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to discuss the development of an ecumenical statement on economic justice that would address the nation.

VII. Call to Participation in the Global Community

The 17th General Synod calls upon all members, congregations, Associations, Conferences, Instrumentalities, and related institutions in the United Church of Christ to recognize that we are members of a global community in which a majority of our brothers and sisters are poor. There is a need within this global community to create a new household, bearing one another's burdens and sharing God's gift of life together. To stand with God in solidarity with all people, particularly the poor and oppressed, and to challenge the value systems of this world, we call all parts of the United Church of Christ to:

1. Recognize the existence of one interdependent and global household and one mutually responsible people. This includes support of grassroots people's movements involved in the struggle for justice, peace, and full human development;
2. Participate in extensive people-to-people and congregational exchanges through the United Church Board for World Ministries, providing direct exposure to the situations and problems of churches and individuals in poorer countries;
3. Provide greater support to the ministries of partner churches, social service and relief programs, Christian seminaries, and educational, environmental and health institutions in poorer countries;
4. Participate in and support the World Council of Churches and other international interfaith institutions;
5. Invest in alternative financial institutions, such as the Ecumenical Development Cooperative Society, or other lending arrangements which promote socially desirable goals, such as housing, community economic development, or projects initiated by the poor;
6. Solicit the participation of partner churches into United Church of Christ structures and mission programs;
7. Develop new and more effective programmatic relationships with sisters and brothers in the Third World that enhance the global struggle toward economic justice;
8. Provide national and international leadership toward the development of an effective global ecumenical movement for economic justice which has as its central goal the just transformation of the global economic order.

VIII. Implementation

The 17th General Synod requests that the Office for Church in Society, in consultation with the United Church Board for World Ministries, the United Church Board for Homeland Ministries, the Commission for Racial Justice and the Council for Racial and Ethnic Ministries, coordinate the implementation of this Proposal for Action through a broadly representative inter-agency and church-wide committee and make a detailed report to the Eighteenth and succeeding General Synods.

14. PRONOUNCEMENT "A UNITED CHURCH OF CHRIST MINISTRY WITH PACIFIC ISLANDERS AND ASIAN AMERICANS"

The Chairperson of Committee Four, Mr. Lorin Cope, spoke of the compelling testimony regarding Pacific Islanders and Asian Americans at the hearing on Thursday evening. He then

moved the adoption of the Proposed Pronouncement "A United Church of Christ Ministry with Pacific Islanders and Asian Americans."

An amendment was proposed to delete a portion of the document, but the amendment was ruled out of order and

89-GS-83 VOTED: The 17th General Synod adopts the Pronouncement "A United Church of Christ Ministry with Pacific Islanders and Asian Americans."

PRONOUNCEMENT A UNITED CHURCH OF CHRIST MINISTRY WITH PACIFIC ISLANDERS AND ASIAN AMERICANS

I. Summary

For over a century, many generations of Pacific Islanders and Asian Americans have made contributions to the economic well-being, national security and cultural richness of the United States. However, they are still largely regarded as "foreigners" and often viewed with suspicion and envy. As a result, persons of Pacific Islander and Asian ancestry are often obliged to demonstrate that they are Americans.

This Pronouncement calls upon the United Church of Christ to welcome Pacific Islanders and Asian Americans into our midst and to minister with these persons, within our churches and our communities, in recognition of their diverse traditions, cultures and languages. It affirms the past efforts of the United Church of Christ to provide a "home" for Pacific Islanders and Asian Americans. It affirms the United Church of Christ's commitment to minister to the poor and the oppressed, and to affirm Pacific Islanders and Asian Americans as full partners in the United Church of Christ.

Finally, this Pronouncement is a call by the Commission for Racial Justice and the Pacific Asian American Ministries of the United Church of Christ for the United Church of Christ to be an instrument for justice which combats racism and violence in all its forms against Pacific Islanders and Asian Americans. Furthermore, it calls upon the United Church of Christ to continue the fight against the powers and principalities which make it difficult for Pacific Islanders and Asian Americans to be fully vested members of American society and the United Church of Christ.

II. Background

He was dying and he said, "It's not fair." Vincent Chin was killed with a baseball bat by two unemployed auto workers because they perceived him to be the cause of their misfortune. The 1982 murder of Vincent Chin typifies the basic pattern of Pacific Islander and Asian American history: a recurring cycle of recruitment of Pacific Islanders and Asians as cheap labor during favorable economic periods alternating with expulsion, often violent in nature and accompanied by vicious scapegoating, during times of economic distress and high unemployment.

