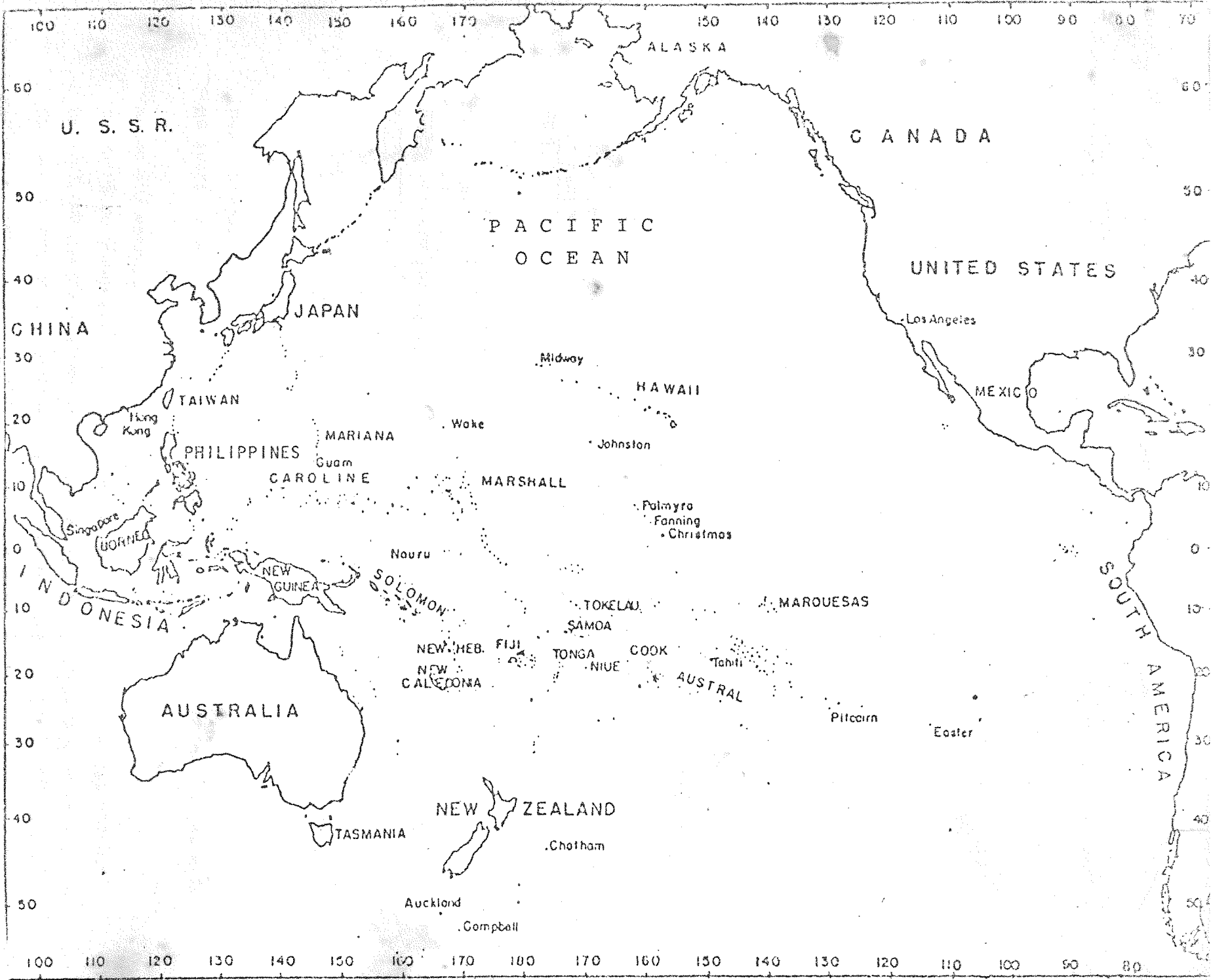


MAORI PEOPLES LIBERATION MOVEMENT OF AOTEAROA

PO BOX 61140,
OTARA,
AUCKLAND,
NEW ZEALAND,
AOTEAROA

Newsletter 2
Oct, 1980.



TENA KOUTOU KATOA

We extend our solidarity and support to all our sisters and brothers of Auckland, Aotearoa, and the world who struggle for their liberation from capitalist and imperialist oppression.

The MAORI PEOPLES LIBERATION MOVEMENT is a small group. We have been together 22 months, and we are confident in our beliefs that in fighting RACISM, SEXISM, and CAPITALISM, we are partners with other world movements who are striving to smash the capitalist societies that oppress minority groups, women and workers.

We invite groups to send any articles for printing in this newsletter which has a rising mailing list of 250 subscribers.

SUBSCRIPTIONS \$4.00 send to P.O. BOX 61140

OTARA

AOTEAROA (NEW ZEALAND).

CONTENTS :

WOMEN Reclaim the night March
United Congress of Maori &
Pacific Women
Rape in N.Z.

HE PUTAKE MAORI

Anti racism workshop at Waikato University
Tu Tangata Whakatauirā
The great Waitangi Fraud
Treaty of Waitangi & the National
Development Bill
Te Matakite o Aotearoa 5th Anniversary
Criticisms of the Maori Affairs Report
Maranga Mai
Mike Dorris - American Indian guest

NZ ISSUES

Springbok Tour must be stopped
Sam Ramsamy - South African speaker
Govt/Fletchers plan 2nd smelter
950 laid off at SouthDown
The Combined Beneficiaries Union

NUCLEAR NEWS Truxtun - Keep Out
Pacific Concerns Resource Centre
Peoples Charter for a Nuclear Free
Pacific
Nuclear Danger

WORLD NEWS

The Phillipine Situation
Tokyo Rally - Don't Make the
Pacific a Nuclear Dumping ground
Hawaii - Sand Island Struggle
NZ bombs Kaho'olawe

KIA ORAI
KIA ORANAI
TALOFAI
FAKALOFA LAHI ATUI
MALOLELEI
ALOHA

WOMEN

RECLAIM THE NIGHT MARCH

Almost every young girl and every woman fear darkness. Nighttime immediately restricts a woman's movements - the darkness represents the threat that every woman fears-
RAPE.

300 women marched down the main street of Auckland, Queen St, on Friday September 19, 1980, to RECLAIM THE NIGHT. Auckland women were marching in solidarity with sisters of the world who have fought and still fight for the rights of women to control their destiny - especially the right of women to walk the streets without fear of being raped, molested and/or assaulted. Despite a few rugby type threatened male hecklers, the march was a strong show of the power and assertiveness of women. "The women's army is marching," was sung with great militancy.

WHAT DO WE WANT? SAFE STREETS.
WHEN DO WE WANT IT? NOW.

IF WE DONT, WE
WILL FIGHT.

KEEP MEN OFF THE STREET.
LOCK ALL MEN UP AT SEVEN.
RAPE BEGINS IN THE HOME.
ALL COPS ARE RAPISTS TOO.
KOREOTIA WAHINE MA.

The Korerotia wahine ma banner lead the march. One black woman spoke of her reasons for being on the march. Black women knew what rape was, in its many forms; rape of land, language and culture..soul and body rape.

UNITED CONGRESS OF MAORI AND PACIFIC WOMEN.

There will be 2 Black Womens regional hui in November, in preparation for the national hui next year in March.

Wellington Nov 14-16 Contact
Nga Tuahine, 14 B Hay St, Oriental Bay Wellington.

Auckland Nov 29, 10 -3 pm.
Venue 159 Great North Rd, Newton.
PO Box 68 591, Newton, Akld,
Phone Hilda 276 9816
Maudie 769 529
Feka 766 613
Ramarihi 274 9498
Puhi 863 877.

Immediately following the Akld regional hui, there will be a Planning Committee Meeting for the National hui.

Grey Lynn - Ponsonby - have started up a Black Womens branch and have had two meetings so far.
Otara Black Women - will be starting up again on Thurs 23rd of Oct.

The planning committee is presently making up a mailing list. Please send in as many names of Black women that you know.

KIA KAHA RA WAHINE MA.



Facts and figures on the rape victim are few and far between because this has not been considered to be an important area of study by those with the money to finance research. Recently a small study was made in New Zealand, which gives some idea of the incidence of rape and the effect on rape victims.

RAPE IN NEW ZEALAND

The following figures are from the first rape survey ever made in New Zealand. It was conducted by a N.O.W. Research Committee, and took the form of a questionnaire printed in the New Zealand Women's Weekly. The 94 replies received can be regarded as a good response for such an emotionally charged topic. Surveys done overseas in this way show a similar response rate and also return very similar information. All the recent research shows that information which up till now most of us have regarded as the "truth" about rape, is in fact wrong, and can better be described as fiction. Here we contrast the myths about rape with the facts from the New Zealand survey.

Myth: Most rapes are committed late at night in deserted streets on women who go out alone.

Fact: 25% of victims were raped in their own homes. Another 25% were raped at the rapist's home. Only 4% were raped on the street. Most rapes occur between 9 and 12 p.m. In 26% of the cases reported, other people were present.

Myth: "Nice girls" don't get raped. Women who get raped have only themselves to blame.

Fact: 41% of the rape victims were married — a very respectable "occupation". Most of the victims held a variety of respectable jobs, such as housewife, nurse, clerk, typist, teacher, shop assistant, librarian and so on. No group of women is especially favoured or disliked by rapists — all women are vulnerable. Rape victims who do not know this often believe that they are in some way blameworthy, and 58% did not tell anyone that they had been raped, and thus received no support to help them through a very upsetting time.

Myth: Rapists are psychopathic strangers, dirty old men, vicious blacks, frustrated single men and/or working class.

Fact: Only 18% of the rapists were strangers to their victims. Their attitudes towards the victims were described as calm/

matter of fact (34%), contemptuous (25%), hostile (12%), and/or righteous (11.5%). The typical rapist is in his twenties, European (93%) and 41% were married. His occupation crosses all classes, ranging through jobs like accountant, driver, teacher, labourer, policeman, soldier, engineer, company manager, town clerk and unemployed.

Myth: Rape victims will get redress through the law. Society sees rape as a dreadful crime and punishes it accordingly.

Fact: Only 18.5% of victims reported their rape to the police (17 rapists). Of these 17 rapists only 11 were arrested and only 8 were convicted. 59% of the rape victims considered that the police were unsympathetic. This pattern of low reportage, arrest and conviction rates for rape is also found overseas.

Myth: Rapists are after sex, so they choose "sexy" or "provocative" women.

Fact: 29% of those raped were under 16 years old (5% were under 10), 4% were over 40 years old. Victims were always smaller (in height and weight) than their attackers.

Myth: Women secretly enjoy rape — they "pretend" to resist, then co-operate.

Fact: All victims resisted and most resisted physically as well as verbally, despite the fact that they were smaller than the rapist. 30% were beaten, hit or choked.

Myth: Rape is just "rough sex." It doesn't really hurt a woman — she gets over it quickly.

Fact: The Effects of Rape
loss of trust in male/female relationships — 42%

fear of men — 39%

life affected sexually — 37%

loss of self-respect — 41%

hostility towards men — 34.5%

nightmares — 35%

suicidal feelings — 25%

had psychiatric cure — 19%

physical injuries — 13%

And 4.8% of the victims became pregnant as a result of the rape — an important finding in view of the Royal Commission whitewash of this very real horror.

VIOLENCE, NOT SEX HATRED, NOT LOVE

ANTI RACISM WORKSHOPS AT WAIKATO UNIVERSITY

NA WIKI TANHARA

Ngaromoana and myself travelled down to Hamilton with the group New Perspectives on Race, early October 1980. We arrived 12 noon. Nothing had been prepared on campus by the Students Association. The organisation of the workshops, as well as what little publicity there was, had been conveniently dumped onto one person, a Maori woman. We were delegated to the auspices of the Waikato Maori Department. Typical, the Student Body at Waikato had not accepted, and did not want to look at 'racism'.

Ngaromoana and I were billeted with Syd and Jan Melbourne. They and their family were extremely warm hosts.

The workshops were a dismal failure in terms of the number of Pakeha people attending, and their lack of commitment to do anything about racism, let alone giving up some of their privileges as whites.

