Tahitian it is not a crime - but if a Tahitian shoots a gendarme he is given 5 years in jail.

The 3rd plaque is the uncontrolled immigration of French metropolitans who are given top priority for employment. This is a great danger as there is no work for us. In Papeete there are hundreds of young people begging for a dollar. There are no Europeans in this position. They have houses cars and jobs paid for by the State. There are now 60,000 French in French Polynesia. In 10 years time these people will be the masters of our country and we will count for nothing. French Law gives these people the right to vote after only 6 months residence. It is no wonder the Independence Parties do not win votes in the elections.

independence and the bomb ctd ...

Independence. There is no doubt that colonisation has brought us little good. To the majority colonisation has been nothing but unhappiness. But what can we do? Have you any answers for us people who are shut in this ghetto in the Pacific? What is the point of writing letters and going on marches and addressing conferences? What does it really bring us?

Now is the time to do something else. The time to speak, to talk, to talk, to write letters is finished. We can't wait that long. We will just be finished in the even-tuality of time. Now we must act. Many of us have been jailed for the cause of rights - our legitimate rights. In the eyes of the nations which have colonised us it is a crime to reclaim our legitimate rights. I wish to ask you - all of you who like me have been in jail, and all of you who have not been in jail not to be discouraged. We have to stand up and grasp arms together and push the block of colonialism into the sea.

All Independence Parties have preached 'tiama raa - freedom'. Hence the majority of the Polynesian people wants independence, only Francois Mitterand has refused a referendum on testing and independence. My Party wishes to form a Provisional Government and begin the proceedings in the international scene.

** These excerpts are rough translations of Charlie Chings speech, but even so still manage to convey the essence of the Tahitian peoples struggle for Independence and freedom from the bomb. **

Here are two telegrams sent by the MPLM as part of the continued support for the Struggles of Indigenous Peoples throughout the Pacific Basin ...

MICRONESIA SOLIDARITY COUNCIL OFFICE
JUAN & MARIA TEEHAN
532 KAPU LI' GUAM TERRACE
DEDEDO
GUAM 96912.

STRENGTH TO OUR BROTHERS AND SISTERS OF KWAJALEIN AND MICRONESIA IN
THE FACE OF ONCOMING U.S. MISSILE ATTACKS ON YOUR LAND PEOPLE AND
CULTURE.

WE ARE SENDING A PETITION OF STRONG OPPOSITION TO PENTAGON AND THE
U.S. AMBASSADOR IN NZ AND WILL SEND YOU A COPY.

KIA KAH
IN SOLIDARITY
MPLM

MINISTER OF DEFENCE
PENTAGON
WASHINGTON DC
U.S.A.

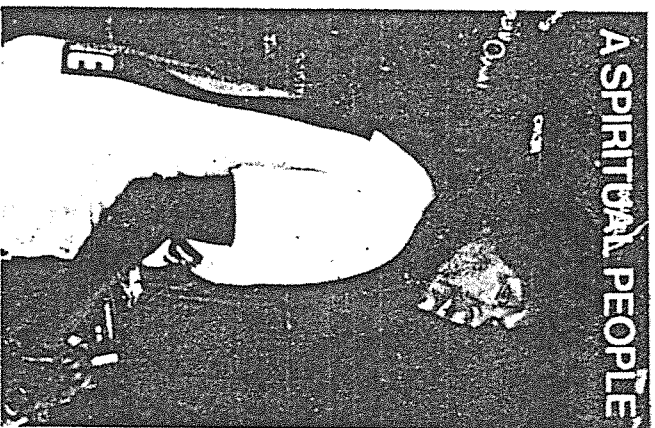
WE DEMAND U.S. CEASE MISSILE TESTING ON KWAJALEIN ATOLL. WE SUGGEST
MISSILE TESTING BE REDIRECTED TO THE U.S. PENTAGON.

MPLM.

To save time and energy, on the following 2 pages we reprint completely 2 articles taken from the December issue of Broadsheet Magazine. They are with Grace Smallwood, an Aboriginal from Australia, and Mariflor Parpan of the Philippines - two of the overseas guests at Te Hui Oranga.

14.

