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Item 4a #5

Third Session, May 10-21, 2004 (New York)
United Nations Permanent Forum on Indigenous Issues



Agenda Item 4 (a)
Economic and Social Development

HAWAI'I CAUCUS JOINT STATEMENT ON ECONOMIC AND SOCIAL DEVELOPMENT

Agreeing Organizations:

'Olio'ulaokalani Coalition
Ka Lahui Hawai'i
Kamakakuokalani Center for Hawaiian Studies
Na Koa Ikaika o Ka Lahui Hawai'i
Waikiki Hawaiian Civic Club

This is a collective statement of Indigenous peoples organizations from Ka Pae 'Aina Hawai'i, the Hawaiian Archipelago. Kanaka maoli, the Indigenous peoples of Hawai'i maintain our right to self-determination. By virtue of that right, we are entitled to freely pursue our economic, social and cultural development.

Recommendations

1. We recommend that the Permanent Forum on Indigenous Issues (PFII) urge observer member states such as the US and UN support organizations to collaborate with Indigenous peoples in developing culturally appropriate economic opportunities that will provide gainful employment within the Indigenous community.
2. We recommend that the PFII urge observer member states such as the US and UN support organizations to support community based economic development in Indigenous communities.
3. We recommend that the PFII urge observer member states such as the US and UN support organizations to investigate the high incarceration rates of Kanaka Maoli and other Indigenous peoples.
4. We recommend that the PFII urge observer member states such as the US and UN support organizations to work with the full participation of Indigenous peoples to create culturally appropriate rehabilitation programs for Indigenous inmates.
5. We recommend that the PFII urge observer member states such as the US and UN support organizations to initiate a study of the effects of tourism on Indigenous peoples and their communities.
6. We recommend that the PFII urge observer member states such as the US and UN support organizations to investigate and address appropriate housing needs for indigenous peoples.

Discussion

Kanaka Maoli occupy the lowest rung of the socio-economic ladder in our own homeland. According to the U.S. Census 2000, there are about 1.2 million people living throughout the state of Hawai'i, the majority of whom reside on the island of O'ahu. Of this 1.2 million, our people comprise approximately 19.8% or 239,655 residents in Hawai'i. Kanaka Maoli are over-represented in service industries and manual labor fields while also being disproportionately represented on the public assistance rolls. In fact, we compose almost 30% of those receiving welfare benefits. By contrast, we participate in employment training programs at higher rates (in comparison to their representation) than other ethnicities receiving public assistance.

Although Kanaka maoli are only about 20% of the State's population, we are over-represented in both in-state and out of state prisons. Kanaka Maoli men account for about 39% of the State's prison population while Kanaka maoli women account for over 44% of the females incarcerated in Hawai'i. In prisons on the continental US, nearly 40% of inmates identify as being Kanaka Maoli. More disturbingly, though, is the number of offenses committed by Hawaiian youth. Our youth are responsible for 40% of all juvenile crime in Hawai'i and comprise 52% of the juvenile detention centers' population. The types of crimes committed by both Kanaka maoli and youth are also quite similar in nature – most crimes are related to drugs, property theft, and domestic abuse.

The deplorable socio-economic conditions of Kanaka Maoli are often lost to the millions of tourists that visit Hawai'i every year. Contrary to popular opinion, Kanaka Maoli have not benefited from tourism. Rather, tourism has benefited those that are wealthy and has continued to suppress our people. Understanding that tourism is not an Indigenous practice, it cannot, in anyway, do well for Indigenous peoples. Tourism is a major contributor to cultural degradation and displacement of Kanaka Maoli.

The increased development of tourist resorts and related development has resulted in land values to reach amounts unaffordable for Kanaka Maoli, thereby forcing them to leave their homeland and move away, mostly to the continental US. For those remaining in Hawai'i, housing data reveals that Kanaka Maoli live in larger households. There is a remarkable difference between the number of households in the State with 4 or more people living in a household and the number of Kanaka Maoli households with 4 or more. Additionally, Kanaka Maoli account for nearly 30% of the homeless in Hawai'i according to the latest homeless population count.

Despite these appalling statistics, Kanaka Maoli like other Indigenous peoples continue to struggle for self-determination. In furtherance of this effort, we ask for your consideration of the recommendations outlined above.