TU TANGATA WHAKATAUIRA

Held in Wellington 13-14 October, this conference was held to form the strategies for the **ADVANCEMENT OF MAORI PEOPLE OVER THE NEXT YEAR**.

The fact that the topics discussed included these two main points:

YOUTH DEVELOPMENT;

MAORI CRIME.....While only 3 Maoris under the age of 30 were invited to attend or participate shows what a farce it was in these two areas

The Maori middle class, the Sirs, Doctors, Bishops, Reverends and other lettered people were the predominant part of the conference.

It was their opinions that were most listened to. Maori women had their position in Maori society reinforced for them, when Betty Williams of Te Matakite stood to voice criticisms of the conference and was cut down forcefully by a man who stood and talked over her.

This conference, and with the power present should have had a representative number of voices from the many Maori women in the struggle, Maori youth and Maori gangs. These are the people that have the most to lose and a lot to gain from what is decided for the next year. Most of the delegates have been successful for so long they have lost touch of what is going on in the working class of Maoridom.



THE GREAT

WAITANGI FRAUD!

On February 6th, New Zealand again celebrate the signing of the Treaty of Waitangi, with a lavish extravaganza paid for by the NZ taxpayer. Thousands of people will be at Waitangi celebrations to witness the longest running "con" job in NZ history.

Not all those at Waitangi, however will be taking part in the celebrations Those that wont will be conspicuous for 2 reasons:

- 1) most will be Maori, for we have nothing to celebrate;
- 2) the white working class who realise that the Treaty was a farce.

All of these people will be supporting an extended boycott of the celebrations which are an insult to the humanity and dignity of the Maori people.

The Treaty promised Maori people:

- full use of lands, forests and fisheries;
- the protection of the Crown;
- rights and privileges of British subjects.

BUT WHAT DID IT REALLY DO.

The treaty was just another British imperialist document aimed at subduing the natives and establishing the right of first option to exploit local resources It created a climate where the class structured British society could become entangled or entrenched and so to make possible goals for maximum profit with minimum fuss.

The Industrial Revolution in Europe made it necessary for British capital to expand tounexploited lands which would provide the necessary resources that the home country could no longer provide. By pitting workers against one another for jobs, the Empire killed two birds with one stone; they divided the workers and forced them to the colonies to look for work.

We have a similar situation in NZ now, where approximately 40,000 of the 80,000 NZ citizens living in Sydney are young Maori people, who are forced to work and live in exile because of the racism of a capitalist system.

British imperialism and the friends and agents of the Crown raped and mutilated Aotearoa. We have now a country fir for white New Zealanders, for it was created by and for them, and a country attractive to white South Africans, white Rhodesians and similar kith and kin.

It is no wonder that race relations in this country are so bad. And yet so many are paid to perpetuate the lie.

Since the treaty, Maori people have scored consistently high in land rip offs, prison populations, mortality rates, unemployment, sub standard housing, low wages... and yet, some Maori people will still be taking part in the celebrations. At best we can hope that this is the last year we can be divided. IF you go to Waitangi,

Dont attend the celebrations, join the protest instead.

TREATY OF WAITANGI NATIONAL DEVELOPMENT BILL

In 1840 several Maori chiefs signed a piece of paper that was to herald an era of destruction. Destruction of their lands, their forests, their fisheries, their mana, and eventually the lives of thousands of their children. Maori people became the victims of the same system that had crushed native peoples throughout the world as imperialist powers fought to secure as much territory as possible. If they knew then what we know now, the Treaty of Waitangi would never have been signed.

Now, 140 years later, we have the National Development Bill. The words have changed, the population has changed even the imperialist powers have changed - but what hasn't changed is the intention. Behind the glib words calling for NZers to accept "foreign investment in the development of our natural resources", are the harsh realities of imperialist expansion.

Because of strong opposition in their home countries to the oppressive measures of big business, West German, Japanese and American interests are now searching for places where their industries can operate free from harassment (2 examples being the recent visits of West German Vice Chancellor Walter Scheel and the late Prime Minister Ohira.

BOYCOTT WAITANGI!

In a letter leaked from the offices of Financial advisers to West German multinationals, NZ was described as being ideal for foreign investment because we have:-

- a stable and sympathetic government
- abundant supplies of hydro-electric power at minimal prices;
- weak unions;
- low wages... and to sweeten the pot a Bill that will guarantee and simplify exploitation of NZ resources for overseas concerns with little scope for the people to protest.

Foreign investment goes hand in hand with foreign control and as NZ gears itself to accept foreign investment our whole economy becomes more and more dependent on the whims of those overseas concerns. And when the resources dry up, the investment dries up, and when that happens our economy will collapse, and who will be left carrying the can?.. us, the workers.

By celebrating the treaty, you condone a system that has ripped off the Maori people and will not hesitate to rip off the NZ working class - the process has already begun.

We urge all Maori and white New Zealanders to recognise the farce that the Waitangi celebrations are. Show the ruling class that you are aware of the filthy lies that they perpetuate.

BOYCOTT THE CELEBRATIONS.

Five years after the great Maori Land March, Te Matakite o Aotearoa held a national hui at Te Tira Hou Arae, in Panmure, Auckland, September 12-14. September 14, being National Maori Language Day, and the starting date of the 1975 Land March.

Discussions ranged widely over issues of the Maori rights struggle the Nuclear Free Pacific movement, the Springbok tour and the Black Feminist movement of Aotearoa.

Support was given for many Maori land take, Raglan, Coromandel, Manukau Heads. Thus it was decided that the next Executive meeting will be held on Nov 1-2 at Awhitu, Manukau Heads. A Maori landowner is unable to get rid of a Farmer whose lease has expired, thus it was agreed that this would surely be the best place for a Te Matakite hui.

A full report of the Nuclear Free Pacific Conference 1980, held in Hawaii this year was given to the hui by Liz Marsden and Hilda Malkyard Haravira. 18 countries were in Hawaii to discuss nuclear weapons testing nuclear dumping, effects of radiation and the plans of superpowers who are preparing for World War 3, by practicing on the Pacific people. Te Matakite endorsed a nuclear free Pacific and opposed the visit of the Truxton to Wellington Harbour and any other nuclear warships to this country.

Te Matakite strongly opposed the Springbok tour and pledged its support to groups working to stop it.

A Maori Language Centre is to be set up by Anaru Robb in Wellington to serve as an information centre to those wishing to find out where they can learn to speak Maori, or whereabouts of any Maori resources.

Eva Rickard is the new national President, Colin Clark the vice President and Barney Pikari the new secretary. All \$5 subscriptions are due, please send to Barney Pikari, 7 Pukaki Grove, Porirua.

William Edgell, a representative of the new government of independent Vanuatu (New Hebrides) began his two week speaking tour at the hui. He outlined the nine year struggle that his people organised to be freed from both French and British colonialism. He said, "In Vanuatu, we believe God created Vanuatu for the Vanuatu people." He said that his government would support the Maori peoples struggle for land, language, culture and rights.

Maranga Mai, finished the evening off very well. All in all Te Matakite had a very diverse and action packed hui. One of the significant things about the hui was the fact that Maori women were initiating and leading many of the discussions. It shows how progressive any movement is by the role of women in that group...

CRITICISMS-MAORI AFFAIRS REPORT

Kara Puketapu, through the Tu Tangata Programme has succeeded in gaining a large amount of support for the Maori Affairs Department, and the projects it has embarked on since he became Secretary in 1977. That Kara has initiated far reaching reforms throughout the department is undeniable. In his opinion the aims have changed from 'Maori Welfare' to a greater emphasis on self-motivation of the Maori people, with the department providing ostensibly the financial and organisational means to carry out the will of the people.

The Tu Tangata Wananga run by the Department have helped in the bringing together of young people to discuss matters concerning themselves as Maori people. However, the true values of these Wananga have not been during the three-day sessions, but in the groups that have been set up after the Wananga, and the development of political consciousness among youth as a result of ideas planted in the peoples minds by groups such as the Maori Peoples Liberation Movement who have attended various wananga, invited or not.

Because Maori people have waited so long for someone like Kara to take command of their destinies, they have become overfilled with optimism, unwilling to criticize Kara's policies when they are not working, or when the department is misleading the people. This applies especially to the Maori middle class, those who have achieved a degree of success in society, and who are considered to be the voicepieces of the people.

Kara has become 'Mr Maori' overnight. Whenever possible or whenever there is an attempt to constructively criticise him, it is put down by the mass of 'Maori Leaders' who hang on his every word. This is incredibly dangerous for us as a people. It provides the perfect excuse for us to turn away from the realities, and extreme seriousness of the problems that surround us. This years report by the Department, Maori Land Board, and Maori Trust Office is a classic example of this.

The report presents a false account of our situation. There is no criticisms or negative aspects of Department activities reported, yet facts speak for themselves.

Under economic affairs, it is reported that the Department made a saving of \$5.377 million, at a time when a myriad of Maori organizations and schemes were crying out for money. Under efficiency? it is said that the department saved \$100,000 worth of salaries in the Wellington area alone, through the merging of Head Office and the District Office. Maori people make up a disproportionately large part of the unemployed in the total of this country, and the department does not help by further cutting out jobs that would have been available to young Maori people.

Dealing with gangs, an issue that frightens older Maori because of their inability to deal with it, the report states that "tribal youth wananga and Kokiri centres" are making a significant contribution. Kara is on record (Te Maori Aug/Sept.1980) "my department has its hands out to youth and we are in the game to win." The Kokiris operate with a serious lack of finance, which seriously handicaps their ability to operate efficiently or to offer significant help to gangs or other Maori youth. At the Kokiri ki Maungarei, gang members were allegedly taken off temporary employment programmes on site, because the place was becoming known as a gang centre.

The meetings at Wellington and around the country have not stopped the gang wars and violence. What is because they have (D.M.A.) failed to realise the true significance of their presence in our society. A common belief amongst older Maoris is that the situation can be cured by:

- I. Reintroducing members to Maoritanga
- II. Employing them all in useful occupations.

For many of these people, Maoritanga in the static for it is being presented at the moment, holds no attraction. They consider themselves to be formulating their own Maoritanga, their own way of life, and are resentful of any idea that they should swap this for a sometimes alien culture.

The gangs cannot all become employed. Within months of finding employment for present members, younger Maoris will take their place in the ranks of the unemployed. Their cycle is rapidly becoming perennial.

Under Education, the facts show that there have been improvements. However, our situation is still way below that of Pakehas.

	1970	1978
School Certificate Passes	14.5	16.4
6th Form Certificate	4.1	9.6
University Entrance	2.5	4.4
Leaving School before 5th Form level	40.1	26.1

Under Maori Land, the Department claims to have helped with the Paqlan grievance. The truth is the Land Court is still working in the interests of the Crown rather than the people, as it had done since its inception. Any advances that have come in this area have been through selfless sacrifices by people such as those who occupied Mastionpoint and the Paqlan Golf Course.

Under housing, it is claimed their is less demand for assistance to find houses. Untrue! We are now approximately 80% urban in our composition, and only a minute percentage of this own their own homes. It is true that Kara Puketapu has made advances. He has awoken many of our people who had given up hope. But unless he and the department are prepared to accept constructive criticism, especially form youth, then he will ultimately fail.

MARANGA MAI

MARANGA MAI PERFORMS IN PARLIAMENT

Labour MP for Southern Maori, Ms Whetu Tirikatene Sullivan invited Maranga Mai to perform in Parliament. Several MPs stayed to watch the play and undoubtedly felt threatened.. by its message..Maori people get up and fight for your rights. One MP claimed that he felt that Maranga Mai hated his guts because he was a Pakeha. When, in fact, the theme of the play, was for all Maoris, and workers to rise up and topple the capitalist system that continues to oppress the majority of NZers. And if MPs felt threatened, it is' because their capitalist guilt was exposed.

As usual, when any white person, is confronted that they are ignorant of the emotions and beliefs of the native peoples of New Zealand, there is always follows the backlash and comments of Maoris exaggerating their position in society. One of the supporters said, "Well, what are you going to listen to?, this (the play) or this (as he threw a bottle up against Parliaments walls). It is ridiculous to make an issue out of the bottle throwing incident, in context, it is an apt comment. There are far more devastating bills and acts thrown around in those walls.

