

APOLOGIES
& RESOLUTIONS
AFTER 100 YEARS - HAWAIIAN SOVEREIGNTY

August 1989 - May 1994

"A Justice For Kanaka Maoli Initiative"
of the: HAWAII ECUMENICAL COALITION

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FOREWORD

In the hot Summer of 1988, at a small "Tourism Workshop" at the Church of the Crossroads in Honolulu, the beginnings of the work of the Hawai'i Ecumenical Coalition were formed.

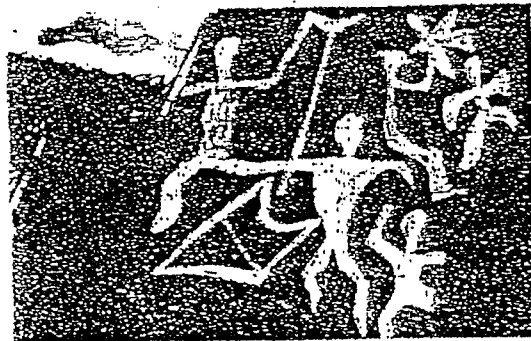
In August of 1989 a remarkable conference on "Tourism and its Negative Impacts on Native Hawaiians," produced the Hawai'i Declaration. This conference was organized by the Hawai'i Ecumenical Coalition on Tourism and co-sponsored by the Hawai'i Council of Churches, American Friends Service Committee, and the Hawai'i Conference of the United Church of Christ in collaboration with the Ecumenical Coalition for Third World Tourism and the North American Coordinating Center for Responsible Tourism.

A portion of this Hawai'i Declaration—titled a "Call to the Churches"—is printed on the next page. This "Call" became the mandate for the work of the HEC and herein, we believe, are some of the fruits of our labors. There are many dedicated and devoted servants of God who took part in this work. It was indeed a prophetic work rooted in a very basic struggle for justice.

The resolutions herein represent the moving of God's spirit of aloha, justice and mercy in our situation in Hawai'i.

I hope that these resolutions contribute in some way to your new commitment to the struggle and that you too will be moved to action and support.

Rev. Kaleo Patterson
Director, HEC
July 1993



THE 1989 HAWAII DECLARATION
HAWAII ECUMENICAL COALITION
ON TOURISM CONFERENCE*

CALL TO THE CHURCHES

The churches have a moral obligation and responsibility to raise awareness in its congregations and in the State of Hawai'i about tourism's negative impacts and consequences on Native Hawaiians. The churches are called upon to "wrestle against the principalities and powers" which exploit people.

Furthermore, the churches must examine their history of involvement in Hawaii's past, and recognize their role in the loss of Native Hawaiian control over their land and destiny and in the overthrow of the Hawaiian monarchy. Such a recognition should lead to concrete actions on the part of the churches to rectify the wrongs which have been done.

Given these harsh and continuing realities, we, the participants of the conference, call upon the churches and religious institutions of Hawai'i, in consultation with Native Hawaiians, to initiate a process of reconciliation and reparations, as follows:

- Acknowledge the anger expressed by Native Hawaiian people for the past actions of the missionaries, their descendants, and the churches and institutions they established;
- Recognize that this anger is an expression of the suffering of the Native Hawaiian people; and
- Publicly apologize to the Native Hawaiians within their own congregations and the larger Native Hawaiian community for the churches' involvement and participation in the destruction and erosion of Hawaiian culture, religious practices, land base, and the overthrow of Queen Lili'uokalani and the Hawaiian monarchy.

* Held on August 25-28, 1989, at St. Stephen's Diocesan Center, O'ahu.

RESOLUTION X
RECOGNIZING THE RIGHT TO
SELF-GOVERNANCE OF NATIVE HAWAIIANS

HAWAII CONFERENCE, UCC
168th Aha Pae`aina, June 13-17, 1990

WHEREAS the triumph of peoples working for self-governance has spread most rapidly in 1989 and 1990 throughout countries in Eastern Europe, Africa and South America; and

WHEREAS, the United States has a history of granting indigenous native peoples, including American Indians, Eskimos and Aleuts, their inherent right to a self-determined form of governance and management of resources; and

WHEREAS, the development of individual initiative, self-esteem, and self-sufficiency is a most effective way of overcoming personal poverty coupled with external factors such as availability of low to moderate affordable housing and decent paying jobs; and

WHEREAS, the need to enable Hawaiians to help themselves get out of poverty rather than have them rely solely on public programs planned for them is generally acknowledged by the leaders in government and the public, too; and

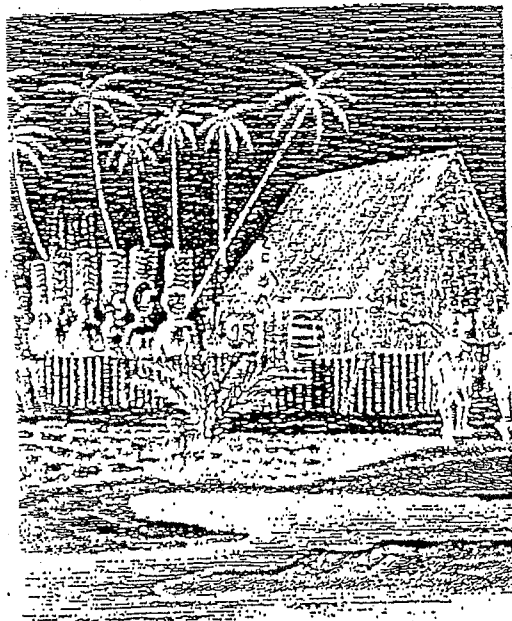
WHEREAS, Native Hawaiians themselves in growing numbers (at least 32,000 petitioners on a petition sent to Congress in 1990) demand more individual initiative; that is the right to be heard, the right to help themselves rise above poverty, and the right to self-governance; and

WHEREAS, according to a provision in a resolution adopted by a major political party in 1990: "... the citizens of the State of Hawai'i acknowledge the difficulty of this process (for defining self-determination and giving form to group governance) and its central role in ensuring the future full empowerment of the Hawaiian people in managing their resources and defining their destiny;" and WHEREAS the Democratic Party of Hawai'i (at its 1990 convention) adopted a resolution that recognizes the inherent right of Native Hawaiian people to self-determined governance; and

WHEREAS, according to scriptures, God is on the side of the poor and the oppressed, and in the Exodus story, where God spoke to Moses we find this expression: "I have surely seen the affliction of My people... and have given heed to their cry... for I am aware of their sufferings. So I have come down to deliver them from the power of the Egyptians..." (Exodus 3:7, 8); and

WHEREAS, the Church as the body of Christ, has a commitment and responsibility to speak for the voiceless, and to represent the powerless, to give aid to the oppressed, and that this is the ministry of Jesus Christ, which is the ministry of reconciliation;

THEREFORE, BE IT RESOLVED, by the 168th Aha Pae'aina of the Hawai'i Conference, United Church of Christ, that it recognize the inherent right of Native Hawaiian people to self-determined governance, and that it pledge its support and solidarity, and advocacy of the same, in the name of Christ.