Third Session, UN Permanent Forum on Indigenous Issues
New York, 10-21 May 2004

**Collective Statement of Indigenous Peoples of the Pacific Region
Agenda Item 4(a): Economic Development**

Agreeing Organizations:

Kamakakuokalani Center for Hawaiian Studies	Rapa Nui Parliament
Na Koa Ikaika o Ka Lahui Hawai'i	Te Runango o Ngai Tahu
Waikiki Hawaiian Civic Club	Ngati Tuwharetoa
Ka Lahui Hawai'i	Aboriginal and Torres Strait Islander Commission (ATSIC)
'Ilioulaokalani Foundation	Foundation for Aboriginal and Islander Research Action (FAIRA)
Dewan Adat Papua	National Association of Community Legal Centres
Bureau of Consultation for West Papua Indigenous Community Development	National Aboriginal Community Controlled Health Organisation
Solidaritas Perempuan Papua	Presentation Association
Pacific Concerns Resource Center	World Council of Churches (Australia)
Bangsa Adat Alifuru	

This Pacific Caucus statement represents 21 organizations joining together from our region. Some of our recommendations have originated from the First Pacific Region Permanent Forum Consultation held on March 15-17, 2004 in Nadave, Suva, Fiji. This consultation was organized by the Pacific Concerns Resource Center (PCRC) that represents 200 affiliated organizations in 33 countries. PCRC is a NGO with ECOSOC status. Indigenous peoples from Australia, Bougainville, Fiji, Guam, Hawai'i, Kanaky, New Zealand, Papua New Guinea, Samoa, Solomon Islands, Tahiti, Tonga, Vanuatu, and West Papua attended. Regional Civil Society Organizations represented included the Council of Pacific Education, the Foundation of the Peoples of the South Pacific, the Pacific Conference of Churches, God's Pacific Peoples Programme, the Pacific Islands Association of NGOs and the Pacific Island Broadcasting Association/PAC News. In addition two diplomatic missions, Nauru and the Federated States of Micronesia sent indigenous participants. We would like to thank Pacific Region Indigenous Expert Permanent Forum Member Mililani Trask for attending the consultation and for her work to prepare a report to Permanent Forum. We would also like to thank the World Bank, IWGIA and NZAID for funding this first Pacific Region Consultation.

I. RECOMMENDATIONS

1. We recommend that the UNPFII urge the UN to adopt the Draft Declaration immediately and to extend the decade of indigenous people for another 10 years.
2. We recommend that the UNPFII request UNDP Pacific Office to undertake small business training capacity building and technological assistance for indigenous small business development.

3. We recommend that the UNPFII request World Bank to conduct training for indigenous peoples in the Pacific on how to access and account for the **Small Grant Programme** and the **World Bank Grant Facility**.
4. We recommend that the UNPFII request the World Bank to ask all governments to deposit \$1 (US\$) per year per indigenous peoples into a special World Bank Fund to be run regionally by indigenous peoples.
5. We recommend that the UNPFII urge UNDP to provide funds to indigenous people's organizations/ NGOs/ and CSOs for the documentation of Pacific economic systems of indigenous people.
6. We recommend that the UNPFII request the UNDP and UNCTAD to sponsor and provide funds to assist indigenous peoples organizations to document Pacific indigenous economic systems for presentation at the first work with Indigenous Pacific Trade Forum in 2006.
7. We recommend that the UNPFII urge UNDP to work with indigenous peoples and compile an inventory of Pacific countries natural resource-base and their status.
8. We recommend that the UNPFII request UNDP/WIPO to provide funds to the indigenous NGOs and CSOs for the assessment, documentation and protection of Pacific indigenous peoples, biological, intellectual and cultural property rights.
9. We recommend that the UNPFII request UNDP to provide funds to indigenous NGOs and CSOs for the assessment and documentation of the current status of natural resource – base of the Pacific indigenous countries.
10. We recommend that the UNPFII request UN agencies and Madame Erica Irene Daes investigate the loss of lands held by indigenous peoples and the economic effect of that land loss.
11. We recommend that the UNPFII request information from States such as Canada and the USA about the operation and effectiveness of indigenous exemption clauses in free trade agreements.
12. We recommend that the UNPFII to request the help of the appropriate UN bodies to provide funds and technical assistance to the Rapanui Parliament to provide energy alternatives such as solar and wind.

II. DISCUSSION

The Pacific Consultation received the Island of Hope: A Pacific Alternative to Economic Globalization, the Report of the World Council of Churches Conference on Economic Globalization, August 2001. This document sets forth the analysis and strategic plan of the churches of the Pacific (possibly the most powerful force in the Pacific, second to states) to address and resist globalization.

In the Pacific the global trends evident in Asia and elsewhere are the same. Rapid globalization is accompanied by whole-scale destruction of the environment primarily for resources extraction. Traditional social systems, the foundation of Pacific cultures, deteriorates with the rise of Trans-national Corporations and increasingly, local governments are made to relinquish government power and decision making to economic powers such as the IMF.

The following excerpt from Economic Globalization and the Environment: What Can Churches Do, Patrina Dumarú PCRC sums up the impact of globalization on Pacific communities:

The natural environment is the source of life for all Pacific Islands and their economies. A significant proportion of peoples and communities in the region still lead a subsistence lifestyle or, at least, depend directly on their natural resources to satisfy their basic needs. Resource-based commodities such as fisheries, forestry, agriculture and tourism maintain the already vulnerable economies of Pacific island countries. More importantly, the natural environment holds the spirituality and identity of Pacific people. It has molded their cultures and customs as people.