MIKE DORRIS

MIKE DORRIS - AMERICAN INDIAN SPEAKS AT OTARA PUBLIC MEETING.

Mike Dorris was invited by PPANAC to speak about American Indian issues, of past and present. Dorris belongs to the Modoc tribe based in Oregon, above California. He is presently studying in NZ for one year at Auckland University - comparing British colonialism and its effects on American Indian and Maori culture.

Dorris said that each tribe had its own identity and language group. Each tribe has its own treaty, and thus each tribe has an individual standing with the federal government. He described how these treaties were still used to benefit Indian claims on lands, in courts of law.

Dorris outlined that ; 50% of Indians live on reservations; 25% move to cities; and 25% migrate to other countries.

Reservations, were left over native lands that the US relegated for the indigenous peoples of America. Now these native lands are sought after as they have high concentrations of energy resources, eg coal and uranium. Dorris felt that the treaties would be upheld in courts of law.

The reservations are still the stronghold of individual tribes knowledge and passing down of Indian religion.



Despite the clear moral implications of support for racism - despite the clear political implications that New Zealand will be condemned by the world, the Rugby Union seems bent on self-destruction by inviting an apartheid South African rugby team to tour New Zealand next year. The cry "rugby for rugby's sake" becomes very hollow when leading All Blacks condemn the tour, teachers and coaches announce that they will cease coaching if the tour proceeds, the Wellington Secondary Schools Rugby Association opposes the tour and very large numbers of rugby players themselves do likewise.

Nevertheless, the Government continues to wink at the Rugby Union by proclaiming that it will not deny the Springboks visas. It now rests with the people to show their disgust at apartheid and at collaboration with apartheid by mounting the most massive protest possible. In Auckland the tour opposition is lead by HART which is organising continuous protests. As the rugby season drew to a close there were demonstrations each Saturday both inside and outside Eden Park. Street-selling of the HART paper "Anandle" has continued on Queen St. and Karangahape Road. Pickets have been held at the offices or homes of PA Hunt M.P. for Pakuranga and C. Kay the new Mayor of Auckland who are two die hard supporters of the tour.

Elsewhere in this issue there are details of the visit of Sam Ramsamy, President of SAN-ROC which is spearheading the world-wide boycott against apartheid sport. Support the RALLY AGAINST RACISM to be held at Te Puke O Tara on November 10th, where Sam Ramsamy will be welcomed. If you want to join in other regular anti-Springbok tour activities, phone the Auckland organiser of HART, John Minto 764-706 or give your name to Tom Newnham.

TWO WEEK SPEAKING TOUR - SAM RAMSAMY
OCT 22 - NOV 12 INVERCARGILL - AUCKLAND

HART - Halt All Racist Tours, will be hosting a two week speaking tour of Sam Ramsamy, President of SANROC - South African Non Racial Olympic Committee.

Sam Ramsamy was a South African swimmer, who suffered oppression in his own country and went into exile in Britian. There he joined with other South African sportspersons to form the organisation SANROC, which is spearheading the world wide sports protest against South Africa.

He arrives in Invercargill, October 22 and his speaking tour will finish in Auckland, Wednesday, November 12.

For more information CONTACT HART: John Minto Ph 764 706 Work
765 967 Home

SMASH RACISM
STOP 1981 TOUR

GOVT-FLETCHER PLAN 2ND SMELTER

OPPOSITION TO SMELTER GROWS

Opposition is mounting to the plan to build a second aluminium smelter in New Zealand. Critics have charged that the smelter will be an economic disaster - a \$2 billion gamble New Zealand is likely to lose.

They say that the huge investment needed will add further strain to NZ's foreign debt, the cost of cheap power promised to the consortium building the smelter will have to be met by higher electricity costs for working people and other domestic users, and establishment of the smelter will further foreign penetration of the NZ economy and harm the environment.

"We've got to think big," Prime Minister Muldoon told the National Party recent conference in defence of its decision to let the Fletchers(NZ A Alusuisse,(Switzerland)CSR (Australia) consortium build a 2nd smelter.

In 2 secret deals, the government has approved the sale of gigantic volumes of electricity to multi national aluminium companies, at prices well below cost of production. Comalco Ltd has been granted a further 1.3 gigawatt hours a year - a gigawatt hour is 1,000 million units. This is about 50% up on its present Manapouri power. The 2nd handout was to Fletchers/Alusuisse/CSR consortium. Its plan to build a second smelter will require 3.4 gigawatt hours a year, with a proposed increase to 5.1 gigawatt hours. Smelters have a big appetite for power.

The government is trying to keep details of its deal secret. It claims it is a normal, confidential commercial deal, although for decades to come it will increase our power bills, speed inflation, affect the quality of life, destroy a Maori settlement, and weaken the slight independence of our country.

However, Otago workers are worried. With the collapse of Mosgiel Ltd, as a result of the governments restructuring policies, many people are unemployed and see the smelter as the answer to the problem. So the government has prepared well in advance for this project.

Excerpts from UNITY, September issue.

950 WORKERS LAID-OFF AT SOUTHDOWN

At the moment the New Zealand economy is going through a recession -workers are up against the wall - the government cannot pay interest on its foreign debt - industrial activity is collapsing before the onslaught of multi national manoeuvring - and at the shitty end of the stick again are NZ workers.

Unemployment in this country is reaching "the Great Depression" proportions, and still NZers think that things are going to work out alright. Even the shutdown of the mighty Southdown meatworks does not seem to have lifted workers out of the "it cant happen to me" apathy. More than any other single event this year, the Southdown drama clearly indicates the vulnerability of the working class, and the feelings of the management are clearly expressed by the statement, "directors and management were concerned how it would effect the people, but we have a responsibility to run this company at a profit." But a profit for whom? For a minority group of people, skilled in the devious art of capital manipulation and profit mongering - for the ruling elite of NZ's Meat Industry.

All the cliches expressed by management of their heartfelt sorrow and disappointment is just more crap.

There can only be one conclusion after studying reports of the shutdown. The timing of the shutdown was more in the interest of the company than that of the workers. (Even the reactionary Akld Star had to admit that). Southdown closed without notice because management was scared of losing key men if a gradual rundown had been announced - so even the act of terminating work at the plant was geared to maximise profit.

Union leaders throughout the country see the step as a move towards a massive "restructuring" of the whole industry, which will lead to a loss of up to 15,000 jobs over 10 years as workers are replaced by profit maximising machines. And what of the workers? Well as far as the companies are concerned - out of site, out of mind...let someone else worry about them.

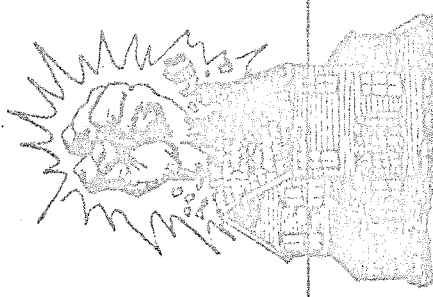
Workers must come to understand just exactly how much power they actually have, and learn to use that power more effectively.

The Southdown sackings and the general speeding up of restructuring in all other industries means the whole working class must engage in immediate and fierce struggle to defend wages, homes, jobs and basic human rights. But in fighting this battle, workers must be made aware of the inevitable trend of capitalism to amximise profit at the expense of the working class. Workers must fight this struggle in a way that develops the awareness and organisation capable of putting an end to production for private profit, and replacing oit with a socialist system of planned production for the peoples welfare.

THE SOONER, THE BETTER.

HOUSING ACTION

1. DECENT HOUSING IS A RIGHT, NOT A PRIVILEGE.
2. HOUSING FOR PEOPLE - NOT PROFIT.
3. PEOPLE HAVE THE RIGHT TO FIGHT FOR DECENT, SECURE, LOW COST HOUSING.
4. HOUSING ACTION SUPPORTS TENANTS (INCLUDING STATE TENANTS), MORTGAGED HOUSE-HOLDERS AND HOMELESS PEOPLE IN THE FIGHT FOR DECENT HOUSING AND AGAINST EVICTIONS, SUB-STANDARD CONDITIONS, RENT INCREASES AND FORCED MORTGAGEE SALES.



CONTACT PHONE NUMBERS :

CITY/PONSONBY : PETE PH. 762.831

ORAKEI : JAN PH. 540.432
DANNY PH. 581.550

MT. WELLINGTON / PANMURE : TRENT PH. 573.583

NORTH SHORE : ADRIENNE PH. 436.017

STH AUCKLAND : ROGER & LYNN PH. 276.2569.

COMBINED BENEFICIARIES

The Combined Beneficiaries Union is a group of Social welfare beneficiaries who sought the help of the AKLD Trades Council late last year, who launched the ideas and formed a union.

Its objectives are to protect and promote the interest of all receiving benefits, whether it be Superannuation or the elderly, unemployment, domestic or other benefits and any other benefit.

Since its formation, in October 79, it has been able to enlighten and assist many people and groups with problems in a way recognised Government of local bodies cannot do.

In South Auckland we have two branches one in Otara, that meets on the 3rd Wednesday of every month at Te Puke O Tara Community Centre. The other branch formed at Mangere meets every third Monday of the month at the Polynesian Centre, Bader Drive - ALL WELCOME.

The Otara Branch does active work in the Soup Kitchen of the Te Puke O Tara Community centre kitchen together with the voluntary help of many churches and organisations of the area. It has already taken up a number of cases successfully with the Social Welfare Department and Housing Corporation which individuals on their own could not handle.

The Unions experience have been that a beneficiary with a problem has a Union spokesperson with them, and to both tackle Social Welfare/Housing Corp, then and

then and only then will their problem receive better attention.

The Otara and Mangere Branches have launched a petition opposing the threatened cuts in social welfare benefits:...

"TO THE MEMBERS OF THE HOUSE OF REPRESENTATIVES OF NZ IN PARLIAMENT ASSEMBLED. THE PETITION OF THE COMBINED BENEFICIARIES UNION OF 102 ST GEORGE ST, PAPATOETOE, SOUTH AUCKLAND RESPECTIVELY SUBMITS: THAT AS THE ANNUAL REPORT OF THE NZ CHAMBER OF COMMERCE ADVOCATES CUTS IN NATIONAL SUPERANNUATION: AND THAT GOVERNMENT IS SELLING OUR ELECTRICITY AND COAL TO OVERSEAS INTERESTS AT LOWER RATES THAN WE PAY, AND THAT GROWING NUMBERS OF UNEMPLOYED WORKERS FAMILIES FACE EVICTIONS.

YOUR PETITIONER THEREFORE REQUESTS THAT GOVT MAKES NO REDUCTIONS IN THE ALREADY INADEQUATE NATIONAL SUPERANNUATION OR ANY SOCIAL BENEFITS... THAT THE COSTS OF OUR ELECTRICITY AND COAL SOLD TO US BE AT THE PRICE CHARGED TO OVERSEAS INTERESTS... AND THAT NO EVICTIONS OF ANY FAMILIES TAKE PLACE WHERE PAYMENTS OR REPAYMENTS FALL BEHIND FOR REASONS BEYOND THE CONTROL OF THE TENNANT."

The Combined Beneficiaries Union is a purely passive advisory body, it is an active fighting organisation which will actively resist any social injustices, evictions, repossessions, affecting beneficiaries bought about by unavoidable hardship.

STEVE HIBBART - CHAIRPERSON

PACIFIC CONCERNS RESOURCE CENTRE - HAWAII

The six delegates who attended the Nuclear Free Pacific Conference in Hawaii, May this year, made a pledge of \$10,000 on behalf of New Zealand for the setting up of a Pacific Concerns Resource Centre in Hawaii. So far \$6,000 has been raised by the sale of t shirts, by delegates talking at seminars and by group donations.

