

Waha Nui

Issue

Waha Nui

An Eccelction of **Thoughts** Post October 15th

Editorial

As September 11th was to the world, so is October 15th to Aotearoa. The day a nations innocence was stolen and replaced with fear, ill-founded accusations in the name of 'terror' and rhetoric that served to divide a nation on race based assumptions.

Tino Rangatiranga and Mana Motuhake movements for indigenous self-determination and sovereignty were the targets of a politically motivated and media driven campaign that sought to bring to the knees freedom fighting movements in Aotearoa.

These raids in the name of terror also sought to normalize to the mainstream masses the need for an increasing dependence and shift to a policed state. Beyond that, aunty Helens reputation for being a leading example in indigenous relations and human rights was starting to tatter following her resistance to follow global trends to acknowledge indigenous rights and refusing to sign the United Nations Declaration on The Rights of Indigenous Peoples earlier this year.

An 8.7 million dollar surveillance operation, 4 guns, 16 people incarcerated for up to 26 days and 4 arrested avocados... As the questions have flown around from the masses on the ground we, the general populace, have been left out to dry with a Government refusing to apologize or answer basic questions such as 'why'.

Reality is, we know why. And we know why the Government will not answer let alone apologize. Did the raids conducted have anything to do with terrorists? Yes, a legitimized terrorist organization that professes to serve and protect the people.

Do we feel protected post October 15th?

Seeing the face of a 12 year old girl the day after being held at gun point and forced into execution like positions, hands behind heads, knees on concrete with armed forces yelling commands at her and her kuia for me personally does not create a sense of safety or trust towards those charged with the responsibility of protection.

A number of lessons have become apparent in the past 7 weeks.

First, those that choose to use their voices, their actions and their lives for creating change in our world must not stop. These scaremongering tactics employed by those with institutional power to silence our voices of dissent rely on us being scared into a state of complacency however the call for justice and truth must overcome calls of silence, thus this is the time to rise up.

Second, these terror raids struck a chord amongst many social and environmental justice activists, the strength of weaving together our respective movements on common points of interest may serve us all if we can decentralize egos and the desire to dominate ideological discourse.

Third, the blatantly ignorant rhetoric exposed in the media and amongst the mainstream populace around Tino Rangatiratanga and Mana Motuhake being abstract notions with no relevance to Aotearoa reaffirms the need to continue to forward Maori Sovereignty as not only a possible reality but one that could actually be a probability. International law exemplifies many varied forms of indigenous people living with various degrees of sovereignty in similar constitutional states as Aotearoa such as America, Canada, Norway and Britain (with the example of Scotland).

So for all the pain that has been endured by communities such as Ruatoki, for whanau such as the Lamberts, for crews such as the 128 posse and for all of us that stand up for justice and equality where to from here?

I don't think we can afford to wait around for apologies from the Crown for the continued abuses towards Tangata Whenua and freedom fighters in general. I think now is the time when we must ask ourselves questions as to how we seek liberation for our histories and herstories independent from the Crown. And, we will continue to ride the waves for freedom and justice for our peoples and for Papatuanuku that our nannies and our nannies nannies have fought for since time immemorial.

Nga mihi ki nga tangata ka whawhai tonu mo a tatou Tino Rangatiratanga, Mana motuhake, me a tatou Waateatanga.

Ka whawhai tonu tatou – Ake! Ake! Ake!

Kiritapu Allan.



NANNA made me do it

love

WAHANUI

Contents

He retakite moto
Tame Wairere Iti

Back in the mists of fear
By Moana Jackson

The Justice Shuffle
By Awapuhi (Hana, Maui)

Self-determination is not apartheid
By David Williams

By my side
By Miss bMe

Tuhoe nation will not go away
By Michael Lane

WallAround Our Freedom
By Awapuhi

NZ "terrorism"
By Aziz Chaoudry

The Arrested Avocados
Tania Angelwoman

Slap Across The Face
By Awapuhi

A primer on Operation Eight
By Moana Jackson

Down under a binocular?
By Jason Desantolo

Rise Up
By Native Savage

Shapeshift
By Awapuhi (Hana, Maui)

Maori Solidarity Letter
CUPW

Know Your Rights
By Moana Jackson



he reta ki te motu



TAME WAIRERE ITI

(1)

Kite Motu

Kia huri ake aku kamo
ki aku mauna tapu ki
Tei~~ra~~rahia, Maunatahata,
Tenariro ki Taupiri
Titiro whakaroro ki tuku awa
Waikato he piko he taniwha

Kite Arikinui te Kini Heitia
te Kahui ariki ki na whā
nau Hapu te Whāea
Te unu wāi Taku hono
ki Waikato kite Arawa

E nā whānau Hapuānā
iwi o te motu mai
te Rerena wairua ki Muri
hiku, ki nā mema Māori
kite whare Pāremata Tēna
Koutou kafoa

Ko tau te Kapua pouwi
kite Urewera e tau poki
nei te kākahu, ta whito
ō Hinepūkohurangi
Kei te nanau te niho
a tetē

(2)

ā te tuve whakaiti Tē ma
na Motuhake o Tūhoe mē te
Iwi Māori

I tau ā vātau Tū ā vātau
tuve kite whaka mataku
ia Tūhoe tanata, Te mana
motuhake o Tūhoe mē te
Iwi Māori

Arīkinui
Ki aku uri Nā Heitira e
Tumu ki nā Whānau Hapu
o Te motu, ki nā mema
Māori kei te Whare Parem
ata, ki nā rinawera

Ki te aō Whānui. Waiho
ia Koutou te huarahi

hei tautoko hei awhi
-Te Manamotuhake o Tūhoe
o Te Urewera mē te Iwi
Māori.

Māuri Ora

nāku noa nā Tame Waiwera
iti

Kei te Rohe Pōtae o Maniapoto
Naikevia.

J. G. H.

Back in the **mists** of fear

By Moana Jackson

A primer on the allegations of terrorism made during the week 15 - 19 October 2007

"I weep for what has just happened at Maungapohatu in Tuhoe. The Police raid seems to be about punishing Kenana for questioning the Crown and will only take us back in the mists of fear and doubt ... I wonder if we will ever stop worrying when it might happen again".

- **Karaitiana Rarere, Ngati Kahungunu, 1916.**

Abstract:

The events that have unfolded since the recent "anti-terrorist" Operation Eight in Tuhoe and elsewhere have left many whanau and communities confused, hurt and traumatised.

Politicians have urged people to withhold comment or criticism until the judicial process has been played out but the flaws in the process to date plus the very real hurt that has been caused, particularly in the Maori community, calls for some clarification.

Indeed the fact that the Crown and other agencies such as the Police Association have continually made self-serving and often inaccurate comment has increased the confusion and made the need for clarity even more pressing.

This Primer therefore attempts to address the concerns of many people, Maori and Pakeha, and to clarify some of the major issues involved. It accepts the need to be vigilant against the prospect of genuine harm to the community but questions the veracity and motives for labelling Maori and other activists with the fear-laden term "terrorist".

The questions:

Is there a law about terrorism in New Zealand?

Yes.

After the attacks of 9/11 the government followed United Nations resolutions and passed the Terrorism Suppression Act, 2002.

Amendments which expand some of the definitions of terrorist organisations are due in Parliament this month.

Are "terrorists" defined in the Terrorism Suppression Act?

Yes.

Under Section 22 of the Act the Prime Minister may name or designate certain individuals or organisations as a terrorist entity.

What does a person or group have to do to be on the list?

The Act defines terrorist activity as terrorising a population, bombing, and other acts of violence.

Are there any Maori or other people in New Zealand on that list at the moment?

No.

What kind of people are on the list?

The list mainly consists of groups such as Al Qaeda and similar organisations or people like Sulaiman Jassem Sulaiman Abo Ghaith, a spokesperson for Al Qaeda.

How did Operation Eight become an "anti-terrorist action" then?

The Crown chose to call it an anti-terrorist operation in initial press releases and politicians and most sections of the media then uncritically did the same.

Did the Police actually use any of the procedures under the terrorism legislation?

No.

Under the legislation Police must get approval from the Attorney General to lay any terrorism charges and a logical three step process would appear to have been in order –

- * Gather the appropriate "terrorist" evidence to warrant charges being laid.
- * Present that evidence to the Attorney General.
- * Charge people accordingly.