RESOLUTION
SELF-GOVERNANCE OF NATIVE HAWAIIANS
UNITED CHURCH OF CHRIST
GENERAL SYNOD 18, JUNE 1991

WHEREAS, the Seventeenth General Synod, which adopted a Hawaiian homelands resolution, heard a pronouncement about the westernizing and destruction of Pacific Island ways before Euro-American contact. It stated, Hawai'i was owned by God, and the people were stewards of the land. Then the Great Mahele (land distribution), a foreign idea of private land ownership, was introduced. The Kingdom of Hawai'i enacted this system by Euro-American design and pressure. The same was true with the dethroning of Hawaii's last monarch, Queen Lili'uokalani. In both instances, American Board of Commissioners for Foreign Missions missionary descendants were involved. Unable to relate to this land system, Native Hawaiians became dislocated strangers at home, and many still ache with pain stemming from the tragic overthrow. Previous General Synods have passed resolutions and a pronouncement in support of Native Americans whose experiences are similar to Native Hawaiians; and

WHEREAS, the Congregational Church, a historic member of the United Church of Christ, sponsored and sent almost 150 missionaries to Hawai'i between 1820 and 1850. Many times that church has been rightly commended and credited for all the good works it did related to converting many Hawaiians to Christianity; and

WHEREAS, the United Church of Christ has yet to acknowledge that some of its missionary descendants were party to an illegal overthrow of the Hawaiian monarchy in 1893. In fact, President Grover Cleveland, on December 18, 1893, said to Congress, "...The military occupation of Honolulu by the United States on the day mentioned was wholly without justification, either as an occupation by consent or as an occupation necessitated by dangers threatening American life and property;" and

WHEREAS, there is a rising consciousness to reevaluate the circumstances surrounding the overthrow. And, with the coming of the hundredth anniversary of that sad historic event for Hawaiians, and honest appraisal and acknowledgement of the Congregational missionaries' descendants' role in it should be made, because our church needs to bring that matter to some appropriate closure; and

WHEREAS, the Hawai'i Conference UCC, at its 1990 annual meeting, enacted Resolution X, "Recognizing the Right of Self-Governance of Native Hawaiians." Through this means, the Hawai'i Conference is supporting the movement to correct injustices to Native Hawaiians; and

WHEREAS, in 1970 President Richard Nixon changed existing U.S. policy toward America's native peoples by rejecting all past policies which had kept Native Americans wards of the government. He announced a national policy of self-determination on Indian tribes; and

WHEREAS, the United States has a history of granting indigenous people, including American Indians, Eskimos and Aleuts, the inherent right of a self-determined governance and management of resources, and the Native Hawaiian has yet to be included among these.

THEREFORE, BE IT RESOLVED, the Eighteenth General Synod urges the Hawai'i State Legislature and the U.S. Congress to recognize the right to self-governance of Native Hawaiians; and we urge these governments to make available resources to support grassroots initiatives toward self-governance; and

BE IT FURTHER RESOLVED, the Eighteenth General Synod, in recognition of our denomination's historical complicities in the illegal overthrow of the Hawaiian monarchy in 1893, directs the Office of the President of the UCC to offer a public apology to the Native Hawaiian people and to initiate a process of reconciliation between the United Church of Christ and Native Hawaiians; and

BE IT FURTHER RESOLVED, the Eighteenth General Synod directs the Office for Church in Society to develop resources in collaboration with the Hawai'i Conference to enable churches and conferences to engage in study about the substance of this resolution; and

BE IT FURTHER RESOLVED, the Eighteenth General Synod also directs the Office for Church in Society to monitor and to follow up on this resolution, to report progress in UCC publications and, in collaboration with the Hawai'i Conference, to report to the Nineteenth General Synod;

BE IT FURTHER RESOLVED, the Eighteenth General Synod share this resolution and follow-up study and report with other denominations in order to encourage their support of this initiative of Native Hawaiian self-governance.

1991 DIOCESAN RESOLUTION #14
EPISCOPAL DIOCESE OF HAWAII

RECOGNIZING NATIVE HAWAIIANS'
RIGHT OF SELF-GOVERNANCE

BE IT RESOLVED that the Episcopal Church in Hawai'i recognize the inherent right of Native Hawaiians to self-determined governance, and that it pledges its support and advocacy of the same; authorizes the Commission on Hawaiian Ministry to examine how such support and advocacy can further the Diocese in fulfilling the trust which King Kamehameha IV and Queen Emma gave to the Church, and develop and or distribute appropriate educational materials to ensure that members we well informed; and

BE IT FURTHER RESOLVED that it urge the passage of a similar resolution at the Province 8 Synod in 1992 and the General Convention of the Episcopal Church in 1994, and

BE IT FURTHER RESOLVED that a copy of the resolution be sent to each member of Hawaii's Congressional Delegation.