Racial discrimination has been a painful fact of life ever since the first Asian American immigrants arrived in this country in the 1840's. Such discrimination ranges from the brutal exploitation of Asian American labor, such as Filipino plantation workers, to xenophobia (a fear of things foreign), often resulting in questionable domestic and foreign policies, race riots and violent expulsion. Underlying racism toward Pacific Islanders and Asian Americans is no doubt aggravated by images of Asians in television, movies and popular print media

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as being sinister, mysterious and devoid of respect for human life. More subtly, Pacific Islanders and Asian Americans suffer the inaccurate and patronizing portrayal of Asian Americans as the "model minority."

Pacific Islanders and Asian Americans comprise a wide diversity of ethnic and cultural backgrounds. For the upcoming 1990 Census, the U.S. Census Bureau proposed that the Pacific Islander and Asian American population be classified into twenty-six groups, including Asian Indian, Burmese, Cambodian, Chinese, Fijian, Filipino, Guamanian, Hawaiian, Hmong, Indonesian, Japanese, Korean, Laotian, Micronesian, Pakistani, Samoan, Tahitian, Taiwanese, Thai, Tongan and Vietnamese.

The 1980 U.S. Census found a Pacific Islander and Asian American population of 3.7 million. The vast majority of this group were Asian Americans, who comprised a population of 3.5 million. Up from a 1970 Census count of 1.5 million, this figure makes Asians one of the fastest growing groups in the U.S. Recent estimates by the U.S. Census Bureau revealed an Asian American population of 5.1 million in 1985, a 48.5 percent increase over 1980. In recent years, there has been an influx of Pacific Islanders, particularly Samoans, because of their American citizenship status. Pacific Islanders and Asian Americans are not evenly distributed geographically throughout the United States. Hawaii is the only state where Pacific Islanders and Asian Americans make up the majority of the population, approximately 61 percent.

The only other state with significant numbers is California, where Pacific Islanders and Asian Americans comprise 5.5 percent of the population. Besides these two states, only five others have Pacific Islander and Asian populations of 100,000 or more, i.e., New York, Illinois, Texas, Washington and New Jersey.

The U.S. Civil Rights Commission has identified two common misconceptions or stereotypes of Americans of Pacific Islander and Asian descent. The first is that Pacific Islanders and Asian Americans are considered "foreigners," regardless of how long they have been citizens. The second is that they comprise a monolithic group. These stereotypes are deemed contributory factors to the alarming rise of violence, harassment, intimidation and vandalism against persons of Pacific Islander and Asian descent in America. Beside the Vincent Chin case, these incidents include:

1. the fatal stabbing of a Vietnamese high school student in Davis, California;
2. physical assault, harassment and intimidation against a Laotian immigrant in Fort Dodge, Iowa, Southeast Asian refugees in Massachusetts and Philadelphia, Pennsylvania and Vietnamese fishing communities in Florida, Texas and California; and
3. racial tensions involving Korean merchants in major metropolitan areas.

In New York City, a Chinese American woman was pushed in front of a subway train. The alleged offender pleaded insanity; he had a "phobia about Asians." Whereas the U.S. Civil Rights Commission offers many reasons for these incidents, including the increasing numbers of Asian Americans and their changing demographic patterns, competition between Asian Americans and other low-income groups for jobs and housing as well as misconceptions about persons of Asian descent being "foreign," it concludes that, "interwoven with all of these factors is the issue of race."

A. History

Due to restrictive immigration laws, which were also intended to prevent the formation of families, Asian Americans are still a largely foreign born population. Such laws, essentially racial exclusion legislation passed during periods of intensified anti-Asian prejudice, were enacted to prevent the emergence of an indigenous Asian American population. To date, the effects of such legislation have never fully been remedied and Asians are just now beginning to complete cycles of family reunification that Europeans were able to complete generations ago.

In 1848, two men and a woman from China landed in San Francisco, California. Thousands of Chinese laborers were recruited to build the transcontinental railroad. Almost immediately after their arrival, efforts to restrict their movement and their occupational pursuits resulted in the enactment of various laws, primarily in California. Three decades later, during a period of economic depression, public resentment over the Chinese presence led to the passage of the Chinese Exclusion Act of 1882.

Japanese began to immigrate in significant numbers before the turn of the century. As with the Chinese, the anti-Japanese movement began in California and soon spread nationwide. In 1907, the United States and Japan reached the Gentleman's Agreement of 1907, whereby Japan agreed not to issue new passports except to wives or children of those already living in the U.S. As the result of the 1917 Immigration Act and the 1924 National Origins Act, immigration from Asian countries, particularly Japan at that point, became virtually nonexistent for the next 30 years.