The Pacific Concerns Resource Centre aims to strengthen the Nuclear Free Pacific Movement and the efforts of Pacific and Pacific Rim peoples for self determination. Its main functions will be to:

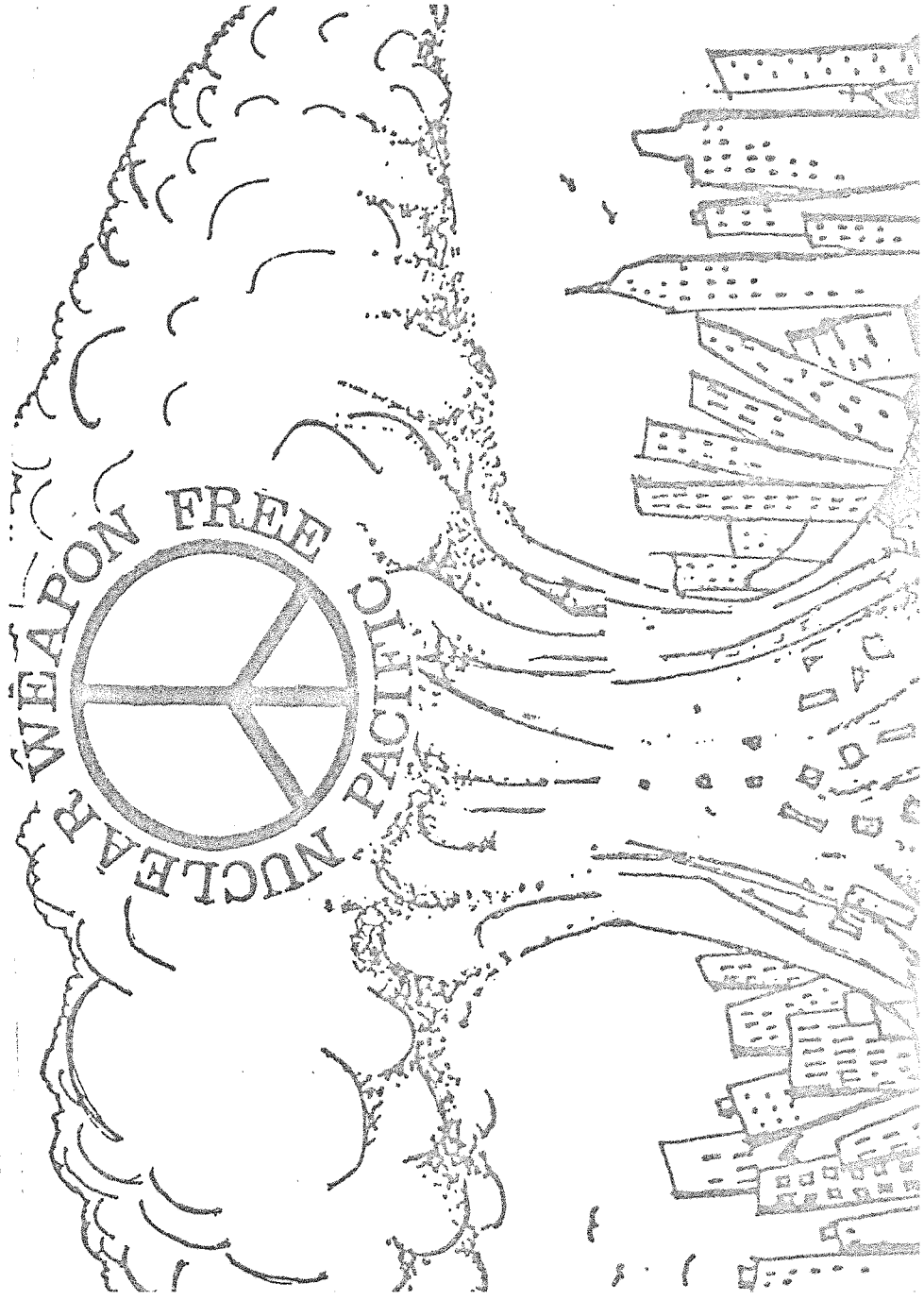
- 1) communicate / transfer information;
- 2) develop educational resources;
- 3) coordinate actions;
- 4) coordinate fundraisings.

**\$4,000
Wanted!**

It has been estimated that it will cost US\$3,200 per annum to maintain. If you or your organisation would like to contribute to the setting up of the Pacific Concerns Resource Centre, please send donations to:
Ms Hazel Dodge, 3 Rangatira Tce, Christchurch 8 (National PCRC fundrasing coordinator).. or buy a t shirt \$7.50, "STOP PACIFIC WASTING AWAY,

STOP NUCLEAR WAR GAMES! These
can be purchased from Pacific Peoples Anti Nuclear Action Committee,
PO Box 61140, Otara, Auckland.. (send size & cheque)

THANKS to all individuals & organisations that have contributed:
CARE, Maori Peoples Liberation Movement, National Peace Collective, Auckland University Students Association, Christchurch Catholic Commission of Peace and Justice. And for all those people whose names were missed out, sorry, will have an itemised account in the next issue of people who contributed.



NUCLEAR FREE WORLD

NUCLEAR FREE WORLD

TRUXTON:

KEEP OUT

TRUXTON IS PERFECTLY SAFE
Christchurch Star 20/9/80

The skipper of the US nuclear powered missile cruiser Truxton today scoffed at claims his ship poses environmental and health dangers to NZ.

"I'm taking a ship into Wellington that I know is perfectly safe," Captain Mac Baldwin told NZ journalists at a shipboard news conference.. in t the North Tasman sea.

The American vessel will reach the capital early Monday after exercises with NZ warships.

Opponents of the Truxton's visit to Wellington have termed the ship a "floating timebomb" and declared she is a risk (health and environmental).

But Capt Baldwin noted that there have never been any problems with US navy nuclear reactors and plainly indicated he does not expect any.

"The odds against difficulties developing are so enormous as to be meaningless. Look, we've had the equivalent of 1,700 years of reactor safety. No accident - nothing close to being an accident.

Capt Baldwin added the ship would enter Wellington Harbour under the terms of the US=NZ agreement covering the visits of nuclear powered warships.

NZPA correspondent, Max Lambert says "I've been in the Truxton 24 hours now and I'm not glowing in the dark."

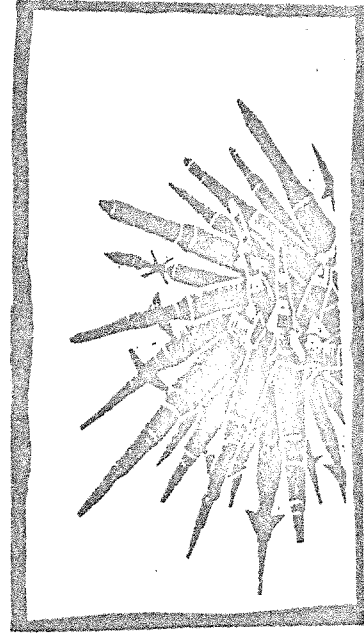
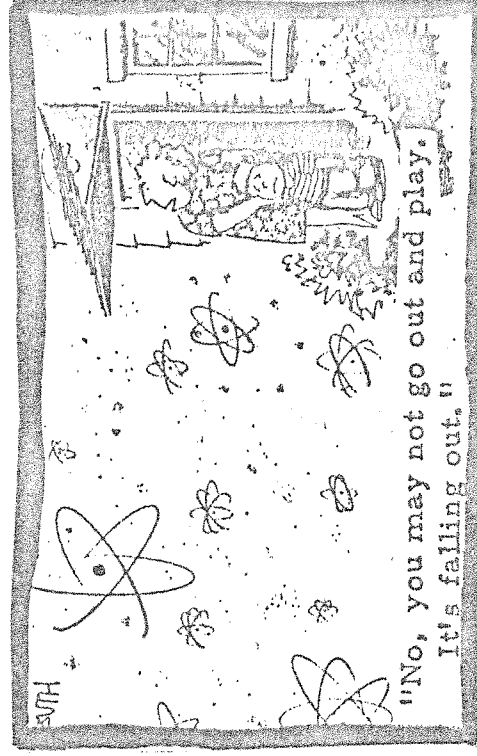
Editorial Christchurch Star
22/9/80.

the article states that one of the main reasons why NZ is not as occupied by the visits of nuclear warships as it used to be, is that the economic state

of the country is worrying most people at the moment. High unemployment has taken immediate priority to most families.

.....On Friday 26, 900 people marched against the Truxton at a demonstration in Auckland. All types of groups were represented; womens groups, Maori groups, unemployed workers, socialist and communist groups; united in t the effort to call for a NUCLEAR FREE WORLD. The silent march with candles was led up to Aotea square, where there were a series of speakers:- Rev Georgs Armstrong Hilda Halkyard-Harawira; and entertainers; The Red Flag Bush Band and Grant Bridger and friends.

..... There were also demonstration in Wellington and Christchurch.



Allow NO Nuclear Warships in Our Ports!

AMH



'Great news! We've inflicted unacceptable damage on the other side.'

Auth in The Philadelphia Inquirer

Nuclear Danger.

The last time a nuclear ship veered its way through this country I very arrogantly explained to my daughters that I would uphold the protestors right to protest. But that obviously they would not allow us to be in any danger.

Last week I attended an awareness workshop with Mathew Manning, an English Psychic and healer, who is giving his life not only to healing humans, but also to healing the earth.

I learnt:

1. When uranium is mined, it gives off a noxious substance, which is still there after processing and that the remain 'tailings' retain this substance for many years.
2. Uranium 'tailings' were extensively used as hardcore substance which for a town in the US called Grand Junction and that now the incident called of cancer and other diseases in this town enormous, even in new-born babes.
3. The American Government dumped large quantities of plutonium wastes, in drums, in the San Francisco Bay and these drums have now ruptured, polluting waters and therefore the marine life. Obviously, the pollution will spread in the natural movement of the waters currents and tides.
4. Plutonium wastes from power stations, are stored in ponds beside the stations and they have leaked, causing contamination to the surrounding areas and ultimately the whole earth. A leak at Windscale in England was reported to have in cubic feet instead of gallons, so that it looked far less important.
5. Already there are man made plutonium waste deposits on the earth enough to kill all of us and the danger of these will last for 500,000 years.
6. Two nuclear stations in the US are built and ready to go in to action, but the public opinion has prevented the Government opening to them.

I have not a scientific mind. I find it hard to remember the correct names of chemical substances of exact quantities, but I just did know that this situation existed. Are facts being deliberately distorted or are they being withheld.

Diane Simpson.

Extract : Womens Weekly Mag.
Sept. 1980.

THE PEOPLES' CHARTER FOR A NUCLEAR FREE PACIFIC

ADOPTED AT THE NUCLEAR FREE PACIFIC CONFERENCE
HELD MAY 10-18, 1980, KAILUA, HAWAII

PREAMBLE:

1. We, the people of the Pacific want to make our position clear. We are rapidly regaining control of our lands, and the fact that we have inherited the basic administration system imposed upon us by alein imperialistic and colonial powers does not imply that we have to perpetuate them and the preferential racist policies that went with them.
2. We, the people of the Pacific have been victimized too long by foreign powers. The western imperialistic and colonial powers invaded our defenceless region, they took over our lands and subjugated our people to their whims. This form of alien colonial political and military domination unfortunately persists as an evil cancer in some of our native territories such as Tahiti, New Caledonia, Australia and New Zealand. Our environment continues to be despoiled by foreign powers developing nuclear weapons for a strategy of warfare that has no winners, no liberators and imperils the survival of all humankind.
3. Our environment is further threatened by the continuing deployment of nuclear weaponry and nuclear arsenals in the so called strategic areas throughout the Pacific. Only one nuclear submarine has to be lost in the sea, or one nuclear warhead dumped in our ocean from a stricken bomber and the threat to the fish, and our livelihood is endangered for centuries. The erection of superports, military bases, and nuclear testing stations may bring employment, but the price is destruction of our customs, our way of life, the pollution of our crystal clear waters and brings the ever present threat of disaster by radioactive poisoning into the every day lives of the peoples.
4. We, the peoples of the Pacific reaffirm our intention to extract only those elements of Western civilization that will be of permanent benefit to us. We wish to control our destinies and protect our environment in our own ways. The customary usage of our people in the days gone past were more than adequate to ensure the balance between nature and humankind. No form of administration should ever seek to destroy that balance for the sake of brief commercial gain.
5. We note in particular the recent racist roots of the world's nuclear powers and we call for an immediate end to the oppression, exploitation and subordination of the indigenous people of the Pacific.
6. We, the people of the Pacific will assert ourselves and wrest control over the destiny of our nations and our environment from foreign powers, including the Trans National Corporations.