RESOLUTION NO R.16
UNITED METHODIST CHURCH

SELF-GOVERNANCE FOR
NATIVE HAWAIIAN PEOPLE

WHEREAS we rejoice in the gifts which particular ethnic histories and cultures bring to our total life, and we commend and encourage the self-awareness of all racial and ethnic groups and oppressed people, which leads them to demand their just and equal rights as members of society, and we assert the obligation of society and groups within the society to implement compensatory programs that redress long-standing systemic social deprivation of racial and ethnic people (Social Principles 72.III.A);

WHEREAS we commit ourselves to the rights and dignity of racial, ethnic and religious minorities (Social Creed);

WHEREAS the triumph of peoples working for self-governance has spread throughout Eastern Europe, Africa and South America; and the development of individual initiative, self-esteem, self-sufficiency, and availability of affordable housing and decent employment are the most effective ways of overcoming poverty; and the need for Hawaiians to help themselves overcome poverty rather than rely solely upon public programs planned for them is acknowledged by the public and political leaders;

WHEREAS the Democratic Party of Hawai'i (at its 1990 convention) adopted a resolution that recognizes the inherent right of Native Hawaiian people to self-determined governance, saying "...the citizens of the State of Hawai'i acknowledge the difficulty of this process, of defining self-determination and giving form to group governance, and its central role in ensuring the future full empowerment of the Hawaiian people in managing their resources and defining their destiny"; and 32,000 Hawaiians have signed a petition, which has been sent to Congress, calling for more individual initiative, the right to be heard, the right to help themselves rise above poverty, and the right of self-governance.

THEREFORE, BE IT RESOLVED that the California-Pacific Annual Conference recognize the inherent right of native Hawaiian people to self-determined governance, and that it pledge support, advocacy and solidarity for Hawaiian self-governance.

RESOLUTION
HAWAII COUNCIL OF CHURCHES

RECOGNIZING THE RIGHT TO SELF-GOVERNANCE
OF NATIVE HAWAIIANS

WHEREAS, the 18th General Synod of the United Church of Christ adopted a resolution recognizing "the inherent right of Native Hawaiians to self-governance" and pledging "support and solidarity," now therefore,

WHEREAS, the 168th Aha Pae'aina (Annual Meeting) of the Hawai'i Conference, United Church of Christ adopted a resolution recognizing "the inherent right of the native Hawaiian people to self-determined governance" and pledging "support... solidarity... advocacy" and

WHEREAS, the 1992 Hawai'i Episcopal Diocesan Convention adopted a resolution recognizing "the inherent right of Native Hawaiians to self-determined governance" and pledging "support and advocacy," and

WHEREAS, members of the United Methodist District, the Roman Catholic Diocese, the Evangelical Lutheran Church in America-Hawai'i, and other denominations share this desire to support justice for Native Hawaiians, and

WHEREAS, the Board of Directors of the Hawai'i Council of Churches has offered support in a variety of ways, including the sponsorship of conferences entitled, "Tourism in Hawai'i: It's Effects on Native Hawaiians and Pacific Ecumenical Forum, ongoing connection with the UCC Justice for Hawaiians Taskforce, and networking in a more informal manner, and

BE IT RESOLVED, that the Hawai'i Council of Churches recognize the inherent right of Native Hawaiians to self-governance.

Adopted
March 19, 1992

FAITH IN ACTION:

CATHOLIC SOCIAL TEACHING AND THE CHURCH IN HAWAII

A Pastoral Letter from the Bishop of Honolulu
Most Reverend Joseph A. Ferrario, D.D.
to the Catholic People of Hawai'i

May 1, 1992

I. INTRODUCTION

In OUR Church, we have a special blessing and challenge. We live in a community of many cultures and peoples, sharing a land and sea of great beauty and immense bounty. To be graced with such beauty gives us a special responsibility to celebrate and nurture our many peoples, our land, our sea, and our air which give us life. In particular, I pray for reconciliation with our Hawaiian brothers and sisters whose ancestors ruled these islands. The Hawaiians are a varied community today who work and play side-by-side with all of us who make our homes here. They have suffered much and continue to suffer disproportionately from poverty, ill-health, lack of housing and loss of land.

A. Becoming An Inclusive Church

Our island home is blessed with a community of rich cultural and ethnic diversity. It is home to the Hawaiians who have graced the many peoples who immigrated here with aloha and a spirit of openness.

1. Celebrating Cultural Diversity, Eliminating Racism

Today, racism is generally subtle in Hawai'i, evidenced by patterns of land ownership, lifestyle and concentration of wealth. It is sometimes expressed in negative or suspicious attitudes taken toward people from different cultures. Dominant Western cultural attitudes and practices, such as, excessive individualism, materialism and consumerism, create structures which sometimes undermine our capacity to value other cultures.

We are called to support the Hawaiian people, and their rights as a people to "preservation, free exercise and promotion of their precious heritage." We are called on

to support the Hawaiian people as they seek to become a sovereign nation within a nation and to develop, among themselves and with all of us, the meaning of Hawaiian sovereignty.

2. Nurturing Our Environment

Consideration of life in our island home demands ever more careful attention to the environment in which we live. The native Hawaiians' great abiding love for the land and sea, and all who belonged to the land and sea, was nurtured through their social and self discipline in using the resources made available through their gods. They understood that survival depended on cooperative action for the common good. They did not live in a perfect society. The social system they developed contained injustices. Their cultural experience of the unity of the land and the human community, however, is important for all those who share this island home today.

Technological development has made possible the efficient exploitation of nature. The way in which technology has been and is being employed has led to the extinction of thousands of species, the waste of millions of acres of forest and farm land, and the pollution of thousands of rivers and even the oceans themselves.

Hawai'i is an isolated ecosystem, full of life but with more endangered species than anywhere else in the United States. It is particularly vulnerable to abusive neglect and haphazard development. Our livelihood and economic base are tied to the preservation of a clean and attractive environment. While we need to work toward diversification of our economic base, including agriculture, the present and immediate future of our economy is the visitor industry. The challenge for us is to participate in the development of a visitor industry that is compatible with the environment and the needs of the people who make Hawai'i their home including Native Hawaiians.

