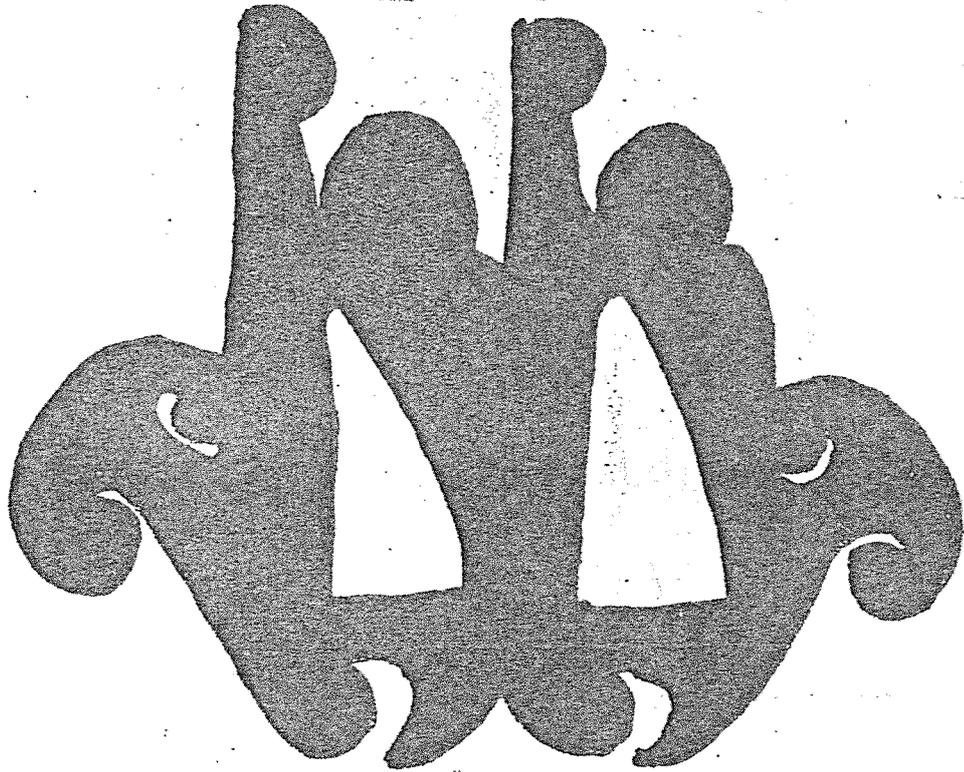


WAITANGI ACTION COMMITTEE

27



HANUERE

ME

PEPUERE

PO BOX 61140
OTARA
AOTEAROA

PH. 2746063

E nga mana, e nga reo, e nga hau e wha, e
raurangatira ma

Tena koutou tena koutou tena tatou katoa

Kia Ora

Looking back over the last year, WAC would like to take this opportunity to acknowledge the work of its members and the network which has been built up with our allies. Also to all those who have subscribed to our newsletter, because without you the education and sharing process is slowed.

This issue should provide a lot of good reading with views coming from all perspectives.

While WAC was on the March, Raewyn Wiki who was staffing the phones has since giving birth to a girl, Sefa Longa. So to Raewyn and husband Sione we wish you all the best.

The newsletter collective is very thin at the moment and would welcome anyone who is keen on the being part of it.

As from the 16th March I will be taking a 3week break with my husband and kids and take this opportunity to introduce Paki Anderson who will be staffing the office so feel free to call.

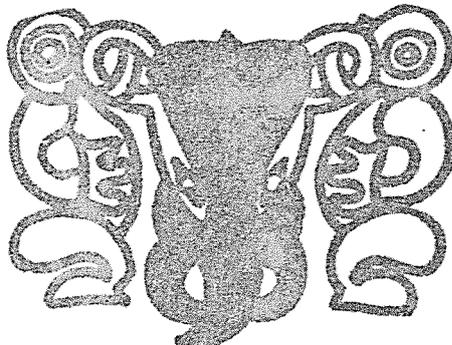
As for our resources, they are very low, especially T.Shirts, kids books, posters pamphlets etc and it probably won't be built up yet for a couple of months. So we ask you to bear with us and as they come available we will advertise.

Komutu taku korero

kei konei ra

Hinewhare

Co-ordinator.



TE TIRITI O WAITANGI

It doesn't talk of equality
It couldn't!
It speaks of rights and priviledges,
It had to!
They were outnumbered
Ten to one!

Thus it fostered foreign rule,
in return for looking after
Maori rights and priviledges,
Protection of their fish and fowl,
their land and all that lay therein!

"What a piece of work man is!"
That has the wit to overwhelm
by peaceful means, a warlike race,
And the heart to say with grace,
"Look you've got a loverly deal"

Let me clarify what I said at the start:
You mustn't talk equality - they didn't!
You hammer rights and priviledges!
You really should!
You are outnumbered
Ten to one!

Arapera

February 1984.

Nothing has changed

'83 Waitangi arrests 'unjustified'

SOCIALIST ACTION FEB. 10th

By HELEN SHERIDAN

A recent court decision has found that the police acted unlawfully in arresting 50 protesters at the 1983 Waitangi Day celebrations. The court ruling arose from a civil case against the police by one of those arrested, Gerard Reid.

The case was heard in the Kaikohe District Court by Judge N.R. Taylor on December 12. In his written judgment, which was delivered on January 29, Judge Taylor awarded Reid \$1500 damages.

Reid, and the others arrested, were part of a demonstration making its way peaceably to the Treaty House, where the Waitangi Day celebration was to be held. Although they had previously been told by the police that they would be allowed to proceed, they were stopped by over 400 cops, many of whom were in riot gear.

Along with a further 40 people arrested during the evening ceremony and nine church people arrested during the morning religious service, they were held in sealed buses with their hands handcuffed behind their backs for up to five hours.

They were later released, without any charges being laid against them. The police claimed that they

had the power to arrest people if they anticipated that they were going to break the law.

'Totally unjustified'

In his judgment, Judge Taylor ruled that this claim was not correct. The police only have "power to arrest after a past or present breach of the peace has occurred or is occurring," he said.

He said that he was satisfied that there was no evidence to support the contention that Reid or any of the others arrested were doing anything unlawful, and he described the conditions in which they were held prisoner as "totally unjustified".

"In this case I hold the police attempted, in the name of public order, to impose 'quietism' on the plaintiff and others," his judgment said.

A further 11 people from among the 50 arrested have recently lodged similar claims for wrongful arrest. The police are currently considering whether to appeal against Judge Taylor's decision, which has also been attacked by Prime Minister Robert Muldoon and Minister of Police Ben Couch.

AK STAR WED. FEB 29th

Appeal on Waitangi ruling

WELLINGTON, Today, (PA). — The Crown Law Office will appeal against a court decision awarding \$1500 damages to a man for unlawful arrest and detention at the 1983 Waitangi Day celebrations.

The Solicitor General, Mr D. P. Neazor, authorised the appeal. Papers are to be filed within the

next few days.

The Prime Minister, Sir Robert Muldoon, said in January the decision should be appealed against. He said the judgement appeared to be "a thoroughly bad decision".

In a written judgement in January on a civil case heard in the Kaikohe District Court, Judge N. R.

Taylor ruled in favour of Gerard Edmund Reid.

The judge said there was no evidence to support the contention that there was anything unlawful done by the plaintiff, or, for that matter, any member of a protest group from the time they assembled at the Waitangi bridge till they were arrested.

He said the plaintiff on the balance of probability was subject to quite unnecessary vigorous attention on his arrest and during his incarceration.

Judge Taylor said to be compelled to remain in a bus at times without sufficient seats for all the defendants and with the plaintiff's hands cuffed behind his back for over four hours was totally unjustified.

He said there had been powers under the Police Offences Act for arrest for an anticipated breach of the peace but this was now specifically repealed by the Crimes Act 1981.

"We are left only with a power to arrest after a past or present breach of the peace has occurred or is occurring."

The Minister of Police, Mr Couch, said later that if the police could not use their discretion "then there is something very horribly wrong with the law".

Nothing of any substance was discussed with the Auckland Grammar school principal Mr John Graham about his "lazy Maori" remarks, say the Maori delegation that confronted him.

cluded the Anglican Archbishop of New Zealand, the Right Rev Paul Reeves, the Maori ministry educator for the Anglican Church, the Rev Canon Hone Kaa, a lecturer in Maori studies from the Primary Teachers College, and five secondary school teachers.

Mr Graham's comments, reported in a Sunday newspaper, have sparked 12 complaints to the race relations conciliator, Mr Hiwi Tauroa

and have been censured by the Auckland regional branch of the Post Primary Teachers' Association.

Mr Graham has continually refused to confirm whether the reported remarks were correct.

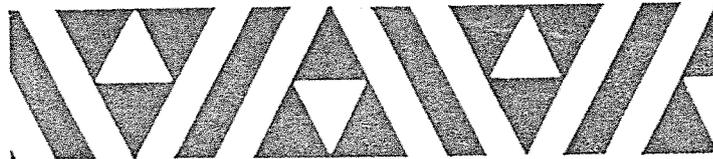
He was reported as saying, in reference to the 50 to 60 Maori pupils at his school who had done poorly in their exams that the reason Maoris failed exams was because they were lazy.

Ak. Star

11-2-84

have 100 made your complaint to Race Relations Conciliator about John Graham's racist comments yet. If not Ph.771-295 or 774-060 and ask for Mr Tohill or Mr.Potter.Writing a letter is even better.You should write to: Norman Doo Arcade,295 Karangahape road P.O.Box.68-504 Newton,Auckland 1.

Grammar Old Boys Against Racism



Auckland Grammar has repeatedly been accused of being removed from the grim life of the masses, of shielding the heirs of the affluent from social issues. Graham humbly concedes the school is "fortunate" to be in a highly professional area, (property values are not affected by the grammar zone) but not "privileged".

The fact that it's always the same students from similar backgrounds that fail has not escaped his attention. But backgrounds do count, he insists. It is all in whether good teaching techniques are applied to the classroom.

Last year Auckland Grammar had between 50 and 60 Maori and Polynesian students of a total roll of 1550. They were representative of the overall picture, and as usual did not do well in exams.

In black and white terms, Graham lay on the line.

"The reason Maoris are failing is because they are lazy. But it wouldn't make any difference whether exam papers were printed in Maori because that's not the point. The system is just lazy. If you attack a system because it can't handle it, for God's sake look at that section rather than the system.

Maoris must be encouraged to deviate within the New Zealand system, and his suggestions of separate systems as apartheid New Zealanders, he terms it, should be supported, and continual harassment of that negativism only creates barriers.

"We respected his wish and did not press him about it."

Dr Walker said the group had not been able to talk about the subject they had gone to see Mr Graham about but, during the half-hour meeting, he had expressed a concern for the welfare of Maori students.

"He did say that we can go back at a later date to discuss how things could be improved. This has opened up the lines of communication.

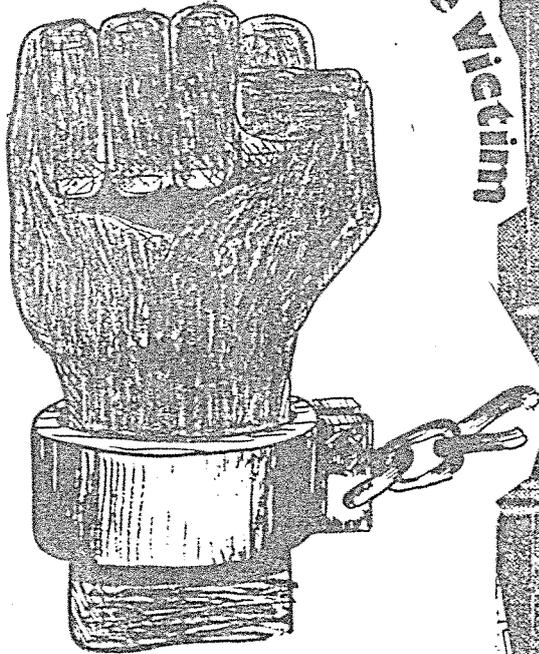
"Previously, Auckland Grammar may have been isolated territory but now, perhaps, something can be done to everyone's mutual advantage."

