

9-12 and U.S. Involvement in Hawaii

Was the United States Involvement in Hawaii Justified?



Biography. 2021. "Liliuokalani". <https://www.biography.com/royalty/liliuokalani>.

Supporting Questions

1. Were missionaries helpful to native Hawaiians?
2. Was the overthrow of Liliuokalani justified?
3. Did the Hawaiian people want the United States to become involved in their affairs?

9-12 and U.S. Involvement in Hawaii

Compelling Question?	
Content Angle and Standards	<p>D1.1.9-12. Explain how a question reflects an enduring issue in the field.</p> <p>D1.4.9-12. Explain how supporting questions contribute to an inquiry and how, through engaging source work, new compelling and supporting questions emerge.</p> <p>D2.His.4.9-12. Analyze complex and interacting factors that influenced the perspectives of people during different historical eras.</p> <p>D2.His.5.9-12. Analyze how historical contexts shaped and continue to shape people's perspectives.</p> <p>D2.His.14.9-12. Analyze multiple and complex causes and effects of events in the past.</p> <p>D2.His.15.9-12. Distinguish between long-term causes and triggering events in developing a historical argument.</p> <p>D2.His.16.9-12. Integrate evidence from multiple relevant historical sources and interpretations into a reasoned argument about the past.</p> <p>D3.1.9-12. Gather relevant information from multiple sources representing a wide range of views while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.</p> <p>D4.1.9-12. Construct arguments using precise and knowledgeable claims, with evidence from multiple sources, while acknowledging counterclaims and evidentiary weaknesses.</p>
Staging the Compelling Question	<p>In staging the compelling question, ask students the following question:</p> <p>How has the United States acquired land or territories throughout history?</p> <p>Students should share ways the United States has historically added new land or territories to the union, for example: acquisition of land through treaties, purchasing land, war, etc...</p> <p>Based on how the United States has historically done to acquire new land, students will be led on an inquiry to determine if United States involvement in Hawaii was justified.</p>

Supporting Question 1
Were missionaries helpful to native Hawaiians?
Formative Performance Task
Write a paragraph concluding if the missionaries were helpful to the native Hawaiians based on the

Supporting Question 2
Was the overthrow of Liliuokalani justified?
Formative Performance Task
Write a paragraph explaining if the overthrow of Liliuokalani was justified and explain why or why not. If it was

Supporting Question 3
Did the Hawaiian people want the United States to become involved in their affairs?
Formative Performance Task
Create a list illustrating the pros and cons of American involvement in Hawaii. Consider the roles of

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evidence collected from the sources.	not, discuss what the United States should do now.	missionaries, the U.S. government, and the overthrow of Liliuokalani.
Featured Sources	Featured Sources	Featured Sources
<p>Source A: Maria Loomis’ Journal</p> <p>Source B: Maria Loomis’ Journal</p> <p>Source C: Tamehameha King of Hawai’i’s Letter to American Board of Missionaries</p> <p>Source D: Problems in Paradise</p> <p>Source E: Liliuokalani’s Autobiography</p>	<p>Source A: Maria Loomis’ Journal</p> <p>Source B: Interview with Crister Bolte of Honolulu, May 5, 1893</p> <p>Source C: Liliokalani’s Autobiography</p> <p>Source D: President Bill Clinton “Apology Resolution” 1993</p>	<p>Source A: Blount Report</p> <p>Source B: Queen Liliokalani’s Protest, 1893</p> <p>Source C: Hawaii Women’s Petition</p> <p>Source D: Letter of protest from Queen Liliuokalani of Hawaii, July 7, 1898</p>

Summative Performance Task	<p>ARGUMENT: [<i>Was the United States involvement in Hawaii justified?</i>] Construct an argument (e.g., detailed outline, poster, essay) that evaluates the need to study, remember, and/or celebrate this expedition using specific claims and relevant evidence from sources while acknowledging competing views.</p> <p>EXTENSION. After the above lessons, consider one of the following extensions to the learning.</p> <ol style="list-style-type: none"> 1. Discussion: Consider facilitating a discussion of the analysis questions. Ask students to share their response with someone, or if they already worked in a group, ask them to nominate someone to represent their group to the class as a whole. Capitalize on differences between group responses. Why did one group answer differently than another? What impacted them or stood out more? 2. Four Corner Debate: Consider a "four-corner debate." In the corners of the room tack up a piece of paper with four differing and possible answers to the inquiry question. After students complete the lesson packet, pose the question to the room at large and ask students to move to the corner of the room (or in between locations) that represent their answer. Then, ask students to explain their choice. As students discuss they are allowed to move closer or further from ideas. This is a great strategy for kinesthetic learning. 3. Socratic Seminar: Consider doing a "Socratic seminar" to extend the learning and get students to question what they still don't know or understand. Start with the inquiry's question. Students should be encouraged to answer one another's question directly, but also to answer the question with another question. This continues the conversation and gets at more rich ideas. The teacher should try to say as little as possible and let the students lead the dialog. One strategy for this is to seat students in a circle. Give each of them a cup and 2-3 tokens. When a student makes a substantive contribution to the discussion the teacher will walk over and place a token in the cup signaling that they have contributed. Students will become aware of who has spoken and who has not, and leave space for one another. 4. Structured Academic Controversy: Consider turning the lesson into a "structured academic controversy." Take the overarching question and turn it into a "debate." Students can choose or be assigned a side in the debate and use the documents provided to argue their "answer" to the overarching question. They can argue over interpretations and credibility of some documents. 5. Reacting to the Past: Consider doing some role play with your class. Reacting to the Past is an active learning pedagogy of role-playing games designed by Barnard University. In Reacting to the Past games, students are assigned character roles with specific goals and must communicate, collaborate, and compete effectively to advance their objectives. Reacting promotes engagement with big ideas, and improves intellectual and academic skills. Provide students with a set of rules about staying in character and what types of things they must know about their character. Students should be provided with a packet of role sheets with instructions on their individual goals and strategies for game play. Students can use sources and information from these activities, and can search for more details online about their individual character. Reacting roles and games do not have a fixed script or outcome. While students are obliged to adhere to the philosophical and intellectual beliefs of the historical figures they
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	<p>have been assigned to play, they must devise their own means of expressing those ideas persuasively in papers, speeches, or other public presentations.</p>
<p>Taking Informed Action</p>	<p>UNDERSTAND The way women were treated in the past often times persists into the present in how we teach about it or in societal norms that have not changed. Students can examine the way that this issue is addressed in textbooks and standards, as well as exploring the ways that the issues at play are still relevant.</p> <p>ASSESS Students should consider <i>what should be done</i> today to correct either the portrayal of women from this period in history or the issues at play?</p> <p>ACT Students could take informed action in one of the following ways:</p> <ol style="list-style-type: none"> 1. Find an article or book about history that misrepresents women and gender in history and write to the author or editor. 2. Write a letter to the Secretary of Education for your state about the teaching of women and gender history. 3. Investigate women and gender rights issues that persist and engage with the movement by attending a protest, signing a petition, or donating to the cause. 4. Make a PSA video, blog, or social media post with the intent to persuade the audience to better understand women from history or a persistent gender rights from this inquiry.