Among the contributions of early Asian American labor is the transcontinental railroad, which would never have been constructed without Chinese labor. Similarly, early Chinese and Japanese labor was responsible for cultivating and developing agricultural areas in California for fruit and vegetable production. By 1870, the California Bureau of Labor estimated that Chinese constituted seven-eighths of agricultural laborers in the state, who "actually taught their overlords how to plant, cultivate and harvest orchard and garden crops." Later, it was the Japanese who were largely responsible for the reclamation of California waste lands into rich agricultural regions. Among other things, a Japanese first demonstrated that rice could be grown in California.

Since the Philippines was an American colony in the 1920's, Filipino immigration was, ironically, increased by the National Origins Act to fill the void left by Japanese labor in agriculture. Between 1924 and 1929, 24,000 Filipinos came to California. As their numbers increased, so did anti-Filipino sentiment culminating in race riots in 1929 and 1930. In 1934, prompted by the sentiment that Filipinos represented "yet another Asian horde" a law was passed limiting immigration to 50 persons per year.

Due to the demand for cheap labor in Hawaii, Chinese, Filipinos, Japanese and Koreans were recruited to be cruelly exploited by plantation owners. Specifically, these harsh circumstances included long hours at wages of \$1.00 per day. Chinese and Filipinos were not allowed to bring their wives and children, leading to depression and loneliness. Overcrowded living quarters had no running water and no furnishings.

One of the most tragic episodes in American history is the internment of 120,000 Japanese Americans during World War

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II. The episode confirms that Asian Americans remain particularly vulnerable to xenophobic intolerance as a result of political tensions between the U.S. and Asian countries. It is worth noting that Executive Order #9066, signed by President Franklin D. Roosevelt and under which the relocation was justified, was applied only against Japanese. Later, in the case of *Korematsu v. United States*, "the evidence used to justify the relocation of Japanese Americans was found to be questionable if not purposefully erroneous."

No historical synopsis of Pacific Islanders and Asian Americans would be complete without mentioning the destruction of native peoples in the Pacific. Hawaii was owned by God, and the native population were stewards of the land. The Great Mahele (land distribution) was a process that introduced a totally foreign concept, that of private land ownership, to the Hawaii populace. This was enacted by the kingdom of Hawaii under pressure by Euro-American political powers which included descendants of missionaries from the American Board of Commissioners for Foreign Mission. The result of this is that the native Hawaiians are now strangers in their own land, and live with pain stemming from their tragic past. The Marshallese had to sacrifice their own country for the security of the United States in nuclear bomb and weapons testing.

Nor can any historical synopsis adequately convey the pain suffered by a people victimized over many generations. Indeed, our account could not do justice to the legacy of elderly single men left to live out anonymous lives in a foreign land, broken families, and loss of hard earned property. Indeed, a retirement home for Filipino farmworkers in Delano, California, built by the United Farmworkers Union, remains one of the few instances of humane care for these workers.

B. The "Model Minority" Myth

During the 1960's, the New York Times, the U.S. News and World Report and other influential print media began to portray the view that Asian Americans not only have overcome the bondage of racial discrimination but also have become a successful model minority worthy of emulation by other minorities. Such a view contradicts the realities confronting Pacific Islanders and Asian Americans today. For example, refugees from Indochina are more likely to be poor, out of work, and on welfare than any other ethnic group in the United States. Almost two out of three households headed by refugees who arrived in the United States after 1980 live in poverty; a staggering 69 percent are on relief. Nor does it account for the fact that sweat-shop working conditions remain the destiny of the many new Pacific Islander and Asian American immigrants.

A plethora of social science research has conclusively shown that using socio-economic standards appropriate for the majority white population to be spurious when applied to Asian Americans:

1. The household income of Asian Americans is often misused as an indicator of their economic success; this fails to account for the larger number of wage earners in most Asian American households and longer working hours. In 1980, 63 percent of Asian American families contained two workers or more, and 17 percent had at least three. For whites, the comparable figures were 55 percent and 12 percent.
2. Greater percentages of Asian Americans than whites live below the poverty level and the average Asian family in poverty is poorer than its white counterpart.

	White	Japanese	Chinese	Filipino	Korean	Vietnamese
Families in Poverty (%)	6.6%	4.2%	10.5%	6.2%	13.1%	35.1%
Mean Deficit Income	\$2,796	\$3,221	\$3,586	\$3,071	\$3,609	\$5,076

Source: 1980 U.S. Census; "Mean income deficit" refers to amount necessary to raise the average family in poverty to the poverty level.