Mr Graham would not come to the telephone to discuss yesterday's meeting.

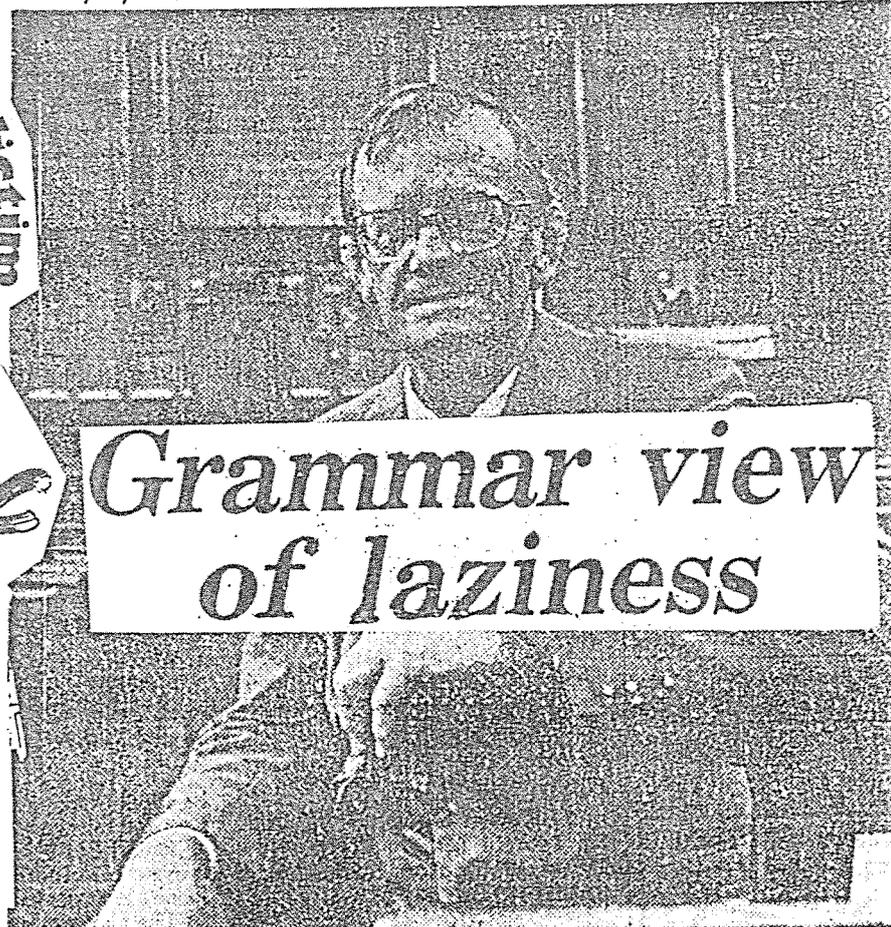
The deputation in-

THE ABOVE QUOTE CAME FROM THE N.Z.TIMES DATE 12/2/84.

Blame the System... Not the Victim



RACISM



Grammar view of laziness

LEAFLET PREPARED BY:AUCKLAND GRAMMAR OLD BOY'S AGAINST RACISM WOULD YOU PLEASE SIGN THE PETITION THAT IS ACCOMPANIED BY THIS LEAFLET. PLEASE SEND DONATIONS FOR THIS LEAFLET AND FOR FURTHER ACTION THAT THIS GROUP INTENDS TO DO.ADDRESS:P.O.BOX.5668,AUCKLAND.

So much has been written and spoken about the events at Waitangi. Most of us have found it tiring to counter the constant stream of Pakeha criticism of Maori actions on that day; we have found it frustrating that the major part of media focus has been on the Governor-General; and there has been some anger at the way the media (especially the newspapers) reported the entire Hikoi Ki Waitangi and the proceedings at Waitangi itself.

At the last Church Action Committee (CAC) meeting we decided we would share some thoughts with you. Partly to balance what you may have already read, but also because we believe there are some aspects which are particularly significant for church people. We would also ask you to remember as you read this, that these are Pakeha perceptions on what was a Maori-centered day.

- 1) Perhaps the major 'event' of the day was that, for the first time, the Queen (represented by her governor) accepted responsibility, as one of the signatories to the Treaty, to receive petitions from the other signatories. The fact that the petitions did not actually get presented does not detract from the fact that the Queen made that gesture.

For years Maori people have been trying to present such submissions to the crown, but each time they have been rejected. Of recent times there have been attempts to present petitions to the Queen and to Prince Charles. On each occasion the Government denied that access. On this occasion the Queen's representative decided otherwise. That gives hope for fruitful discussions between the crown and Maori people.

- 2) Pakeha criticism seems to have centered on the Governor-General being kept waiting. (It's an aside, but worth noting, that in 1840, when he wanted the Treaty signed the Governor was prepared to go to the Maori people; though he kept them waiting on that occasion; now, he waits for them to come to him)

The most common remark heard is: "Why couldn't the Maori people get their act together in order to go and meet with the Governor?" The simple answer is that it was precisely because the Maori people DID have their act together that they did not go and meet the Governor. He placed restrictions on that meeting - a number of representatives only and NO radicals. Kotahitanga means 'Unity'. It was the judgement of Maori people on that day that their unity should not be broken.

The sadness is that Pakeha officials were not sensitive enough to realise that.

3) It is significant that the Governor-General was prepared to wait for two hours. Protocol surrounding a Governor probably directs he never waits for more than 15 minutes. But he obviously recognised the importance of the occasion and the need to give time. His waiting should be seen as a positive thing and not merely as an example of rudeness on the part of the Maori people. The pity is that his willingness to wait was not matched by similar sensitivities by other officials.

4) For the first time there was a complete absence of the Christian Church in the leading of the Official Ceremony. Church leaders had been asked to take part, but had declined. This left the ceremony completely run by the Government - even the prayers were taken by a Government Minister.

But that does not mean that church leaders were absent from Waitangi. Archbishop Paul Reeves was with the Hikoi, as was Geoff Hill, President of the Methodist Conference. Bishop Whakahuihui Vercoe and Canon Hone Kaa were also with Te Hikoi as well as an appreciable number of clergy. There were over 30 members of CAC, some of whom had been with Te Hikoi before it reached Waitangi.

5) The role of the Police: One always hopes that important community decisions will be made by people sensitive to the issues involved. The events at Waitangi clearly showed that such decisions were made, in the main, by the Police - we assume with Government support.

Interviews with Police officers show clearly that they had carefully planned their responses to aggressive actions (for instance they had planned for weeks for a possible 'sit-in' on the Treaty House ground but did no planning at all for 'peaceful' events. The Senior Police Officer admitted they had done no planning for HOW to move 1,000 people to see the Governor and get them away again. In other words, they planned for conflict, and could not handle the peaceful nature of the Hikoi.

Indeed they have accused of deliberately frustrating the attempts to bring about the meeting - there seems little other explanation for the delays caused by the police at the bridge.

Their decisions were not made with political sensitivities in mind but were based, apparently, on a basic distrust of the participants of the Hikoi.

This raises very serious questions about the role of the Police in such situations - is right they should be able to frustrate the conciliatory attempts being made, even by the Governor-General?

Once again we are faced with the denial of access by the Government

- 6) Everyone admits, even the Police, that the real block in the day was that there was not enough TIME to complete all the negotiations which may have been necessary before the Maori people went to the Governor-General. If there had been more TIME, then emissaries could have gone back and forth and some positive arrangements made. What was the TIME constraint: the fact that an Official Ceremony had to begin at 6.30pm.

NOTE: A Pakeha dominated structure or celebration is the thing that really got in the way. Why couldn't the Ceremony have been delayed? Surely the coming together of the two parties to the Treaty (the Governor and the Maori people) was of far more importance than the Official Ceremony. We see it as yet another example of Pakeha intransigence, choosing to observe history, rather than make it.

Racism exists when the dominant group insists that they are the norm to which other people must conform; and when they have the power to enforce that.

- 7) Those participating in all or part of Te Hikoi ki Waitangi found it an incredibly moving and spiritual experience. There was constant karakia (worship) and most speakers, at the evening forums referred to Te Hikoi in spiritual or scriptural terms.
- 8) Speeches made by the Governor-General and the Prime Minister during the Official Ceremony make interesting comparison. The Governor talks about the two peoples in this country and addresses himself to each separately. The Prime Minister persists in his now familiar vein that we are one people.

"It is time for those who believe in this contry as one people to speak out. It is time for us to say to the deluded and the misguided, whatever the source of their bad advice, 'You are wrong'"

This seems to indicate that the Governor-General has made a genuine attempt to come to grips with the issues being discussed, but that the Prime Minister has heard very little since Waitangi Day, 1983.

na BOB SCOTT

WAITANGI 1984 PROTEST

a marchers perspective

I had a lot of bad feelings about it and alot of things went down the wrong way. As for me, being on the march to Waitangi, for the first time, something was missing, but I can't put my finger on it.

I felt uncomfortable around new people and Maori people I didn't know. The hikoi to me was just a bunch of people marching to Waitangi to stop the celebrations. But come to really think about it, there's really more to marching. There was alot of hard work that got done on the march like driving, as I was more of a driver than a marcher. And then there were the press people. I mean they really bug me. They write alot of bullshit in the paper which isn't even true and that really brases me off. When its our Maori people that get shit on, and that's what happened on the march. I was watching our people putting down other people and that's what I hate while others are sitting back laughing.

Apart from that the march was good with the meetings, different bands playing, people swimming, talking, sleeping, looking after kids, lighting a bonfire etc. Everybody was doing something and groups were getting together sorting out what role they were playing.

As for the march to Waitangi, we spent 10 days on the road and it was hot. I mean real hot. People were shitty, getting restless and getting pissed off with everyone, even I felt like that.

We had people from overseas that came and marched with us and to help to get our land back and to help stop the celebrations.

People from Hawaii, Australia, USA, Kanak and a few more from other different places.

As for me, I hope next year will be twice as better than this year and I hope that we will all stay together. It's because we need each other and it's us Maori people who are the ones in the struggle.
Kia Kaha to everyone.

Paki



* * * * *

WAITANGI DAY PROTEST & CHRISTCHURCH 1984

Approximately 120 people attended a morning rally on Feb. 6th in the Christchurch Town Square. Various representatives of groups publicly voiced their opposition to the Treaty. Some groups involved were, PPANAC, Corso, Te Kotahitanga O Otakau (Dunedin) Hart etc.. We had Luana Busby from 'Wahine Noa' in Hawaii as one of our speakers also. This was to let people know of the struggle for land in Hawaii and to add solidarity to the Treaty of Waitangi protests. Various press releases were made that morning.

The rally lasted for 1 hour and then we all moved onto Okains Bay. Mock signings of the Treaty are held every year with all the dignatories arriving at 9am in the Maori War canoe.