**Featured sources are suggested and links are provided. It may be that these links are broken and we apologize in advance for the inconvenience.*

Overview

Inquiry Description

This inquiry leads students through an investigation of the annexation of Hawaii by the United States. Students will explore the various interventions by the United States and others and determine if those actions were justified.

This inquiry highlights the following additional thematic standards from NCSS:

- **POWER, AUTHORITY, AND GOVERNANCE:** Social studies programs should include experiences that provide for the study of how people create, interact with, and change structures of power, authority, and governance.
- **TIME, CONTINUITY, AND CHANGE:** Social studies programs should include experiences that provide for the study of the past and its legacy.
- **CULTURE:** Social studies programs should include experiences that provide for the study of culture and cultural diversity.

This inquiry also highlights the following additional thematic standards from the Common Core:

- Key Ideas and Details 1. Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- Key Ideas and Details 3. Evaluate various explanations for actions or events and determine which explanation best accords with textual evidence, acknowledging where the text leaves matters uncertain.
- Key Ideas and Details 7. Integrate and evaluate multiple sources of information presented in diverse formats and media (e.g., quantitative data, video, multimedia) in order to address a question or solve a problem.
- Key Ideas and Details 8. Evaluate the hypotheses, data, analysis, and conclusions in a science or technical text, verifying the data when possible and corroborating or challenging conclusions with other sources of information.
- Key Ideas and Details 9. Synthesize information from a range of sources (e.g., texts, experiments, simulations) into a coherent understanding of a process, phenomenon, or concept, resolving conflicting information when possible.
- Text Types and Purposes 8. Gather relevant information from multiple authoritative print and digital sources, using advanced searches effectively; assess the strengths and limitations of each source in terms of the specific task, purpose, and audience; integrate information into the text selectively to maintain the flow of ideas, avoiding plagiarism and overreliance on any one source and following a standard format for citation.

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It is important to note that this inquiry requires prerequisite knowledge of some key terms, which are defined and provided to students in the inquiries where relevant. This inquiry will take students through the intervention of the nation of Hawaii from missionaries, the overthrow of Queen Liliuokalani, and if it was justified in order to annex the island nation.

Note: This inquiry is expected to take 3 class periods. The inquiry time frame could expand if teachers think their students need additional instructional experiences (e.g., supporting questions, formative performance tasks, featured sources, writing). Teachers are encouraged to adapt the inquiry to meet the needs and interests of their students. This inquiry lends itself to differentiation and modeling of historical thinking skills while assisting students in reading the variety of sources.



Staging the Compelling Question

In staging the compelling question, ask students the following question:

How has the United States acquired land or territories throughout history?

Students should share ways the United States has historically added new land or territories to the union, for example: acquisition of land through treaties, purchasing land, war, etc...

Based on how the United States has historically done to acquire new land, students will be led on an inquiry to determine if United States involvement in Hawaii was justified.

Supporting Question 1

The first supporting question: Were missionaries helpful to native Hawaiians?

The formative task is to write a paragraph concluding if the missionaries were helpful to the native Hawaiians based on the evidence collected from the sources.

Teachers may implement this task with the following procedures:

1. Introduce the lesson by asking students the question: *What is a Catholic missionary? What role have they played throughout history?*
2. Provide students with sources to read and analyze independently or with a partner.
3. Have students complete the formative task by writing a paragraph that contains evidence from the provided sources.
4. Lead a closing reflection with students that addresses their surprises, possible misconceptions, and further questions about the topic.

The scaffolds and other materials may be used to support students as they work with sources:

1. Graphic organizer for students to determine if the presences of missionaries were more helpful or harmful to the Hawaiian people.

The following sources were selected to help students identify the impact of missionaries on the native Hawaiian people.

Background: First Missionaries to Hawaii

Several of the men who left Boston for Hawaii in the fall of 1819 had been classmates at a mission school in Cornwall, Connecticut. A fellow student there was Henry Opukeha'ia – called "Obookiah" – the first Hawaiian convert to Christianity. He had left his native land in 1808 aboard a merchant vessel. Once in the United States, he trained to become a minister. He shared stories of the people of Hawaii, describing them as heathens who practiced idol worship and were prey to the loose morals of the European sailors who had been visiting their tropical islands for the past century.

Before Henry Obookiah had a chance to carry his Christian message home, he fell ill and died. In 1818 a memoir of his life became a bestseller among evangelical New Englanders; many readers were moved to help realize his dream of a Christianized Hawaii.

Most people were satisfied to raise funds or contribute money for the new mission, but a small number of men and women sought to go to the islands as missionaries. Because the Boston-based American Board of Commissioners for Foreign Missions (ABCFM), which sponsored the Hawaiian mission, initially required all missionaries to be married, some serious matchmaking was required. In the month before they were to sail, four weddings took place in various Massachusetts towns. In each case, the newlyweds had not known each other before they heard of the proposed mission, but all were committed to the cause and confident that their matches were the result of divine intervention.

The voyage was difficult. The ship was cramped, the missionaries were seasick, and by the middle of the trip, four of the wives were pregnant. The couples spent as much time as they could learning the Hawaiian language and sharing tales of missionary successes in other "heathen lands."