THE CHARTER:

We being inhabitants of the Pacific

1. CONVINCED that our peoples and our environment have been exploited enough by superpowers;
2. ASSERTING that nuclear powers in the Pacific are operating here against our will, from territories administered or claimed by them as colonies;
3. BELIEVING that the political independence of all peoples is fundamental to attaining a Nuclear Free Pacific;
4. BELIEVING that nuclear tests in the Pacific and the resultant radiation constitute a threat to the health, livelihood and security of the inhabitants;
5. BELIEVING that nuclear tests and missile tests are the major means by which the armaments race maintains its momentum;
6. BELIEVING that the presence of nuclear weapons, nuclear reactors, nuclear powered vessels and nuclear wastes in the Pacific endangers the lives of the inhabitants;
7. RECOGNIZING the urgent need for ending the use and manufacture of nuclear weapons;
8. DESIRING to contribute towards the ending of the armaments race;
9. and NOTING that a nuclear free zone is not an end in itself but only a step towards total, worldwide nuclear disarmament, have agreed as follows:
 10. ARTICLE 1: THAT A PACIFIC NUCLEAR FREE ZONE BE DECLARED, including all that area of the South Pacific bounded by the Tlatelolco (Latin America), Antarctic, Indian Ocean and ASEAN zones, and including all of Micronesia, Australia, the Philippines, Japan and Hawaii;
 11. ARTICLE 2: THAT THE PEOPLES AND GOVERNMENTS OF THE PACIFIC WILL NOT permit any of the following activities or installations within this zone:
 - a) all tests of nuclear explosive devices including those described as "peaceful";
 - b) all nuclear weapon test facilities;
 - c) all tests of nuclear weapon delivery vehicles and systems;
 - d) all storage, transit, deployment or any other form of presence of nuclear nuclear weapons on land or aboard ships, submarines and aircraft within the zone;

NO MORE NUCLEAR BARRISBURGS!

- e) all bases carrying out command, control, communication, surveillance, navigation, and any other functions which aid the performance of a nuclear weapon delivery system;
 - f) all nuclear power reactors, excepting very low capacity experimental units, all nuclear powered satellites, surface and sub-surface vessels and all transit, storage, release or dumping of radioactive material;
 - g) uranium mining, processing and transport;
12. ARTICLE 3: THAT THE PEOPLES AND THE GOVERNMENTS WITHIN THE ZONE will withdraw from all mutual defence alliances with nuclear powers;
13. ARTICLE 4: THAT THE PEOPLES AND GOVERNMENTS SIGNATORY TO THIS CHARTER will work to ensure the withdrawal of colonial powers from the Pacific;
14. ARTICLE 5: THAT THE PEOPLES AND GOVERNMENTS SIGNATORY TO THIS CHARTER will meet at intervals of not more than three years to explore ways of extending the geographical extent of the zone and the comprehensiveness of the bans enforced within it.

PROTOCOLS TO THE CHARTER FOR A NUCLEAR FREE PACIFIC

15. PROTOCOL I

- i) "The undersigned plenipotentiaries, furnished with full powers by their respective governments,
- ii) AWARE of the desire of Pacific people to gain political independence, and to remain free of risks associated with nuclear weapons, nuclear war and nuclear power,
- iii) HAVE AGREED to observe all the prohibitions and activities and installations associated with nuclear war and nuclear power as established in the CHARTER FOR A NUCLEAR FREE PACIFIC zone,
- iv) AND HAVE FURTHER AGREED TO take immediate steps to grant political independence to territories and peoples at present governed by them within that zone."

16. PROTOCOL II

- i) "The undersigned plenipotentiaries, furnished with full powers by their respective governments,
- ii) HAVE AGREED AS FOLLOWS:
 - a) TO RESPECT all the prohibitions on activities and installations associated with nuclear war and nuclear power as established in the CHARTER FOR A NUCLEAR FREE PACIFIC zone;
 - b) TO PERMIT at any time inspection by representatives of governments and people within the zone, of any buildings, installations, vehicles, ships, aircraft or submarines under their control to determine that the prohibitions of the charter are being complied with;
 - c) NOT TO USE or threaten the use of nuclear weapons against any territory or people within the zone."

NA ARTHUR HARAWIRA

POPULATION: 48.3 million
 NUMBER OF ISLANDS: 7,000

LAND MASS: 115,000 sq miles
 CLIMATE: Tropical

From the dawn of Spanish colonialism in the 16th century, to the time US declared war on Spain in 1898, to the Japanese occupation in 1942-45, the Filipino people have lived under the imperialist might and have been governed socially, politically and economically by foreign rule for so many generations, that some peasant families know no other life. Even after the US supposedly granted independence to the Philippines in 1946, they still held the economic and military control through special treaties. They had parity rights to exploit natural resources (included are the Filipinos) and a military treaty granted them 200,000 ha for 99 years for 20 military bases. By 1971, US direct investment to the Philippines, constituted 80% of all foreign investment. US rule was characterised by systematic economic exploitation, english as a medium of instruction, and a strong American cultural domination and political integration of the local elite.

The US involvement can be seen in two separate aspects:

1. to protect the US multi national exploitation of the country's natural resources and slave labour force in order to utilise maximum productivity of the Philippines through economic domination. AND
2. in order to protect their almost unquestioned strategic military positioning, with nuclear bases and power stations going up in all parts of the Philippines, it is plainly visible they type of military zone the US intend using the Philippines for. The Philippines is an ideal Asian striking point for the US.

The Martial Law regime was brought in to halt communist subversion and to build a "new society" for ensuring economic growth and quick modernisation. The ideology behind it was to ensure a "favourable climate for foreign and Phillipine capital". The nation's gains have gone to a very small section the multinationals and to the local capitalists. Very few of the rich families in the Philippines have grown richer under the Martial Law emergency, the Marcos family is the most prominent. Economically the new society is in dire straits, and socially, the overall effect of the development programme under Martial Law has been dismal. By the end of April 1979, only 1,500 tenants received full land ownership titles of only 1,400 hectares. At this pace says an economist, "it will take 1,000 years for the cornerstone to be laid and cemented".

The National Democratic Front, led by the new communist party of the Philippines and the Moro National Liberation Movement, who has a strong Muslim base, has been involved in trying to liberate the southern island and surrounding islands of Mindanao from the fascist onslaughts of US backed Martial Law regime. The purpose, armed struggle for independence. The New Peoples Army, are waging armed struggle against the Marcos regime for true land reforms. With them are the legal organisations, united to bring a halt to the Martial Law regime and who want to restore to the Philippines the national right to determine their own destiny.

"DON'T MAKE THE PACIFIC NUCLEAR DUMPING GROUNDS. TOKYO RALLY"

Oct 25, 1980.

The Japanese government is now planning to start "experimental dumping" of nuclear wastes in the Pacific in the fall of 1981. 5,000 - 10,000 drums of radioactive wastes are to be dumped in the ocean some 600 miles north of the Marianas Islands, and then on a full scale of 100,000 drums annually.

As of March 1980, with rapid accumulation of nuclear wastes from nuclear power stations, approximately 300,000 drums of nuclear waste is stored within Japan. Unless the government disposes of these wastes, it will never be able to push ahead its nuclear development schemes.

Japanese activists have circulated a world wide petition to call for the halting of plans to dump nuclear waste in the Pacific. Please send messages of protest against the Science and Technology Agency and Tokyo Electric Power Corporation; and a message of support for the rally.

Contact Jishu -Koza, c/o Jun UI,

Dept of Urban Engineering,

University of Tokyo,

7-3-1, Hongo, Bunkyo-ku

Tokyo, 113, Japan.

Cable Address "JISHUKOZA TOKYO".

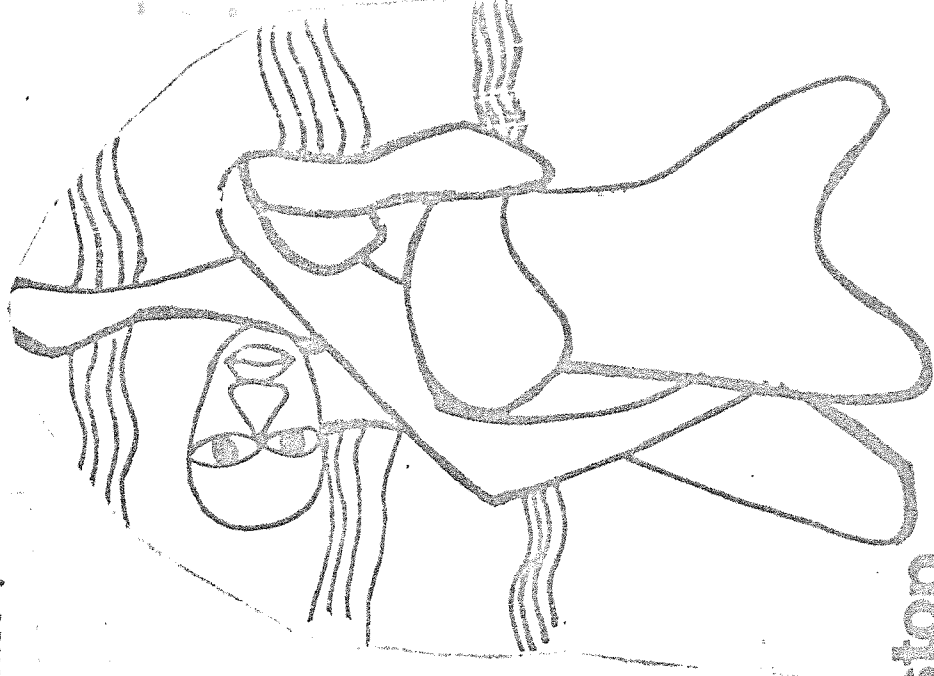
"US NUCLEAR ROX FLARES UP", 30.9.80.

Herald correspondent San Francisco.

Nearly 50,000 barrels of nuclear waste lies on the sea bottom 35 miles off the Golden Gate, dumped there between 1946 and 1967. Some of the concrete lined drums have been leaking since 1977, and as the radioactive seepage increases so does the controversy over the hazard level and what to do about it.

A new report, in direct with an earlier one, says that plutonium contamination is 2,000 times greater in the water than can be attributed nuclear testing regions. Cesium and strontium are other dangerous radioactive materials reported to be leaking from the barrels.

In the San Francisco area, questions are being raised in fish shops by customers disturbed over reports that fish caught off the Golden Gate have been found to contain higher than normal counts of radioactive compounds.