What happened instead?

Almost the opposite.

Most search warrants were granted under the Summary Offences Act and most arrests were made under the Firearms Act.

People are now being held in custody while cases are prepared for the Attorney General.

Such an approach raises serious legal and ethical issues including whether detention is being used merely so that the authorities can "fish" for proof of terrorism. It also smacks of holding for an undisclosed or dishonest cause which has raised some comparisons with Guantanamo Bay.

Are breaches of the Firearms Act normally labelled as "terrorist" actions?

No.

People are charged nearly every day with breaches of the Firearms Act but for the first time ever the Crown chose to label these particular arrests with the term "terrorist".

Why did the Authorities label them as terrorist?

The Police maintain that the Operation has uncovered a series of camps in Tuhoe over the last eighteen months which amount to "credible intelligence" of terrorist activity.

The Police also announced that they needed to enter the Ruatoki Valley fully armed because intelligence on potential terrorists had warned of possible resistance, although the claim does appear to contradict another statement that they decided to launch the raid on Monday morning after participants at a weekend camp had left for home.

Some media have been critical of the process and the limited evidence disclosed to date but others have betrayed the historic bias of their reporting on Maori issues. Indeed their willingness to accept the term "Maori terrorist" is similar to the ease with which they label Maori as the majority of child abusers when the evidence actually proves otherwise.

The willingness of many politicians to also characterise the raids as "anti-terrorist" is a regrettable act of fear-mongering and many Maori sympathise with the comedian Mike King's comment that low poll ratings prompted the need to "bash some more Maori".

What are some of the concerns raised by the operation?

The arrests raise fundamental human rights issues because they seem to equate activism with terrorism and thus have the potential to inhibit a basic democratic right.

The briefing given by the Security Intelligence Service to the Leader of the Opposition also rekindles an earlier concern that the expanded definition of "threat to national security" in the SIS Amendment Act could become a mandate to limit political dissent.

The fact that most of those arrested are Maori and the nature of the incursion into Tuhoe raises particular concerns.

It was only in Tuhoe that the Police chose to blockade and lock down an entire community. Although only four arrests were made, Ruatoki was in fact subjected to a quasi-military dawn raid that did not occur anywhere else.

As the mother of one young Tuhoe family stated, her inability to leave the area and the appearance of the black-garbed officers "was like being terrorised when we were innocent".

The result has been a particular trauma and suspicion which now has the very real potential to damage broader race relations.

The blurring in official accounts of what transpired is also of concern because it can be seen as a minimising of the hurt done to innocent parties. For example the denial by officials that armed officers boarded a vehicle carrying Tuhoe children dismisses the evidence of the whanau and driver involved and thus belittles the extent of the trauma.

The experience and perception of injustice is consequently increased among the people concerned and adds to the historical burden of grievance.

Are there historical parallels?

Yes.

Maori see symmetries between the Terrorism Suppression Act and the 1863 Suppression of Rebellion Act. The targeting of mainly Maori as "terrorists" in fact mirrors the earlier legislative labelling of those Iwi who resisted the land confiscations as "rebels".

Tuhoe see particular parallels with the fatal Police raid on Maungapohatu in 1916. The unthinking or deliberately provocative setting up of the latest Police roadblock on the confiscation line simply added to the grievance and the sense of colonising *déjà vu*.

Indeed there is a sad resonance in the submission made in the Urewera claim before the Waitangi Tribunal that even though Tuhoe never signed the Treaty of Waitangi they have always known that any questioning of the Crown would be met with a "harsh and prejudicial whim ... that has characterised them as treasonous enemies".

Where to now?

The court process will unfold and claims may also be laid with such bodies as the Human Rights Commission and the UN Special Rapporteur on the Rights of Indigenous Peoples.

The possible human rights abuses may also be linked to the Crown's failure to support the Declaration on Indigenous Rights and to encourage international opposition to the government's lobbying for a seat on the UN Human Rights Council.

Conclusion:

Regardless of whether any substantive evidence of terrorism is uncovered the operation has created division and unnecessary upset for hundreds of ordinary people.

As Tariana Turia has noted, many commentators also worry whether the operation is merely a softening up exercise for even more hard-line security measures and greater infringement of human rights. That is untenable in terms of the Treaty of Waitangi, and unacceptable in terms of good relationships between Maori and others.

Vigilance and genuine security should never be at the expense of human rights, and concerns about any Maori activity should never be used to justify the overt use of colonising power.

Sir James Henare once said that Maori have come too far not to go further, and there is no justice in forcing our people back into the old mists of fear and doubt.

Moana Jackson hails from the people of Ngati Kahungunu and is highly regarded throughout Aotearoa for his contributions regarding Tino Rangatiratanga and Indigenous rights.

October 15th: A First Hand Account

By Neuton Lambert

At 6am on monday the 15th of October our family were violently woken by the noise of dogs barking, men shouting, and the blinding lights of spotlights around our home. My girlfriend Sarah and I had been sleeping in our sleepout behind the house when all the commotion started. As she and I sat on the end of our bed we heard men shouting .

"Come out with your hands up!" "Put your hands up!"

We thought the police were at our home apprehending some sort of axe murderer, and they were in the process of capturing him. We later found our original summations to be grossly incorrect. We remained in our room for fifteen to twenty minutes before a loud bang on our wall prompted us to move toward the door. In my panic I began looking for something to protect us, but thankfully Sarah helped me decide it wasn't the best idea.

I opened the door to spotlights glaring down, men were yelling at us to step forward and I in my bewilderment asked them who they were speaking to.

"Who, me?"

We proceeded to move toward the voices still unable to see. As we approached them what I saw shocked me. I saw men in full swat style gear pointing guns at our heads and chests, and as I looked to the left and right of me I could also see men in the same gear surrounding us around our fence line, in what seemed to total around 15 to 20 armed gunmen. They ordered us to move down our pathway to a hole they cut in our fence, we then walked out to a man with a machine gun in the middle of the road, I noticed police and their cars blocking off our street on each end, we turned right, and it was then I saw my family lined up execution style on the concrete in front of our neighbours house, with men behind each of them pointing their guns. The vision of seeing my loved ones forced into this position still haunts my thoughts. My mum, my 12 year old niece, my sister, and my sisters' boyfriend, utterly degraded in full view of the public.

I was made to kneel beside my mum on the concrete, and Sarah next to me, I put my hands behind my head, I was told to keep my eyes forward and my mouth shut, all the while wearing nothing but a singlet and my underwear. My mother irate began to argue with the men and was told to shut up and face the front, my 12 year old niece Patricia had her eyes closed and was faintly whimpering under her voice.

What puzzled me is that they didn't seem to know who they were looking for as they continuously asked me if I was Tuho Lambert. They were also unaware we all lived at the premises which to me says a lot about their so called surveillance.

After what seemed like 30mins we were marched onto the main street at gun point where dad had been taken earlier, we were then told to stand and face the fence and not talk. We stood there under armed guard and I observed the arrival of more police, who appeared to have just been briefed of the situation.

Including the armed gunmen this seemed to increase the number of police involved all the way to 40. We were each assigned a detective who again asked for our details and wrote it in their notebooks. We were then taken to the Manurewa police station and told what was happening, we all declined to make a statement.

This whole experience while surreal, has also given clarity on thoughts that have plagued our Maori people for decades. Our people will always be treated as downcast in their own country, regardless of the fact you even risked your life to protect it as my father did in the Vietnam war. Why such a heavy handed approach when a simple knock on the door would have sufficed? A family home with women and children invaded like a scene straight out of a Hollywood action movie. People say the police were just doing their job, but I wouldn't wish this

experience on my worst enemy. Yet I do not fear the police, nor the masked cowards with their guns, but I will never trust them for as long as I live, and I will never forget October 15th.

Neuton Lambert hails from the peoples of Ngati te Paenga and Ngati Tawhaki. He is the son of Tuho Lambert, one of the 16 freedom fighters detained following October 15th Raids.