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In late March of 1820, after five months at sea, the big island of Hawaii came into view. The missionaries were shocked by their first encounters with the native people. When the Thaddeus anchored, the ship was greeted by men and women of all ages, some surfing, others sailing, and others dancing or running along the shore.

The missionaries set to work building New England-style frame houses and a church, creating a reading primer in Hawaiian and translating the Bible and other texts into the native language, setting up schools, preaching Christian teachings, and providing basic medical care. The Hawaiians were accustomed to going without clothing and to gathering their food and fish from the wild. They were completely uninterested in most things the Americans considered important, chiefly farming, sewing, and cooking, but with traditional Hawaiian religion already in decline, the missionaries made headway in spreading Christianity.

Over the next 30 years, another 180 men and women of various Christian denominations would come to Hawaii as missionaries. Of the first group, one couple stayed seven years, another 15; a few spent the rest of their lives in Hawaii.

Mass Moments Editors. "First Missionaries Leave for Hawaii." *Mass Moments*. Last modified N.D.
<https://www.massmoments.org/moment-details/first-missionaries-leave-for-hawaii.html>.

- **Featured Source A: Maria Loomis' Journal**

Document A: Maria Loomis' Journal

Maria Loomis was among the Christian missionaries from New England who went to Hawaii in the 1820s to Christianize, westernize, and uplift the native Hawaiian people.

Indolence may be considered as a native characteristic. Little to excite them to action they spend many precious hours in sleep. Their women do no work of any consequence, they think it rather a disgrace. Their manner of living requires but little labor as the generality wear no clothing and live almost wholly upon raw fish and poa.... The curiosity and wonder of the native seems to be much excited to see women work. There are some times nearly a hundred persons standing round our fence and gazing at us while we are cooking. Before we had our yard tabood [sic] they were around us so thick we could hardly move for them. Whenever we walk out we are generally escorted by a large concourse of men, women and children.

Loomis Maria. *Journal*. Honolulu. Last modified June 21, 1820. Retrieved from *Paths of Duty: American Missionary Wives in Nineteenth-Century Hawaii*, by Patricia Grimshaw (University of Hawaii Press, 1989).
<https://scholarspace.manoa.hawaii.edu/bitstream/10125/62899/9780824879136.pdf>.

- **Featured Source B: Maria Loomis' Journal**

When Captain Cook first visited the Hawaiian Islands, Hawaiian was a spoken language but not a written language. Historical accounts were passed down orally through chants and songs. The development of the written Hawaiian language in the early part of the nineteenth century was started by the Protestant missionaries who arrived in Hawai'i, starting in 1820. A committee of some of these missionaries (Hiram Bingham, C. S. Stewart and Levi Chamberlain) worked on the development of the Hawaiian alphabet.

By 1826, missionaries selected a 12-letter alphabet for the written Hawaiian language, using five vowels (a, e, i, o, and u) and seven consonants (h, k, l, m, n, p and w). The Hawaiian language uses two special diacritical marks. The kahakoō ('macron' consisting of a horizontal line over the vowel) lengthens the pronunciation of the vowel on which it is placed. The 'okina (' - glottal stop) signifies a clean break between



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two vowels. The written Hawaiian language developed by the missionaries was modeled after the spoken language, attempting to represent the spoken Hawaiian sounds with English letters.

Holoholo Koloa Editors. "Coming of the Missionaries." Holoholo Koloa. Last modified 2021.
<https://koloascenicbyway.org/history/coming-of-the-missionaries/>.

- **Featured Source C: Tamehameha King of Hawai'i's Letter to American Board of Missionaries**

Oahu March 18, 1823

To those of the American Board,

Deep regards to all of you dwelling there in America. Here is my bit of message to all of you. We have recently learned literacy, we have seen and heard the good word of Jehovah.

We really desire the good teachings of Jesus Christ. What he has taught all of us is excellent indeed and we have finally become learned.

We were shown compassion by Jehovah, who sent Mr. Bingham and Mr. Thurston and all the teachers. And they dwelled with us here and our lands have become enlightened.

Our hearts rejoice for their good teaching to us. Our hearts are joyful at Jehovah's words to us. That bit of message is finished. Here is another message: you may have already heard. I will clarify so that you all hear.

We had wooden deities before, during my father's time. In my time, I have abandoned wooden deities. It turns out my abandoning of them beforehand was appropriate, for Mr. Bingham, Mr. Thurston and all the teachers were arriving.

It is through our father that I may greet all of you. Jesus Christ was good in speaking to you, saying to you all, 'Go and teach throughout the islands, and preach the good word of salvation.'

The ministers sailed here to do good things for us, we were overjoyed. And later on we may well be fully virtuous. We observe the sacred day of Almighty God in heaven, savior of us all.

Greatly beloved are all of you for thinking of us, for sending them here. Thankfully you sent teachers or our lands would be completely ignorant. But no, you showed us compassion.

Our lands have become enlightened. Deep regards to all of you. May we have salvation through Jehovah and Jesus Christ our Lord.

Tamehameha King of Hawai'i

The image shows a handwritten letter in Hawaiian script. The text is written in a cursive style using the Hawaiian alphabet. At the bottom of the page, the name 'Tamehameha' is written in a larger, more formal script, followed by 'Ari'i Hōi'i'.

- **Featured Source D: Problems in Paradise**

In the written instructions given to the first mission company and read aloud on the day of their departure, the American Board expressed its faith that the Hawaiian people could be changed – "elevated" to the level of Christian New England. The board advised the missionaries that their views should not be "limited to a low or a narrow scale; but you are to open your hearts wide, and set your mark high... nothing short of covering those Islands with fruitful fields, and pleasant dwellings, and schools and churches; of raising up the whole people to an elevated state of Christian Civilization."...

With the American Board's parting words still in their minds, they felt both apprehensive about and prejudiced towards the Sandwich Islanders. Nevertheless, their attitudes toward the natives changed over time. In general, because they were nervous and did not know what to expect, their bias was most evident and extreme when they first arrived.