TE HU ORANGA TWO INTERVIEWS



Gracelyn Smallwood spoke about aboriginal land rights at the hut. Later she talked to Lyn Schnauer about the Brisbane Games and the aboriginal struggle against oppression in Australia.

"The protest of aborigines and whites against the Brisbane Commonwealth Games was extremely effective despite denials by the media. Previously there had been a lack of awareness overseas about the situation of the aborigines in Australia. The protest was not intended to disrupt the games, but were aimed at gaining international coverage of the protest and to draw attention to the aborigine struggle. The protest was intended to embarrass the Queensland state government and the Australian federal government, and in particular to embarrass the Prime Minister.

"Prime Minister Fraser has taken a hypocritical stand internationally on the side of Third World countries, while in Australia aboriginal land rights are denied, aboriginal babies die of malnutrition in the reserves, and our people are imprisoned. The protest was intended to expose such hypocrisy. Bjelke-Peterson and his state government had had many pieces of legislation passed during the last few years which basically makes it impossible for anyone to participate in peaceful protest. The recently passed Nazi-like laws allow house searches in any area to be visited by a head of state or diplomat, and permit 24-hour detention without arrest. The Prime Minister has power to interfere in any state but he has not done so despite these laws which destroy justice and human rights. During the Brisbane games, the American magazine Newsweek included coverage of the protest which was sympathetic to the aboriginal land rights movement and which exposed the racism in the Queensland anti-protest laws. Australian television coverage of the protest attempt-

ted to show black protesters as divided and reported that the demonstration was run by communists, but despite this, it was clear at the protest that there was one law for blacks and another law for the whites.

"For aboriginal people awareness is the first step to freedom. The whole concept of our struggle is based on land and identifying with land. The aborigines belong to the land and have always been a spiritual people. The land has spiritual, not material, value. We only ask for the return of our sacred sites, about 3% of Australia. It is hard to explain the meaning of significance which land has for us. Whites can't understand this, and start to exploit us again. The fear of being exploited and misunderstood makes us reluctant to give out information. In 1967, the Heritage Act was passed to protect aborigine land. Tribal people had to prove that land was sacred to a board of anthropologists, if they accepted this, then an area was protected by law and not available for mining.

"Two hundred years ago a massacre occurred at Nookunba and the dead were buried at Pea Hill, which was sacred to the Kimberly people. In 1980, the US multinational corporation, Amax, wanted to drill for oil in this area. The aboriginals protested and Australian trade unions banned work. A state of emergency was declared, scab labour was used and many arrests took place. Drilling took place at a sacred site. At no time did the Federal government intervene. A spiritual ban was placed on the site by aborigines and no oil was found. A film made of the incident was banned by the Australian government and is prohibited for export outside Australia. So you can see how effective the Heritage Act has been.

"In the aborigine reserves, which are owned by the Crown, the standard of living is very low. There is an appalling infant mortality rate. A recent investigation by the World Council of Churches reported conditions worse than in many Third World countries, and revealed malnutrition, people living in tin shacks without hot water, despite the much publicised expenditure of the government. Three-quarters of this expenditure is spent on the wages of white public servants. Full award wages are paid to whites working on reserves but are not paid to blacks. The manager of a reserve is always white and has absolute control of the black council on the reserve. Trachoma and venereal disease are common among blacks in the reserves, who have no control of their own destinies at all. Urban blacks are better off despite too much administration by whites. There has never been a native minister for aboriginal affairs, despite Senator Bonner's application for the post. Australian society is a white middle class system. There are a few token blacks in administrative positions. There is no aboriginal doctor, there are five lawyers and a handful of nurses and teachers. After being given full citizenship in 1967, IQ tests have been applied to our children and they are now described as failures in the system.

"Queensland's legislature has racist laws based on South African apartheid, and Western Australia is just as bad in practice. The premiers of these states have described aborigines as illiterate drunks living off handouts. Federal law does not seem to apply to Queensland. Despite the Australian Racial Discrimination Act, blacks in Queensland are thrown out of racially segregated drinking bars. I personally have challenged my exclusion from bars three times under the Act without success in Queensland. The Land Councils provide the strongest resistance to aboriginal oppression, especially the Northern Land Council consisting of Nick Miller and other activists. The recent killing of a black brother occurred in the racial tension prevalent after the Brisbane games. Protest against the games has brought solidarity to black people in Australia giving unity in our struggle for land rights and in opposition to the racist government.