The Justice Shuffle
By Awapuhi (Hana, Maui)

Another one up for trail and error.
The court room reeks of the topic of terror.
The population shuffles their feet into the white heat and everyone



watches and waits as the weight of their worlds rest in due process. The food that is brought brings hope, the support sought is met ten fold. International solidarity and simple songs recall native ancestry, bringing power to the people, raising awareness of all things equal and all things unjust. To practice patience is a must. Three cheers to the bustin' ass freedom fighters and working class whanau who know that nothing is certain. The curtain is drawn, the case moves on. Ticking off defendants like a timed bomb. Like loading the shot gun barrel for a bloody and terrorizing battle. The mark is our culture. There is a larger war and we are the distraction tactic, we the savage beasts. The cover story that will cover the unjust under the table laws, without due cause. And in the court there is a long pause. A mother claws her way out. Tears falling like fierce rain. The pain in exhausted eyes, watching as her nineteen year old sons life lies in the hands of a room of over groomed ego centered suits. The families watch and wait. The fire grows. The rage, the pain, the insane spinning like a top down several flights of poorly built stairs. The observers glare at one another with similar signs of disgust at the judgement placed upon seventeen people whose life's are forever slashed. Then the slam of the gavel, then the slam of a prison door, then human rights taken, then civil rights taken, then the brand of terrorist given, what more. The list is longer than the history of colonization in indigenous nations. The blood drips from our hearts as the whole room weeps and is torn apart, like our families from the land. Court adjourned and here we stand in solidarity. Moving forward slowly, but sure and steady is the fighters foot for freedom. So now let us all unite and stand together, becoming strong and bound as one in this struggle, it is not over. We just had our first round, so take those tears and taste the rage, walk with it now everyday, make change happen or we will see this again and again.

Awapuhi is a native Hawaiian sistah that uses her rhymes, poetry and voice to incite the ihi and wehi in the masses.

Self-determination is not apartheid

By David Williams

When Tamati Kruger of Tuhoe speaks in measured tones of the importance of the Tuhoe nation as his primary allegiance, rather than that of a New Zealander, it seems many people cannot understand the message.

Worse than that, rather than try to understand what mana motuhake or rangatiratanga might actually mean for Tuhoe, critics set up fanciful straw man arguments to dismiss heartfelt pleas for Maori control over Maori resources.

Winston Peters of New Zealand First equates Tuhoe nation with the state-enforced dominance of the majority by a racial minority in South Africa. He overlooks the fact that separate nations do operate within numerous other modern democratic nations.

The Nunanvet and Nishgaa nations in Canada are two of many examples I am aware of for indigenous or First Nations exercising self-determination and autonomy through their own representative institutions in the United States and Canada.

The Sami nation in Norway have their own parliament. Even in Britain the Scottish Parliament legislates for separate rights and separate privileges for Scotland, and of course Scottish law is quite different from English common law.

It is plain nonsense to seize only on the discredited system of apartheid to peremptorily dismiss calls for Maori tribal self-determination in Aotearoa New Zealand. Why can we not see what we might learn from successful examples of indigenous peoples asserting their own autonomy in ways that include the diversity of others living in the same country?

Then an Auckland barrister, David Garrett, goes off into fanciful nonsense about the need for Tuhoë to build an international airport if there is to be secession. Has he read any of the history of Tuhoë? Does he know anything of the autonomous community of Maungapohatu led by the prophet Te Rua Kenana in the early years of the last century?

What they wanted was to be left alone to live their own lives on their own land, but would the Government allow that?

No, a police invasion under the pretext of enforcing racially discriminatory licensing laws saw the pillage of an autonomous community. If Mr Peters and Mr Garrett are so appalled by racial discrimination, what steps have they taken to ensure the Government apologises to the descendants of Te Rua Kenana for the police shooting of his son, his own imprisonment and the destruction of his vibrant modern community on the pretext of enforcing licensing laws of the time that treated Maori and Europeans so differently?

It is not as though Maori calls for autonomy are so new that we are not yet able to comprehend the possibility of positive rather than negative reactions to such calls.

King Movement and Ratana Church petitions to the Sovereign and many volumes of discourse on the meaning of te Tiriti o Waitangi ought to have prepared us for dialogue on the issues raised by Mr Kruger.

In 1996 the Waitangi Tribunal wrote in its Taranaki Report: The international term of aboriginal autonomy ... describes the right of indigenes to constitutional status as first peoples, and their rights to manage their own policy, resources and affairs, within minimum parameters necessary for the operation of the state.

Equivalent Maori words are tino rangatiratanga, as used in the Treaty, and mana motuhake, as used since the 1860s.

Must it always be that Maori leaders write petitions, lodge claims with the Waitangi Tribunal and make pleas for the rest of us to listen, only to be rebuffed by angry knee-jerk reactions and fanciful arguments?

Surely political debate in this country needs to include reasoned discussions of what are the minimum parameters necessary for the operation of the state while embracing the rights of indigenous peoples to self-determination.

Dr David Williams is a professor of law at the University of Auckland.

By My Side

By Miss bMe

When your feeling taken down in times of struggle
Know the sun will shine again tomorrow
If you need a shoulder you can cry on
Come to me my friend
You know you can rely on me

When I feel defeated
Got to get up on my feet
And take a step in the right direction

Open up your eyes and take a look
And you might catch a glimpse
Of all the things you dream that haunt you
Step into your light you know is shining
Constantly reminding you of where you come from

Brothers and sisters
Side by side
By my side

Come together
We have to unite

And take a stand up to the front line
Aotearoa we got to get up, stand up!

Waiata written in honour of indigenous solidarity in our stand against the oppressor man. Miss bme has a solid track record of weaving the consciousness of the masses though all elements of her mahi from korowai to waiata.

Tuhoe nation will not go away

November 04, 2007

By Michael Lane

David Garrett echoed the misinformed views of many people in his article on the Tuhoe nation. The assumption is that for the nation to become reality it must first secede.

There are many indigenous peoples nations that manage to co-exist with the colonising nation-state in various forms of autonomy and legal/political self determination and self-government.

In the United States, tribal sovereignty is legally recognised and constitutionally protected. There are more than 500 recognised Indian nations, each with its own government, courts, police, and so on that exercise various levels of authority.

We travel freely in and out of our borders. Non-Indians also travel freely, albeit subject to legal expulsion in tribal court if disruptive to tribal laws. The US seems to be functioning fine, in spite of this.

In Canada, recent legal decisions have given rise to the notion that self-government is an inherent right. Before this, most Indian groups had self-designated as First Nations. The debate between First Nations and the Canadian Government is over the scope and nature of that inherent customary right.

Its existence is not in doubt. Canada also seems to be coping rather well.



In New Zealand, relations between the Crown and Maori are portrayed as one of race. Aspirations of self-determination and some form of self-government and autonomy are depicted as separatism and apartheid.

Yet the Treaty of Waitangi recognised the hapu that signed the Treaty as distinct legal/political entities. The very fact of the Treaty establishes this.

How did the legal/political relationship transform itself into one merely of race? There is no legal precedent for this in New Zealand and none in other countries that share a common legal history with New Zealand (like Canada and the US).

This misguided belief that Maori are simply an aggrieved ethnic minority lies behind the fear, racism and anti-indigenism that fuels the negative political and mass media image of Maori. Aspirations of self-determination are not met by equal rights and civil rights. This only deals with individuals as part of a larger society.

Carried to their fullest, these rights are assimilationist for indigenous peoples.

For indigenous peoples the key concept is that of equitability. This means separate and distinct legal/political structures from the non-indigenous that have a respected status under the law.

Let us be clear. Laws and programmes targeted specifically to Maori are not based on race. They are based on that legal/political relationship. Many have been designed to force the assimilation of Maori into European-derived value systems, and to extinguish this legal/political relationship.

It is absolutely amazing that the issue of Maori efforts of indigenous nationhood is deemed a radical movement situated firmly in the left, somehow tied to terrorism.

Indigenous peoples' struggle for self-determination and self-government does not sit within the left to right European-derived political spectrum. Our struggle is not about class and smashing capitalism.

It is about dignity, respect, justice and the honouring of our ancestors.

For too long, the Crown and the media have kept these issues under wraps and off the negotiation table. The simple test in my mind lies in the level of self-determination.

Can a hapu or iwi legally build an outhouse on its own lands without having to get permission from some other authority? The answer for most indigenous peoples is yes. For Maori in New Zealand it's no.

Ultimately, the Tuhoe nation exists, whether New Zealand recognises it or not.

The time has come for the Government to come to the table, and deal with reality. The Tuhoe nation is not going to go away.