HAWAII CONFERENCE (HUKILAU) ASSEMBLY
MAY 1, 1994

A RESOLUTION TO THE PACIFICA SYNOD:

IN SUPPORT OF THE RIGHTS OF HAWAII'S INDIGENOUS
PEOPLE TO SELF-GOVERNANCE AND SELF-DETERMINATION

Whereas God revealed compassion and righteousness for the oppressed, "Then the Lord said, I have observed the misery of my people who are in Egypt; I have heard them cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them..." (Exodus 3:7-8a, NRSV); and, in Hawaii today kanaka maoli (Hawaii's indigenous people) are an indigenous people afflicted and oppressed in their own land; as is evident from most social indicators for well being, which place the kanaka maoli among the very poorest, least educated, most incarcerated in prison, least healthy in the state of Hawaii;

Whereas kanaka maoli have a distinct culture, history, language, land base, and identity; and since the overthrow of the Nation of Hawaii in 1893, the culture, history, and language have been suppressed or exploited;

Whereas since the overthrow of the Nation of Hawaii in 1893, the land base of the Nation of Hawaii has been unjustly ceded to the U.S. so that today, kanaka maoli lands are held in trust by the U.S.;

Whereas kanaka maoli have struggled in recent years to regain land, culture, language, and history, and seek social, political, and economic self-determination and self-governance;

Whereas the U.S. has taken a first step towards righting past wrongs by admitting to its wrongful act of invasion in 1893 which led to the overthrow, and has "apologized" by congressional act, signed by President Bill Clinton in February of 1994;

BE IT RESOLVED that the congregations of our Pacifica Synod recognize the inherent right of "kanaka maoli" to be self-determining and self-governing, and have opportunity to decide among themselves and in dialogue with other communities;

BE IT RESOLVED that the congregations of our Pacifica Synod be in support of and in solidarity with our kanaka maoli brothers and sisters in their striving for justice and reconciliation;

BE IT RESOLVED that our Pacifica Synod, as an expression of support and solidarity, prayerfully endorse the work of the Hawaii Ecumenical Coalition, in their efforts to:

1. Assist Christian denominations in understanding the history and realities of the sovereignty issue through education, advocacy and awareness; and that this would be a means by which local churches could be led to faithful action and involvement.

2. Facilitate a positive, active and supportive ecumenical presence among the various grass roots Hawaiian groups, organizations, and communities by committing itself to activities that promote justice and reconciliation for all people of Hawaii.

BE IT FURTHER RESOLVED that the Pacifica Synod memorialize the Evangelical Lutheran Church in America as a sign of support and solidarity to recognize, as other Christian denominations have, the struggles and rights of kanaka maoli to be self-determining and self-governing.

(endorsed by the Hukilau Leadership Team on April 15, 1994)

(unanimously approved by the Hawaii Conference (Hukilau) Assembly on May 1, 1994)

A RESOLUTION
of the
NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.
475 Riverside Drive
New York, NY 10115

"A STOLEN NATION" - KANAKA MAOLI SOVEREIGNTY
(Adopted by the General Board, November 11, 1993)

BACKGROUND

January 17, 1993 marked the 100th anniversary of the U.S. armed invasion of the sovereign nation of Hawaii. Although the U.S. Government had signed five treaties with the Hawaiian Kingdom and sixteen other nations maintained official diplomatic ties with Honolulu, resident American businessmen, some of whom were descended from the original missionaries, calling themselves "the Committee of Safety" (the "Missionary Party"), seized power in 1893 by illegally occupying the government building with the assistance of 162 U.S. Marines.

For thousands of years, the Kanaka Maoli (the Indigenous people of Hawaii) maintained a highly sophisticated civilization based on their unique, wholistically spiritual, economically sustainable and ecologically sensitive principles. Numbering nearly one million at the time of Western European contact (1778), the Kanaka Maoli were systematically robbed of their lands, their language, their religion, their political independence and, by 1898, their national identity and citizenship. Despite President Grover Cleveland's appeal to Congress to return Hawaiian sovereignty to its legitimate government, the U.S. annexed the islands by Congressional Resolution and illegally abolished the Hawaiian nation. After a thorough investigation conducted by special presidential emissary James Blount, President Cleveland admitted, "By an act of war committed with the participation of a diplomatic representative of the United States, and without the authority of Congress, the government of a friendly and confiding people has been overthrown. A substantial wrong has been thus done which a due regard for our national character as well as the rights of the injured people requires we should endeavor to repair."

By 1880, the Hawaiian nation enjoyed one of the highest literacy rates in the world. It was one of the first countries ever to disarm unilaterally, abolishing its army in the 1840 constitution. Its traditional land use system allowed all Kanaka Maoli free and

unrestricted use of forest and agricultural lands and ocean resources within a provincial district (ahupua'a). Each ahupua'a was governed by a hierarchy of managers responsible for the collection of taxes. Any citizen could relocate to another district at any time, build a house, plant crops, and hunt and fish within its territory so long as taxes were paid to the local managers and the Crown.

The first 17 missionaries, sent by the American Board of Commissioners for Foreign Missions, closely related to the Congregational Churches, arrived in the islands in 1820; and were followed by more than 120 by 1850. Many missionaries, at great personal sacrifice, witnessed to the Gospel in compelling and positive ways. However, by 1850, many were also deeply involved in the political and economic life of the nation (even though such political involvement was against ABCFM policy), having prevailed upon the government to replace the ahupua'a system with private land ownership. In 1848 the Mahele (Division) reserved 24% of the land to the Crown, 36% for public use and 39% for the nobility from whom the missionary families purchased large tracts of land. The common people, with no tradition of private land ownership, ultimately received only 1% of the land under this new system. With the collusion and public support of many local established Protestant churches, and in particular, the Hawaii Evangelical Association, the Committee of Safety (the "Missionary Party") seized political power and, during its rule (1893-1898), appropriated all Crown and Public Lands. They then offered these to the United States to persuade Congress to annex Hawaii.

Congress accepted these 1.8 million acres as "ceded lands," in trust "the inhabitants of the Hawaiian Islands," but provided no mechanism whereby the Kanaka Maoli would receive any benefits from this trust. Instead, a policy of coercive assimilation, similar to that which colonial powers applied to Indigenous peoples throughout the world, was imposed on the Kanaka Maoli. Their later attempts to use or occupy the ceded lands, the legitimate right of all Native Hawaiians from time immemorial, have been resisted by the federal and state governments which, since 1921, have leased thousands of acres of land, realizing millions of dollars in profits, very little of which has trickled down to the vast majority of the Kanaka Maoli. In fact, they are still regularly denied access to and use of these lands, as well as the benefits of the income these generated. In some cases, ceded lands have been used for military bases, testing and training exercises, resulting in ecological damage that renders lands useless or unsafe for future generations of Kanaka Maoli.