"I would like Broadsheet to publish the Statement of Protest which was issued by the aboriginal opposition to the Brisbane games."

STATEMENT OF PROTEST Now HEAR THIS

We are the indigenous people of this country, now called Australia.

Our people lived here for (approx) fifty thousand years, divided into about five hundred distinct groups in their own areas that had recognized and stable borders. Our society was stable, our still unrelinquished sovereignty over our land was absolute.

Our ancestors evolved a basic and just system of laws. Laws that allowed all individuals to experience the ultimate of reasonable positive pleasures and allowed the achievement of their ultimate human potential. The dignity of the individual is maintained by these laws else they would have been unmanageable.

Our society was stable. We had not the need of monarchies, prisons or armies. We did not have the need to invade and colonize other countries because our technology was not destructive to the land and our culture was not destructive to human experience.

Since the white invasion destruction has been wrought on our homeland and her children. We have been, and still are, the victims of genocide, racism and exploitation. Our lands are being destroyed by a technology that is destructive to the planet and thus to human existence on the planet.

We have lost much. Injustice is forced upon us. Our humanity is being degraded and our history distorted by strangers. We wish no more of this. We are taking another step in the process of decolonization. Before the World, we accuse White Australia and her Mother England! of crimes against humanity and the planet. The past two centuries of colonization is proof of our accusation.

We hereby demand yet again recognition of our humanity and our land rights. Hear us, white Australia, we are the spirit of our land. Our name is humanity. Our aims are self-determination and justice. We will not be delegatd. We are our history, our culture, our land.

We are now.

FIGHTING FOR FREEDOM IN THE PHILIPPINES

Mariflor Parpan spoke to Doreen Suddens about the effects of multi-nationals, nuclear power plants and American colonialism on the people of the Philippines.



The Philippines is under control. The control of multi-national corporations and American colonialism. The Philippines is the puppet of foreign investment. It has allowed the people of the Philippines to be exploited for profit. The profit of other countries. Said Mariflor Parpan, in New Zealand to speak at the Te Reo Oranga o te Moana nui a Kiwa Hui. "We have become squatters in our own land."

Mariflor is a member of several non-government organisations in the Philippines including Matagu, a women's group involved in sociological study and affiliated to the Nuclear Free Philippines Coalition and the Philippines Federation for Environment Concern. She is Education Officer for the NEPC.

"I'm an anthropologist", Mariflor explained. "I trained at the University of Chicago in the 1960s." She is from an upper middle-class Filipino family and had "absolutely no sense of the struggle going on around me. I was motivated by the usual things women of my class looked forward to: success, becoming highly educated, having a good marriage, raising children and still being able to practice my profession."

But Mariflor's political perceptions changed while she was living in the United States in a predominantly white liberal neighbourhood. When two black families moved in, most of the white families moved out. "Fleeing as if there was a plague." Services stopped and rents soared. Mariflor organised a tenant union with mostly black members. "One day the son of the union's vice president, whom I was tutoring, was killed by the police and that experience shocked me. I was faced with violence I could not cope with. Just for being black and congregating, children were asked to face the wall, and were frisked and put into police vans. They were treated so inhumanly and violently."

Her political education was furthered when she visited an American Indian

really be leading towards the bases and the export processing zone, which is largely owned by the US multi-national corporations."

"We are really a neo-colony and the ones who make it possible are the local elites who stand to personally gain from collaboration with the Americans and other multinational corporations, including the Japanese, Australians, and French. And with every other super-power — even

Reservation. "My mind was blown by the suffering and degradation of the people, it was like a zoo. All the different aspects of their lives were controlled by white men. The Indians were just there to be stared at, to perform sacred ceremonies for the benefit of white tourists."

"I came back to the Philippines and began to see things in a better perspective. I started to do my first field work among the urban poor, a tricity study with Japan in Tokyo, Korea in Seoul and the Philippines in Manila. We were to come up with integrated research to form a policy for action. Very early in the research I realised I had been mis-educated. I had not been educated to effectively come to terms with the social realities of our country. But because of the opening up of many things inside of me through my experience in the United States, there was a growing awareness of my own situation. It was a painful process. You might call it an eyeball to eyeball confrontation with the situation of our people — the poverty, and the sub-human conditions."