Michael Lane is an American Indian (Menominee Nation) married to a Tuhoe woman in the Bay of Plenty. He has a "juris doctor" degree from Arizona State University and has been working on issues relating to tribal sovereignty for 29 years.

TE MANA MOTUHAKĒ Ō TŪHOE



Wall Around Our Freedom

By Awapuhi (Hana, Maui)

Lock your homes and kiss your children, sister
The walls have eyes, so watch your tongue
Now speak in code, and continue on

There is nothing left to hide
They cannot lock up our pride

100 masked men rushed in
Built walls around our freedom

I held my number tight
And my head high

Stood still in the cold outside
Watched my doors kicked in

Uncle go hide your gun
There will be no time to teach tradition to your son

Cousin it was not your fault
The line of our ancestry is demanded for political example

My brother was held under the knife
The fear was carried in my sisters shifty eyes

My mother is weeping tears for her nation
As she hears her sons souls shuffled off the land

Wondering why, wondering why
And the moon hangs low over Aotearoa



NZ "terrorism" in perspective-Indigenous peoples' rights

20 October 2007
By Aziz Chaoudry

A highly unsuitable candidate: New Zealand government is not fit to sit on UN Human Rights Council

The New Zealand Government must be stopped. At home and abroad.

On 14 September this year, the New Zealand government and three other governments (Canada, USA and Australia) shared the dubious distinction as the only states to vote against the adoption of the United Nations Declaration on the Rights of Indigenous Peoples. On Friday, it announced its candidacy for the United Nations (UN) Human Rights Council, for the period 2009-2012. The announcement came at the end of a shocking week where Maori sovereignty campaigners, environmentalists, and other activists had been arrested in a major series of Police raids throughout the country, under the post-9/11 Suppression of Terrorism Act, and where armed paramilitary police besieged and terrorized the Tuhoe Maori communities of Ruatoki and Taneatua, in the "Bay of Plenty" region in the east of the North Island. Some 15% of Aotearoa/New Zealand's population of just over 4 million are Maori. Ruatoki Maori charge that among many other outrages, armed police in black commando gear traumatized children by searching school buses.


Clearly Helen Clark's supposedly centre-left Labour Party-led social democratic government has no shame. The Maori Party Minister of Parliament and co-leader Dr Pita Sharples said that the raids had taken race relations in New Zealand back 100 years. Many agreed, while a torrent of racist anti-Maori sentiment flowed forth in the nation's media. Meanwhile, prominent Tuhoe Maori sovereignty campaigner, community worker, and artist,

Tame Iti, his nephew Rawiri, and 15 others have been arrested. Most have been denied bail and remain in jail. Activist homes and offices were raided, searched or visited by police in several centres, on a major fishing expedition against those who would challenge the status quo. Protests against the raids, and in support of those targeted, have been organized in a number of cities and towns throughout New Zealand, with an impressive 1500 people turning out in the small, largely Maori East Coast town of Whakatane where Tame Iti was arrested at gunpoint last Monday. Placards included: "He taonga te mokopuna [our children are treasures]", "We are not terrorists, we've been terrorised" and "Don't point the gun at me! I'm under 5". Solidarity protests have taken place in Australia, Germany and other countries. More are planned.

The New Zealand state, built as it is on the dispossession of Maori and the continued colonization of Maori lands, lives and resources has always inherently equated Maori resistance and decolonization initiatives with subversion, sedition and criminality. Perhaps especially so in Tuhoe territory, for whom this is yet another very real wave of armed invasion and occupation.

Almost a century ago, in 1916, the Tuhoe settlement of Maungapohatu in the bush-clad Urewera ranges, a pacifist, religious community, was raided by armed constabulary in the same way as Ruatoki was raided last Monday by what some are calling a "ninja army" of police. Back then, two men were shot dead and the remainder ended up in prison, "guilty of moral resistance". The government unsuccessfully tried to charge Tuhoe leader Rua Kenana with sedition.

Maungapohatu's crime was reluctance to engage in World War One. Back then, they called it "sedition" and "treason". Now, Maori resistance is being called 'terrorism'. As elsewhere, 9/11 has provided a whole new pretext for surveillance of domestic dissent. With the Cold War over, state security agencies in New Zealand and elsewhere, including police forces, have had to find new enemies within to justify their budgets and powers. Yet in colonial-settler states like New Zealand, Canada, Australia and the United States, the new enemies are often the old enemies - Indigenous Peoples who have survived generations of genocidal policies, and who continue to assert their fundamental rights to self-determination. Creating and sustaining a climate of fear is to the benefit of those in New Zealand who would rather conveniently forget some hometruths about the basis for New Zealand's much-vaunted democratic welfare state. Invasion and colonial occupation. We may well be living in the 21st century, but colonialism is alive and kicking.

An earlier  government imposed the most radical free market reforms in any OECD country in the 1980s, which transformed Aotearoa/New Zealand into an investment playground for transnational corporations which often bought up privatized former state-owned assets at firesale prices. The social costs were high, and the country's Maori and Pacific Island communities bore a disproportionate part of the negative impacts. But for many Maori this came as nothing new. Many Maori saw the commercialization, privatization and deregulation process as yet another wave of colonization; the further appropriation and commodification of their lands and resources. Prior to corporatization and privatization, these had been stolen from Maori. Some of the strongest challenges to the economic reforms have come from Maori, through legal challenges, direct actions and other methods.

Commenting on the police offensive, a recent editorial in the country's largest circulation daily newspaper, the New Zealand Herald was critical:

"When police in other countries foil plans of apparent terrorism, they usually act quietly and invariably they quickly give the public a reasonable account of what they have discovered. The New Zealand police this week have done neither.

Their snoop on a suspicious camp in the Ureweras and the homes of activists in several causes was carried out so conspicuously that news cameras were able to catch some of it. But when it came to explaining the raids, Police Commissioner Howard Broad was circumspect in the extreme. Over ensuing days, when the arrested were brought to court, judges too have closed the door.

Consequently the country is still in the dark at the end of a week in which its confidence in its internal security, and in its police and law, has been put to a test." (20 October 2007)

The Herald editorial pointed out that those who are arguing that this is a case of major police overkill can indeed derive support from the fact that thus far, charges laid against the 18 arrestees have all been under the Arms Act, not the Terrorism Suppression Act. But the headlines throughout New Zealand have been replicated uncritically throughout the world proclaiming the existence of "Maori terror camps" - although a growing number of people are now asking some harder questions about the operation, and the nature of police intelligence behind it all. Plenty of people in the Ureweras own firearms. Tuhoē consider the forest their food basket, and hunt for pigs and deer.

There is a disturbing mindset and operational culture within parts of the New Zealand police which frequently equates challenges to prevailing political and economic orthodoxies with criminal activity. While their operations relate partly to narcotics and vice, the police's Criminal Intelligence Service (CIS) also monitors political activities which the police consider may involve a breach of the criminal law, though how such activities are assessed is anybody's guess.

The service conducts similar surveillance operations to the New Zealand Security Intelligence Service (NZSIS) and there is strong liaison between them. For many years, the CIS has clearly granted itself a broad mandate to collect information on people on the basis of their political beliefs and sympathies, and views formed by police intelligence officers. Their work in this area seems to have much in common with political elements in police forces elsewhere in the world which routinely monitor, harass and criminalize legitimate political organizers and activities.

By deeming many groups and individuals as having a sufficient propensity to commit criminal offences on the basis of their perceived political views and affiliations, the CIS is contributing towards the criminalization of dissent in New Zealand. Whatever data gets fed into a filter or frame such as that constructed by police intelligence in relation to political activism, inevitably gets twisted and manipulated every which way. In turn, this encourages front line police to exercise contempt and a cavalier disregard towards people's rights to freedom of expression, association and peaceful assembly. In May 2000, two dozen unions, academics, religious and political leaders called on the justice and electoral select committee to hold an inquiry into the CIS's role in targeting political organizations and activists. Predictably, this call went unanswered. Maybe it needs to be restated even more forcefully now.

Critics of successive expansions of Police and state security intelligence agency powers, both before and after 9/11, have pointed out that such laws are likely to target a wide range of organizations that are working for social change in Aotearoa/New Zealand. New technology in the hands of the New Zealand police is a bit of a worry. In 2003, it was revealed, embarrassingly, that the National Bureau of Criminal Intelligence, in its threat assessment of an Algerian refugee, Ahmed Zaoui, until recently detained on secret evidence under a security risk certificate issued by the NZSIS drew "evidence" from a cult website of convicted fraudster, cryptofascist and conspiracy theorist, Lyndon Larouche which claimed that Mr Zaoui had links with a terrorist organization.