The Kanaka Maoli have thus been deprived of their unique language, culture, national independence and sovereignty, social cohesion, traditional religion, economic self-sufficiency, and have been evicted from the land itself. These conditions exemplify the United Nations' definition of genocide.

Reduced illegally to the status of "wards" of the state, with no recognized right to sue in U.S. Courts, the Kanaka Maoli remaining today repeat the legitimate demands of their deposed Queen Liloukalani on the 100th anniversary of the overthrow of their legitimate government, asking that the U.S. Government acknowledge and recognize the unique, inherent sovereignty of Kanaka Maoli, the Indigenous people of Hawaii and support their long standing efforts to be governed by an indigenous, sovereign government of their own choosing.

THE RELATIONSHIP BETWEEN JUSTICE AND RECONCILIATION

Biblically, there is a relationship between "Justice" and "Reconciliation" that began with the understanding that there can be no reconciliation without justice. The Hebrew scriptures speak unequivocally for "Justice."

1. "Yahweh works vindication and justice for all who are oppressed." Psalm 103:6)
2. Jesus saw his mission as one of "Justice:"

The Spirit of God is upon me, because God has anointed me to preach good news to the poor, and has sent me to proclaim release to the captives and recovering of sight to those who are blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Sovereign. (Luke 4:18-19)

3. Jesus also preached for an active "Reconciliation" that begins with Justice.

So, if you are offering your gift at the altar, and there remember that your neighbor has something against you, leave your gift there before the altar and go; first be reconciled to your neighbor, and Then come and offer your gift. (Matthew 5:23-24)

Justice is necessary for reconciling all peoples and creations to God. The prophets' call for "Justice" was issued in order to reconcile the original harmony of creation with God. God created all people as equal and sovereign with their unique cultures. The creation included the harmony of God with creation, of humans with nature.

Sin is the breaking of this harmony. Some humans, instead of being responsible stewards of nature, treated nature as a separate entity to dominate, a commodity to exploit for profit. Indigenous peoples who lived in harmony with nature have much to teach about the original harmony. A misunderstanding of the mission of "Justice" and "Reconciliation" resulted in mission as triumphism, the identification of the gospel with one culture. This resulted in cultural genocide, coercive assimilation, historic shame, and loss of land for peoples of non-western culture.

The 100th anniversary of the overthrow of the legitimate government of Hawaii is the second "Year of Jubilee" since the overthrow. The "Year of Jubilee," or the fiftieth year, is a year of justice which dealt with 1) freeing of all slaves, 2) forgiving of all debts, 3) allowing nature to rest and restore itself, and 4) returning of all land to the original owner. The "Year of Jubilee" provides an understanding of [the] justice that must be experienced by Kanaka Maoli before any true reconciliation can begin. (Leviticus 25: 10-13) Jesus saw his mission as bringing justice within the Year of Jubilee. (Luke 4:18-19).

Jesus Christ was seen as fulfilling creation and reconciling the world to God.

Christ is the image of the invisible God, the first born of all creation. For in Christ, all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through Christ and for Christ. Christ is before all things, the one in whom all things hold together. Christ is the head of the body, the church, and is the beginning, the first born from the dead, that in everything Christ might be preeminent. For in Christ, all the fullness of God was pleased to dwell, and through Christ, to reconcile for Christ, all things, whether on earth or in heaven, making peace by the blood of the cross. (Colossians 1:15-20)

As followers of Jesus Christ, and as we seek to do justice, we do so in the larger context of being called to join in the reconciliation of all creation. "God was, in Christ, reconciling the world unto God...and has commended unto us the ministry of reconciliation. (II Corinthians 5:19)

CONSIDERATIONS

When considering that 1993 is the International Year of the World's Indigenous People as declared by the United Nations, it is fitting and appropriate also to give consideration to:

- The Kanaka Maoli leadership initiatives of the Hawaii Ecumenical Coalition, the initiatives of the Hawaii Council of Churches, the local judicatories of the United Church of Christ, The United Methodist Church, The Episcopal Church and the Roman Catholic Church in drafting resolutions supporting the rights of the Kanaka Maoli, Indigenous people of Hawaii, to self-determination and self-governance.
- The leadership of the United Church of Christ which, in response to its 18th General Synod, delivered a formal apology on January 17, 1993 to the indigenous Hawaiian people for support given by some ancestors of that church to the overthrow of the Hawaiian monarch and which also called for the initiation of a process of reconciliation.

- The need, while acknowledging that in this instance one particular tradition played a major role in this oppression, to make clear that other communions played essentially the same role in other places, with other Indigenous people.

- The annexation of Hawaii by the United States was clearly an expression of the colonization policy of the United States and resulted not only in the annexation of Hawaii, but also the annexation of the Philippines, Guam and Puerto Rico in 1898.

- The fact that this historic evidence of acts of genocide continues to impact on Kanaka Maoli today can be demonstrated in the following realities of Kanaka Maoli in their own homeland: The Kanaka Maoli have

- * the shortest life expectancy
- * the highest rate for the major causes of death:
 - * heart disease, cancer, stroke, accidents and diabetes
- * highest rate of infant mortality
- * highest rate of suicide
- * highest drop out rates in the school
- * lowest rate of receiving high school diplomas
- * highest rates of incarceration
- * lowest median family income
- * highest rate of homelessness

RECOMMENDATIONS

The National Council of the Churches of Christ in the U.S.A. represents an ecumenical movement committed to justice and reconciliation. We resolutely stand against the sin of racism. That sin resulted in the destruction of the Kanaka Maoli and the genocide of the Indigenous people of Hawaii. We commit ourselves to the development of a comprehensive, ongoing and long-term plan of action in support of our Kanaka Maoli Brothers and Sisters in their struggle towards the establishment of an indigenous sovereign government of their own choosing.

The NCCC has opposed the sin of racism and colonial domination by standing resolutely for justice and reconciliation and is committed to the development of a comprehensive ongoing and long term strategy to support the struggles for self-determination and self-governance by Indigenous peoples, especially those of Hawaii.