"I found out that these people in the city had been victims of various development projects." Development projects such as the vast energy programmes displacing self-sufficient farmers and disenfranchising them from their ancestral lands. "It made it very clear to me that these so-called development projects being undertaken by the government, at the behest and through the funding of the US, the World Bank, and the Asian Development Bank, were all, I think calculated to create the effective entry of multi-national corporations."

The deliberate displacement of huge numbers of self-sufficient farmers, pushed them into the vast reserve of cheap labour necessary for multi-national capitalist industries. People are made poor so that they will be dependent on the labour market. "In the work I was doing, my education alienated me from my own roots and my own people. I could hardly speak the language of my people and I had to learn it from the experts — the poor people. Being educated was basically becoming a little brown American. But I relearned and retraced my steps."

Mariflor devised a whole new way of studying people. She worked with the people, and became one of them. Whatever she found out about their situation she gave back to them; primarily through reading out loud to them all the things she had written down. She also did an ad-hoc literacy programme, and out of this experience came a method of research in which everything done was discussed with the people involved and they were acknowledged as the experts. Mariflor then wrote it in their language and gave it back to them to read, which they learned very fast, "because it was a book they had written and had come out of them". She became a chronicler for them. "We came

out with a manuscript and as a result of this the people became conscious of what was happening to them."

Intelligence agents had infiltrated these groups as they have done all over the Philippines, in the urban, rural, and tribal areas. "What we were doing was considered by the intelligence agents to be a teach-in because we talked about our situation and we passed judgement, and if it was a very oppressed situation we talked about the possibility of doing something about it. So they said it was subversive."

Through her involvement and research with the urban poor, and then with the tribal people, Mariflor was charged with "inciting to rebellion", for opposing a national development plan, "conspiracy to commit sedition", and a number of other trumped up charges. She was put in detention, first for eight months and then the following year in 1977 for four months. The conditions in detention were appalling. "I wouldn't wish it on my worst enemy, especially for a woman. We were constantly being moved and they were always changing the guards." The authorities did not want her to get friendly with anybody, especially the guards. She was told she had mass appeal and was very persuasive. "I had guards agreeing with me, so they put me in isolation, this was the worst part." She was isolated for seven weeks in a dungeon, with only a slit for a window through which all she could see were feet moving past. She thought she would go mad. "I guess I was saved from torture because friends of my family, especially the Jesuits and the nuns, visited me every day, even if they were not allowed to see me. So there was somebody following up my case and that helped very much." She was also helped by the many letters and cables that were sent asking for her release, or to have her put on trial so that people could attend to assure that it was held fairly."

After her release, Mariflor continued working for the people and on controversial issues. Some of that work is "our pre-occupation with the nuclear power plant, which is supposed to be an energy strategy to solve our energy problems. It is a Westinghouse nuclear power plant which is a prototype of its kind". So nobody knows what can and cannot go wrong with it. Mariflor says, "It is significant that they exported this nuclear power plant at a point when there was a downturn and zero orders for new nuclear reactors in the United States. So they have tried to ram it down the throats of third world countries. And who would be fool enough to accept it? — their puppets". Puppet countries such as Taiwan, South Korea and the Philippines.

"There is now growing opposition to the American presence in the Philippines and it is getting crystallized because of the nuclear power plant and the realisation of our being part of the nuclear crisis. And then the issue of US military bases has been coming up. There are nuclear weapons in the bases and the energy power lines will

aiments. They had been kept prisoners and forced into prostitution by an officer in the US military base and a local counterpart. We were able to file a charge against the American but he was sent to Guam for prosecution. We don't have any power over there."

"We are Filipinos in the Philippines. We don't have any effective control in our country. This type of deprivation and exploitation affects the women most of all, therefore the children". □

16.

REPORT FROM GUAM

Right in the midst of high-powered nuclear warships, nuclear missiles and military bases, Pacific delegates and observers gathered in Guam for the Micronesian Educational and Solidarity Conference.