So what would the New Zealand government have to gain by the stormtrooper tactics unleashed last week? The raids and accompanying "domestic terror" hysteria add extra impetus to a Terrorism Suppression Amendment Bill now before Parliament. They create both a climate of fear while modelling a strong "no-nonsense" government. Getting tough on "crime" is a tried and tested formula in the lead-up to an election.

So is racism. Not that New Zealand governments need much help in scapegoating Indigenous Peoples. But they seem to be taking a clear leaf from Australia's John Howard, who habitually campaigns on racist get-tough policies against Indigenous Australians (especially 1998 and this election - maybe his outrageous militarization of Indigenous communities in Northern Territory in the name of child welfare gave Helen Clark some ideas), refugees (2001) and the war on Iraq/"war on terror" (2004 and this year). The Clark government must hope that this macho demonstration of state power being unleashed against Indigenous Peoples who have the temerity to believe in rights to self-determination and decolonization will play out well for them in the polls. The chilling effect this operation will have on people who advocate for social justice, and healthy political debate in Aotearoa/New Zealand is of great concern.

There's nothing "postcolonial" about the era that we live in. This week's actions clearly illustrate that the governments of colonial settler states, like leopards, don't change their spots, but just stalk their prey in other ways, to paraphrase Maori lawyer Moana Jackson. In Aotearoa/New Zealand, the non-Maori majority have a

responsibility to challenge the New Zealand government's actions now and in the future, and resist a new wave of McCarthyism which threatens to cast a chilling spell on all who dissent against the status quo. If they do not know it already, non-Maori need to learn the real history of not only the Tuhoe people and their territory, but also the history of colonization in Aotearoa. And to understand that this process continues. Elsewhere, people would do well to see through the mythmaking prancing and posturing of the New Zealand government on the world stage as it boasts about how progressive it is. As a friend said to me yesterday, if this were happening in Burma, the story would have much more airtime. If Burma was applying for a seat on the UN Human Rights Council, there would be outrage and protests around the world. Why should the New Zealand government be able to terrorize whole communities and criminalize Maori sovereignty activists and their supporters and not expect strong challenges to its colonial hypocrisy?

Aziz Choudry is an activist, researcher and writer who has been a guest lecturer at universities in Aotearoa/New Zealand, Canada, and Fiji.



The Arrested

By Tania Angelwoman

Avocados

Editorial Note: A broad search warrant was issued under the Summaries Offence Act whereby items ranging from tee-shirts though to avocados were confiscated for investigation in relation to 'terrorist' activities.

A friend of mine recently predicted that this was the year of the cheap and prolific avocado. The debutante of all fruit grows abundantly in New Zealand and like the dark green sails of the grounded moon boat it swells dense and heavy with delicate bounty all over the country. Voluptuously textured and subdued taste of flesh leaves no exciting dramas, nothing to recall or gossip about, nothing to grieve. There is no exotic brightness, no sharpness to reign terror on the tastebuds, just an imperceptible innocence swirling in sensuous consistency. Its evanescent benefits eluding the tongue, seeking no fame, yet leaving a harmless impression of salubrious integrity. Nature's butter, comrade of the cayenne pepper – threat to society? You see, I'm rather perplexed as to how four of our felon-less fruits could come to find themselves confiscated as part of the nationwide police raids on October the fifteenth. Could there really be a reason to arrest an avocado? Is it possible that:

- the flesh smeared on the body could be used as slippery defensive armour?
- the seed, coarsely ground and heated to such a high temperature, could melt metal and bend the minds of men?
- The avos righteous nutrition appears threatening to capitalist consumption?
- They were needed for a police potluck...it had been a busy day.

- Surveillance equipment that had been strapped to the back of small reptilians and concealed within the fruits needed retrieving...ahh, the third eye of the establishment.
- They were mistaken for grenades...
- The skins could be used as boats for small rodents highly skilled and trained to blockade major ports around the country and make unreasonable demands.
- The fats could be extracted, doused onto ones body and then set ablaze.
- Placed strategically at the top of a staircase...
- They could be sliced and squidged onto the most important computers at O.O.P.S.S.U.C.K.S. (Official Operative Performance Super Surveillance Unilateral Codenamed Krackerjack System)

...could there be any more logical reasons to impound an avocado? Holy Guacamole! There HASS to be!

Tania Angelwoman is from England and is currently based in Whanigaroa. The Whaingaroa Freedom Fighters have been solid supporters and consciousness builders in the Whaingaroa and Kirikiriroa communities since the raids were carried out.



Slap Across the Face

By Awapuhi

Stand up for what you believe in!
 Hold head high and carry on
 What the fuck is going on?
 Wake up and Quick
 A slap across the face
 Wake up and smell the hate race
 The pace quickens where in our rights are stolen
 This is racist and bullshit name calling
 Fucked up system structuring
 This is a duplication machine
 Pumping out prodigy countries in conformation
 With the U S of Asshole stamp of approval, TSA
 So let this be a lesson to us
 To wake the fuck up
 Start the fire
 Breathe life to our revolution
 Remember this police state is insured to divide and conquer
 The warnings ring out like false crack

Shot off in counter attacks
Let's take this terror bluff and strap a pack of dynamite to it
They say they smell the gun smoke, white lies
The only smoke comes from the screen that keeps us blind
Enough of the metaphor, its time to settle the score
Why are we settling for a whored out culture.
Revolt! Stand strong!
Put your Camo gear on
Hold the real flag in your palm
Red, white and black
Its time for a conscious attack
Where are my soldiers at
For this culture war
Wake up!
Don't play a fools role
Wake up!
Take control
Let's rile the streets up
Take to the world and fight for our people
Reject the cycle of colonized thought
Stand up for what you believe in and react!



A primer on **Operation Eight** - further developments By Moana Jackson

There are questions that need to be asked

"Whenever there is an abuse of rights there are questions that need to be asked. Whenever a State takes unprecedented power there are questions that need to be asked. Whenever someone is stopped, or searched or held without just cause there are questions that need to be asked. To not ask them is to ignore the reality that one breach of a human right can lead inexorably to another." - Dag Hammarskjöld, UN Secretary-General, 1953-1961.

Abstract:

The decision of the Solicitor-General that there was insufficient evidence to warrant charges being laid against twelve people under the Terrorism Suppression Act was welcome news for the whānau of those involved.

However many questions still remain about the nature and scope of Operation Eight.

There are questions about the context in which the operation itself occurred.

There are questions about the degree of political involvement in the operation, particularly the political attempts to interfere with the subsequent judicial process.

There are questions that need to be asked about the racism of the Operation.

There are questions that still need to be asked about the shocking abuse and mistreatment of innocent people during the operation.

Finally there are important questions that need to be asked about the future of any anti-terrorism legislation as well as the relationship between Maori and the Police.

The questions:

Was the context of Operation Eight limited to the actions on October 15?

No.

It is apparent that as well as the long surveillance conducted before October 15 there were other factors which determined how and why the Police operated the way they did.

What other factors?

Perhaps the most important is that since the attacks of 9/11 the Security Intelligence Service and the Police have requested and been given huge increases in budget and staff to monitor and investigate terrorism or potential threats to security in New Zealand.

For example the Police established a unit called the Special Tactics Group specialising in the military control of potential terrorist threats and set up terrorist liaison positions in Washington and London to share intelligence and internationalise the strategy.

Weren't they prudent moves?

Not really.

There should of course be measures in place to ensure that the community is protected from harm but the quasi-military and international emphasis of the strategy meant that the passage of the Terrorism Suppression Act in 2002 and the subsequent definitions of terrorism were more about international demands than domestic realities.

Indeed the obsession with American-led notions of "terror" has meant that the "war" on terror and the ideas behind places like Guantanamo Bay have been seen as the models rather than the particular issues that might arise here.

What has this meant in practical terms?

In a general sense normal activism and the democratic right to protest have increasingly been defined as "threats" with a consequently more heavy-handed Police treatment and surveillance of activists ranging from environmentalists to animal rights protestors.