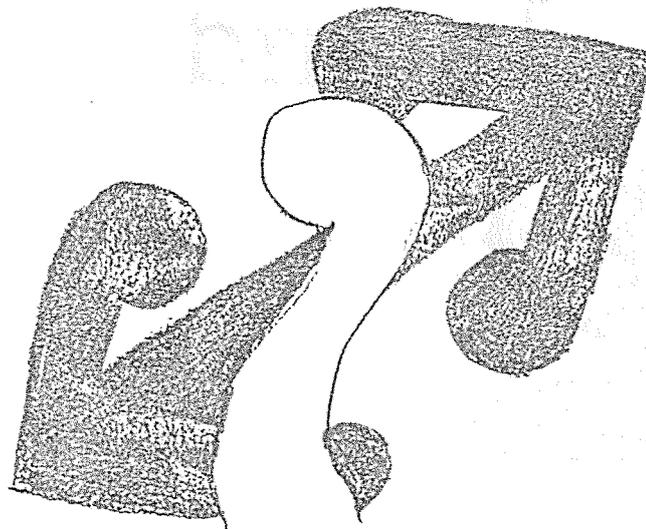
Our group marched some of the last kilometres to Okaines Bay. Spirits were strong, people feeling good and confident about what was to come. Speeches started as soon as we were in Okains Bay and a large crowd was listening to us. THEN THE INEVITABLE HAPPENS - enter the wiz - As soon as he started his blurb, the crowd started listening to him. - the majority of the crowd being white. Maoris attending the celebration signing started to take notice of what we were saying, and so we started mingling with the people and handing out pamphlets at the same time as explaining what was in them.

During the signing one of the woman managed to slip inside and started spielling while the Govenor General's representative was talking. Naturally she was escorted out it was a good buzz just knowing that we had caused a disruption. The lowering of the British and NZ flags to the sound of the navy trumpet and the sight of the various dignatories making their honorable salutes was quite something, as many of those who had come to celebrate had now gone home.

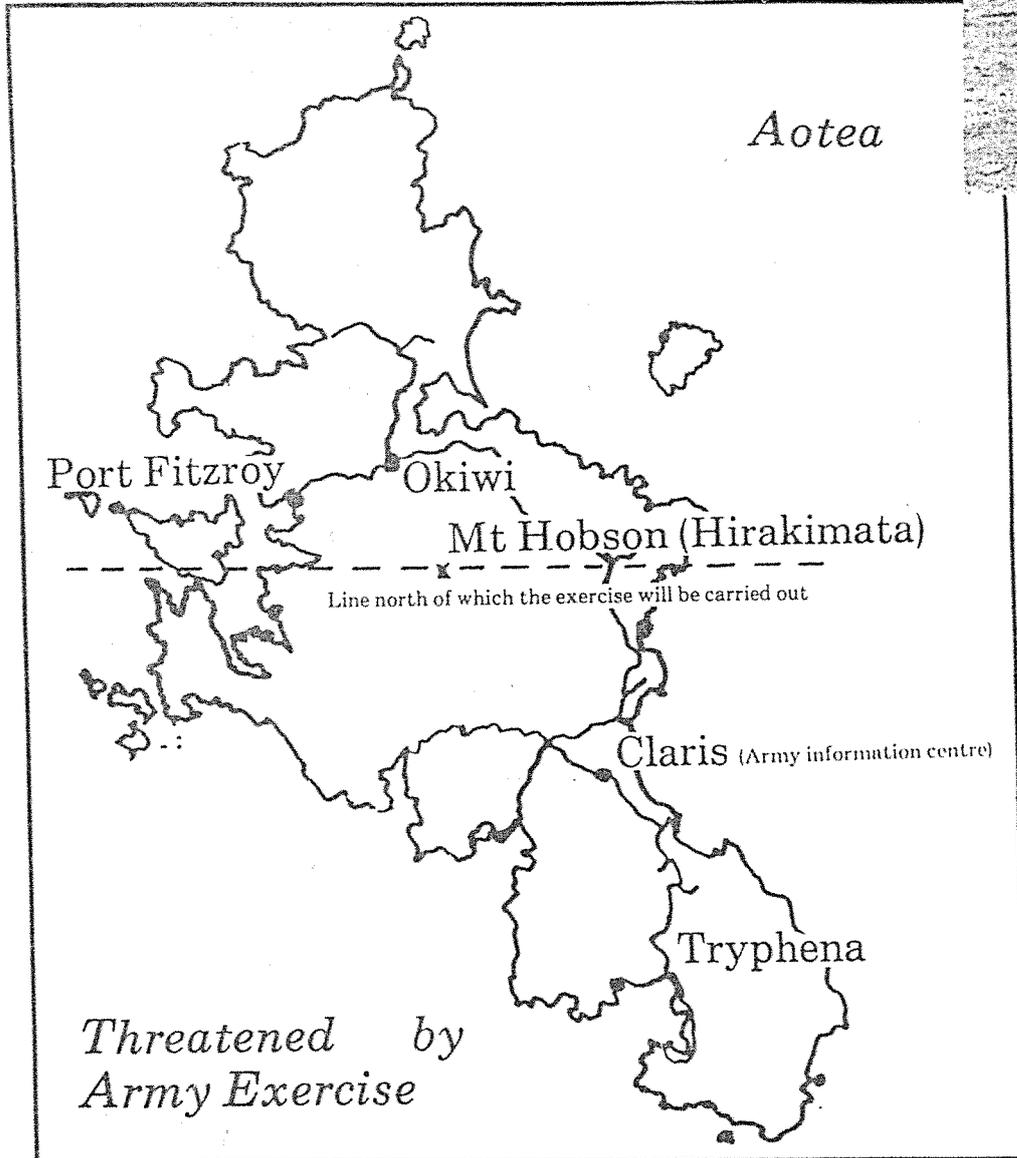
As the day draws to a close, we felt weary, but strengthened with the positiveness of the protest return home saying 'There won't be any celebrations at Okains Bay next year.

Kia Ora Koutou

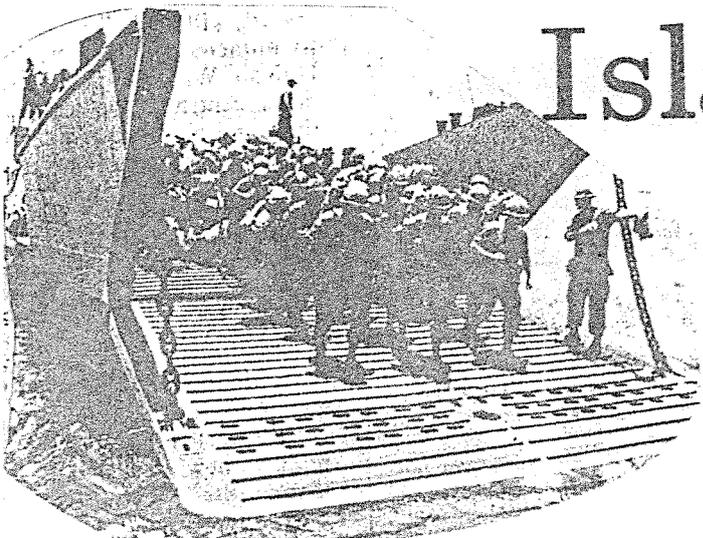
Mei Heremaia



Great Barrier



Island



NORTHERN SAFARI

Official Army Statement 15.8.83.

AIM

To test the capacity of the N.Z. Army to operate away from the mainland.

TIME

From February 27th 1984 to the end of March.

Scenario: Great Barrier to be the independent island of Aotea. Immigrants from nearby Musoria, seeking a larger share of political representation and economic power, have resorted to armed insurgency. The President of Aotea has found the task of suppressing the insurgents too great for the local army; he calls on N.Z. for help.

Personnel: The exercise will involve 1000 from N.Z. and other nations.

Equipment: 50 vehicles including trucks, land drovers, engineer plant, motorcycles, RNZAF fixed wing aircraft and RNZN ships.

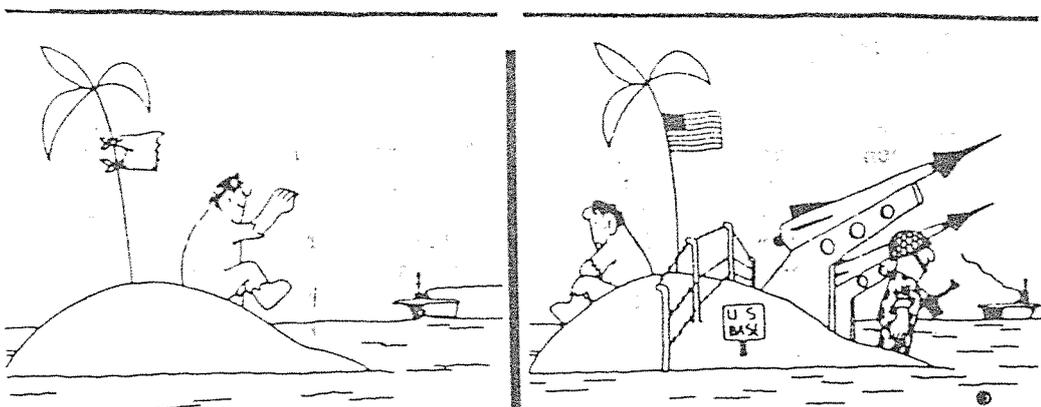
Community Impact: Disruption to be minimal. No land to be used without prior permission of the owners or responsible agent.

Environmental Impact: Great care to be taken. Forest service and Lands and Survey advice to be sought. Earthworks to be dug but refilled and resown later with grass.

Historic Maori Sites: They have been informed of the locations of these sites and say they will respect them.

Information: Information tent during the exercise to answer questions and complaints. Info now available from - Major J.D. Keay and Major R.J. Ziegler at HQ, NZ Land Forces, Takapuna. Tel. AK 491-466 Ext 761.

Associated Activity: Road upgrading, rubbish dump capacity to be increased, medical and dental units may be available to serve residents.



WAIHEKE BLOCK

Crown leased with the right to purchase to George Evans Family Trust on February 1st 1984.

BRIEF HISTORY: Crown land purchased by Lands and Survey and given to be administered by Maori Affairs Department in Hamilton under Part 24 Development Act. Management and finance provided for upgrading of land after purchase in 1970 till February 1984. This block was operated as a development scheme and was the largest area of land administered by Maori Affairs in the greater Auckland area.

Approximately 3,000 acres. Situated in the Central Eastern area of the Island. Divided in two parts by the Fuke Ranges. This block today is developed pastoral land, easy hillslopes, patches of native bush, regenerating Kauri and other native species. It has also a newly developed airstrip, established Woolshed, Yards, Shearing Quarters and two main Houses. Easy transport by road, sea and with the presence of an airstrip, air as well. Has a good source of easily accessible water - Swamp and the Te Kātuku Stream. Very much a luxury asset on the Island as fresh water ways are scarce. Current Government valuation 1.5 million dollars. Departments intended future use originally was settlement of young Maori farmers. What happened in 1983 - 84?

Tangata Whenua of Waiheke Island, Ngati Paoa.

To the readers of this newsletter may I say this is only my personal recording of events that took place. Many people both Maori and Pakeha have worked hard in exposing this ill thought out leasing of land by Maori Affairs. More information can be gathered from the Minister of Maori Affairs office, Maori Affairs Dpt in Hamilton, files of media coverage from N.Z. Herald, Auckland Star and W.A.C.

As a resident of Waiheke Island for three years and a tribes-woman of Waikato Maniapoto, I became involved in this curious leasing of Departmental land. Having read an article in the N.Z. Herald early September, I was somewhat disturbed by what was reported as being Maori Affairs intentions to lease the Waiheke Block. Disturbed for two reasons, firstly that the land was going to an individual/nuclear family and secondly what was reported on the individual was not encouraging news. A public meeting was called on the island September 16th, with the intention to draw it more to the attention of the local people and discuss ways of persuading Maori Affairs to review their decision. I attended and was one of about 100 people. The majority present (cont....