Charlie Ching (Tahitian Independence leader) and I travelled to the conference straight after the Te Hui Oranga o Te Moana Nui a Kiwa Conference that had been held in Tamaki Makaurau, Aotearoa (reported elsewhere in this newsletter). We arrived at 2 am which didn't help ease the tension of arriving in a country that you know is being run by the U.S Military, so it was extra good to see two people at the airport to meet us.

The first day there was spent helping at the office in preparation for the conference and meeting other delegates - and by the end of the day the awesome power of the U.S military presence had become blatantly obvious. American Army, Navy and Airforce trucks cars jeeps personnel and weapons just seemed to come at you from nowhere.

By the third day you could feel the physical suffocation of it all - the invasion of the land by war-mongering whites, the rape of the land, the callous and patronising attitudes of the Americans - all directed at the continued subjugation of the Chamorro people who had seen the suffering of their parents and grandparents during the second world war when the Japanese had control of them for 3 years followed by the American takeover.

The U.S takeover had seemed a blessing at first but not for long. The truth is now horribly obvious to the Chamorro people. The Yanks and their mighty dollars have built their base squarely on the backs of the Chamorro. Guam is the largest nuclear war base in the Pacific - Military bases dominate each end of the small island and the U.S Air Force controls the new airport in the middle of the island.

Military bases are serviced with roads power and communication separate to the rest of the community. The Bases have ten foot high fences all around them and are restricted to Military Personnel only. Even the housing for U.S personnel is separate to the rest of the community. All the best beach areas are taken under military control, and much of the remainder of the land is declared "held for defence purposes" and held unused.

The Chamorro people have effectively been stripped of their lands and language, and have been forced to become totally dependent on U.S consumerism, and in return they are "guaranteed the protection of the United States of America" and all that crap.

In truth they suffer the fate of being the indigenous people of a land particularly suited to American firepower. The Americans want them only for their labour and their land.

There were some good papers given at the conference (which we hope to summarise and present in later issues of the newsletter) and much of the work will be built on for action at the July conference to be held in Vanuatu on A Nuclear Free And Independent Pacific.

In common with all other nations of the Pacific we share a history of broken treaties made between indigenous peoples and white invaders which have left us all in cultural bankruptcy - no lands, no language, no power, no freedom and no pride.

And today these same people are using us and our lands as nuclear guinea pigs because they don't dare unleash their death in their own lands. Their missiles, their power plants, their waste. Their whole nuclear cycle is built on the mistakes they make in the Pacific at our expense.

Naturally enough much of the discussion centred around tactics for us to be free of this insane monster, and independence was a key theme throughout the conference (all the time overshadowed by the U.S military machine that threatened to strangle us all). One of the most uplifting things for me at the conference was seeing the Chamorro people take the opportunity to organise and openly speak out against the U.S.A.

We women at the conference organised a demonstration outside one of the military bases. "Make Micronesia Nuclear Free" was the theme of the demo, and within 10 minutes of our arrival American Military Personnel appeared - but we hung in there for about 2½ hours anyway - and got a lot of good news coverage.

On another day the Whole Conference organised a march and a demonstration to re-enact Hiroshima Day and again got a lot of news coverage. In fact there was lots of publicity for the whole conference and some of it wasn't all bad. I got a chance to do a T.V. interview and talked about the interrelationship of the struggles against racism and sexism, the Pacific network against nuclear testing and for independence, and also the struggles here in Aotearoa and in particular the protests against the Treaty of Waitangi.

One woman came from England to share the experiences of the Anti-Nuclear Movement there, and in particular the recent mass demonstrations against military bases in England. Their tactics, their plans and their continuing struggle. As an extension of their struggle they also pledged to organise a demonstration in New Zealand House in London to highlight the struggle against the Treaty of Waitangi.

It is my view that Conferences in the Pacific against Nuclear development and for an Independent Pacific should always be dominated by the Indigenous people because it has been too long for us sitting around while other people tell us what is good for us. Those days are well and truly gone.

Kaati nei,
Titewhai Harawira.

** Following the Guam Conference Titewhai Harawira travelled on to another conference in Hawaii, then on to the U.S. to support an American Indian Land Struggle, then to Tahiti to learn of developments in their struggle for Independence. Reports of these activities will appear in the next newsletter **