In a more specific sense Iwi were concerned that the new powers would be targeted at Maori simply because history has shown that opposition to colonisation has always been seen as a "threat" by the Crown. Operation Eight showed that that fear was justified.

Was this racist?

Yes.

The Police Commissioner was correct in stating that people of "many ethnicities" were arrested. However the way they were arrested shows a marked difference in terms of race.

For example the Maori community of Ruatoki was the only community that was locked down and blockaded in the course of the Operation. It was only in Ruatoki that innocent people were stopped, searched and harassed while going about their daily lives.

When houses were raided in Auckland and Wellington the surrounding suburbs were not locked down, and no innocent Pakeha people were stopped going about their daily lives.

How has the Operation been managed?

Really badly.

The flawed militarism has been compounded by what appear to be deliberate leaks to the media and political interference in the judicial process.

How has this occurred?

In various ways. For example the media often received information about the charges against some defendants before the defendants themselves or their lawyers, and of course on Friday November 9 TV3 was leaked evidence suppressed by the Courts.

Of real concern have been the flagrant breaches of sub judice.

What is sub judice?

When a matter has yet to be proved or disproved in a court case it is sub judice and unable to be discussed or stated as a fact in public.

It is one of the basic protections for a fair trial because it ensures that a potential jury is not influenced by misinformation or by claims that something is true when it may not be.

How has it been breached?

At the press conference announcing the Operation the Police declared that napalm had been found or used in Tuhoe "terrorist camps".

The existence or otherwise of napalm (and of "terrorist camps") was a matter for a Court to decide not for the Police to state as a fact.

Perhaps of greater concern is the fact that the Prime Minister has also discussed napalm and the existence of "terrorist camps" as matters of fact.

Indeed she declared that it was appropriate for her to do so when in fact it was clearly inappropriate not just because it appears to breach sub judice but also because it could be seen as an attempt to politically influence the judicial process itself.

It is particularly ironic that while politicians were telling people not to comment until the process had run its course they nevertheless felt free to make their own comments.

What abuse of innocent bystanders took place?

Some examples are now sub judice because they are subject to possible civil action against the Police. However the affidavits of people who have no reason to lie indicate that there was systematic abuse of the rights of innocent men, women and children.

The breach of Police procedures that occurred when people were ordered out of their cars by armed officers and photographed in Ruatoki is now public knowledge. The Police simply do not have that right.

Other abuses were more distant from public scrutiny and thus more traumatising for the people concerned, especially those which involved physical mishandling and detention.

Where to now for the "war on terror"?

It is clear that the Terrorism Suppression Act is not only complex and incoherent. It is also inappropriate to the circumstances in this country and opens the way to an unacceptable quasi-military limitation of human rights.

The amendments to the Act just passed in Parliament are even more limiting and more closely tied to international demands rather than domestic realities.

In that circumstance the Solicitor-General's suggestion for a review of the Act by the Law Commission is both inadequate and unsatisfactory. Indeed it is possible that such a review may merely lower the standard of proof and thus increase the possibility that people's rights will be infringed.

It is therefore suggested that the Act be repealed and a new process be initiated that accepts international obligations while recognising domestic circumstances.

It is also suggested that there be an independent review of Operation Eight.

To ensure Maori "buy in" to any Review Maori (and particularly Tuhoe) should be involved in choosing the Review members.

Of course some Pakeha may oppose such a suggestion with the claim that Maori members would be biased but the essential racism of that view should be dismissed because such people would never claim that Pakeha would be similarly biased.

There should also be a public commitment by the Police to give meaningful effect to the efforts made by many people to improve their relationships with Maori.

It is one of the tragedies of the Operation that the quasi-military focus of the anti-terrorism strategy meant the effective sidelining of the Police Iwi liaison Officers who were originally appointed because of their knowledge of Maori communities. Even the Police Commissioner's own Advisory Group of respected Maori leaders was excluded.

Their expertise was not deemed relevant to the new style of "shock and awe" Policing.

However any possibility of changing the Police culture that led to the abuses in the Operation requires among other things a genuine rather than a token commitment to its "responsiveness to Maori" strategy.

It also requires a long-term commitment to mend the damaged relationship with Maori. This will take time and its pace should be determined by the communities most affected. However compensation and an apology should definitely be offered.

It might also be helpful if the officers responsible for the abuse were unmasked and required to revisit Ruatoki in order to make peace literally face to face. An apology with the anonymity of intimidation still in place will be no apology at all.

Above all there needs to be a continued willingness to question the whole extension of Crown power in the name of anti-terrorism and the potential dangers it poses to everybody's rights. The words of Dag Hammarskjold are even more relevant now than they were fifty years ago.



Down under a binocular?

By Jason Desantolo

We were all shocked by the acts of state terrorism in Aotearoa recently. A few days before Oct 15 we had all been jamming in solidarity with Northern Territory mob who are experiencing land grabbing military driven interventions. These few days strengthened whanau – kinship and cultural connections between Maori, Aboriginal, Torres Strait Islander, and Pacific Islander hip hop-reggae delegates. A few days later the raids began on some of our Maori brothers and sisters. Solid Territory crews and activists were outraged and expressed solidarity with the Urewera 17, Te Mana Motuhake o Tuhoē, and Tino Rangatiratanga.

These events transformed and informed our perceptions of the NZ 'government and its agents'. Have they lost the plot? That's exactly the same question we all had as Australian governments bilaterally stomped on Aboriginal community Self Determination in the Northern Territory recently. Its not just puzzling but painful to realize that so called 'authorities' can still get away with these disgusting abuses of colonial power. Perhaps all thanks to a shortsighted 'binoculars' type surveillance campaign that obviously targeted Maori down under.

In hindsight its easy to unravel just how ridiculously dangerous these violent actions were. Once again it's the same old story. For now the Solicitor General felt there was insufficient evidence to lay charges under the Terrorism Suppression Act. But where is the justification of locking up respected Maori, environmental, anarchist and anti war activists, raiding and harassing others and targeting Tuhoē nation. I guess that's the big question – and whose plot exactly was it to use media labels like 'Maori terrorism'? Things are not helped by the NZ Police continuing to lay charges under the Firearms Act. There's much more to this than meets the eye. As Moana Jackson has sadly stated we are witnessing history repeating itself. Another 'terra-ism', like terror rise, like terra nullius – like same old, same old bullshit. And while we are on terra nullius just look back home to Australia where the 'Goulburn 9' still face trial in 2008 after being detained for over 2 years. Things have to change in both countries and it better not be any closer to the crazy U.S security model of terror.

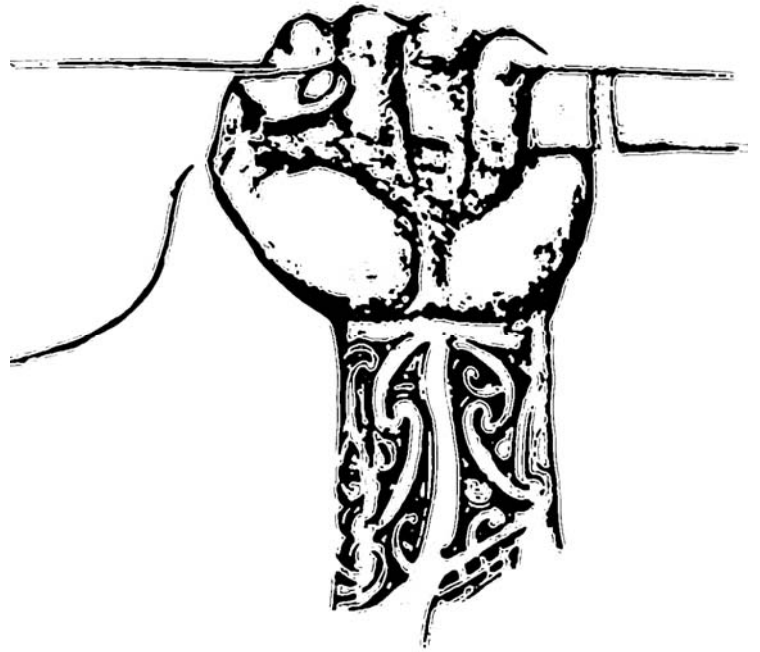
But wait there is more – what about all of this so-called surveillance and evidence? So the 'nasty natives' have been under the binoculars for over a year. I have often wondered about so called 'surveillance'. There are many intriguing, powerful and often humorous stories from some of the pioneers in our rights movements. Uncle Chicka Dixon knows all about it. As a well respected Elder and activist he experienced unique pressures of the 'public eye' for Indigenous leaders. Last year he was recognised by the academic community and awarded three honorary doctorates for his contribution to the fabric of our society. On one visit to his home he showed me his ASIO file and yes it was really fat. He reminds me that it does impact on you and your family, that it can be scary and that it is real, very real. To involve children in the violent actions of Oct 15 is beyond reproach. So there's another question that surfaces - what exactly do you tell the kids in communities affected post Oct 15?