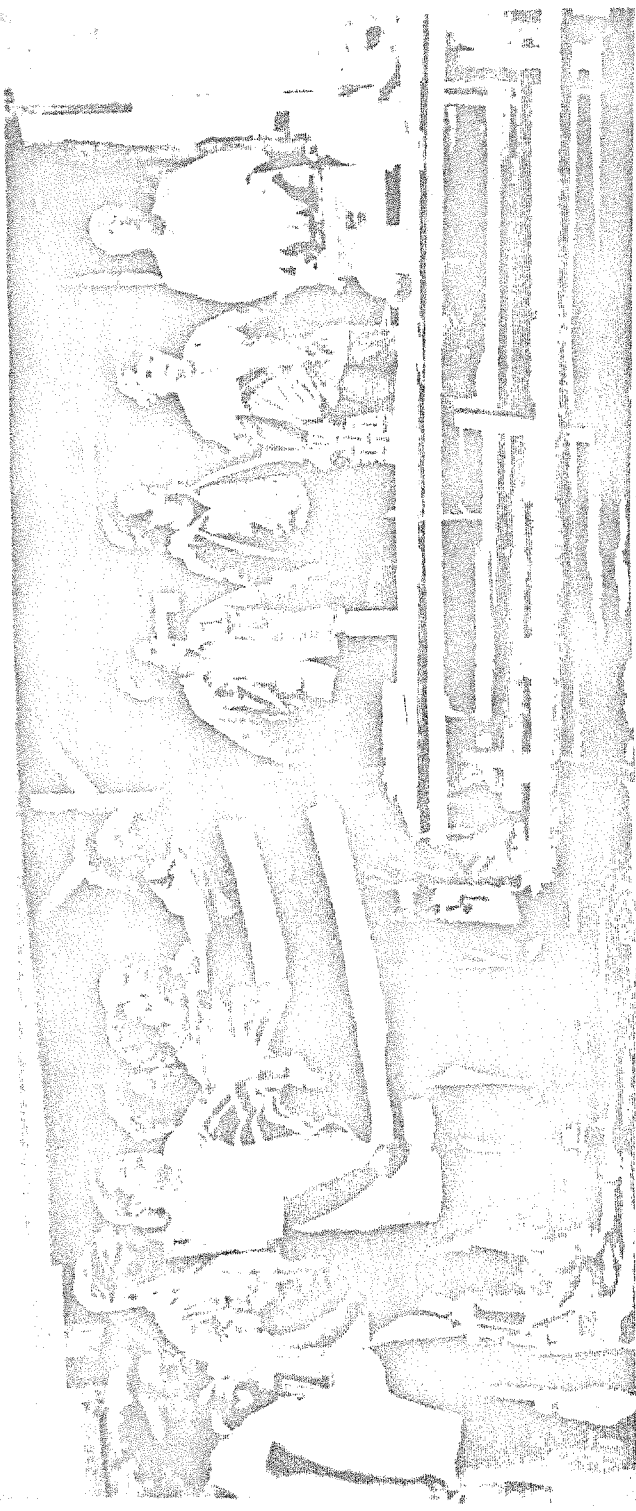
stop

Pacific wasting away

stop

Nuclear war games

SUPPORT THE "SAND ISLAND" IS



The State evicted us on Jan. 23, smashing our homes, destroying our property, and arresting 19 of us. The State again evicted us from the side of the road on Feb. 20. They said we Hawaiians will be arrested for trespassing if we are found on any State land. But none of this has killed our fight; many of us are temporarily staying with friends and relatives.

We are still determined to get Sand Is. back so that a live-in cultural, religious and educational center can be built for the benefit of the Hawaiian people. From the time our lands were first stolen away from us until today, when Hawaiians get arrested for being on Hawaiian lands, we have fought to protect our land and culture. We are not going to give up now.

In these past few months, we have shown our slideshow and video to hundreds of people. Many have signed our petitions, bought bumper stickers, chili tickets, and made donations to our cause. We would like to express our aloha and say mahalo

to all who have helped. But our struggle is not over, we still need your kokua.

The next step in our struggle is to support the 19 arrested on Sand Island. We are charged with "obstructing government operations" and face up to \$1,000 fines and one year in jail for defending our community from the State's bulldozers. Our stand is that native Hawaiian people have a legal right to this land, and the State should drop the charges.

We ask for your kokua. We are not fighting just for ourselves, but for our Hawaiian people. We are fighting for our aina, culture, lifestyle, and our rights as Hawaiian people. We are not "squatters".

With your help, we will win. Come out to our events, pack the courtroom on the trial days, show our slideshow and video to your friends or organizations, sign our petitions, help by buying our shirts, bumper stickers. Make a donation. Mahalo

Indians support stand

KOKUA HAWAII

SAND ISLAND

For more information & to help, call or write:
456-2520, or 524-1003

AHAHUI OHANA MOKU ANUENUE
(Society of Families of Rainbow Island)

P.O. Box 29279
Honolulu, Hawaii 96820



I believe it was Kaho'olawe activist Samuel Kealoha Jr. who first stood up to the United States government, claiming that US federal courts held no jurisdiction over him for "trespassing" on a Hawaiian Island, because he is a Hawaiian, and a member of the Hawaiian nation that was illegally overthrown by the US government in 1893. Kealoha requested to be tried by a court of the United Nations.

Federal Judge Samuel King, himself a Hawaiian, decided "the court is somewhat concerned that Mr Kealoha is operating in a fantasy world where he is losing track of reality."

FOR STANDING FIRM and resolute in his belief that there is nothing criminal about a Hawaiian stepping foot on Hawaiian land, Sam Kealoha spent 41 days in Halawa Jail. "I didn't care if it was six years in jail," Kealoha said, "I am right and the government is wrong."

Then, alleged reputed underworld boss Wilford "Nappy" Pulawa, on trial for tax evasion, claimed as his defense that American laws did not apply to him or any of his fellow Hawaiians, being that the overthrow, occupation and annexation of our sovereign Hawaiian nation by the United States of America was itself illegal.

Facing off the U.S. Courts, Pulawa declared: "I, Wilford Kalaauala Pulawa, a Hawaiian, strengthened and supported by the spirits of my ancestors and love of my people and by the prayers of people throughout the world, affirm my citizenship in the sovereign nation of Hawaii and acknowledge no legislative superior to Hawaii but God; I hereby protest the continuing foreign occupation and rule of the United States in Hawaii.

"In the over 80 years of American occupation the American government allowed the unlimited infiltration of its citizens into our lands, flooded our territories with American troops, ran our educational system, dictated our lifestyles and imposed American laws upon the Hawaiian people. This American tyranny must end, and the reign over the destiny of the Hawaiian people returned to the Hawaiian people. To this end, I pledge my breath of life."

The US Courts listened with deaf ears, obviously, and we all know what happened to Nappy. Rest assured, all you nervous Americans, Wilford Kalaauala Pulawa is incarcerated, locked securely behind prison bars this night, studying his Hawaiian history. AND NOT IT'S Hayden Burgess, one of the young new breed of up and coming Hawaiian activist lawyers. Burgess claims to be exempt from illegal US laws imposed on Hawaiian "I am not a US citizen," he protests, "I'm a citizen of the nation of Hawaii."

Burgess says the reason he attended law school was so he could "promote the concept that the nation of Hawaii still exists." "Americans are here illegally," he insists, and claims he has legal documents to prove it. When he asked to explain his belief in US court, Judge King cut him off, saying he was "not interested." "Mr Burgess," King declared, "you can make your political speech outside the courtroom."

So, for the pettiest of crimes - refusing to fill out a US jury questionnaire form - Attorney Hayden Burgess now faces disbarment from practicing law in Hawaii. Burgess swears that if standing up for his beliefs will cost him his legal licence, he will accept disbarment for his belief. And not only is his livelihood threatened, he's now being hounded out of hose and home by none other than the Hawaii Housing Authority.

As inevitable as mangos ripen and rot, the time will ultimately arrive when the case of the illegal overthrow of the Hawaiian monarchy by the United States of America will have to be tried in court, be it U.S. federal court or one from the United Nations.

As more and more seeds of separatism take root, deepen and spread, the return of a sovereign Hawaiian nation appears less and less far-fetched.

BACKGROUND OF THE SAND ISLAND STRUGGLE: On October 16, 1979, Susumu Ono, Chairman of the Board of Land and Natural Resources, State of Hawaii, sent a group of men, some armed, to Sand Island to post a "Notice to Vacate" on all homes located there. Included in the notice was the threat: "Any and all persons found occupying and/or residing upon said lands shall be subject to arrest and prosecution..." The notice was posted everywhere, on the luas, on abandoned chicken coops and even on the imu used by the Tongans. The last time the imu was used was when the King of Tonga came and Sand Island people helped them cook at the imu for a private dinner at the Governor's residents. In a slide show that has been thoroughly researched by professionals, Abe Ahmad, coordinator of the show, notes: "Our Hawaiian kupuna were the first humans to set foot on these islands about 1,500 years ago..." in 1778, they discovered Captain Cook and some other haoles in unfamiliar canoes..." The narrative goes on TO DESCRIBE HOW Hawaiians slowly lost their land and how Hawaiian lifestyles were destroyed. A positive vision concludes: "Why not a first Hawaiian Cultural park...to preserve our Hawaiian lifestyle near the sea? Our people living along Sand Island are there partly because they love the sea and the scenery. Partly because they've been evicted from their homelands elsewhere...We are aware that this is "State" land. We are also aware where it came from and how the state and federal govts got it. We are also aware that it should be used not only for the benefit of us Hawaiians, but others as well. So we are proposing a Hawaiian lifestyle cultural park with an educational purpose that will enable others to enjoy its benefits too..."

NZ. BOMBS KAPO'OLAWE - HAWAII

WHERE IS KAPO'OLAWE?

WHAT IS THE ISLAND USED FOR?

Kapo Olawe is one of eight major islands in the Hawaiian chain. It encompasses 45 square miles (29,000 acres) of varied terrain, including hills, plateaus, valleys, and at least two fresh water pools. Located about 7 miles from Makena, Maui, the island is part of Maui County. Used as a target complex, the island has been continuously bombed since 1941. Navy control (but not ownership) of the island became official in 1953 when President Eisenhower took Kapo Olawe by Executive Order.

HOW WAS KAPO'OLAWE USED

BEFORE NAVY BOMBING?

Ancient chants and archaeological evidence indicate that Kapo Olawe was inhabited for over 900 years, since 1000 A.D. Hawaiians lived in both coastal and interior settlements where major economic activities included fishing and agriculture. Called in ancient times *Kohe Malamalama o Kana'oa* (The Shining Vagina of Kana'oa), Kapo Olawe was also used as an adz factory, and a sacred place for priests. Hundreds of historic sites have revealed Kapo Olawe's key role in early South Pacific migrations, and in the entire archaeological record of the Hawaiian people.

WHAT IS THE

PROTECT KAPO'OLAWE 'OHANA?

The 'Ohana is a spiritually-based, extended family espousing Hawaiian cultural values of Aloha 'Aina — love, sharing, and conservation of the land: values embraced by many peoples. Different racial and ethnic groups are represented in the 'Ohana, and all members share a common concern for the preservation and proper use of the island of Kapo Olawe.

WHAT ARE THE GOALS

OF THE 'OHANA?

The 'Ohana has two main purposes: to stop the bombing of Kapo Olawe, and to secure the island's return to the people of Hawaii. In the words of George Heim (lost at sea, March, 1977), the 'Ohana seeks to "educate and increase the knowledge of the people of Hawaii as to the historic, cultural, spiritual, and social significance of Kapo Olawe. We desire to preserve the island and its flora and fauna from permanent disutility and destruction because we believe that no man should destroy any further the life of the land."

WHAT DOES THE TERM

'ALOHA 'AINA' MEAN?

The Hawaiian concept of Aloha 'Aina expresses and connects two basic practices of Hawaiian culture: love of the people for the land.

Beginning with trust and sharing, Aloha 'Aina stresses an attitude of generosity and care. Respect for the beauty of life means a special responsibility to protect the people and the land which sustains them. Working together in harmony with nature requires a sense of common need balanced by a sense of nature's fragility. Conservation becomes a constant value: "use what you need, leave the rest for others." In this way, nature's gift — the 'Aina and all that comes so willingly from her — is enjoyed in the present and preserved for the future.

HISTORY OF KAPO'OLAWE

A.D. 1000 — First Coastal Settlements.
1400 — First Inland Settlements
1600 — Latest evidence of basaltic glass quarries.
1790 — King Kamehameha unifies Hawaiian Islands.
1800 — Vancouver gives goats to a Maui chief who sends them to Kapo Olawe.
1830-1850's — Kapo Olawe used as a penal colony.
1858 — Highest region used for growing sugar cane, melons, potatoes, and pumpkins.
1859-1900 — Used for sheep and cattle ranching.
1893 — Queen Liliuokalani overthrown with the aid of U.S. Marines.
1894 — Hawaii proclaimed a Republic.
1898 — President McKinley approves a second request for annexation. All public lands ceded to the U.S.
1900 — Territorial Government established.
1900-1910 — Island continues to be leased for sheep ranching. Overstocking of sheep and goats destroys vegetation, resulting in serious erosion.
1919 — McPhee leases Kapo Olawe for goat ranching.
1929-1941 — McPhee and Baldwin form Kapo Olawe Ranch Co.
1941 — Army commandeers company's sampan. Struggle between ranchers and military. Navy and Army sublease the island from the ranch for \$1 per year. It becomes a bombing target and continues to be used as such to this day.
1953 — President Eisenhower issues Executive Order 10436 officially taking Kapo Olawe for Naval operations.