Waiheke Block cont.....

were Pakeha and their concerns at the time was firstly the fear of $\frac{1}{4}$ of the Island becoming owned by two individuals. (Caxton Mill magnate John Spencer owns property bordering the Block) The discussion was lively with emphasis being placed on petitioning the Government, affirming it was Crown Land, advising Maori Affairs on what to do ect. One idea that was very popular was to turn it into a farm park open to the public and tourist trade. Another concern was the question of continual government funded schemes, that at that time saw 30 people employed on the Block. (Mainly Pakeha) Would they be made redundant?

At this meeting the importance of whether the rightful spokespeople Ngati Paoa had been consulted was not an issue, The subject of Maori was seen by many as being selective/separatist and it was obvious for many this subject was threatening. Many felt uncomfortable when I spoke of positive moves to allow Maori people more say and control on the decisions that may affect the future of this Block, especially if Maori Affairs had reconsidered their course of action. Some Waiheke people both Pakeha and Maori remained in the illusion that all is equal on Waiheke and that it was unnecessary too look at the two cultural perspectives separately. Basic background on Maori Land struggle or even knowledge of the history pertaining to Ngati Paoa 900year claim was largely ignored, brushed aside or misunderstood. Homework by the people present needed to be done.

A committee was set up called 'Keep Crown Land Committee', at a later date renamed 'Waiheke Land Action Committee Incorp.' Being selected on to the former Committee I worked from Auckland where I now live and concentrated on getting information on this 'take' out to 'te iwi Maori'.

One concession was made when it was suggested that a statement be added to the Petition saying ' the Maori People of Waiheke be given an opportunity to initiate schemes pertaining to the land'. Also it was suggested the 'take' be taken to the Piritahi Marae Committee for discussion and also seek recognition of the protest and their support. Here I must point out the committee members consist of both Pakeha and Maori. The concept being the Marae be recognized as a multi-cultural Marae.

cont...

Waiheke Block cont

In my address to the Larak Committee I stressed the need for Maori people to take a strong stance in opposition to the lease. Remind ourselves that Maori Affairs should be working to meet the needs of the people as a whole and not a few individuals. I felt also that it wasn't too late to introduce new alternatives and try to persuade Maori Affairs to reconsider its policy plan. One alternative briefly mentioned was Work Co-operatives e.g. small scale farming, both horticulture and agriculture. I was looking at total utilisation of the land by te iwi Maori and for it to be administered by such people as the Ngati Paoa, Tainui Trust Confederation. At this meeting I was challenged by the Secretary, a pakeha, spoken to in a very patronising manner and told 'not to use that sort of language around here'. He went on to state that this was a multi-cultural Marae? I can only assume that he objected to my strong **pro-Maori** stance.

Sadly, after some deliberation and discussion at following meetings, the Larak Committee decided not to support the actions of the Waiheke Land Action Committee. The president of the Larak Committee resigned, preferring to give his support to the action group.

Following on from these meetings, I discussed the 'take' with other people of Tainui and other active groups such as W.A.C.,, F.P.A.N.A.C. The Huakina Development Trust pursued the 'take' with telegrams and appointments to meet with key decision makers in the Maori Affairs Department in Hamilton and the Maori Land Settlement Board also Western M.P Koro Wetere. Others both groups and individuals did the same. On January 23rd a meeting was held with Ngati Paoa on their Marae at Kaiaua. There a lot of information gathered over the months was shared and talks with the people and Kaumatua ended with Ngati Paoa, tangata whenua of Waiheke decided ^{ing} to occupy the Waiheke Block on January 31st. This was not the first step Ngati Paoa took. Prior to the occupation they met with the Minister Ben Couch and also the Director of Maori Affairs in Hamilton seeking answers to their questions. The primary one being, why hadn't Maori Affairs consulted with Ngati paoa hapu when decisions were being made to settle the Block.

The occupation took place while the Hikoi was in progress and on February 2nd, 11 members of the protest hapu, 7 of those Ngati Paoa were arrested for trespassing. They have since been charged and will appear again in Court on May 10th 1984.

cont.....

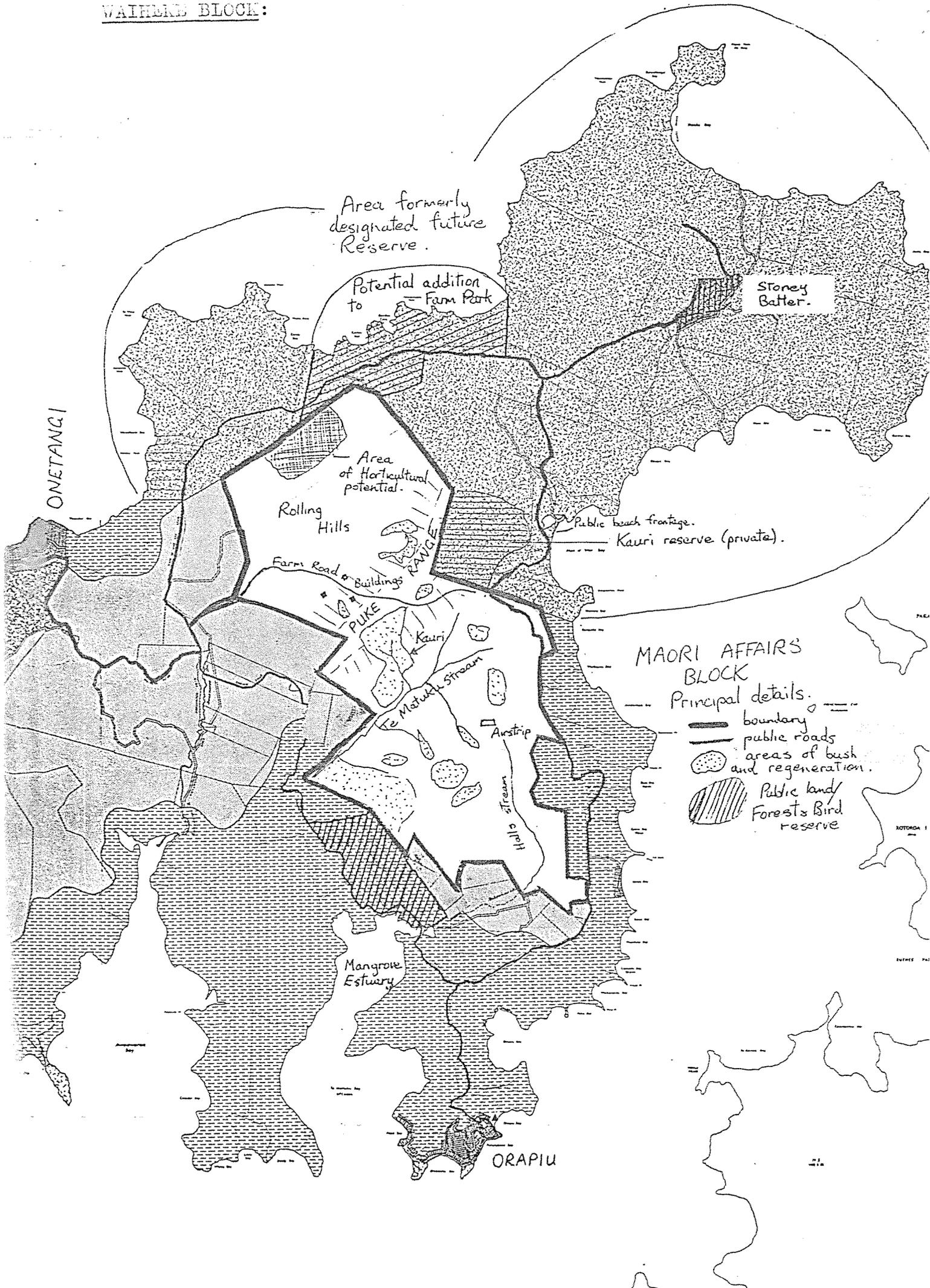
Waiheke Block cont...

Maori Affairs has denied claims of negligence over settlement, saying that they informed the people by public notice and by articles in the media covering their intentions. (see N.Z. Herald sometime in June '83 and Gulf News April). The Director Dixon Wright stated on the phone to me that the Department in Hamilton wrote to every District Officer of Maori Affairs enclosing details of the Block and its financial position. It was also said that individual Maori Trusts were given notice. He claims that the Department received no replies or enquiries back. Tainui Trust claims that the matter of Settlement by Maori Affairs was discussed at a Board meeting but then the M.A. Department was only at the negotiation stages and the Board did not receive by written correspondence confirmation on practical options open to the people. Still the question remains. How were Ngati Paoa treated? Could not this Block be seen in the same magnitude as Whakarewarewa. 3,000 acres of land given to one Maori family and assisted by the Department with a loan of \$400,000 at a very low interest rate I can only see as another blunder by Maori Affairs. The terms of the lease allows George Evans to gain enormously from the agreement. It gives him the right to freehold i.e. buy the property, at any time though it stipulates that if he wishes to sell on to the open market within 14 years, he firstly has to offer it back to Maori Affairs. What a laugh. Maori Affairs clearly stated that one of their reasons for getting this block off their books was because it was becoming a financial liability. What they failed to recognize that under the terms of agreement, if George Evans does buy or decides to sell, another precious piece of Maori land is threatened with alienation from the common Maori people.

The potential of the Waiheke Block, its resource value, was great. Maori Affairs should have looked beyond just settlement as just a one farm unit and researched possibilities that would have seen hundreds of people benefitting. Question again Maori Affairs? How much research was carried out re Work Co-Operatives operating on the Block. Undoubtedly government assistance would be required in setting up the projects. Many of us are wanting to work with the land again and with Waiheke Island so close to Auckland and the high unemployment in the city, what better place to have looked too in future planning for Maori people. Urban/Rural, Self sufficiency, Self supporting in the years following,

Sandra Searancke

WAIHEKE BLOCK:



Area formerly designated future Reserve.

Potential addition to Farm Park

Stoney Batter

ONETANGI

Area of Horticultural potential.

Rolling Hills

Public beach frontage.
Kauri reserve (private).

Farm Road or Buildings

PUKE

Kauri

Te Matuku Stream

Anstrip

Hill Stream

Mangrove Estuary

ORAPIU

MAORI AFFAIRS BLOCK

Principal details.

- boundary
- public roads
- areas of bush and regeneration.
- ▨ Public land/ Forests Bird reserve

HIKOI '84

The WAITANGI ACTION COMMITTEE is committed to raising the awareness of people to issues relating to the TREATY OF WAITANGI. It always has been. For that reason, the HIKOI KI WAITANGI '84 was a huge fuckin' success.

Not because we were involved. But because thousands of people were. Each group had their own 'take', and during the hikoi everyone learnt of the strength of real unity.

We learnt of the ways in which everything that happens to us is inter-related. That everything that affects us now has its roots in the Treaty of Waitangi - from the takeover bid from Maori International of tourist resources in Rotorua, to the land struggle of the Ngati Paoa of Waiheke Island, to the problems of our unemployed (well represented on the hikoi) to the revival of old customs and traditions, everything.

The formation of KOTAHITANGA, a national organisation created from the will of the people, and with the potential to provide real direction, was a key factor to the success of the Hikoi.

A lot of internal shit went down during the Hikoi. In particular, a lot of not-so-carefully-disguised attacks were made on the WAC. No big deal. You have to expect that with a new organisation. Its how we deal with these things now that's important.

In fact, to the credit of WAC in particular, and Tamaki in general, we never allowed ourselves to be dragged into the petty and personal bullshit that some people were trying to create.

But apart from the trivia, as an exercise in forging unity, in seeing where people from different areas were coming from, the Hikoi was excellent.

The 2 main aims of the Hikoi were:

1. to provide a forum for korero and development of solutions, and
2. to stop the celebrations until the Treaty was honoured.