These violent murmurs speak to us of the dangers in the shadows and matters unseen. Like the recent 'invasion' in the Northern Territory, there are other motives behind such unilateral actions. These events should not be seen in isolation. In forcing accountability back on the Crown will there be adequate redress for the harm of such actions and can the current legal system actually recognise the subsequent breaches of protocols, treaty, civil and human rights? Time will tell. In the meantime I'm thankful to our conscious, creative and activist communities who continue to revitalize and inspire movements. Crews like Conscious Collaborations bring a 'conscious eye' to our struggle and to the visioning up of Indigenous Self Determination.

Bearing light on the actions of the governments' agents is no easy task. It opens your family up to the heavy-handed responses of well resourced, misplaced and ever increasing violent anti terrorism strategies. Breaking myths and old moulds of thinking is critical to overcoming the racist and outdated ideologies that have shaped these draconian frameworks. Strategically we have also seen how powerful satirical comment can be in a world of mass media – Chaser style antics have successfully exposed hidden truths about APEC and the

paranoid colonial worlds we live in. So are you under the binocular now? Well Alison Jackson's clever and somewhat unnerving work (below) may also inspire us all to build keep building long drops with strong lockable doors.

Jason DeSantolo is one of our aboriginal brothers that has been fighting the good fight and standing in solidarity with the Tino Rangatiratanga Movement since he was a young fella in law school. He continues to rock n roll with Creative Combat using music and media as tools for raising consciousness towards aboriginal self-determination.



Rise up

By Native Savage

We've been fighting for 160 years
And that a lot of blood lost and many tears shed
For our whaea
Papatuanuku
When she's gone, whose got chu?

Born with a responsibility
coz we are kaitiaki
Of our whenua
Thru nga kapua
Maintaining that harmony

White man came with no obligation
Just a long history of devastation
Native under thumb
Controlled by their guns
On mass slaughter
Blood in the water
But we didn't die
Yes we fought to survive
Now its our turn to rise on up

Chorus:
Rise Up! Rise Up! Rise Up!
Yea.yah
Rise Up! Rise Up! Rise Up!
Yea.yah
New generation
Preservation
And Restoration
Our peoples and this land
Yes we are making a stand

War was fought with men guns and pens
New nuclear bomb called legislation
Only form of infiltration
Was penetration or destruction of this system
And no we won't compromise
Coz they conquer wise
And let the good ones stay in
To continue this devastation
Of that which is colonization

So baton down your doors
Because we have decided its time we settle the scores
We are sick of being your slaves
And we are sick of being your whores

We are a new generation
Concerned primarily with preservation
and restoration of our peoples and this land
Will you give us a hand?
Or continue to demand that we stay on our chains
And just obey
Whatever it is that you say!
Coz Mr. It will be a long day
And many who will pay
If that's the way you want to play
Coz we are ready to fight
Yes we are ready to die
Coz for far too long we've just had to survive
But this native believes in a maori nation that will thrive
And lead indigenous peoples world wide sky high
But natives gotta rise

Chorus:
Rise Up! Rise Up! Rise Up!
Yea.yah
Rise Up! Rise Up! Rise Up!
Yea.yah
New generation
Preservation
And Restoration
Our peoples and this land
Yes we are making a stand

Native Savage is a sometimes bedroom MC and a full time Maori rights activist.

Shapeshift

By Awapuhi (Hana, Maui)

I hear the stories
They are familiar and like mine

About generation cycles, sovereign struggles
We all shapeshift through time

We the people now aged to perfection
But it is a bitter wine

Now is the time
All is not well

When training our bodies and minds
Becomes an act of terror

And where are those ideas of rights, yeah right.

Told to follow false rules against our natural laws
Our human rights are shamelessly claimed

Our homes are raided
Suppressed are our names

And if we are expected
To play native in this colonized game

Then checkmate
Prepare for outrage

And the Consequence
Of a national movement

We are fuming
The fire has been stoked

We are refueling
This is not a joke
The torch has been passed

Freedom fighters
Raise the flag

Maori Solidarity Letter from CUPW

On behalf of the 55,000 members of the Canadian Union of Postal workers I am writing to condemn the criminalization and attempted silencing of activists in Aotearoa.

We are fully aware of the recent wave of repression. In keeping with the tradition of repressive regimes, this has included manufactured pretexts for home invasions, raids, confiscation of possessions and interrogations alleging terrorist activities against the state. It is obvious that your government has chosen a transparently artificial justification to repress the social justice movement.

Your attempt to charge activists under the Terrorist Suppression Act, which carries with it sentencing for life, is an affront to justice and reveals the deep insecurities and dishonesty of your colonial government. Many of those being implicated in this investigation are young people trying to do good things for their communities. Currently, many are being held unjustly in jail and being denied bail. Communities, families and children are reportedly traumatized by these events.

We have difficulty understanding the timing for these invasions directed against personal liberty and rights. It is an insult to the indigenous movement for self - determination and their allies to be blamed for instigating terrorism. The Maori have a historical, cultural, moral, and social right to self determination. If anything, it is the successive colonialist governments that should be indicted for "terrorism".

We call on you to stop violating human rights in Aotearoa immediately. Release all prisoners immediately and hold accountable those officials that have abused your system of justice to commit these obviously trumped up crimes that make a mockery of justice.

Sincerely,



Deborah Bourque,
National President, CUPW
October 19, 2007

“Liberators, not Terrorists”

Support by donation to free the political prisoners!

ASB Bank Whakatae 12-2353-0032178-50

FREEDOM fighter blues

V1.

Woke up this morning
Rubbed the sleep out of my eyes
Someone sent a text said
“The Tuhoe Nation’s
under siege by men in military disguise.
I thought now why’s this happening
But I s’pose I shouldn’t have been surprised”.

V2

Helen’s implicated,
in deception of the colonial kind,
She signed the piece of paper
to invade Ruatoki
inside the AUKATI line
Cops trespassed uninvited,
With warrants of a dubious kind

[Chorus]

Kia kaha,
*Freedom Fighters,
Strength and courage
protect your rights
Kia kaha Freedom fighter
Resistance changes wrongs into rights,
Ka whawhai tonu matou,
Mo ake tonu atu
Unite*

V3

Dragged Tame off in shackles
Like Kenana before,
Read the charges held in secret
kept the public out behind closed doors,
State’s trumping up some charges under terrorism suppression laws.

[Repeat chorus]

V4

17 arrested ,
round the countryside
Locked away in prison
So the state could undertake
a major fishing exercise
For evidence to hold them
Innuendo, texts mixed truth and lies.

[Repeat chorus]

V5

So now you heard the story
What part will you play
Will you wait till you're arrested
On a faint suspicion you disagreed with the government's ways,
Or will you stand for freedom
And respond strongly to the rallying cry
FREEDOM

[Last Chorus]

Kia kaha,
Freedom Fighters,
Strength and courage
Will protect your rights
Kia kaha Freedom fighter
Resistance changes wrongs into rights,
Ka whawhai tonu matou,
Mo ake tonu atu
We'll Unite
To Fight the fight
For what's right
Against state might
Unite.....

Ka tito tenei waiata mo Tame ma
Angeline 18 Oct 2007

When Dealing with the police

Know your rights

Rights to lawyer

If you have been arrested, detained or charged you have the right to talk to a lawyer. If you have been arrested or detained and you don't have a lawyer you can call one who will give you free advice. Tell the police you want to speak to a free lawyer on the **'Bill of Rights list'**. If you have been charged you have the right to free legal assistance to get a lawyer if you need it and the "interests of justice" required it. This is called "legal aid". You probably won't get legal aid unless you are likely to go to prison.

Right not to be arbitrarily arrested or detained

You have the right not to be arrested without good reason. If you have been arrested or detained the police must tell you of your right to a lawyer and your rights to silence.