Clarissa Lyman Richards confided that her initial view of the Hawaiians had affected her so much that she had been forced to "retire to her cabin and weep." She proclaimed that she had "often heard of the heathen" and "often spoken of them," but as she saw them, "wretched, degraded, ignorant of that name by which alone they can be saved'...[her] heart bled for them."...

These first sightings of the Hawaiians left the missionaries with strong impressions... Lucia Ruggles Holman's Perceptions of the Hawaiian people were so legatine that they threatened the success of the entire Hawaiian mission... [Her] overwhelming distaste for the Sandwich Islanders and their ways made it impossible for her to adapt and cope with them. Her feelings of superiority, revulsion, and contempt toward the Hawaiians overshadowed her religious beliefs about her duties to evangelize the heathen. Within a short time, the couple left Hawaii for the island of Maui without prior consent from the mission company. Mission leaders excommunicated the Hollmans when they remained unrepentant.

...Another member of that same group, Mary Ann Tenney Chapin, was anything but nonplused by the state of native dress. In her journal, Chapin nonchalantly explained, "When I first landed, the scene was new, but I have now [become] quite accustomed to them." She wrote to her brother Thomas that "They [the natives] pleasant and interesting – perfectly humbled and inoffensive and likewise trusty – Mrs. Judd frequently exposes her house to them and remarks that she feels entire confidence as to their integrity." In fact Chapin, who often lay ill in bed, was so impressed with a Hawaiian woman – who had given her lomi lomi (a massage) and then prayed for her for some ten or fifteen minutes – that she questioned her own beliefs about the land and the people she had come to evangelize. On May 18, 1832 she pondered, "Is this that land of heathenish darkness, where gods which their own hands had made usurped this way – where the true Cod was not known? Is Jesus formed and living here?" Yet, two months later, Chapin felt forced to admit that "Although much enlightened, still they [the Hawaiians] are ignorant people, and need much instruction."38

Kashay, Jennifer Fish. "Problems in Paradise: The Peril of Missionary Parenting in Early Nineteenth-Century Hawaii." The Journal of Presbyterian History (1997-) 77, no. 2 (1999): 81-94. Accessed April 2, 2021. <http://www.jstor.org/stable/23335405>.

- **Featured Source E: Liliuokalani's Autobiography**

I shall not claim that in the days of Captain Cook our people were civilized. I shall not claim anything more for their progress in civilization and Christian morality than has been already attested by missionary writers. Perhaps I may safely claim even less, admitting the criticism of some intelligent visitors who were not

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missionaries, – that the habits and prejudices of New England Puritanism were not well adapted to the genius of a tropical people, nor capable of being thoroughly ingrafted upon them.

But Christianity in substance they have accepted; and I know of no people who have developed a tenderer Christian conscience, or who have shown themselves more ready to obey its behests. Nor has any people known to history shown a greater reverence and love for their Christian teachers, or filled the measure of a grateful return more overflowing. And where else in the world's history is it written that a savage people, pagan for ages, with fixed hereditary customs and beliefs, have made equal progress in civilization and Christianity in the same space of time? And what people has ever been subjected during such an evolution to such a flood of external demoralizing influences?

Does it make nothing for us that we have always recognized our Christian teachers as worthy of authority in our councils, and repudiated those whose influence or character was vicious or irreligious? That while four-fifths of the population of our Islands was swept out of existence by the vices introduced by foreigners, the ruling class clung to Christian morality, and gave its unvarying support and service to the work of saving and civilizing the masses?...

But will it also be thought strange that education and knowledge of the world have enabled us to perceive that as a race we have some special mental and physical requirements not shared by the other races which have come among us? That certain habits and modes of living are better for our health and happiness than others?

Liliokalani, Queen of Hawaii. Hawaii's Story by Hawaii's Queen. Boston: Lee and Shepard, 1898.

Below are differing documents about Christian missionaries to Hawaii.

1. As you read, record sentences or ideas that show they were or were not helpful in the middle columns.
2. After you finish the two middle columns, look back at the evidence. Which information is most persuasive to you? Mark that #8. Which evidence is least persuasive to you? Mark that #1.

<i>Rank</i>	Evidence they were helpful	Evidence they were harmful	<i>Rank</i>

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Questions for Analysis

1. Add up the rank on each side. Which side weighed more? Why do you think it worked out that way?

2. In conclusion, were missionaries helpful to native Hawaiians?

Supporting Question 2

The second supporting question: Was the overthrow of Liliuokalani justified?

The formative task: Write a paragraph explaining if the overthrow of Liliuokalani was justified and explain why or why not. If it was not, discuss what the United States should do now.

Teachers may implement this task with the following procedures:

1. Introduce the lesson by asking students the question: *Does the United States have the right to overthrow another nation's leader? Why or why not?*
2. Provide students with sources to read and analyze independently or with a partner.
3. Have students complete the formative task by writing a paragraph that contains evidence from the provided sources.
4. Lead a closing reflection with students that addresses their surprises, possible misconceptions, and further questions about the topic.

The scaffolds and other materials may be used to support students as they work with sources:

1. Graphic organizer for students to determine if the annexation of Hawaii and overthrow of Queen Liliuokalani was unjust.

The following sources were selected to provide students with different viewpoints of the annexation of Hawaii.

Timeline:

1,500 years ago: Polynesians arrive in Hawaii after navigating the ocean using only the stars to guide them.

1778: Captain James Cook lands... becoming the first European to make contact with the Hawaiian Islands... A year later, Cook is killed at Kealakekua Bay...

1795: Battle of Nuuanu takes place on the southern shores of Oahu... The Kamehameha dynasty reigns over Hawaii.

1819: Liholiho, son of Kamehameha, defies the tradition of men and women eating separately during a feast, which leads to the abolishment of the kapu (taboo) system.

1820: The first missionaries arrive in Hawaii...

1835: The first sugar plantation opens on Kauai...

1830s-1848: The Great Mahele Kamehameha III sought to keep the land in Hawaiian hands by adopting a western allodial system... The Kamehameha dynasty comes to an end. David Kalakaua is elected as Lunalilo's successor.

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1881: King Kalakaua becomes the first monarch in history to circumnavigate the globe.