1959 — Mayor Cravalho expresses concern over Navy's failure to keep animal population down, in violation of the 1953 Executive Order.
1970 — Senator Hiram Fong requests a halt to the bombing by 1972.
1971 — Mayor Cravalho and Life of the Land file suit to stop the bombing. The Navy is requested to complete an Environmental Impact Statement for the island.
1975 — Rep. Patsy Mink introduces legislation requesting return of Kapo Olawe.
1976 — First landing by the "Kapo Olawe Nine" including Emmett Aluli, George Heim, and Walter Ritte. Landings continue throughout the year and into 1977. 'Ohana representatives and others fly to Washington, D.C. to seek Congressional and Presidential support. Mayor Cravalho and the 8th and 9th sessions of the State Legislature seek a halt to bombing and a return of the island. 'Ohana civil suit (Aluli v. Brown) is filed contending that Navy bombing violates environmental laws, historic site laws, and freedom of religion.
1977 — George Heim and Kimo Mitchell are lost at sea. Walter Ritte and Richard Sawyer are jailed for six months.
1978 — Civil suit continues. Navy's updated E.I.S. considered inadequate. Archaeological survey of the impact area is completed. Island soon to be registered as a national landmark.
1978 — American Indian Freedom of Religion Act becomes law. It includes native Hawaiians, giving access to religious sites. Because of its religious significance, Kapo Olawe is among the protected areas.
Governor Ariyoshi signs *Memorandum of Understanding Concerning Kapo Olawe* with the Navy, recognizing their need for the island as a bombing target. The 'Ohana strongly criticizes the State's position; suggests the State sue the Navy for violation of environmental laws.

1979

May — Federal Judge orders Navy to negotiate with 'Ohana for access to Kaho'olawe.
June — First negotiations lead to historic legal landing of 45 people at Hakoawa Beach on the eastern tip of Kaho'olawe. Petroglyphs are discovered; sites are cleared with the aid of 'Ohana volunteers; Kupuna are taken to Mcauia, one of the highest points.
July — 'Ohana takes 115 people to Hakoawa; new sites are discovered; 30 petroglyphs are recorded; Kupuna interpret archaeological remains; 'Ohana group visits target area.

observing bombs in the Adz Quarry, one of the most significant sites on the island.

August — 'Ohana again visits the island with over 100 people; more sites cleared; new sites discovered; Kupuna interpret migrations from the South Pacific with star charts; target area investigated further.

September — 'Ohana takes 165 people to two

campsites, Hakoawa on the East, and Kealaikahiki on the West. Religious ceremonies are performed by Kupuna, chants and dances are performed. Lt. Gov. Jean King accompanies 'Ohana and publicly states that the Navy should stop the bombing and clean up the island.

'Ohana, Navy continue talks about access, and an end to the bombing.

What is the

Ohana doing . . . ?

ADVOCACY — Because of our on-going civil suit, the Navy is forced to file an annual Environmental Impact Statement, survey historic sites (85% complete), survey for endangered species, begin soil conservation efforts, and, most significantly, to negotiate with the 'Ohana for periodic access to the island.

Negotiations led to 4 'Ohana accesses during the summer of 1979. Major archaeological discoveries, including petroglyphs, were made by 'Ohana members. Native Hawaiian religious ceremonies were performed and new cultural interpretations were made by our Kupuna (elders with cultural wisdom). Over 400 people visited the island, a record for civilian use.

The 'Ohana continues to pursue the civil suit, focusing on clean-up of the island, and periodic access.

FUTURE STRATEGY

Federal Level — 'Ohana will lobby Dan Inouye and Spark Matsunaga, for hearings on the Navy's actual need for Kaho'olawe. Inouye has said he would hold hearings. We intend to see that he keeps his promise.

State Level — What is the Governor doing about the bombing? *Nothing*. We will emphasize his lack of concern, pointing out that Kaho'olawe is part of Hawaii, and not a military-owned reservation.

Local Level — We will continue to organize and do basic education in the communities. Each island has an active 'Ohana in the effort to stop the bombing.

ACTION — Through our several landings, the subsequent trials, our presentations to the State Legislature, and our trips to Washington, we have focused public attention on the continual destruction of Kaho'olawe by the Navy.

- Give tax-deductible contributions to the Protect Kaho'olawe Fund, P.O. Box 29818, Honolulu, Hawaii 96820.
- Write your Congressional delegation and demand Congressional hearings on the bombing. Ask why the Navy needs the island for target practice, why the Navy bombs Hawaiian historic sites; why they will not remove A-15 which is near one of the two major adz quarries in Hawaii.

Island 'Ohana addresses

Protect Kaho'olawe 'Ohana, Lanai
Post Office Box 44
Lanai City, Lanai, Hawaii 96763

Ki Hapai o Lono
Hilo Protect Kaho'olawe 'Ohana
Post Office Box 5221
Hilo, Hawaii 96720

Aloha Aina Association
16 H Market Street
Wailuku, Maui, Hawaii 96793

Onipa'a Kahou
Kea Protect Kaho'olawe 'Ohana
Post Office Box 1073
Kealaakeakua, Hawaii 96753

Protect Kaho'olawe 'Oahu 'Ohana
570 Auahi Street, #222A,
Honolulu, Hawaii 96713

Protect Kaho'olawe Fund
Post Office Box H
Kaunakakai, Hawaii
96748

"The MPLX view ed the bombing as an attack on the culture and heritage of the Hawaiian people; noting that some 2,000 archaeological sites were threatened. As the indigenous people of NZ, still oppressed in our own land we recognize and sympathise with your struggles to retain your lands. Our culture is also land-based, and over the past 140 years, through the efforts of capitalist exploitation, we have lost 98% of our lands.

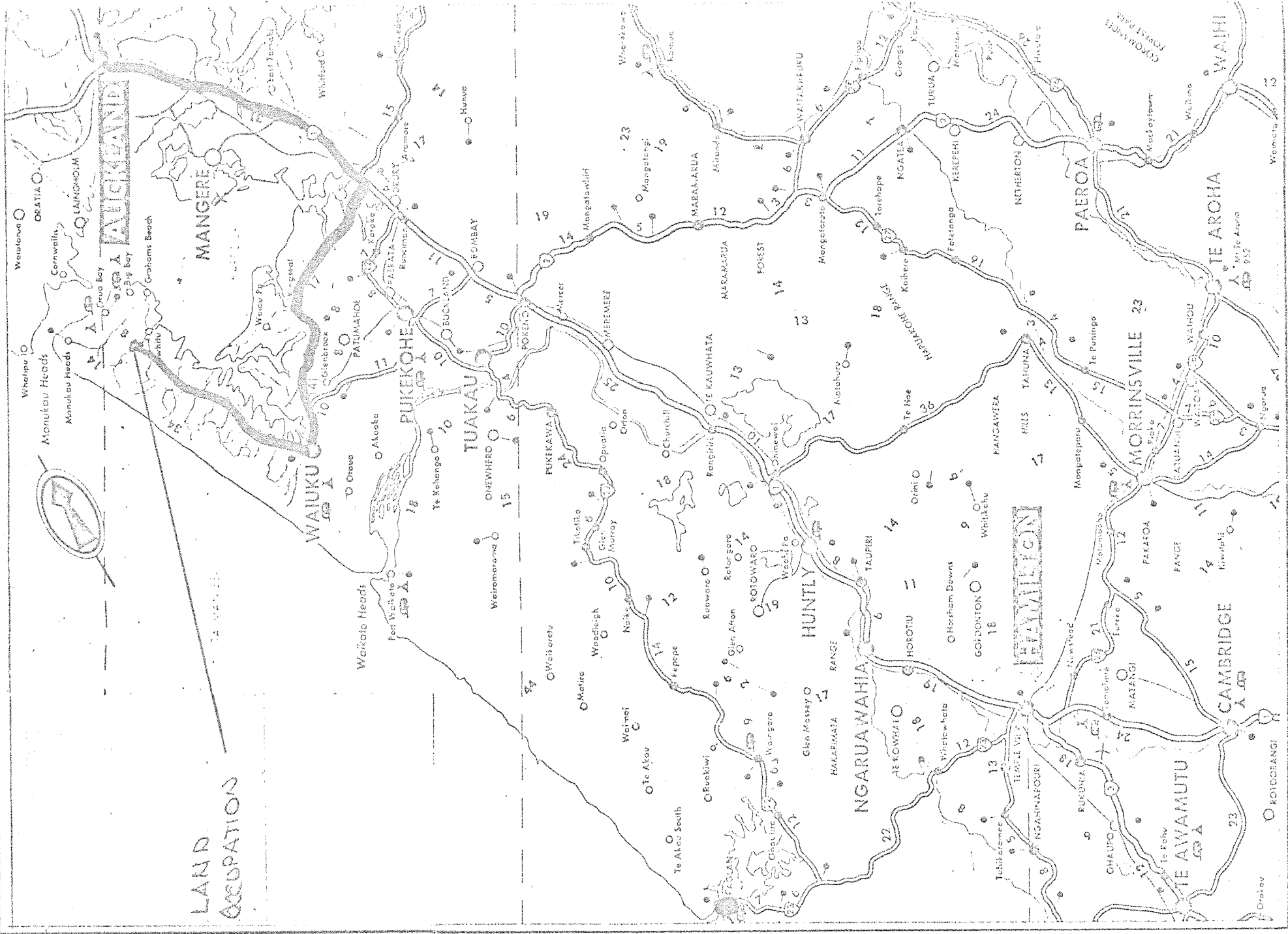
We are ashamed that many young Maoris are taking an active part in the RIMPAC exercises, but we view this phenomenon as a guide to the success of the capitalist indoctrination process, a process that one day must be smashed if we are to achieve a truly free world.

As Maori people we give full support to your struggles against warmongering RIMPAC chiefs who desecrate your lands not in a quest for peace, but in a quest for power. Our struggles are not just similar, they are the same but we are secure in the knowledge that the fight for justice and freedom from exploitation will one day see our peoples join hands in victory."

— excerpt from Hawaiian Union of Socialists - newsletter.

THE AWHIIO MAOKI LAND OCCUPATION

distances in kilometers



LAND OCCUPATION



TE AWHITU MAORI LAND OCCUPATION

TE AWHITU - Saturday 1st November, 1980, Members of the Ngati-TeAta sub-tribe of Waikato supported by Members of Te Mata-kite o Aotearoa, MPLMA, PPANAC, Nga Hau e Wha, took possession of Te Awhitu Block 112, which was in danger of being stolen by the neighbouring farmer, Mr. Harold Alger Bath.

About 3 years ago Bath attempted to gain a legal title under Section 3b of the Land Transfer Amendment Act 1963, on the grounds that he had been occupying the land for over 20 years. At no stage did he ever consult the owners who were in fact kept ignorant of their claim to this block until 1977.

The matter has been before the Maori Land Court and the Maori Appellate Court, and is now destined for the High Court some time next year. At this point in time it may be best to outline the history to enlighten those who are confused about our present stand.

BACKGROUND HISTORY

1850's - 1860's Ihaha Te Manga refused several times to sign papers ceding his land over to Queen Victoria for European settlers. He eventually agreed, on the condition that 100 acres be set aside for him and his people to live on. Ahipene Kaihau another Ngati-TeAta chief decided that he too would like a grant of 100 acres.

The Crown granted Ahipene 200 acres and Ihaha none.

We don't know what pressures were brought to bear on Ahipene but he sold Ihaha's grant. The Land Wars erupted in 1863-64.

1870's The land eventually passed to John Williams, a miner, who never entered into possession of the land probably because he would have been challenged had he attempted to occupy while the Maori people were still living here.

The Crown eventually realised its mistake and issued a title to Ihaha backdating it to the date of purchase, which would have meant that it was in law issued to Ihaha before the grant by which Ahipene sold it.

1890 Ihaha died at Cpotiki, leaving no will, or issue.
1896 Maori Land Court decides that all descendants of the brothers and sisters of Ihaha Te Manga are entitled to succeed to Ihaha's interests. i.e. equal shares to Kaihau, Te Ahuriri, Katipe Te Awarahi, Te Tawha, and Haumia.