The first aim was achieved, simply through the developing strength of Kotahitanga. But the aim of stopping the celebrations wasn't. So what? As far as the WAC is concerned, stopping the celebrations was just a tactic, a focal point around which to build action. Sure it would have been good to have stopped them but it was never the ultimate goal. If it was then KOTAHITANGA would be a defeated organisation by now.

We're not, and a lot of the credit for that must go to the National Co-ordinating Committee of the Hikoi. Made up of delegates from all the regions represented on the Hikoi, the NCC was functioning 24 hours a day, smoothing out the wrinkles, keeping peoples spirits up, doing all the bleating for their regions, and just generally taking care of business.

Its hard to really put into words just what the Hikoi meant to us, but we learnt a lot.

When the Hikoi was first officially proposed in October of 1983, a lot of the old hands from the Great Land March of 1975 doubted that we could put it all together in only 3 months. With hindsight, we could have done it in 2 WEEKS. The difference was that in 1984, the awareness of the people, the willingness to mobilise, was greater than in '75.

Logistically, the Hikoi ran like an army manoeuvre. Tent towns springing up every day. Mass cook-ups. Provision of toilet and washing facilities. Administration. March relays. Marshalling. Sure we had our share of mistakes, but nothing we couldn't handle.

For a whole lotta reasons, Hikoi '84 was special.

- Old hands, faces from struggles of 10 years ago and more, turned out.
- People coming from throughout the country under the one banner.
- Tribal groups, fiercely proud of their own particular heritage, ran, marched, trucked, sweated, slept, ate, drank, argued, sang, cried, laughed, and lived with other tribes, overcoming regional prejudices for the common cause.
- knowing that you were crossing tribal boundaries and always looking forward to something new at the next stop.
- the embarrassment of having the WAC truck (supposed lead vehicle of the maintenance teams) break down every day.
- the pride in knowing that, somehow or other, it would always make it.
- the genuine love and the pride and the strength of the rangatahi.
- the incredible patience of some of the elders.
- half the hikoi falling asleep during some of the marathon powhiri.
- always wondering why Tainui was staying in one place while the rest of the country was staying somewhere else.
- getting a real buzz out of reading Debbie Rewetis article in the Auckland Star about the Tai Rawhiti lag on the hikoi.
- but having our mistrust in the media reconfirmed by a couple of real fuckwit reporters.
- our brother Larry from the Great Turtle Island (USA).
- Larry's drum.
- Leianuenue and Puanani from Hawaii catching up with the hikoi at Waiomio.
- Sussanah from New Caledonia.
- All the Pacific Islanders still around from some of the darker days of the last couple of years.
- Sadness for all our brothers and sisters who couldn't be with us.
- enough karakia to guarantee everyone even remotely connected to the hikoi, a place in heaven.
- excellent scoff - everywhere.
- wondering where the hell some of the relays had gotten to.
- being sad watching a bus load of our whanaunga from the north shoot back to prepare the venues.
- roughing it and loving it at Oruawharo.
- seeing the flag fly, for the first time, at Toetoe.
- being bowled over by the sheer power of the wero when we hit Ngapuhi.
- Tamaki raising \$2,000.00 for the National Hikoi Account then realising we had nothing for ourselves.
- getting by with a hamuhamu here and a hamuhamu there.
- seeing that big empty piece of land at Waiomio transformed into a thriving tent-town in a matter of hours.
- being glad to be back on Takaparawha again.
- having all the pakehas helping out all through the hikoi.
- getting "kia tau te rangimarie" till it makes you sick.
- looking back down the line at Waitangi, and freaking out cause you can't see the end.
- having a good laugh about the Governor-General waiting for us at the Treaty Grounds.
- knowing that there were more of us on the hikoi than there were up top.

- our crazy marshalls boppin' it up while the pigs are standing around looking foolish.
- being proud of the discipline in our ranks.
- watching evryone burst into some pretty fiery haka and waiata on the way back from Waitangi.
- good rage at Mataraua on the way home.

A lot of these things are personal feelings I know, but they are part of much of the feelings we experienced on the hikoi. More later I s'pose.

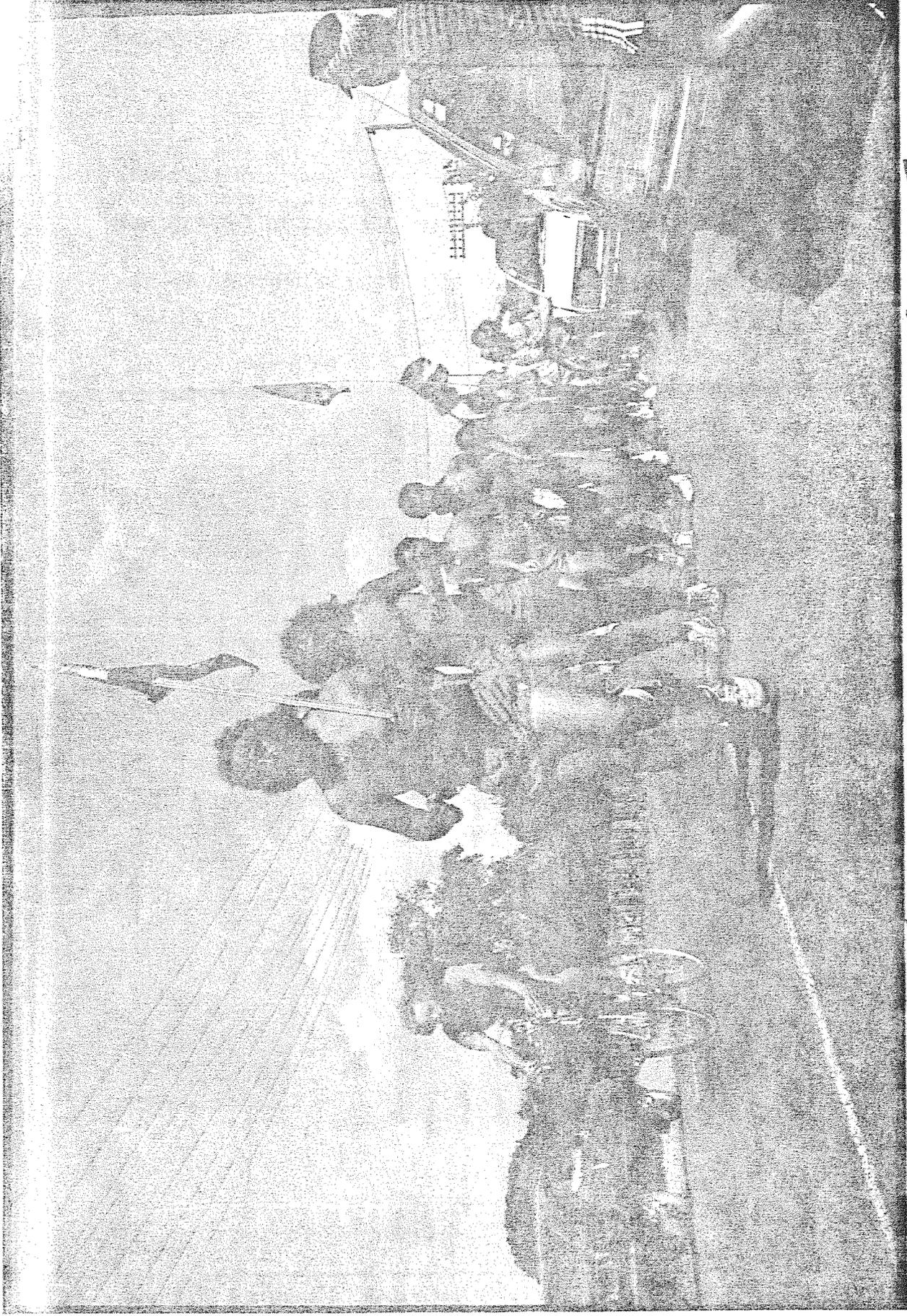
One final thing though. Contrary to the opinions of a few, the WAITANGI ACTION COMMITTEE is not about to wind up. Our work will continue until we decide it will stop. It won't be the decision of those who have personal antagonisms against us and only have the guts to front it when they've got a big audience.

Looking forward to seeing you all at the Kahungunu KOTAHITANGA hui in May with new ideas, new plans, and new people.

HONE HARAWIRA.



MAORI WARDENS BLOCKING ENTRY TO
TE TIRITI O WAITANGI MARAE. FEB 6TH
1991



**OUR JOGGING TEAM - THE UNITING OF ALL TRIBES
IN ONE RELAY.**

Larry Anderson and Waipareira

Indigenous peoples have so much in common. The recent visit of our international indigenous guests confirmed this yet again. It is a strange feeling that when they talk of home we Maori know what they are saying, understand it, feel it. Customs, what the family is up to, oppression, the struggle, similar, similar, similar. Susanna tells us of land occupations and erecting symbolic houses to show that ownership. Yeah-TAKAPARAWHA. Susanna shivering in the night cold, 'Ow makalili'-'Ae makariri' Then laughing together - hey same word!. Or Charlie speaking Tahitian and us being able to follow. The Hawaiians, whanaunga etc etc etc... Larry Anderson from the Navajo Nation blew us away out here in Waipareira. We were lucky that for so much of his time Larry stayed in Henderson at Ngaire's and became part of Amokura Kokiri. We were able to share our spirituality through sessions in the Sweat Lodge. For those that don't know, a sweat lodge is an oval shaped whare, and covered traditionally with buffalo hide. We only had carpet and sacks (shortage of buffalo in the West) but enough to make the insides dark. Inside men or women (the sexes don't go in together) sit around a sunken hole which is progressively filled with hot stones and sprinkled with sacred sage and water, creating a sauna effect. After each new group of stones are brought in, those inside offer a prayer to ancestors, gods, brothers and sisters and share songs. The feeling throughout is one of incredible closeness both with our natural/spiritual surroundings, our people, and those in the lodge. When Larry talked of his family it sounded so Maori - uncles, aunts, cousins, old people. Food - Fry bread is a favourite and though not exactly like hangi, they too use the ground to cook in. He also talked a lot about the struggle of his people and how our rangatahi could really click into the parallels. Larry marched with us through Henderson before we linked up with the main Hikoi Ki Waitangi. He helped give us kaha and we carried his flag to bring his struggle with ours. Larry also attended the Indigenous Peoples Retreat as well as Te Hui Oranga O Te Moana Nui A Kiwa.



There is lots we could be saying about Larry Andersons stay with us and for each one, the lasting effect is deep and personal, and perhaps different. But there is no doubt, it is a lasting effect.

We are grateful that Larry's people sent him to us and that our people gave us the opportunity to host him.

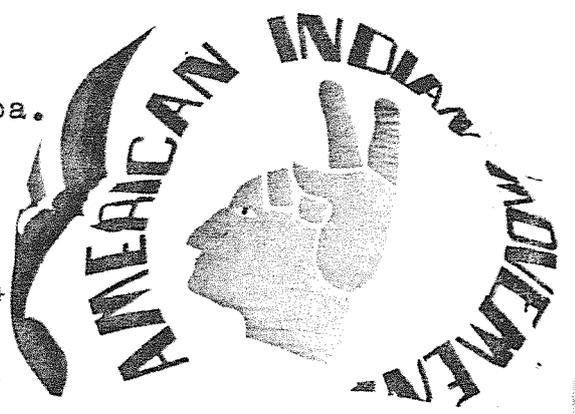
No reira, Larry me to iwi Dine, me nga iwi, nga tangata whenua no Turtle otu. He mihi atu ki a koutou.

Ka nui te aroha me te manaki
Ka Whawhai Tonu Tatou - Ake Ake Ake
Tena Koutou Tena Koutou Tena Tatou Katoa.

na WAIPAREIRA

* * * * *

AMERICAN INDIAN MOVEMENT (A.I.M.)