1882: Iolani Palace, the official residence of the Hawaiian monarchs, is completed... outfitted with the most up-to-date amenities, before even the White House and Buckingham Palace, including the first electric lights in Hawaii, indoor plumbing and even a telephone.

1887: The 1887 Constitution of the Kingdom of Hawaii is signed stripping King Kalakaua... of much of [his] authority... This became known as the Bayonet Constitution...

1891: King David Kalakaua dies and Queen Liliuokalani takes the throne.

1893: ...Queen Liliuokalani is placed under house arrest at Iolani Palace in Honolulu.

1898: Hawaii is annexed by the United States through the Newlands Resolution.

1900: The Organic Act establishes the Territory of Hawaii...

2021 *Hawaii Tourism Authority. "A Brief History of the Hawaiian Islands." Last modified 2021.*
<https://www.gohawaii.com/hawaiian-culture/history>.

Background: The 1897 Petition Against the Annexation of Hawaii

When the Hawaiian islands were formally annexed by the United States in 1898, the event marked the end of a lengthy internal struggle between native Hawaiians and white American businessmen for control of the Hawaiian government. In 1893 the last monarch of Hawaii, Queen Lili'uokalani, was overthrown by a party of businessmen, who then imposed a provisional government. Soon after, President Benjamin Harrison submitted a treaty to annex the Hawaiian islands to the U.S. Senate for ratification. In 1897, the treaty effort was blocked when the newly-formed Hawaiian Patriotic League, composed of native Hawaiians, successfully petitioned the U.S. Congress in opposition of the treaty. The League's lobbying efforts left only 46 Senators in favor of the resolution, less than the 2/3 majority needed for approval of a treaty. The League's victory was short-lived, however as unfolding world events soon forced the annexation issue to the fore again. With the explosion of the U.S.S. Maine in February of 1898 signaling the start of the Spanish American War, establishing a mid-Pacific fueling station and naval base became a strategic imperative for the United States. The Hawaiian islands were the clear choice, and this time Congress moved to annex the Hawaiian islands by Joint Resolution, a process requiring only a simple majority in both houses of Congress. On July 12, 1898, the Joint Resolution passed and the Hawaiian islands were officially annexed by the United States.

The Hawaiian islands had a well-established culture and long history of self-governance when Captain James Cook, the first European explorer to set foot on Hawaii, landed in 1778. The influence of European and American settlers quickly began to alter traditional ways of life. Originally governed by individual chiefs or kings, the islands united under the rule of a single monarch, King Kamehameha, in 1795, less than two decades after Cook's arrival. Later the traditional Hawaiian monarchy was overthrown in favor of a constitutional monarchy. Eventually, the monarchy itself was abandoned in favor of a government elected by a small group of enfranchised voters, although the Hawaiian monarch was retained as the ceremonial head of the government. Even elements of daily life felt the social and economic impact of the white planters, missionaries and businessmen. The landholding system changed, and many aspects of traditional culture were prohibited including teaching the Hawaiian language and performing the native Hula dance.

In 1887, the struggle for control of Hawaii was at its height as David Kalakaua was elected to the Hawaiian throne. King Kalakaua signed a reciprocity treaty with the United States making it possible for sugar to be sold to the U.S. market tax-free, but the haole - or "white" - businessmen were still distrustful of him. They criticized his ties to men they believed to be corrupt, his revival of Hawaiian traditions such as the historic Hula, and construction of the royal Iolani Palace. A scandal involving Kalakaua erupted in the very year he was crowned, and it united his opponents, a party of businessmen under the leadership of Lorrin Thurston. The opposition used the threat of violence to force the Kalakaua to accept a new constitution that stripped the monarchy of executive powers and replaced the cabinet with members of the businessmen's party. The new constitution, which effectively disenfranchised most native Hawaiian voters, came to be known as the "Bayonet Constitution" because Kalakaua signed it under duress.

When King Kalakaua died in 1891, his sister Lili'uokalani succeeded him, and members of the native population persuaded the new queen to draft a new constitution in an attempt to restore native rights and powers. The move was countered by the Committee on Annexation, a small group of white businessmen and politicians who felt that annexation by the United States, the major importer of Hawaiian agricultural products, would be beneficial for the economy of Hawaii. Supported by John Stevens, the U.S. Minister to Hawaii, and a contingent of Marines from the warship, U.S.S. Boston, the Committee on Annexation overthrew Queen Lili'uokalani in a bloodless coup on January 17, 1893 and established a revolutionary regime.

Without permission from the U.S. State Department, Minister Stevens then recognized the new government and proclaimed Hawaii a U.S. protectorate. The Committee immediately proclaimed itself to be the Provisional Government. President Benjamin Harrison signed a treaty of annexation with the new

government, but before the Senate could ratify it, Grover Cleveland replaced Harrison as president and subsequently withdrew the treaty.

Shortly into his presidency, Cleveland appointed James Blount as a special investigator to investigate the events in the Hawaiian Islands. Blount found that Minister Stevens had acted improperly and ordered that the American flag be lowered from Hawaiian government buildings. He also ordered that Queen Lili'uokalani be restored to power, but Sanford Dole, the president of the Provisional Government of Hawaii, refused to turn over power. Dole successfully argued that the United States had no right to interfere in the internal affairs of Hawaii. The Provisional Government then proclaimed Hawaii a republic in 1894, and soon the Republic of Hawaii was officially recognized by the United States.

The overthrow of Lili'uokalani and imposition of the Republic of Hawaii was contrary to the will of the native Hawaiians. Native Hawaiians staged mass protest rallies and formed two gender-designated groups to protest the overthrow and prevent annexation. One was the Hui Hawaii Aloha Aina, loosely translated as the Hawaiian Patriotic League, and the other was its female counterpart, the Hui Hawaii Aloha Aina o Na Wahine. On January 5, 1895, the protests took the form of an armed attempt to derail the annexation but the armed revolt was suppressed by forces of the Republic. The leaders of the revolt were imprisoned along with Queen Lili'uokalani who was jailed for failing to put down the revolt.