At the Police Station

You should ask to make a phone call as soon as you arrive and keep asking until you are allowed to make the call. Phone someone you trust and tell them to come to the police station as soon as possible. They can get a lawyer for you. Otherwise tell the police you want to speak to a free lawyer on the Bill of Rights list before you talk to them. Make sure you tell your lawyer if you need medical attention or medication of any kind.

If you are arrested the Police can photograph and fingerprint you. They can also search you, your clothing and any bags you were carrying. They will check your property out item by item and give you a receipt. The police will hold all your property until you are released from the Police Station. If it is unlawful (for example drugs) or if it is needed as evidence, it will not be returned to you when you are released.

Ask for bail

That is the right to go free until your case comes up in court. You have the right to get bail unless there is a good reason for holding you in custody.

You do not have to put up any money for bail. The police can get you to sign a bail bond saying that if you breach the terms of bail you will be charged and arrested without a warrant.

It is helpful to write down everything that happens as soon as possible after any incident with the police, because you don't know how long it will before the matter goes to court.

Get any witnesses to do the same.

If you want to make a formal complaint you can make a complaint to the Police Complaints Authority. The Police Complaints Authority will investigate your complaint and let you know of the outcome (Free phone 0800 503 728)

[http://www.pca.govt.nz/site/makea complaint.aspx](http://www.pca.govt.nz/site/makea%20complaint.aspx)

Police

If Police are hassling you and they haven't arrested you and aren't asking your **name, date of birth and address**, just walk away and say nothing.

Get the officer's name and identification number if you can. Their identification numbers are usually displayed on the black discs on their shoulders. Then, if your friends or whanau are arrested or taken away by the Police, call a lawyer

Questioning

The Police can come up to you and ask you questions. **The only thing that you have to tell them is your correct name, address and date of birth.**

Right not to go with Police

You don't have to go anywhere with the police unless you have been arrested, always ask if you've been arrested.

Right to consult in private

You can see and talk to your lawyer.

You should never make a statement to the police unless your lawyer is present.

If the Police fail to tell you your rights before they question you in connection with an offence and are just asking you general questions, you still have the same rights.

The Police must tell you your rights if you ask. Always ask the police officer **"What are all my rights?"** if you are questioned by them. They must tell you.

Searches

Right not to be unreasonably searched or have property unreasonably seized.

The Police can only search you, your bag or car if;

- you let them; or
- they arrest you; or
- they have a search warrant; or
- they have reasonable grounds to think you have drugs, a firearm, a knife or offensive weapon, explosives, or disabling substance.

When you are being searched ask the officer what law and what section of the law, you are being searched under.

Make sure you write down exactly what the officer answers, or get another witness if possible to listen in as the officer searches you. **Ask them "Am I under arrest?" If "yes" do not run away or resist.**

The Police can search your home if:

- you are the lawful occupant and you let them; or
- they have a search warrant; or

They can search your car if they have reasonable grounds to think it contains stolen goods.

If they ask to search you, your vehicle, bag or home and you don't agree, say 'I don't consent the search. Silence is taken as agreeing to the search. If they insist on searching you, ask for their reason for doing so. If you are female usually only a Policewoman can search you. If they continue to insist on searching you, do not resist but take note of their reasons and Police identification numbers.

Witnesses

If you have seen someone committing a crime you can report it to the Police and you can make a statement. You may later be called as a witness to give evidence in court. You do not have to report a crime just because you think you have information about one.

Arrests, Detainment and Charges

If the Police tell you that you are 'under arrest' or if they grab you or handcuff you then you have been arrested and you must go quietly even if you haven't done anything wrong.

If you struggle, you can be charged with "obstructing a constable" or 'resist arrest'.

If you run away after you have been arrested you can be charged with escaping from 'lawful custody'.

If you haven't done anything you will have a chance to prove it in court.

Running away or escaping after being arrested is a very serious offence and is probably going to get you a very big fine and into heaps more trouble. Don't run away. If you are arrested contact a lawyer as soon as you can so they can sort it out.

Right to be told reasons for police action

If you have been arrested, detained or charged the police must tell you why – if they don't, ask.

Rights to silences

You do not have to answer any questions or make any statement. It is best to talk to a lawyer before you talk to the police. Remember making a false statement is a serious offence.



Ka nui te mihi aroha ki nga kaimahi katoa!

Solidarity Crews:

Civil Rights Defence

<http://www.civilrightsdefence.org.nz>
Unite House, Level 12, 300 Queen St, City

Te Mana Motuhake o Tuhoe

www.tuhoe.net

Te Kotahi a Tuhoe

PO Box 47, Taneatua, Whakatane
tekotahi@tuhoe.com

Poneke Solidarity Posse

www.october15thsolidarity.info
128 Community House
128communityinfo@gmail.com

Peace Movement Aotearoa

<http://www.converge.org.nz/pma>

Whaingaroa Freedom Fighters

rustyrobot@gmail.com

Otautahi Solidarity Group

chchsolidarity@gmail.com

Conscious Collaborations

www.conscious.maori.nz
consciouscollaborations@gmail.com

Donations

There are a range of support funds in operation, for information on what works best for you or your organization check out the organizational websites or contact the funddrivers personally to make sure your support is going where you want it to be:

*** Conscious Collaborations Fund:**

Cheques - Please make your cheque payable to 'Conscious Collaborations', and post to Conscious Collaborations, PO Box 91, Bulls.

Wire or Transfer Details - Wire or Transfer Details - Bank: Kiwibank, Account name: Conscious Collaborations Charitable Trust, Account Number: 38-9005-0969057-00, Bank address: Kiwibank Limited, 155 The Terrace, Wellington 6332. SWIFT: bknz22

*** Te Mana Motuhake o Tuhoe Fund:**

Wire or Transfer Details - Bank: BNZ Bank, Account name: Tuhoe Trust, Account number, 02-0488-0170643-00, Bank Address, BNZ Bank, Whakatāne Branch, 181 The Strand, Whakatane.

*** Rotorua regional Fund:**

Cheques - Please make your cheque payable to 'Nga Tai o te Reinga', and post to Nga Tai o te Reinga, 61B Iles Rd, Lynmore, Rotorua.

Wire or Transfer Details - Bank: Kiwibank, Branch: Te Ngae, Account name: Nga Tai o te Reinga, Account Number: 38-9002-0653401-00, Bank address: Kiwibank Limited, Te Ngae Branch, Te Ngae PostShop, Shop 7, 512 - 518 Te Ngae Road, Rotorua.

*** Wellington based Fund:**

Cheques - Please make your cheque payable to 'October 15 Solidarity', and post to October 15 Solidarity, PO Box 9263, Wellington, New Zealand.

Wire or Transfer Details - Bank: Kiwibank, Account name: October 15 Solidarity, Account Number: 38-9007-0239672-00

*** Auckland based Fund:**

Cheques - Please make your cheque payable to 'Global Peace and Justice Auckland', and post to GPJA, PO Box 7175, Wellesley St, Auckland.

Wire or Transfer Details - Bank: Kiwibank, Account name: Global Peace and Justice Auckland, Account Number: 38-9000-0099726-00. Particulars/Code/Reference: Defence Fund

*** Te Kotahi a Tuhoe Fund:**

Cheques - Please make your cheque payable to 'Te Kotahi a Tuhoe' and post to: Te Kotahi a Tuhoe, PO Box 47, Taneatua, Whakatane.

Wire or Transfer Details - Bank: ASB, Account name: Te Kotahi a Tuhoe, Account Number: 12-3253-0032178-50, Bank address: ASB Bank, Whakatane Branch, 202 The Strand, Whakatane or PO Box 682, Whakatane 3158.

NOTES:

- with some of the images could we include freedom fighters from other international native movements such as AIM (north America), Zapatistas, south east asia like the phillipinos etc
- then other powerful images might be around mothers and children, folks in karakia etc
- perhaps the TR flag could be a background image on every page or something or a foot note on each page but not the same flag inserted in random spots
- bank account details from tuhoe to be deleted: the info for accounts etc to be placed on the last page and that will be the info below
- On the front page and contents page could you put our organizational info:
 - o Conscious Collaborations
 - o www.conscious.maori.nz
- or something like that or maybe just the website url as a footnote would look better??
- I dunno but you fellus are the shit and if there are any questions...holla back yo!