Larry Anderson is also a member of the American Indian Movement (AIM) which was founded in 1968, and gained Non-Governmental Organization (NGO) status with the United Nations Economic and Social Council in 1977. It is the first Indian organization to gain status within the United Nations family, and remains today as the foremost voice of the Indian people in the international community.

The offices of AIM are situated in New York opposite the United Nations, and are also responsible for the setting up of the first International Indian Treaty Council (IITC) which is held annually in a different Indian nation, and it is there that members of the IITC meet to discuss direction for the council for the coming year.

AIM continues to operate institutions which are Indian controlled in the areas of education law, health care, housing and media. These programs attack the problems of Indian people on a daily basis and are living examples of Indian Self - Determination.

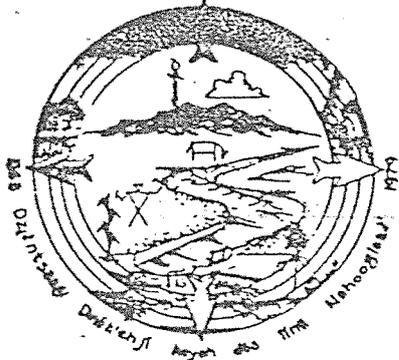
CHRONOLOGY

- 1972 - takeover of Bureau of Indian Affairs
- declares thanksgiving day as a 'day of mourning'
- first 'survival school' - alternative education system
- 1973 - organized first 4day Sundance since 1927
- Wounded Knee occupation. demonstration held throughout the world.
- 1978 - The Longest Walk. 3,000 miles from San Francisco to Washington DC
- more recently the resettlement of Yellow Thunder, Black Hills, Big Mountain/forced relocation in Arizona and Airlift 81-82.

More information is on the following pages but should you wish to know more or send messages of solidarity contact:

Larry Anderson, P.O.948, Fort Defiance, AZ86504 (602)729-5104
IITC, 777United Nations Plaza, Suite 10F, New York, NY10017.

BIG MOUNTAIN ALERT



MOBILIZATION 1984

As the Spring of 1984 approaches, the U.S. government is becoming increasingly desperate to show results in its attempt to remove nearly 14,000 Diné (Navajo) from their ancestral homelands in the heart of the Navajo and Hopi reservations, in the Joint Use Area (JUA). Public Law 93-531 imposes a 1986 deadline for the completion of this removal, so that coal, uranium and agribusiness interests may proceed with exploitation of the land. Each year since 1976 Congress has authorized millions of dollars for that effort, yet so far only slightly more than 200 families have moved; 2800 families remain

Every Spring for the past several years, once the roads have become passable, the U.S. Bureau Indian Affairs has started confiscating livestock, which eliminates the ability of the people to survive, and thus provoked violent confrontations with the Elders on the land. During the past few months the government has run new roads, powerlines, housing clusters and other developments into the JUA, despite the wishes of the traditional people, all in order to advance the final partitioning and so-called "rehabilitation" (industrialization) of the area. The Spring of 1984 figures to be an especially dangerous time, as any incidents may be used by the authorities as an excuse to launch a military solution, just as it did in the Long Walk of 1864.

For these reasons the 1984 Mobilization is being launched now, in the hope that those who might be able to be of assistance, including students, affinity groups, solidarity groups and other concerned persons, can start to arrange their affairs so that they can support the effort.

1. PEOPLE ARE NEEDED at Big Mountain, to maintain a vigil and help with the daily survival needs such as construction, shepherding, hauling water and so on. A continual presence is needed during the Spring and Summer of 1984 in order to maintain security and support the resistance. Persons traveling to the area should check in with a support group, the Flagstaff office or with Larry Anderson of AIM. Resources at Big Mountain are scarce, provide for your own survival needs of food and shelter, take extra to share if you can. As a guest of the traditional people, respect for their way of life is shown by your manner of dress, by following traditional customs and by taking direction from the Elders and their representatives. You should travel to the Survival Camp, where you can stay, orient yourself, and be sent to work with a family. Workers can also help prepare for the second Sun Dance, to be held in August. START PLANNING NOW. For instance, a particular affinity group could commit to living and working with a particular family, and another group could commit to generating support for the family and the workers.

2. MATERIAL SUPPORT : money is needed for food, travel and logistical support. Donations can be sent to the Big Mountain Support Group where it will be used to buy low cost bulk foods and to provide other support for the mobilization. Donated supplies will be shipped to Big Mountain.

3. LETTERS AND PHONE CALLS are effective. The BIA office in Phoenix should be told that we are aware and alarmed about the activities of their range officers, who, in the guise of "range management" are waging a war of terror and starvation against the traditional people whose very survival and way of life depends on their livestock. Write to Area Director James Stevens at P.O. 7007, Phoenix, AZ 85011, (602)241-2305.

Also contact Senators Dennis DeConcini (3230 DSOB, Wash., D.C. 20510, (202)224-4521) and Barr Goldwater (337 RSOB, Wash., D.C. 20510 (202)224-2235), and ask them to support repeal of Public Law 93-531, the so-called "Navajo-Hopi Land Dispute Settlement Act" of 1974.

4. SUPPORT MAE WILSON TSO'S DEFENSE AND THE BIG MOUNTAIN LEGAL COMMITTEE in Flagstaff. The defense effort must increase as the pressure on the people does likewise. Tax deductible donations should be made out to the Big Mountain Legal Fund, and sent to the Capp Street Foundation at 294 Page St., San Francisco, CA 94102. Mae Tso has faced charges since April 5, 1983, due to her direct actions resisting removal of her family and livestock from the land.

FREEDOM AND JUSTICE FOR DENNIS BANKS

Dennis Banks, Anishinabe, co-founded the American Indian Movement, (AIM), which acts to protect tribal peoples and lands, native religions, and traditional ways. In 1973, Banks and other AIM members went to South Dakota at the request of the Lakota people there. That year, John Wesley Bad Heart Bull, an Oglala Lakota, was stabbed to death by a white man who had stated, "I'm gonna kill me an injun tonight." When only manslaughter charges were brought against the murderer and he was released on low bail, Sarah Bad Heart Bull, the dead man's mother, went to AIM to seek justice. A meeting was arranged between officials and the Indian community at the abandoned courthouse in Custer, S.D. When the people arrived they were told that the meeting had been cancelled; only four persons were allowed to speak with officials inside, Dennis, Russell Means, Leonard Crowdog, and, because Sarah had not yet arrived Dave Hill. When Sarah Bad Heart Bull walked up the steps to ask that she too be admitted, she was held in a hammerlock and beaten by heavily armed state troopers. Those that went to her defense were tear gassed and beaten as well. A tear gas cannister landed in the courtroom; Banks broke a window for air, he and Crowdog jumped out. Later both Dennis and Sarah Bad Heart Bull were found guilty of inciting to riot and assault by a local all-white jury.

Banks feared for his life should he be imprisoned. William Janklow at that time the state's attorney general, had said, "The only way to solve the Indian problem in South Dakota is to put a gun to the leader of AIM's head and pull the trigger." A South Dakota prison guard was quoted, "Dennis Banks won't last twenty minutes." Before sentencing, Banks left the state and came to California where thousands marched and petitioned on his behalf. Governor Brown and the California Supreme Court refused to extradite. Dennis and his family settled in Davis, California, where he became chancellor of D.Q. University. In the eight years that Dennis lived in California, he earned the respect of citizens, educators, and community leaders. He worked to organize the Longest Walk (1977-78), the Long Walk for Survival (1978-79), the 500 Mile Run (1978-present, annually), and the First International Indian Tribunal (1982). He has supported the UFW; community groups against the KKK, and as a man of peace, has spoken out against nuclear arms and energy, and against the draft. He was chosen as the representative from his district to the California Democratic Convention in January, 1983.

However, California Governor Deukmejian has stated that he will extradite Dennis Banks, and Dennis has taken refuge in New York State on the land of the Six Nations and under the protection of the Onondaga Chiefs. Sanctuary from extradition is being sought from Governor Cuomo, of New York. Once again Dennis Banks has become a fugitive in his own land. He is innocent of the charges against him and his civil rights are being violated by this political and racist harassment. William Janklow, now governor of South Dakota, is much responsible for this injustice. In 1974, Banks prosecuted Janklow before the Rosebud Sioux Tribal Court on charges of rape. In 1967, Janklow had raped Janicita Marie Eagledeer, his children's babysitter, and had threatened her life should she speak out. She went to the Indian Health Hospital, but the matter was covered up by Janklow, the BIA, and the FBI on the reservation. Hearing the evidence, the tribal court found reason to believe Janklow guilty of carnal knowledge of a female under sixteen years and barred him from practice on the reservation. Eagledeer was killed within 90 days.

When elements of the U.S. government persecute Dennis Banks, they enact the ignoble scenario of genocide against indigenous peoples. We must realize that no government official, nor agency, can guarantee our liberty; and that they crush it if they attempt to destroy those who speak

out against institutionalized repression. About his own case, Dennis Banks said, "It is important to understand that we are not asking for one man to be saved. We want the mistreatment of all minorities to end."

What you can do: Sign petitions urging denial of extradition from N.Y. and send telegrams, letters, and post cards of support to Governor Mario Cuomo, Executive Department, State Capitol, Albany, N.Y. 12224. Phone: (518) 4748390. Sign petitions requesting a presidential pardon for Dennis and petitions asking for a congressional investigation into the vindictive prosecution of his cases by the Justice Department.

For more information contact: The Dennis Banks Defense Committee, 4335 Army Street, San Francisco, Ca. 94131, or Dennis Banks Congressional Petition, 259a Termino Avenue, Long Beach, Ca. 90803. Ph: (213) 433-2469.

OCTOBER 6, 1983

Update on DENNIS BANKS!

ON THURSDAY, SEPTEMBER 22, 1983, A MEETING WAS HELD BETWEEN SIX CHIEFS OF THE ONONDAGA NATION, NEAR SYRACUSE, NEW YORK; JOSEPH HEATH, SYRACUSE ATTORNEY FOR DENNIS BANKS; PHIL HOGEN, THE U. S. ATTORNEY FOR SOUTH DAKOTA AND SOUTH DAKOTA'S CUSTER COUNTY SHERIFF DEWAYNE GLASGOW. THE PURPOSE OF THE MEETING WAS TO DISCUSS THE NEARLY 10 YEAR OLD LEGAL DISPUTE BETWEEN REPRESENTATIVES OF BANKS AND STATE AND FEDERAL AUTHORITIES OF SOUTH DAKOTA.

HOGEN, WHO CAME TO THE MEETING WITH A HIGH-HANDED, ARROGANT ATTITUDE, INSULTED THE CHIEFS BY MAKING DEMANDS AND ISSUING AN ULTIMATUM THAT THE CHIEFS PRODUCE BANKS BEFORE A 4PM DEADLINE THAT HOGEN HAD SET EARLIER IN THE MEETING. WHEN THE 4PM DEADLINE HAD PASSED, HOGEN PULLED OUT A SECRET FEDERAL INDICTMENT AND A WARRANT FOR THE ARREST OF BANKS. THE INDICTMENT CAME AS A RESULT OF A JUNE 23, 1983 SECRET SESSION OF A FEDERAL GRAND JURY IN SOUTH DAKOTA USING AN OLD "UNLAWFUL FLIGHT TO AVOID ARREST" (FROM THE STATE OF CALIFORNIA) LAW THAT HAS NOT BEEN USED SINCE THE DAYS OF SLAVERY. THE ORDERS TO TAKE ACTION AGAINST BANKS CAME FROM D. LOWELL JENSEN, THE NUMBER 3 MAN IN THE U. S. DEPARTMENT OF JUSTICE IN WASHINGTON, D. C.