In March of 1897, William McKinley was inaugurated as President of the United States. McKinley was in favor of annexation, and the change in leadership was soon felt. On June 16, 1897, McKinley and three representatives of the government of the Republic of Hawaii --Lorin Thurston, Francis Hatch, and William Kinney-- signed a treaty of annexation. President McKinley then submitted the treaty to the U.S. Senate for ratification.

The Hui Aloha Aina for Women and the Hui Aloha Aina for Men now organized a mass petition drive. They hoped that if the U.S. government realized that the majority of native Hawaiian citizens opposed annexation, the move to annex Hawaii would be stopped. Between September 11 and October 2, 1897, the two groups collected petition signatures at public meetings held on each of the five principal islands of Hawaii. The petition, clearly marked "Petition Against Annexation" and written in both the Hawaiian and English languages, was signed by 21,269 native Hawaiian people, or more than half the 39,000 native Hawaiians and mixed-blood persons reported by the Hawaiian Commission census for the same year.

Four delegates, James Kaulia, David Kalauokalani, John Richardson, and William Auld, arrived in Washington, DC on December 6 with the 556-page petition in hand. That day, as they met with Queen Lili'uokalani, who was already in Washington lobbying against annexation, the second session of the 55th Congress opened. The delegates and Lili'uokalani planned a strategy to present the petition to the Senate.

The delegation and Lili'uokalani met Senator George Hoar, chairman of the Senate Committee on Foreign Relations on the following day, and on December 9, with the delegates present, Senator Hoar read the text of the petition to the Senate. It was formally accepted. The next day the delegates met with Secretary of State John Sherman and submitted a formal statement protesting the annexation to him. In the following days, the delegates met with many senators, voicing opposition to the annexation. By the time the delegates left Washington on February 27, 1898, there were only 46 senators willing to vote for annexation. The treaty was defeated in the Senate.

Other events brought the subject of annexation up again immediately. On February 15, 1898, the U.S. Battleship Maine was blown up in Havana harbor in Cuba. The ensuing Spanish-American War, part of which was fought in the Philippine Islands, established the strategic value of the Hawaiian islands as a mid-Pacific fueling station and naval installation. The pro-annexation forces in Congress submitted a proposal to annex the Hawaiian Islands by joint resolution, which required only a simple majority vote in both houses. This eliminated the 2/3 majority needed to ratify a treaty, and by result, the necessary support was in place. House Joint Resolution 259, 55th Congress, 2nd session, known as the "Newlands Resolution," passed Congress and was signed into law by President McKinley on July 7, 1898.

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Once annexed by the United States, the Hawaiian islands remained a U.S. territory until 1959, when they were admitted to statehood as the 50th state. The story of the annexation is a story of conflicting goals as the white businessmen struggled to obtain favorable trade conditions and native Hawaiians sought to protect their cultural heritage and maintain a national identity. The 1897 Petition by the Hawaiian Patriotic League stands as evidence that the native Hawaiian people objected to annexation, but because the interests of the businessmen won out, over the coming decades most historians who wrote the history of Hawaii emphasized events as told by the Provisional Government and largely neglected the struggle of the Native Hawaiians. Today, there is a growing movement on the Islands to revive interest in the native Hawaiian language and culture. Primary sources such as this petition bear witness that there is another side to the story.

Schamel, Wynell and Charles E. Schamel. "The 1897 Petition Against the Annexation of Hawaii." *Social Education* 63, 7 (November/December 1999): 402-408. Retrieved from <https://www.archives.gov/education/lessons/hawaii-petition>.

- **Featured Source A: Maria Loomis' Journal**

Maria Loomis was among the Christian missionaries from New England who went to Hawaii in the 1820s to Christianize, westernize, and uplift the native Hawaiian people.

Indolence may be considered as a native characteristic. Little to excite them to action they spend many precious hours in sleep. Their women do no work of any consequence, they think it rather a disgrace. Their manner of living requires but little labor as the generality wear no clothing and live almost wholly upon raw fish and poa.... The curiosity and wonder of the native seems to be much excited to see women work. There are some times nearly a hundred persons standing round our fence and gazing at us while we are cooking. Before we had our yard tabood [sic] they were around us so thick we could hardly move for them. Whenever we walk out we are generally escorted by a large concourse of men, women and children.

Loomis Maria. Journal. Honolulu. Last modified June 21, 1820. Retrieved from Paths of Duty: American Missionary Wives in Nineteenth-Century Hawaii, by Patricia Grimshaw (University of Hawaii Press, 1989).
<https://scholarspace.manoa.hawaii.edu/bitstream/10125/62899/9780824879136.pdf>.

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- **Featured Source B: Interview with Crister Bolte of Honolulu, May 5, 1893**

In May of 1893, Colonel James Blount interviewed Crister Bolte, a merchant, member of the Planters' Labor and Supply Association, and stockholder in the sugar plantations. He participated in the descrete meetings organized by the Committee of Safety that overthrew the Queen.

Q. Was there any expression in that meeting asking for guarantees for the future in a shape of a vote?

A. Yes; the resolution was all prepared.

Q. It was a resolution indorsing the report of the Committee of Safety?

A. Yes. The meeting dispersed, and the committee of safety went back to W. O. Smith's office to talk matters over.

Q. What time in the day was that?

A. About half past 3. After talking matters over and seeing that the Queen had concentrated her forces—meaning thereby that the soldiers were all in the barracks—the palace barricaded with sand bags and the station house barricaded—

Q. How about the Government house?

A. I didn't notice anything going on there. The station house has always been considered the stronghold of the Government. It looked as if there might be trouble. So we came to the conclusion to ask Mr. Stevens if he would protect the life and property of the citizens by sending some soldiers ashore, stating that we considered the situation very grave—even dangerous. After a short while Mr. Stevens sent his answer that he would.

Q. Sent it to the meeting?

A. Yes; sent it to the meeting, and then at 5 o'clock the soldiers came ashore. They were quartered at various places. That same evening, Monday, January 16, the Committee of Safety had another meeting.