In 1992 the 100th anniversary of the overthrow and occupation of the sovereign Hawaiian Nation was viewed as a "kairos" moment or an opportunity for repentance and the restoration of justice for the Kanaka Maoli.

The General Board of the National Council of the Churches of Christ in the USA meeting in Baltimore, Maryland, November 10-12, 1993 commits to,

1. Identify, celebrate and seek to enable the significant voices within the church and society that have advocated for the rights and dignity of the Kanaka Maoli;
2. Urge the General Secretary of the NCCC and the heads of member communions to initiate a process of seeking justice for the Kanaka Maoli and reconciliation between the Kanaka Maoli and the international Christian community;
3. Call upon member communions to bear witness and seek forgiveness for the profound tragedy of "A Nation Stolen;"
4. Support the Kanaka Maoli and their right to regain their sovereignty by:
 - a. advocating for social, economic and cultural justice for the Kanaka Maoli,
 - b. enabling Kanaka Maoli sovereignty groups to secure access to the United Nations and other international fora,
 - c. facilitating meetings between the Kanaka Maoli sovereignty movements and other movements for human rights,
 - d. promoting more accurate communications and media coverage of the struggles of the Kanaka Maoli movements in the United States and internationally,
 - e. developing a comprehensive program of broad based community education on indigenous Kanaka Maoli sovereignty issues which emphasizes the history of the sovereign Kanaka Maoli Nation, the complexities between sovereignty and land and the efforts of the Indigenous people of Hawaii to regain their sovereignty. Promote greater understanding and respect for traditional Kanaka Maoli culture, language and spirituality, and to address the lack of access of Indigenous Hawaiians to ministerial training;
6. Urge the Government of the United States to return lands placed in trust for the Kanaka Maoli of Hawaii; and
7. Support efforts of the Kanaka Maoli to secure assistance from the Government of the United States and the State of Hawaii to correct all ecological damage to those lands placed in trust.

POLICY BASE: Racial Justice, Adopted by the Governing Board November 10, 1984

An Apology to *Na Kanaka Maoli*
(The Indigenous Hawaiian People)

This apology to *na Kanaka Maoli* was given by the President of the United Church of Christ on January 17, 1993, the 100th anniversary of the overthrow of the Hawaiian monarchy.

We are gathered in this place at the request of the 18th General Synod of the United Church of Christ, to recall with sorrow the unprovoked invasion of the Hawaiian nation on January 17, 1893, by forces of the United States. We are gathered here so that, as President of the United Church of Christ, I can apologize for the support given that act by ancestors of ours in the church now known as the United Church of Christ. We do so in order to begin a process of repentance, redress and reconciliation for wrongs done. We are here not to condemn, but to acknowledge. We are here to remember and ask forgiveness. We are here to commit ourselves to work alongside our *na Kanaka Maoli* sisters and brothers— both those in the United Church of Christ and those beyond—in the hope that a society of justice and mercy for them and for all people, everywhere, may yet emerge.

We remember that in 1820 the American Board of Commissioners for Foreign Missions, now known as the United Church Board for World Ministries, sent missionaries to Hawaii to preach the good news of Jesus Christ. These women and men, often at great personal sacrifice, witnessed to the Gospel in compelling ways. Their lives of Christian commitment and generosity are an inspiration, and their contributions endure. We thank God for them.

Some of these men and women, however, sometimes confused the ways of the West with the ways of the Christ. Assumptions of cultural and racial superiority and alien economic understanding led some of them and those who followed them to discount or undervalue the strengths of the mature society they encountered. Therefore, the rich indigenous values of *na Kanaka Maoli*, their language, their spirituality, and their regard for the land, were denigrated. The resulting social, political, and economic implications of these harmful attitudes contributed to the suffering of *na Kanaka Maoli* in that time and into the present. Justice will be pursued and reconciliation achieved as, together, we recognize both the strengths and the weaknesses of those who preceded us, as we celebrate that which is good, and as we make right that which is wrong.

Through the years, *na Kanaka Maoli* have experienced virtually the total loss of their *pae'aina* (land base). Their mechanism for sovereignty, their government, has been taken from them. Many suffer from severe poverty, lack of educational opportunity and decent health care, and their cultural heritage is under severe threat. Justice and mercy demand rectification of these wrongs, so that we may be reconciled with each other and walk, together, toward a common future.

We recognize that, in collaboration with others from the United States and elsewhere, a number of descendants of the missionaries helped form the so-called "Provisional Government," which conspired with armed forces of the United States in the invasion of 1893. With the involvement and public support of members of the Hawaiian Evangelical Association (the predecessor body for the

CONSENSUS STATEMENT

171ST AHA PAE'AINA
HAWAII CONFERENCE UCC

We the delegates to the 171st Aha Pae'aina of the Hawai'i Conference of the United Church of Christ approach our Native Hawaiian Sisters and brothers with humility and gratitude as we have become aware of their anger and pain, highlighted by the observance of the 100th anniversary of the illegal overthrow of the Hawaiian Nation.

We acknowledge that some officers of the Hawaiian Evangelical Association (predecessor to the HCUCC) acted unjustly.

As successors of the Hawaiian Evangelical Association, we apologize for the unjust involvement of our predecessor.

We commit ourselves to address past and present injustices affecting Native Hawaiian people.

As a part of the process of reconciliation and healing, we direct the Board of Directors of the HCUCC to initiate additional steps to address issues facing Native Hawaiians today.

Further, we direct the Board of Directors to communicate this action to the President of the United Church of Christ and to report on the progress to the 172nd Aha Pae'aina.

Adopted
18 June 1993.

Hawaii Conference United Church of Christ, the Provisional Government appropriated all Crown and government lands for eventual forfeiture to the United States On January 17, 1893, Queen Lili'uokalani, temporarily and under "solemn protest," yielded to the superior force of the United States "until such time as the Government of the United States shall, upon facts being presented to it, undo the action of its representatives and reinstate me ... " Queen Lili'uokalani rejected not only the legality of the overthrow but also its morality. She appealed directly to the American people:

Oh, honest Americans, as Christians hear me for my downtrodden people! Their form of government is as dear to them as yours is precious to you. Quite as warmly as you love your country, so they love theirs With all your goodly possessions, covering a territory so immense that there yet remain parts unexplored, possessing islands that, although near at hand, had to be neutral ground in time of war, do not cover the little vineyard of Naboth's, so far from your shores, lest the punishment of Ahab fall upon you, if not in your day, in that of your children, for "be not deceived, God is not mocked." The children to whom our fathers told of the living God, and taught to call "Father," and whom the sons now seek to despoil and destroy, are crying aloud to Him in their time of trouble; and He will keep His promise; and will listen to the voices of His Hawaiian children, lamenting for their homes.