SUPPORTERS OF BANKS ARE NOW FEARFUL THAT THIS NEW INDICTMENT WILL GIVE THE FBI THE IMPETUS TO INVADE THE ONONDAGA NATION TO ARREST BANKS THEREBY CREATING A VERY TENSE AND DANGEROUS SITUATION THAT COULD RESULT IN BLOOD-SHED SHOULD THE FBI MOVE ON BANKS.

THIS LATEST MOVE BY THE FEDS ALSO TAKES NEW YORK GOVERNOR MARIO CUOMO OUT OF THE PICTURE, AS IT PERTAINS TO BANKS, BECAUSE THE FEDERAL INDICTMENT TAKES PRECEDENCE OVER THE QUESTION OF EXTRADITION.

I URGE YOU TO WRITE TO YOUR CONGRESSMEN, YOUR SENATORS, ALL PRESIDENTIAL CANDIDATES, MEMBERS OF THE NEWS MEDIA IN YOUR AREAS TO GET THIS STORY OUT IN THE OPEN BEFORE HARM COMES TO DENNIS BANKS.

IN STRUGGLE,


MARK BANKS, NATIONAL DIRECTOR, DENNIS BANKS SUPPORT COMMITTEE, 278 W 4TH ST
NEW YORK, NEW YORK 10014. TELEPHONE: (212) 929-2554

PS: YOUR LETTERS SHOULD DEMAND THAT THE FBI NOT INVADE THE ONONDAGA INDIAN NATION AND THAT FEDERAL LAW ENFORCEMENT AGENCIES SHOULD USE RESTRAINT IN THIS MATTER!



LEIANLENE PARKER

LUANA BUSBY

PUANANI FERNANDEZ

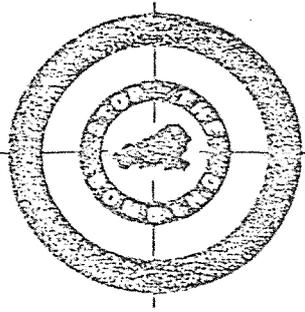
Three Hawaiian women who are involved in the land rights struggles in their islands, were in Aotearoa giving support to the protest at Waitangi and also to support Te Hui Oranga O Te Moana Nui A Kiwa.

They are all members of Wahine Noa, an indigenous womens group who are very active in the Hawaiian struggle. They are also members of Protect Kaho'olawe Ohana, a grassroots organisation whose goal is to save the island of Kaho'olawe from bombing by the US military forces and other countries under the name of Rimpac Exercises.

When go to Kaho'olawe the island has alot of mana. As soon as you step on it you can feel it. It's a hurt vibe, it is wounded, sad. The shape of Kaho'olawe is the shape of a foetus. Kohe Malamalama O Ianaloa, the original name for this island, means 'the shining vagina of Kanaloa'. Which is like a birthing spot, like a womb: It has alot of depth to it, the whole of Polynesia is connected by it. The missionaries couldn't deal with the name, so they changed it and that's why it's hard for non-Hawaiians to understand the significance that this island has.

Pages following this article give a fuller explanation and contacts for messages of solidarity that can be sent.

PROTECT KAHO'OLAWE 'OHANA



- RIMPAC FACT SHEET -

Kaho'olawe: Sacred Hawaiian Island Under Attack!

18 MARCH 1981: Entire island of Kaho'olawe placed on the National Register of Historic Sites.

APRIL, 1982: Kaho'olawe used as a bombing target in the RIMPAC '82 military training exercises. U.S.A. invited allies included Canada, Japan, Australia and New Zealand. Due to public pressure, Australia and New Zealand did not participate in the shelling of Kaho'olawe.

MAY, 1984: Kaho'olawe again to be used as a bombing target in the RIMPAC '84 military exercises. This year, the U.S.A., Canada, Japan, Australia, New Zealand and possibly France plan to shell Kaho'olawe as a part of the RIMPAC '84 military maneuvers.

What is RIMPAC?

RIMPAC stands for both the nations which rim the Pacific and the large-scale military training exercise sponsored by the United States in which these nations participate. Beginning in 1971, the United States has invited the nations of Australia, New Zealand, Canada, and, since 1980, Japan, to participate in this joint military training exercise, an exercise which has included the bombing of Kaho'olawe, one of the eight major islands of Hawaii. In 1984, there is a great possibility that France shall join the RIMPAC nations in these military maneuvers.

The size of the RIMPAC exercises is awesome. In 1978 it included the nuclear aircraft carrier USS Enterprise and 41 other warships, 255 military planes and 22,000 personnel. In 1980 it included 41 naval ships, 200 aircraft and 20,000 personnel. In 1982 the exercises involved 60 warships and submarines, including the aircraft carrier USS Ranger, 120 aircraft, and 29,000 sailors and marines.

Intensive, the RIMPAC exercises last nearly one month and integrates a variety of actions, including ship to shore shelling, anti-submarine, torpedo and counter vessel actions, as well as the jamming of "enemy" intelligence actions.

At the core of the protest against the RIMPAC exercises, is the belief in the sanctity of the 'aina (land). The 'aina is a gift, and we are only the caretakers of this gift, therefore, the use of Kaho'olawe as a bombing target is an act of desecration. The bombing of Kaho'olawe is contrary to the Hawaiian concept of aloha 'aina (to love the land), which has real meaning to the people of Hawaii. The religious concept of aloha 'aina, a term expressing the love of our people for the land, determined a land tenure system which sustained a tradition of sharing and common use. The maka'ainana (commoner) and the Hoa'aina (native tenant) shared rights with the ali'i (chiefs) to the subsistence resources of the land, mountains, freshwater springs and shoreline reefs. Theirs was a dependency on working the lo'i kalo (taro patches) and the loko i'a (fishponds) together. Their life was defined as one in which you malama (take care) of the land and sea and it is understood, even today, that if "you take care of the land it will take care of you". The Hawaiian oli (chants), hula (dance), and mo'olelo (stories) all explain and describe the attachment the gods and ancestors have with the land. Hawaiians still have similar relationships with the land, with the ancestors and with the gods to this day. The three are closely connected - inseparable.

The will of the People of Hawaii has been expressed numerous times through the passage of six resolutions by both Houses of the State Legislature, calling for the halt of the use of Kaho'olawe as a target and a call for the return of the island to the People of Hawaii. This will has been consistently ignored by the U.S. Navy. The contradictory actions of the United States is best demonstrated by the following facts:

The U.S. Navy, as a result of the Protect Kaho'olawe 'Ohana's suit against them, was forced to comply with Federal laws and make a survey of the entire island of Kaho'olawe. Navy archaeologists found 544 archaeological sites which include adze quarries, petroglyph clusters, fishing shrines, temples, habitation structures and burial sites, which, together, illustrate the detailed and complex record of nearly 1,000 years of occupation by the Hawaiian people. As a result of this survey, the entire island of Kaho'olawe was nominated to, and on 18 March was placed on the National Register of Historic Sites. What this means is that the Navy is definitely aware of Kaho'olawe's significance - their own archaeologists found the 544 sites - yet the Navy CONTINUES TO BOMB KAHOLAWE. As a matter of fact, the path of the military shells go right over Ahupu, the site of one of the richest petroglyph fields in all of Hawaii.

Our Goals:

- 1.) To stop the use of Kaho'olawe as a RIMPAC target.
- 2.) to challenge the United States' claimed "ownership" and continued abuse of Kaho'olawe and other parts of Hawaii, e.g., Pohakuloa, Makua Valley, Barking Sands and Mokapu, in the light of the illegality of its conduct dating from the military coup, plotted and carried out against Hawaii in 1893, and the continuing conspiracy to keep Hawaii for its own national interests.
- 3.) To challenge the United States' invitation to other foreign countries to desecrate our 'aina with their war games.

- 4.) To educate the public and the decision makers about the significance of Kaho'olawe as a cultural, spiritual, historical and archaeological treasure.
- 5.) To remind the people of Hawaii of their responsibility to protect and preserve not only the 'aina, but also the traditions and culture of the host people of Hawaii.
- 6.) To raise public protest against the RIMPAC exercises and the continued desecration of Hawaii, of which Kaho'olawe is a part.
- 7.) to inform the public that Kaho'olawe is not an isolated act of imperialism and aggression, but part of a network of such actions in the Pacific, Carribean and other parts of the world.
- 8.) To draw together all of the native groups which are struggling against the same or similar kinds of assaults; and to coordinate with groups in general even from other affected nations in arousing their support and protest.
- 9.) To remind the public that RIMPAC is just a part of the increased militarization that is already affecting the lives and futures of the world's peoples.
- 10.) To prove that grassroots people can make a difference and that we can impact upon the socio-political processes locally, nationally and internationally.

3

What We're Doing:

Our major actions include the following:

- 1.) Petition signing: Included with this Fact Sheet is the petition we are circulating in Japan, Canada, Australia, New Zealand, the United States and other Pacific Nations. Our aim in collecting these signatures is twofold: First, to clearly state the individuals opposition to the use of Kaho'olawe as a RIMPAC target and second, as a method of informing the public that Kaho'olawe is still being bombed. We are also circulating petitions in Hawaii.
- 2.) Writing letters of protest: We are in the process of writing letters to key government officials, elected and appointed, in Hawaii, Canada, Australia, New Zealand and the United States.
- 3.) Speaking to interested groups: There is no substitute for human contact. Much of our emphasis has been on speaking to people: High School students, University students, Hawaiian civic clubs, church groups, community groups, etc. We have a slide show and a video program on the significance of Kaho'olawe and the impact of the RIMPAC exercises. Arrangements for speakers and showing of the slide show and video tape can be made by calling: (808) 538-3522.
- 4.) Public programs and demonstrations
- 5.) Networking nationally and internationally: We are currently in the process of contacting our national and international network to coordinate international protests against RIMPAC.

Can you help?

The following is a list of ways in which we hope you can kokua Kaho'olawe. If you can think of other ways, the help will be appreciated.

1.) Petition signing: For those of you who are receiving this fact sheet through mail, you will also receive copies of our petition. Please reproduce this sheet if you need more, and have them completed and sent to us; we are accepting the petitions through the end of June, 1984. For those who receive this fact sheet through a member of a local organization in your area whom we have contacted, please ask that person for petitions, have them signed, and return them to that organization or to us.

2.) Write letters of protest to the following key government officials:

United States of America:

Vice Admiral D.S. Jones
Commander Third Fleet
Pearl Harbor, Hawaii 96860

Admiral William J. Crowe, Jr.
Commander in Chief of the Pacific
Camp Smith, Aiea, Hawaii 96701

John F. Lehman
Secretary of the Navy
The Pentagon, Rm. 4E 710
Washington, D.C. 20301

Casper Weinberger
Secretary of Defense
The Pentagon
Washington, D.C. 20301

President Ronald Reagan
The White House
Washington, D.C.

Australia

Prime Minister Robert Hawke
Parliament House
Canberra, ACT 2600

Mr. Scholch
Minister for Defense
Parliament House
Canberra, ACT 2600

New Zealand

Right Honorable R.D. Muldoon
Prime Minister
Private Bag
Wellington

Mr. David Thompson
Minister of Defense
Private Bag
Wellington

Canada

Right Honorable Pierre Trudeau
Prime Minister of Canada
House of Commons, RM. 309-S
Ottawa, Ontario K1A 0A6

Honorable Jean-Jaques Blais
Minister of National Defense
House of Commons, RM 312-WB
Ottawa, Ontario W1A 0A6

Japan

Prime Minister Yasuhiro Nakasone
Office of the Prime Minister
1-6-1 Nagato-cho
Chiyoda-Ku, Tokyo 100

Minister of State for Defense
Yuko Kurihara
Defense Agency
9-7-45 Akasaka, Minato-ku
Tokyo

Hawaii

Governor George Ariyoshi
The State Capitol, 5th Floor
Honolulu, Hawaii 96813

Daniel K. Inouye
U.S. Senator
Prince Kuhio Federal Bldg., Rm. 6104
Honolulu, Hawaii 96813

Spark M. Matsunaga
U.S. Senator
Prince Kuhio Federal Bldg., Rm. 3104
Honolulu, Hawaii 96813

Daniel K. Akaka
U.S. Congressman
Prince Kuhio Federal Bldg., Rm. 5104
Honolulu, Hawaii 96813

Cec Heftel
U.S. Congressman
300 Ala Moana Blvd., Rm. 4104
Honolulu, Hawaii 96813

For those of you who are citizens of non-RIMPAC countries, please, write your letters of protest to the United States officials with copies to your head of state. Please send us copies of all letters.