Q. Where?

A. At Mr. Henry Waterhouse's house. They called in, besides the Committee of Safety, a few other gentlemen.

Q. Who were they?

A. Mr. Young, Fred Wundenburg, Cecil Brown, and John H. Soper. We talked matters over to see what would be best to do, and came to the conclusion we would form a Provisional Government and ask Mr. Dole if he would be the President, and that this Provisional Government should try to get annexation with the United States, because so far as we could make out at that time that was the only solid basis on which we could safely rely. Mr. Dole was not at the meeting. I had my horse with me. I was detailed to speak to Mr. Dole. I arrived at his house about half past 8, I think.

I told him what decision we had come to, and asked him if he would accept such an office. He was utterly surprised at it. He had had

FOREIGN RELATIONS OF THE UNITED STATES. *Affairs in Hawaii, 1894*, APPENDIX II, *Foreign Relations of the United States*, p.715-717. https://history.state.gov/historicaldocuments/frus1894app2/pg_715.

- **Featured Source C: Appeal to John Stevens from the Committee of Safety**

HAWAIIAN ISLANDS,
Honolulu, January 16, 1893.

To His Excellency JOHN L. STEVENS,
American Minister Resident:

SIR: We, the undersigned, citizens and residents of Honolulu, respectfully represent that, in view of recent public events in this Kingdom, culminating in the revolutionary acts of Queen Liliuokalani on Saturday last, the public safety is menaced and lives and property are in peril, and we appeal to you and the United States forces at your command for assistance.

The Queen, with the aid of armed force and accompanied by threats of violence and bloodshed from those with whom she was acting, attempted to proclaim a new constitution; and while prevented for the time from accomplishing her object, declared publicly that she would only defer her action.

This conduct and action was upon an occasion and under circumstances which have created general alarm and terror.

We are unable to protect ourselves without aid, and, therefore, pray for the protection of the United States forces.

HENRY E. COOPER,
F. W. MCCHESENEY,
W. C. WILDER,
C. BOLTE,
A. BROWN,
WILLIAM O. SMITH,
HENRY WATERHOUSE,
THEO. F. LANSING,
ED. SUHR,
L. A. THURSTON,
JOHN EMMELUTH,
WM. R. CASTLE,
J. A. MCCANDLESS,
Citizen's Committee of Safety.

FOREIGN RELATIONS OF THE UNITED STATES. *Affairs in Hawaii, 1894*, APPENDIX II, *Foreign Relations of the United States*, p.584. https://history.state.gov/historicaldocuments/frus1894app2/pg_584.

- **Featured Source D: Liliokalani's Autobiography**

We drove up to the front steps, and I remember noticing that troops of soldiers were scattered all over the yard. The men looked as though they had been on the watch all night. They were resting on the green grass, as though wearied by their vigils; and their arms were stacked near their tents, these latter having been pitched at intervals all over the palace grounds. Staring directly at us were the muzzles of two brass field pieces, which looked warlike and formidable as they pointed out toward the gate from their positions on the lower veranda. Colonel J. H. Fisher came down the steps to receive me; I dismounted, and he led the way up the staircase to a large room in the corner of the palace. Here Mr. Brown made a formal delivery of my person into the custody of Colonel Fisher, and having done this, withdrew...

That first night of my imprisonment was the longest night I have ever passed in my life; it seemed as though the dawn of day would never come. I found in my bag a small Book of Common Prayer according to the ritual of the Episcopal Church. It was a great comfort to me...

Outside of the rooms occupied by myself and my companion there were guards stationed by day and by night, whose duty it was to pace backward and forward through the hall, before my door, and up and down the front veranda. The sound of their never-ceasing footsteps as they tramped on their beat fell incessantly on my ears. One officer was in charge, and two soldiers were always detailed to watch our rooms. I could not but be reminded every instant that I was a prisoner, and did not fail to realize my position...

On the morning after my arrest all my retainers residing on my estates were arrested, and to the number of about forty persons were taken to the station-house, and then committed to jail...

Mr. Heleluhe was taken by the government officers, stripped of all clothing, placed in a dark cell without light, food, air, or water, and was kept there for hours in hopes that the discomfort of his position would induce him to disclose something of my affairs. After this was found to be fruitless, he was imprisoned

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for about six weeks; when, finding their efforts in vain, his tormentors released him. No charge was ever brought against him in any way, which is true of about two hundred persons who were similarly confined...

About the 22d of January a paper was handed to me by Mr. Wilson, which, on examination, proved to be a purported act of abdication for me to sign. It had been drawn out for the men in power by their own lawyer... For myself, I would have chosen death rather than to have signed it; but it was represented to me that by my signing this paper all the persons who had been arrested, all my people now in trouble by reason of their love and loyalty towards me, would be immediately released. Think of my position, - sick, a lone woman in prison, scarcely knowing who was my friend, or who listened to my words only to betray me, without legal advice or friendly counsel, and the stream of blood ready to flow unless it was stayed by my pen.

My persecutors have stated, and at that time compelled me to state, that this paper was signed and acknowledged by me after consultation with my friends whose names appear at the foot of it as witnesses. Not the least opportunity was given to me to confer with any one...

It is a rule of common law that the acts of any person deprived of civil rights have no force nor weight, either at law or in equity; and that was my situation. Although it was written in the document that it was my free act and deed, circumstances prove that it was not; it had been impressed upon me that only by its execution could the lives of those dear to me, those beloved by the people of Hawaii, be saved, and the shedding of blood be averted. I have never expected the revolutionists of 1887 and 1893 to willingly restore the rights notoriously taken by force or intimidation; but this act, obtained under duress, should have no weight with the authorities of the United States, to whom I appealed.

Liliokalani, Queen of Hawaii. Hawaii's Story by Hawaii's Queen. Boston: Lee and Shepard, 1898.

- **Featured Source E: President Bill Clinton "Apology Resolution" 1993**

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, from 1826 until 1893, the United States recognized the independence of the Kingdom of Hawaii...

Whereas, on January 14, 1893... the United States Minister assigned to the sovereign and independent Kingdom of Hawaii conspired... to overthrow the indigenous and lawful Government of Hawaii;

...Whereas, without the active support and intervention by the United States diplomatic and military representatives, the insurrection against the Government of Queen Liliuokalani would have failed for lack of popular support and insufficient arms.