Sadly, the Queen's appeal was ignored. A long century later, the 18th General Synod of the United Church of Christ, while celebrating the good fruit of the mission enterprise, recognizes also, far too late, the wrongs perpetrated upon na Kanaka Maoli. Therefore, the General Synod has instructed me, its President, to begin a process of reconciliation, beginning with a formal apology to you, na Kanaka Maoli.

* We acknowledge and confess our sins against you and your forebears, na Kanaka Maoli. We formally apologize to you for "our denomination's historical complicity in the illegal overthrow of the Hawaiian Monarchy in 1893," by unduly identifying the ways of the West with the ways of the Christ, and, thereby, undervaluing the strengths of the mature society that was native Hawaii. We commit ourselves to help right the wrongs inflicted upon you. We promise respect for the religious traditions and practices, the spirituality and culture that are distinctly yours. We promise solidarity with you in common concern, action and support. We will seek to be present and vulnerable with you and the Hawaii Conference of the United Church of Christ in the struggle for justice, peace and reconciliation.

Our General Synod resolution promises advocacy for state and national legislation in support of "grass roots initiatives toward self-government." We commit ourselves this day to establish a task force to work in partnership with you and the Hawaii Conference as you seek self-determination and justice. We make these promises in the hope that redress may be achieved.

May God's Spirit guide and God's Grace empower us in this new day of reconciliation.

Whereas, on the afternoon of January 17, 1893, a Committee of Safety that represented the American and European sugar planters, descendants of missionaries, and financiers deposed the Hawaiian monarchy and proclaimed the establishment of a Provisional Government;

Whereas the United States Minister thereupon extended diplomatic recognition to the Provisional Government that was formed by the conspirators without the consent of the Native Hawaiian people or the lawful Government of Hawai'i and in violation of treaties between the two nations and of international law;

Whereas, soon thereafter, when informed of the risk of bloodshed with resistance, Queen Lili'uokalani issued the following statement yielding her authority to the United States Government rather than to the Provisional Government: "I Lili'uokalani, by the Grace of God and under the Constitution of the Hawaiian Kingdom, Queen, do hereby solemnly protest against any and all acts done against myself and the Constitutional Government of the Hawaiian Kingdom, by certain persons claiming to have established a Provisional Government of and for this Kingdom. That I yield to the superior force of the United States of America whose Minister Plenipotentiary, His Excellency John L. Stevens has caused United States troops to be landed at Honolulu and declared that he would support the Provisional Government. Now to avoid any collision of armed forces and perhaps the loss of life I do this under protest and impelled by said force yield my authority until such time as the Government of the United States shall upon facts being presented to it, undo the action of its representatives and reinstate me in the authority which I claim as the Constitutional Sovereign of the Hawaiian Islands." Done at Honolulu this 17th day of January A.D. 1893.;

Whereas without the active support and intervention by the United States diplomatic and military representatives the insurrection against the Government of Queen Lili'uokalani would have failed for lack of popular support and insufficient arms;

Whereas on February 1, 1893 the United States Minister raised the American flag and proclaimed Hawai'i to be a protectorate of the United States;

Whereas the report of a Presidentially established investigation conducted by former Congressman James Blount into the events surrounding the insurrection and overthrow of January 17, 1893, concluded that the United States diplomatic and military representatives had abused their authority and were responsible for the change in government;

Whereas as a result of this investigation, the United States Minister to Hawai'i was recalled from his diplomatic post and the military commander of the United States armed forces stationed in Hawai'i was disciplined and forced to resign his commission;

Whereas, in a message to Congress on December 18, 1893 President Grover Cleveland reported fully and accurately on the illegal acts of the conspirators, described such acts as an "act of war, committed with the participation of a diplomatic representative of the United States and without authority of Congress," and acknowledged that by such acts the government of a peaceful and friendly people was overthrown;

103D CONGRESS S.J. RES. 19
1 ST SESSION

To acknowledge the 100th anniversary of the January 17, 1893 overthrow of the Kingdom of Hawai'i, and to offer an apology to Native Hawaiians on behalf of the United States for the overthrow of the Kingdom of Hawai'i.

IN THE SENATE OF THE UNITED STATES

JANUARY 21 (legislative day, JANUARY 5), 1993

Mr. AKAKA (for himself and Mr. INOUE) introduced the following joint resolution; which was read twice and referred to the Select Committee on Indian Affairs

JOINT RESOLUTION

- To acknowledge the 100th anniversary of the January 17, 1893 overthrow of the Kingdom of Hawai'i and to offer an apology to Native Hawaiians on behalf of the United States for the overthrow of the Kingdom of Hawai'i.
- Whereas, prior to the arrival of the first Europeans in 1778, the Native Hawaiian people lived in a highly organized, self-sufficient, subsistent social system based on communal land tenure with a sophisticated language, culture, and religion;
- Whereas, a unified monarchical government of the Hawaiian Islands was established in 1810 under Kamehameha I, the first King of Hawai'i;
- Whereas, from 1826 until 1893, the United States recognized the independence of the Kingdom of Hawai'i, extended full and complete diplomatic recognition to the Hawaiian Government, and entered into treaties and conventions with the Hawaiian monarchs to govern commerce and navigation in 1826, 1842, 1849, 1875, and 1887;
- Whereas the Congregational Church (now known as the United Church of Christ), through its American Board of Commissioners for Foreign Missions, sponsored and sent more than 100 missionaries to the Kingdom of Hawai'i between 1820 and 1850;
- Whereas on January 14, 1893, John L. Stevens (hereafter referred to in this Resolution as the "United States Minister") the United States Minister assigned to the sovereign and independent Kingdom of Hawai'i including citizens of the United States, to overthrow the indigenous and lawful Government of Hawai'i;
- Whereas, in pursuance of the conspiracy to overthrow the Government of Hawai'i, the United States Minister and the naval representatives of the United States caused armed naval forces of the United States to invade the sovereign Hawaiian nation on January 16, 1893, and to position themselves near the Hawaiian Government buildings and the Iolani Palace to intimidate Queen Lili'uokalani and her Government;

Whereas President Cleveland further concluded that a substantial wrong has thus been done which a due regard for our national character as well as the rights of the injured people requires we should endeavor to repair" and called for the restoration of the Hawaiian monarchy;

Whereas the Provisional Government protested President Cleveland's call for the restoration of the monarchy and continued to hold state power and pursue annexation to the United States;

Whereas the Provisional Government successfully lobbied the Committee on Foreign Relations of the Senate (hereafter referred to in this Resolution as the "Committee") to conduct a new investigation into the events surrounding the overthrow of the monarchy.