3. The employment rate of Asian Americans is low in high-wage industries and high in low-wage industries, in particular the apparel industry where Asian American women seamstresses are concentrated.
4. Asian Americans are underrepresented in managerial and administrator categories. The only exceptions include ethnic restaurants and laundries, which reflects the idiosyncratic occupational characteristics of Asian Americans based on their exclusion from other employment opportunities.
5. The income levels of Asian Americans with high educational levels significantly lagged behind whites with comparable education. Professional Asian Americans tend to have less employment opportunities. The National Academy of Sciences found that fewer Asian Americans doctoral students have jobs upon graduation (62.7% for whites vs. 44.8% for Asians).

Misconceptions regarding the economic success of Pacific Islanders and Asian Americans have been attributed by the U.S. Civil Rights Commission to be a source of resentment and hostility on the part of the larger white population and other racial and ethnic groups, toward Pacific Islanders and Asian Americans. This perception ignores the present trend toward a globalized corporate economy. Americans, in general, are suffering the results of the continuing exploitation of the Pacific Basin countries and our subsequent dependence on these "lesser economies." Americans have also seen a depreciation of their labor in the form of greater exploitation of new immigrants within the structure of a two-tier economy. In a recent statement regarding the new phenomenon of "Asia-bashing," Congressman Robert T. Matsui pointed out that "the modern period of economic stress has additional aspects which make Asian Americans particular targets of racial hatred and abuse. In recent years, most of the industries that have suffered the most have been hurt by imports from countries in Asia. As anger develops against nations of Asia, that anger is transferred to Americans of Asian ancestry who appear to be quick and 'easy' targets."

The emergence of the Asian American "model minority" myth at the height of the Civil Rights Movement, when African and Hispanic Americans became more assertive of their rights, is by no means coincidental. Advocates of current attacks on immigration rights, the language rights and cultural identities of Asian Americans and others, such as the English Only movement, and the wholesale rollback of social services and educational opportunities for racial/ethnic Americans no doubt use this resentment to prey upon the public's own sense of economic insecurity. Coupled with the popularity of media images depicting the "Ramboesque" slaughter of Asians, these are ominous signs of the growing virulence of yet another anti-Asian backlash in the United States.

Moreover, the "model minority" portrayal of Asian Americans fails to account for the suffocating and psychologically debilitating effects of racial discrimination. It fails to take into account the self-perception of Asian Americans which limits their occupational aspirations to a predetermined and re-

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stricted set of options, the self-denial generated by pervasive negative images of one's culture and ethnic background and the bitterness of never being able to excel in anything other than ways stereotyped by the dominant culture. The psychological impact of the inability to attain one's potential as a human being is yet unaddressed, primarily in areas of resentment due to self-limiting occupational options, a sense of lost identity and the feeling of being trapped in a land as perennial second-class citizens.

C. The Church and Pacific Islanders and Asian Americans

The United Church of Christ has a historical ministry to Pacific Islanders and Asian Americans. However, the United Church of Christ needs to renew and strengthen its commitment to Pacific Islanders and Asian Americans in its new church starts, in its procedures for pastoral placement, in its relationship to language, pastors, and in its national staff.

Over the past ten years, the United Church Board for Homeland Ministries has successfully begun ten new churches among the Filipino-Americans. This is evidence of the potential for church growth among the Pacific Islander and Asian American populations. Thus, the Church needs to make similar efforts to keep abreast of the other fast growing Pacific Islander and Asian American groups in the United States, i.e., Koreans, Samoans and Southeast Asians.

In the Northern California Conference, an area where, according to the 1980 U.S. Census, Pacific Islanders and Asian Americans make up 6.1 percent of the population, there are only four Japanese and Chinese American congregations. All of these were organized around or prior to the turn of the century, a fact that points out the United Church of Christ's historical failure among these groups. With the exception of the Hawaii Conference, where the vast majority of United Church of Christ Pacific Islander and Asian American congregations are located (95), conferences have few concerted plans for church growth and ministry among this constituency.

Over the last two biennia, national instrumentalities of the United Church of Christ have lost two of their three fulltime Pacific Islander and Asian American ordained staff persons. In addition, there has been inadequate affirmative action with regard to the employment of Pacific Islanders and Asian Americans on the staffs of national instrumentalities. With the exception of the Hawaii Conference, only one conference has a fulltime Pacific Islander and Asian American ordained staff person. The two Asian American conference ministers have retired. Finally, virtually no Pacific Islanders or Asian Americans pastor predominantly white churches.