Today, this very source of life is under great threat. These threats come in the form of sea-level rise, destructive logging and mining practices, over-fishing, the accumulation of solid and hazardous wastes, loss of biodiversity, bio-piracy, etc. Climate change, unsustainable environmental management, inadequate environmental legislation, non-participatory decision-making systems and the high levels of population growth contribute to these problems.

On closer examination of the general causes of these environmental problems, it is inevitable to link them to the growing political and economic influence of the agent of globalization, e.g., the large profit-driven transnational corporations and powerful financial institutions such as the IMF and WB. While it is important to appreciate that there are many dimensions to globalization (some of which are positive), the focus of my paper is on economic globalization, especially as driven by institutions and practices of international finance and business. This form of globalization has become the defining reality of our world, and it is fast threatening the very elements of Pacific cultures and value systems that give us wholeness – our natural environment (more traditionally known as the vanua or whenua, depending on where in the Pacific one is from).

In Bougainville, globalization has been slowly advancing since the 1960s when gold, silver and copper were found in the mountains. According to Moses Havini of the Bougainville People's Congress, the traditional land tenure system had provided sustenance, but the United Kingdom declared that the state owned all the land and everything on it and in it. The people were evicted and their traditional land mined against their wishes. Mountains were torn down and rivers were poisoned. The environment was devastated. Mining officials falsified reports when they claimed that the fish in the rivers were edible, but, in fact, independent assessment reports revealed that the fish contained dangerous levels of mercury. Local people developed both mental and physical diseases, and acid rain destroyed fruit trees and vegetable crops. The copper mine closed 23 years later, only after local peoples were forced to resort to violent means in order to be heard.

A similar story can be seen in the Island of Santa Isabel in the Solomon Islands, where overseas logging companies have cleared three-quarters of the forest cover since it began four years ago. Through the companies' determination and the state's susceptibility to monetary offers, traditional methods of consultation were bypassed, leaving the women and youth out of the decision-making process. In justifying the importance for women and youth to participate in decisions pertaining to the environment, Ian Aujare, a youth leaders from the island, said, "We are traditionally a matrilineal society and yet the women's views in this [logging] situation are being ignored. The youth are also strongly opposed to the logging activities because it is they

who will inherit the [consequent] social and environmental destruction." In 1999, the women and youth of the community united to create a human chain and managed to stop bulldozers from entering a proposed logging area. Protests have continued since that time, including various avenues of action to stop such destructive acts upon the environment.

The impacts of globalization on church members in the Pacific Islands have been assessed in four areas: Social, Political, Ecological and Economic. Social impacts have been measured in a marked increase in families living in poverty, a significant erosion of wages and working conditions and a growth boom in industry (wages in Fiji at \$1.00 FJD per hour compared with \$10.00 per hour in Australia). An increase in street children and young women in prostitution has occurred in the Pacific. Also noted were dramatic increases in HIV/AIDS, substance and drug abuse and increases in abortion, suicides and pregnancy related deaths. Political impacts include increased 'internal threats' due to ethnic tensions, land problems, economic disparities and lack of confidence in local government. Examples include the constitutional and political crises in Fiji and the Solomon Islands, which the churches attribute to "mixed impacts of reform" policies, based on economic liberalization. Ecological impacts include direct threats to biological resources found nowhere else in the world. The Pacific now has the most rare, endangered and threatened species per capita than anywhere else in the world. The report identifies "intensive exploitation, rather than sustainable management" and notes that Pacific island communities derive poor returns for the sale of resources. At the Consultation several Pacific indigenous peoples noted that colonial land policies prevent traditional landowners from owning subsurface minerals. Low lying Pacific atolls and nations are now in serious danger of flooding (the state of Tuvalu is currently seeking to relocate to Australia). Economic impacts identified by the church include the development of off shore banking (Niue and Cook Islands) and the pursuit by states of globalized economic strategies unsuitable to the needs of the state citizens.

Maluku and West Papua

In this regard, we would like to draw special attention to Maluku and West Papua where the Indonesian neocolonialism through military occupation and other forces transmigration have caused our economy to be a chaotic environmental destruction and the people are on the verge of extinction.

Rapanui

The population of Rapanui is only 3,000 people. We have the potential to be an example of a self sufficient agro-agricultural development. In the early 1970s Rapanui was destroyed by Chile by the confiscation of boats, machinery, and all assets. This has had a great effect on our current economy. Everything is imported to our island and this has created a dependency. Our main goal is to create the best possible life condition for Rapanui people.