Whereas the Committee and its chairman Senator John Morgan conducted hearings in Washington, D.C. from December 27, 1893 through February 26, 1894 in which members of the Provisional Government justified and condoned the actions of the United States Minister and recommended annexation of Hawaii;

Whereas although the Provisional Government was able to obscure the role of the United States in the illegal overthrow of the Hawaiian monarchy it was unable to rally the support from two-thirds of the Senate needed to ratify a treaty of annexation;

Whereas on July 4, 1894, the Provisional Government declared itself to be the Republic of Hawaii;

Whereas on January 24, 1895, while imprisoned in Iolani Palace Queen Lili'uokalani was forced by representatives of the Republic of Hawaii to officially abdicate her throne;

Whereas in the 1896 United States Presidential election, William McKinley replaced Grover Cleveland;

Whereas on July 7, 1898, as a consequence of the Spanish-American War President McKinley signed the Newlands Joint Resolution that provided for the annexation of Hawaii;

Whereas, through the Newlands Resolution the self-declared Republic of Hawaii ceded sovereignty over the Hawaiian Islands to the United States

Whereas the Republic of Hawaii also ceded 1,800,000 acres of crown government and public lands of the Kingdom of Hawaii without the consent of or compensation to the Native Hawaiian people of Hawaii or their sovereign government;

Whereas the Congress, through the Newlands Resolution, ratified the cession, annexed Hawaii as part of the United States and vested title to the lands in Hawaii in the United States;

Whereas the Newlands resolution also specified that treaties existing between Hawai'i and foreign nations were to immediately cease and be replaced by United States treaties with such nations;

Whereas the Newlands Resolution effected the transaction between the Republic of Hawai'i and the United States Government;

Whereas the Indigenous Hawaiian people never directly relinquished their claims to their Inherent sovereignty as a people or over their national lands to the United States either through their monarchy or through a plebiscite or referendum;

Whereas on April 30 1900 President McKinley signed the Organic Act that provided a government for the territory of Hawai'i and defined the political structure and powers of the newly established Territorial Government and its relationship to the United States;

Whereas on August 21 1959 Hawai'i became the 50th State of the United States;

Whereas the health and well-being of the Native Hawaiian people is intrinsically tied to their deep feelings and attachment to the land;

Whereas the long-range economic and social changes in Hawai'i over the nineteenth and early twentieth centuries have been devastating to the population and to the health and well-being of the Hawaiian people;

Whereas the Native Hawaiian people are determined to preserve develop and transmit to future generations their ancestral territory and their cultural identity in accordance with their own spiritual and traditional beliefs customs practices language and social institutions;

Whereas in order to promote racial harmony and cultural understanding the Legislature of the State of Hawai'i has determined that the Year 1993 should serve Hawai'i as a year of special reflection on the rights and dignities of the Native Hawaiians in the Hawaiian and the American societies;

Whereas the Eighteenth General Synod of the United Church of Christ in recognition of the denomination's historical complicity in the illegal overthrow of the Kingdom of Hawai'i in 1893 directed the office of the President of the United Church of Christ to offer a public apology to the Native Hawaiian people and to initiate the process of reconciliation between the United Church of Christ and the Native Hawaiians; and

Whereas it is proper and timely for the Congress on the occasion of the impending one hundredth anniversary of the event to acknowledge the historic significance of the illegal overthrow of the Kingdom of Hawai'i to express its deep regret to the Native Hawaiian people and to support the reconciliation efforts of the State of Hawai'i and the United Church of Christ with Native Hawaiians;

Now, therefore, be it

1 Resolved by the Senate and House of Representatives
2 of the United States of America in Congress assembled,
3 SECTION 1. ACKNOWLEDGEMENT AND APOLOGY.

4 The Congress--

5 (1) on the occasion of the 100th anniversary of
6 the illegal overthrow of the Kingdom of Hawai'i on
7 January 17, 1893, acknowledges the historical significance
8 of this event which resulted in the suppression
9 of the inherent sovereignty of the Native Hawaiian
10 people;

11 (2) recognizes and commends efforts of reconciliation
12 initiated by the State of Hawai'i and the
13 United Church of Christ with Native Hawaiians;

14 (3) apologizes to Native Hawaiians of behalf of
15 the people of the United States for the overthrow of
16 the Kingdom of Hawai'i on January 17, 1893 with
17 the participation of agents and citizens of the United
18 States, and the deprivation of the rights of Native
19 Hawaiians to self-determination;

20 (4) expresses its commitment to acknowledge
21 the ramifications of the overthrow of the Kingdom
22 of Hawai'i, in order to provide a proper foundation
23 for reconciliation between the United States and the
1 Native Hawaiian people; and

2 (5) urges the President of the United States to
3 also acknowledge the ramifications of the overthrow
4 of the Kingdom of Hawai'i and to support reconciliation
5 efforts between the United States and the Native
6 Hawaiian people.

7 SEC. 2. DEFINITIONS

8 As used in this Joint Resolution, the term "Native
9 Hawaiian" means any individual who is a descendent of
10 the aboriginal people who, prior to 1778, occupied and ex-
11 ercised sovereignty in the area that now constitutes the
12 State of Hawai'i.

13 SEC. 3. DISCLAIMER

14 Nothing in this Joint Resolution is intended to serve
15 as a settlement of any claims against the United States.