1950 A certificate of title under the Land Transfer Act issued to Ihaha Te Manga.



1951

Alger Frederick Francis Bath buys the adjoining 279 acre farm. He always acknowledged that he was using Maori Land (Awhitu) as well as his own farm. (Some old farmers from this area have come up to the camp to tell us that they have always known this was Maori land because old Mr. Bath told them).

1966

Alger Harold Joseph Bath becomes the owner of his fathers farm. He continues to use our land.

Late 60's Mr Michael Brown, a son of one of the owners of the block approaches Mr Bath about using the land.

Mr. Bath asks if he can use the land for a further 3 years.

Early 1970's Mr. Brown goes back to Mr. Bath and is told that the Maori owners no longer have a title because he and his father have occupied the land and paid the rates for almost 30 years. (In 1975 the rates were \$24-25).

June 1976

The Maori Land Court begins tracing the owners of the block after being told about Mr. Bath's claim.

23 January 1978 The District Land Registrar, Auckland, gives Public

Notice in the N.Z. Herald that he proposes to issue a

title to Bath under Section 3 of the Land Transfer Amendment Act 1963.

August 1978

The Maori Land Court, Hamilton, decides that Awhitu is Maori Freehold Land and is therefore not subject to the Land Transfer Act.

February 1979

The owners of Awhitu hold their first meeting at Mr. Brown's residence, Waiuku to form a 438 Trust, the duties of the trustees being to protect the title and to investigate the best utilisation of the land.

The Maori Appellate Court reversed the Maori Land Court decision and declared the land to be General Land and therefore subject to the Act.

February 1980 A meeting of the nominated trustees was held at Mr. Brown's home to discuss the latest Court decision. The ~~XXXXXX~~ trustees were informed that the District Land Registrar now had the power to issue a title unless we took the case further to the High Court. Too expensive.

Trustees decided that letters should be sent to the appropriate Government officials, i.e. Ministers of Maori Affairs and Lands, asking them to take whatever steps were necessary to safeguard the present Maori title. A deadline of 3 months was given after which the trustees would consider taking direct action and 'occupying'.

14th September, 1980 The 5th Anniversary of the Maori Land March.

People with Maori Land problems were invited to present their take's. Mr. Robert Brown, Wicks son, addressed the meeting stating that he was going to cut the fences and drive the pakeha farmers stock out. He was advised to serve



a notice on Mr. Bath, asking him to remove his stock, or we the owners would impound them. Bath also informed that we would be occupying our land.

Nov. 1st-2nd 1980. Ngati-TeAra supported by Te Matakite o Aotearoa and people from Nga Hau E Wha took possession of Te Awhitu Block 112. Many tears were split, we had our karakia for the land, then pitched our tent for our weekend occupation. Local people felt at that stage that the show of strength and our action of physically occupying the land even for the weekend was enough.

Most people left on Sunday, leaving 2 female and one male adult, and 3 young children.

November 3rd. A boundary fence was erected along the surveyed boundary line, according to Mick Brown, between Baths property and our own.

Bath arrives at teatime, and with the help of a neighbouring farmer and his family begins pulling our fence down, and asking us to punch him. Witness on motorcycle waiting to see whether we would assault Bath. Refused to be provoked and merely stated that his actions had now given us the excuse to recall our people to physically occupy the

Nov 4th. ~~at~~ ~~the~~ ~~Police~~ ~~arrived~~ ~~to~~ ~~say~~ ~~they~~ ~~didn't~~ ~~want~~ ~~any~~ ~~trouble~~ ~~and~~ ~~didn't~~ ~~want~~ ~~to~~ ~~be~~ ~~made~~ ~~to~~ ~~look~~ ~~fools~~ ~~again~~ ~~like~~ ~~at~~ ~~Raglan~~ ~~and~~ ~~Bastion~~ ~~Point.~~ ~~They~~ ~~then~~ ~~went~~ ~~to~~ ~~see~~ ~~Mr.~~ ~~Bath~~ ~~and~~ ~~returned~~ ~~later~~ ~~to~~ ~~ask~~ ~~whether~~ ~~Mr.~~ ~~Bath~~ ~~could~~ ~~come~~ ~~on~~ ~~to~~ ~~our~~ ~~property~~ ~~to~~ ~~check~~ ~~his~~ ~~water~~ ~~pressures.~~ ~~Answered~~ ~~'no'~~ ~~unless~~ ~~he~~ ~~approached~~ ~~an~~ ~~owner~~ ~~first.~~ ~~Other~~ ~~alternative~~ ~~-~~ ~~remove~~ ~~his~~ ~~hoses~~ ~~to~~ ~~his~~ ~~side~~ ~~of~~ ~~the~~ ~~fence.~~

land permanently.
Some owners of the land at Raglan had been told to give the land to the Police and they didn't want any trouble and didn't want to be made to look fools again like at Raglan and Bastion Point. They then went to see Mr. Bath and returned later to ask whether Mr. Bath could come on to our property to check his water pressures. Answered 'no' unless he approached an owner first. Other alternative - remove his hoses to his side of the fence.

November 9th A meeting of owners held at Rangiriri, Pollok, to explain the situation and to gauge reactions. Total support from owners present. Concern at our living in a tent. Permission granted for trustees to accept any support offered, within our ground rules (NO violence, drugs, or alcohol), especially any help towards erecting a permanent building.

PRESENT SITUATION

At the moment, several adults and 3 children are living in a tent on the property. A plan of a proposed building was presented to the owners and accepted. Some slight alterations are needed, final drawings being prepared for submission to the Franklin County Council. May look at accepting houses already built and moving them on to the property.

The County has also been approached by one of the owners, (who also happens to be a trustee and an occupier,) to send any further rating demands to her. She was told that



she would have to be occupying the land for 12 months before she would be eligible for a rating demand. A letter is being sent to them by the trustees about this matter.

Mr. Bath's solicitor Mr. C.B. Littlewood has lodged his application with the High Court, against the District Land Registrar in an attempt to force him to issue a title to Bath as sole owner.

HOW CAN YOU ASSIST AT THIS STAGE

1. LETTERS. By writing letters to the Minister of Lands, Commissioner of Crown Lands, District Land Registrar, Minister of Maori Affairs, Minister of Justice, Local M.P.s.etc.
2. LOCATIONS. Kohes can be sent to the Treasurer of the Awhitu Whenua Komiti, 13 Queen Street, Waiuku. Any building materials, farm implements, tools, and the use of a vehicle would be gratefully appreciated. Livestock e.g. goats could be useful.
3. PEOPLE POWER. Some scrubcutting work needs to be done, and tracks cut to our water sources. Help with erecting a building once enough materials are obtained and a site picked out., fencing, and other related work on the land. Patrol duties.

DIRECTIONS TO AWHITU

Leave the Southern Motorway at either the Papakura or Pukekohe turnoff and follow the road to Waiuku. Turn right at the sign 'Awhitu Peninsula' and follow the road past the Matakawau store heading towards Harbour Bays. Turn sharp left at Colbeck Road sign and keep following the main road until a metal road looms up ahead. A small yellow farmhouse is on the right. Follow this road (Manukau Heads Road) until you reach the camp.

IMPORTANT: Don't turn off before the Matakawau store into Manukau Heads road. You will end up at the Lighthouse and miss us altogether. Take the second Manukau Heads Road sign as set out above.

CONTACT NUMBERS IN WAIUKU: MR. BRUCE 58077.



REPORT ON SYDNEY NUCLEAR FREE PACIFIC FORUM: 26-28th SEPT 1980.

I attended the Nuclear Free Pacific Forum which was initiated and organized by the Sydney Peace Organization AICD (Association for International Co-operation and Disarmament). It was held in Sydney, 6th-28th Sept as a regional follow up to the Nuclear Free Pacific Conference held in Hawaii in May 1980.

The forum brought together approximately 400 people from every state in Australia and the Pacific Region. Thirty eight delegates attended from the Pacific Region, including Palau (Micronesia); Vanuatu (formerly New Hebrides); Hawaii; Tonga; Fiji; Papua-New Guinea; West Papua (Irian Jaya); Aotearoa; and Japan. The two major Japanese peace organizations Gensuikyo and Gensuikin, were represented with Gensuikyo sending a 20 member delegation.

The Forum aimed to develop awareness and support within Australia for the Pacific peoples movements towards independence and peace, and to help develop a stronger, more co-ordinated movement against the arms race and nuclearization of the region.

We gathered together on Friday afternoon, and the first session was an 'information exchange'. A number of the Pacific delegates shared with us on current independence and anti-nuclear struggle. I found a talk from Hilda Lini about the situation in Vanuatu particularly interesting. The Vanuaaku Pati has taken a clear stand on the nuclear issue calling for a nuclear free zone in the Pacific region, and establishing Vanuatu as a nonaligned nation. The people of Vanuatu stand in support of other independence struggles, recognizing them as an important basis for the establishment of a nuclear free zone.

Later in the Conference there was a call to support Vanuatu in its reconstruction program. SPAN (South Pacific Action Network) in Melbourne will be co-ordinating this. Write to: SPAN, Box 328 North Melbourne, for further information, or send money your group has collected to: Hilda Lini, c/o Prime Ministers Dept, Vila, Vanuatu.

For most of Saturday and Sunday the forum was focussed on three themes:

THE NUCLEAR PACIFIC; THE NUCLEAR CYCLE; INDEPENDENCE AND NONALIGNMENT; A NUCLEAR FREE PACIFIC. We divided into workshop groups to look at different aspects of these themes after opening addresses from speakers.

I felt that the most satisfying work and sharing of experience happened in the workshops. I found the workshop on 'Marine, Economic, and Nuclear Free Zones' especially interesting since Australian delegates shared experiences from nuclear free zones campaigns in Victoria and Western Australia. In Melbourne fourteen councils are nuclear free zones; and the city of Collingwood was declared nuclear free. The campaign in Victoria state was a grassroots campaign with a strong educational component. In talking later with people involved, they felt that there had not been a clearly thought out political strategy and that the groundswell of public support had not been effectively used to put pressure on the government.

Specific talks from delegates reaffirmed the total interconnectedness of Pacific peoples struggles with the anti-nuclear movement. We heard from Aboriginal delegates both at the conference, and later at a smaller meeting of the 'Pacific Concerns Resource Center' steering committee on the following Monday. Mick Miller, President of the North Queensland Aboriginal Lands Council, told us about the situation at Noonkanbah. He felt strongly that the chances of AMAX finding oil there were slim, and that the drilling was being used by Charles Court, Premier of Western Australia, in an attempt to smash the Land Rights Campaign there. He told us that despite Charles Court's hopes the Aboriginal Movement there is feeling stronger than ever.

The final session on Sunday attempted to pull together all the other events of the forum. There were reports from all the workshops. They were combined in three reports on three main themes, including resolutions and action proposals. The resulting eighty or so resolutions were discussed and adopted. This session was quite harrowing because of the amount of work to get through in a plenary, and the style in which we worked. I do not feel its necessary here to spell out all eighty resolutions. For those interested I can send you a xeroxed copy of the Sydney Report for \$1.20. Write to me at:

P.O. Box 11569 Wellington.

Some of the dates affirmed in this session as calls for Pacific wide action were:
FEB 6th: Calls to groups to boycott Waitangi day, in support of Maori peoples struggle.
MARCH 1981: Focus of activities of various kinds in solidarity with NUCLEAR FREE PACIFIC WEEK, beginning 1st March (Bikini Day).

APRIL 1981: Support for, and participation in the Consultation in OKINAWA against Forearm Military Bases, as a preliminary to activities supporting the 1982 Special Session on Disarmament.

PRE AUGUST 1981 (NB THIS DATE IS NOW JAN '82) Activities in support including direct participation with Aotearoa Greenpeace Appeal to protest against Trident Missile sub. Launching at Bangor (Washington) in 1982. Consider direct Australian participation with boat to join Greenpeace vessel. Consider invitation to 'Frit' to return to the Pacific at this time.

The social times at the conference were very important, in binding us together as a group. For me this happened in a very moving way at the party on the final night when we passed a guitar around. Jim Albertini's song 'Nuclear Free the World' will be 'moved me' to tears. It expressed the hope, the pain, the struggle, the vision, and the sense of being bound into a struggle that is Pacific wide and world wide.