3.) Write letters of protest to the editor of your local newspapers, with copies to the Protect Kaho'olawe 'Ohana: Also, please send us the clippings of the actual editorial.

4.) Please sign and send the enclosed postcard: We are also enclosing with this fact sheet, a postcard addressed to President Reagan, which protests the bombing of Kaho'olawe. All that is needed from you is your signature and a stamp.

5.) Invite a speaker to your group's meeting: Outreach on the national and international levels, as well as locally, is an important aspect in our attempt to educate and to coordinate national/international protests against RIMPAC. For more information, your local contact is:

In the U.S.A. and Canada:

USNFIP Network
942 Market Street Rm. 711
San Francisco, CA. 94102
USA

In New Zealand:

PPANAC
P.O. Box 61140
Otara, Auckland
Aotearoa (NZ)

In Japan:

Gensuikin
4th Floor Shimoto Bldg.
2-19 Kanda Tsukasa-Cho
Chiyoda-ku, Tokyo, Japan

Gensuikyo
6-19-23 Shimbashi
Minato-ku, Tokyo
Japan

In Australia:

NFIP Co-ordinating Committee
P.O. Box A243
Sydney South, NSW 2000

In Fiji:

Fiji Anti Nuclear Group
c/o Principal,
Pacific Theological School
Suva, Fiji

In Samoa:

Speak Out Samoa Forum
c/o Box 431
Apia, Western Samoa

In Hawaii:

Protect Kaho'olawe 'Ohana
P.O. Box H
Kaunakakai, Hawaii 96748

6.) Send us any information you may have about your country's participation in RIMPAC.

Can we help you?

Kokua (help) and aloha are reciprocal. If there is anything that we can do to assist your struggle or to demonstrate our support, please, contact us.

We end this communication between us with a song for Kaho'olawe, written by Uncle Harry Mitchell.

Mele O Kaho'olawe

Aloha ku'u moku o Kaho'olawe
Mai kinohi kou inoa 'o Kanaloa
Ko hema lamalama
Lau kanaka'ole
Hiki mai na pua
E ho'omalu mai.

Alu like kakou lahui Hawaii
Mai ka la hiki mai, i ka la kau a'e
Ku pa'a a hahai
Ho'ikaika na kanaka
Kau li'i makou,
Nui kealoha no ka 'aina.

Hanohano na pua
O Hui Ala Loa/O Hawaii Nei
No ke kaula kauholo
Me ka aupuni
Pa'a pu ka mana'o
No ka pono o ka 'aina
Imua na pua
Lanakila Kaho'olawe
Imua na pua
Lanakila Kaho'olawe.

Song Of Kaho'olawe

Love my island of Kaho'olawe
From the beginning your name was Kanaloa
You are the southern beacon
Barren and without population
Until you were invaded by nine young men
Who granted you peace.

Let us band together people of Hawaii
From sun up to sun down
Stand together and follow
Be strong young people
We are but few in number
But our love for the land is unlimited.

Popular are the young people
Of Hui Ala Loa/Of Hawaii Nei
For the civil strife
Caused against the government
Together in one thought
To bring prosperity to the land,
Go forward young people
Bring salvation to Kaho'olawe
Go forward young people
Bring salvation to Kaho'olawe.

KANAK INDEPENDANCE NOW

Sousaana Ounei, a revolutionary independance activist from New Caledonia spoke to Jane Cooper on behalf of Te Reo Oranga U Te Moana Nui A Kiwa, of her involvement in the Kanak Liberation Struggle.

"As I didn't grow up within my tribe on the island of Ouvea, but with my aUnty in Noumea, I became aware very early of the racist practises of the French administration. At the Convent school I attended, the white kids got all the attention, while the Kanak kids were virtually ignored. The teachers always used to call us insulting names, terms invented by the early settlers to make us feel less than human. I use to get really upset by this, and remember when I was 12, thinking that one day a totally black movement would be formed to struggle against these injustices.

My dreams became a reality in September 1969, when Nidoish Naisseline, the high chief of Mare, returned to New Caledonia from France and established a political group called the 'Red Scarves'. Naisseline stressed the importance of reclaiming the name Kanak, because you see even this word was used in a derogatory way. Before we used to disown the name, we would say a Melanesian but not a Kanak, because the whites referred to us as 'dirty Kanaks', insulted our old people like this, so that they were ashamed of their identity. So the Red Scarves began by restoring Kanak pride, and then started to organise demonstrations to demand the unconditional return of all our lands.

Our protest actions at that time were met by brutal police intervention, especially since there weren't many of us then. Naisseline was in fact imprisoned for 6 months, and we soon learnt what to expect from te authorities. It was also around this time that I became disturbed about the way in which the men in the group were treating the women. They only seemed to include women, so that they could sleep with them after the meetings. I tended to stay in the background at meetings at that time, just to watch what was going on and avoid being chased after. Fortunately there was a really strong woman in the group called Dewe Gorody, who used to take part in the actions, and we became very close friends and talked about these things together.



Because Naisseline was from Mare, there tended to be a majority of Loyalty Islanders in the Red Scarves, and the young people from La Grande Terre felt they didn't have a voice. They also challenged the fact that Loyalty Islanders were more privileged because they had a better educational opportunity and were favoured in the work force. We explained to them that this was a result of deliberate government policy aimed at dividing the Kanak population, similar to the way immigrant workers were brought from Tahiti, Wallis and Futuna to provide cheap, submissive labour. So to respect their grievances, we decided then in 1974 to set up regional groups, as this would also facilitate work at a grassroots level. One of the groups formed in La Grande Terre called '1878' (this marks the year the great Kanak chief Atai was killed by the French for revolting against the land thefts) focused actions around September 24, the date back in 1862 when France took possession of New Caledonia by military force, the same as the Waitangi Action Committee in Aotearoa. The first time '1878' demonstrated to oppose the governments celebrations, they were batoned by the army, and 2 members were arrested. Members of the Red Scarves were sentenced. The police gave us no warning before they moved in and beat us up. 12 activists were sentenced to 6 months, myself and Dewe included. The September 24 actions were instrumental in mobilising the Kanak population. The different regional groups moved through the country, explaining why '1878' had protested, and why we had been arrested. Kanak people gave money for 2 lawyers to be brought over from France to dispute the sentences, and they were successful in getting them reduced to two months. The lawyers pointed out that there was a strong resemblance with the former situation of Algerian political prisoners during French colonial rule.

Another event which really united Kanak people was the shooting of 22 year old Richard Kamour by a racist French cop on December 27, 1975. The Red Scarves and '1878' organised protest demonstrations, in which over 3,000 people participated, marching daily for nearly 2 weeks through the streets of Noumea, despite blockades of police armed with batons, tear gas and automatic rifles. The cop recieved a suspended sentence and later pro oted into the Ministr responsible for the administration of New Caledonia. As young activists, we were so angry by such injustice and so disillusioned by the failure of the 4 Kanak representatives in the Territorial Assembly to do something about it, that we decided to form our own political party - PALIKA, the Kanak Liberation Party. We weren't interested in getting reformist legislation passed, we wanted our land back, we wanted our independence.

My flat served as the party's base at that stage. We worked day and night writing articles, leafletting, organising actions and education programmes in Noumea and the tribal areas. We studied Marxism to deepen our understanding of oppression, as we felt that it was no longer sufficient to analyse our exploitation merely in terms of blacks and whites as we had in 196

At that time Dewe and I were also pushing for recognitions of the constraints placed on women within the tribal structure, as well as within the party. It wasn't easy; the men's ego's were bruised, and they accused us of exaggerating things and of copying the feminists in France.

Nonetheless, we continued to point out the contradictions and the political analysis; they talked of liberation for their people, but treated their wives like kitchen slaves. Under pressure, a number of different independence parties, set up women's sections, but these turned out to be mere token gestures. It looked good to have women accompanying them on their campaigns, just so long as they kept their mouths shut. The Territorial Assemblies even decided to appoint a woman to be in charge of women's affairs, but the woman they chose for the position had no idea, just how to dress nicely, teeter around in high heels and generally make a good impression.

At the party congress in 1979, Dewe and I stormed out in anger at the men's refusal to listen to our demands as women. Some later apologised, but when we suggested that it was time they took turns cleaning up the office they all got indignant, saying we were making a big fuss about nothing and that women were much better suited for sweeping up their houses than men. It is taking a long time to change their attitudes, and even now not enough, they have accepted our position and that is all.

Back in 1979, there were also divisions emerging within Palika; some of us didn't agree on strategies. In the end, Naisseline, myself and others left and founded the Kanak Socialist Liberation Party of which two members are part of the Independence Front within the Territorial Assembly. We felt that it was important to work in this governmental structure to ensure that some of the older independence leaders weren't bought off by the French compromises, like the Statute of Internal Autonomy they are trying to impose on us at present. We are thereto applying pressure when needed; eg , in forcing the Independence Front to denounce the round-table talks at Nainville, La Roche last year, at which the Mitterand government announced that an understanding had been reached between the rightwing parties and the Independence Front on the future political status of New Caledonia. This is an absolutely impossible position while racist white settlers are arming in an uneasy way in the country areas, Kanaks are assassinated and continue to live in appalling poverty on reserves and in urban ghettos.

To give an example of the type of oppression being forced on Kanaks; for the past ten years the tribe of Koinde has been demanding that a sawmill owned by a colonial as called Barbue, be closed down because the waste products from the mill have polluted the river which they depend on for their survival. An agreement was eventually drawn up with the chief of Koinde and Barbue and the Gendarmerie, in which Barbue agreed to cease his operations and to give the tribe 5 million francs in compensation. Barbue promised to pay at the end of the month when the time limit was up and Barbue hadn't fronted up with the money, the tribe decided to appropriate equipment from the mill. In January last year, the army and the gendarmerie moved in to recuperate what they saw as stolen property. The chief of Koinde was pushed aside when he confronted the army, as they forced their way onto the tribal land. The villagers assembled and formed a blockade to demand an explanation from Barbue as to why he had broken the agreement. The army responded with tear gas, they fired shots into the air and attacked men, women and children.

without giving prior warning as to the reasons they had come to the village. Because of this attack, 2 gendarmes were killed. The tear gas created much confusion and smoke so that neither side could see the other. Because of this the chief of the village and 5 other men were arrested for the killings of the 2 Gendarmes. The wives and children of these men chained themselves to the gates of the French High Commissioners house demanding the release of the 6 Kanak men. By French law a person is guilty until proven innocent. This means for the Kanak people that they could spend over five years in jail before their trial would come up. This is just one of the many, many examples of French injustices done to the Kanak people of New Caledonia.

WAITANGI ACTION COMMITTEE
P.O. BOX 61140
OTARA.

Reg Pub.

NEW PERSPECTIVES ON
RACISM
P.O. Box 10-270
AUCKLAND

POSTAGE PAID
NEWTON
PERMIT No. 54