III. Biblical, Theological and Ethical Rationale

"By the waters of Babylon, there we sat down and wept, when we remembered Zion . . . How shall we sing the Lord's song in a foreign land?" (Psalm 137:1,4. RSV)

"Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me . . ." (Matthew 25:34-37. RSV)

The immigrants from the Pacific Basin countries have come to America for a number of reasons: to escape oppression and

poverty; to make a better life for themselves and their families; to escape war; and as refugees. They have come and have met open hostility. They have been the brunt of racism which, against Pacific Islanders and Asian Americans, takes subtle forms (e.g., because they have excelled academically, it is harder for them to get into colleges). The dominant culture pits minority against minority, using the notion that Asian Americans are the "model minority." The violence now has taken the form of beatings and killings. Thus, it becomes difficult for Pacific Islanders and Asian Americans to sing a new song in a foreign land. They sit by the waters of Babylon weeping.

While some Asian Americans have been in America for many generations and some Pacific Islanders have been American for many more generations, they remain oppressed and excluded peoples. The task of the Church is to deal with the racism that continues to oppress peoples who have contributed and can contribute much to this land and the Church. Pacific Islanders and Asian Americans are citizens, yet treated as foreigners. When racism is overcome and Pacific Islanders and Asian Americans are given equal opportunity and dignity, they will be able to sing a new song in a land that is not foreign. The Church needs to address the psychological, sociological and physical violence in American society and particularly to the Pacific Islanders and Asian Americans.

Historically, the Church has been at the forefront of ministry with Pacific Islanders and Asian Americans. But it is still called to minister to the poor, the oppressed and the stranger, to welcome the thousands of immigrants from Pacific Basin nations who come to this land. The Church is also called to receive the gifts of people from these lands. There are many immigrants who come to these shores and need ministries of many kinds, some as basic as learning English. The Church must learn how to welcome and receive these peoples.

While Asian Americans tend to be Buddhist, Shintoist, Taoist, and of other indigenous religions, there is spirituality in their religion which can inform and enrich Christianity. However, ninety percent of Pacific Islanders have embraced Christianity, interpreting this faith in the context of their various cultural backgrounds. While the triumphalism of many Christians may keep them from seeing the beauty and truth in these religions, ministry in the United Church of Christ must be open to learn truth from them.

The motto of the United Church of Christ is "that they may all be one." So it is that the United Church of Christ is called upon to be at one with Pacific Islanders and Asian Americans and to minister with these persons in our churches and in our communities.

IV. Statement of Christian Conviction

Since the 10th General Synod of the United Church of Christ in 1975 acted to support the program of the Pacific Asian American Ministries, the United Church of Christ has on numerous occasions affirmed its concern for issues affecting Pacific Islanders and Asian Americans. General Synod 17 reaffirms the United Church of Christ's commitment to Pacific Islander and Asian American ministries. The General Synod calls for instrumentalities, conferences, associations, and local churches:

- to be instruments for justice which combat racism and violence in all its forms against Pacific Islanders and Asian Americans;

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- to continue the fight against powers and principalities which make it difficult for Pacific Islanders and Asian Americans to be fully vested members of the United States of America and the United Church of Christ;
- to affirm support for Pacific Islander and Asian American congregations;
- to discover, accept and utilize the gifts which Pacific Islanders and Asian Americans bring to the United Church of Christ and to the United States of America;
- to provide competent and faithful pastoral ministries in the Pacific Islander and Asian American churches in the United Church of Christ, and
- to promote and implement the Affirmative Action policies of the United Church of Christ in local churches, associations, conferences and instrumentalities, especially toward hiring of Pacific Islanders and Asian Americans.

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30. Figures based on review of United Church of Christ staff listings and 1988 United Church of Christ Year Book.

15. PROPOSAL FOR ACTION "A UNITED CHURCH OF CHRIST MINISTRY WITH PACIFIC ISLANDERS AND ASIAN AMERICANS"

Mr. Cope then moved the adoption of the Proposal for Action "A United Church of Christ Ministry with Pacific Islanders and Asian Americans." There was no discussion and

89-GS-84 VOTED: The 17th General Synod adopts the Proposal for Action "A United Church of Christ Ministry with Pacific Islanders and Asian Americans."

PROPOSAL FOR ACTION A UNITED CHURCH OF CHRIST MINISTRY WITH PACIFIC ISLANDERS AND ASIAN AMERICANS

I. Summary

This Proposal for Action outlines the ways in which all parts of the United Church of Christ may combat the racism that causes violence and injustice to Pacific Islanders and Asian Americans in society and the Church. It identifies the means by which this proposal will be funded and implemented.

II. Background Statement

This Proposal for Action is based upon the Pronouncement on A United Church of Christ Ministry with Pacific Islanders and Asian Americans. The Pronouncement presents a policy statement for the United Church of Christ's work with Pacific Islanders and Asian Americans. This Proposal for Action pro-