Whereas, in a message to Congress on December 18, 1893, President Grover Cleveland reported... 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 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, 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 Hawaii over the nineteenth and early twentieth centuries have been devastating to the population and to the health and well-being of the Hawaiian people;

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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;

Now, therefore, be it *Resolved by the Senate and House of Representatives of the United States of America in Congress assembled*, **The Congress**

- apologizes to Native Hawaiians on behalf of the people of the United States for the overthrow of the Kingdom of Hawaii on January 17, 1893... and the deprivation of the rights of Native Hawaiians to self-determination;

- expresses its commitment to acknowledge the ramifications of the overthrow of the Kingdom of Hawaii, in order to provide a proper foundation for reconciliation between the United States and the Native Hawaiian people; and

- urges the President of the United States to also acknowledge the ramifications of the overthrow of the Kingdom of Hawaii and to support reconciliation efforts between the United States and the Native Hawaiian people.

United States Public Law 103-150. The "Apology Resolution." Passed by Congress and signed by President William J. Clinton. November 23, 1993. Retrieved from <https://www.hawaii-nation.org/publawsum.html>.

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1. As you read, record sentences or ideas that show overthrow and annexation were just or unjust.
2. After you finish the two middle columns, look back at the evidence. Which information is most persuasive to you? Mark that #8. Which evidence is least persuasive to you? Mark that #1.

<i>Rank</i>	Evidence Annexation was Unjust	Evidence Annexation was Just	<i>Rank</i>

Questions for Analysis

1. Add up the rank on each side. Which side weighed more? Why do you think it worked out that way?

2. In conclusion, do you think the overthrow of Liliuokalani and the annexation of Hawaii was justified? If so, why? If not, what should the US do now?

Supporting Question 3

The third supporting question: Did the Hawaiian people want the United States to become involved in their affairs?

The formative task: Create a list illustrating the pros and cons of American involvement in Hawaii. Consider the roles of missionaries, the U.S. government, and the overthrow of Liliuokalani.

Teachers may implement this task with the following procedures:

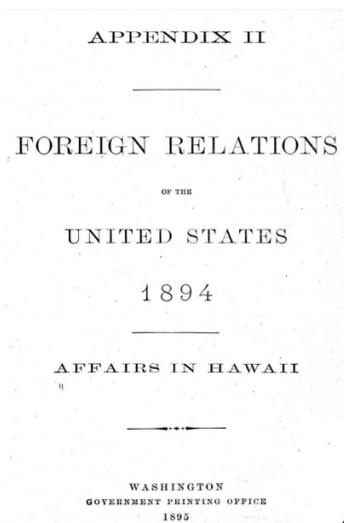
1. Introduce the lesson by asking students the question: *What are various forms of protest? Does protesting make change?*
2. Provide students with sources to read and analyze independently or with a partner.
3. Have students complete the formative task by writing a paragraph that contains evidence from the provided sources.
4. Lead a closing reflection with students that addresses their surprises, possible misconceptions, and further questions about the topic

The following sources were selected to give students an idea of how Hawaiians fought back and protested the United States actions.

- **Featured Source A: Blount Report**

On the 29th of the same month I reached the city of Honolulu. The American minister, Hon. John L. Stevens, accompanied by a committee from the Annexation Club, came on board the vessel which had brought me. He informed me that this club had rented an elegant house... He urged me very earnestly to accept the offer. I declined it, and informed him that I should go to a hotel. The committee soon after this renewed the offer, which I again declined. Soon afterwards the ex-Queen, through her chamberlain, tendered her carriage to convey me to my hotel. This I courteously declined.

I located myself at the Hawaiian Hotel. For several days I was engaged receiving calls from persons of all classes and of various political views. I soon became conscious of the fact that all minds were quietly and anxiously looking to see what action the Government of the United States would take. The troops from Boston were doing military duty for the Provisional Government. The American flag was floating over the government building... My instructions directed me to make inquiries which in the interest of candor and truth could not be done when the minds of thousands of Hawaiian citizens were full of uncertainty as to what the presence of American troops, the American flag, and the American protectorate implied. It seemed necessary that all these... be withdrawn before those inquiries could be prosecuted in a manner befitting the dignity and power of the United States... I directed the removal of the flag of



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the United States from the government building and the return of the American troops to their vessels.

The afternoon before, in an interview with President Dole, in response to my inquiry, he said that the Provisional Government was now able to preserve order, although it could not have done so for several weeks after the -proclamation establishing it...

In the light of subsequent events, I trust the correctness of my action will be the more fully justified. The Provisional Government left to its own preservation, the people freed from any fear of free intercourse with me in so far as my action could accomplish it... The causes of the revolution culminating in the dethronement of the Queen and the establishment of the Provisional Government, January 17, 1893, are remote and proximate.

- **Featured Source B: Queen Liliokalani's Protest, 1893**

I, Liliuokalani, 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 said 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 representative 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.

Liliuokalani, R.
Samuel Parker,
Minister of Foreign Affairs.
Wm. H. Cornwell,
Minister of Fincance.
Jno. F. Colburn,
Minister of the Interior.
A.P. Peterson,
Attorney General.

Protest filed with the U.S. State Department by Her Majesty Queen Lili'uokalani against the Treaty of Annexation signed by the United States of America and the Republic of Hawai'i, June 17, 1897. Retrieved from <https://www.hawaiiankingdom.org/us-occupation.shtml>.

● Featured Source C: Hawaii Women’s Petition

PALAPALA HOPII KUE HOOHUIAINA.

I ka Mea Mahaloia WILLIAM MCKINLEY, Peresidena, a me ka Aha Senate, o Amerika Huipua.

ME KA MAHALO:—

NO KA MEA, ua waihoia aku imua o ka Aha Senate o Amerika Huipua he Kalkahi no ka Hooihui aku ia Hawaii nei ia Amerika Huipua i oleloa, no ka noonoia ma kona kau mau iloko o Dekemaba, M. H. 1897: nolaila,

O MAKOU, na poe no lakou na iaoa malalo iho, na wahine Hawaii ohi, he poe makaainana a poe noho hoi no ka Apana o *Born Hawaiian*, Mokuipuni o *Waianai*, he poe lala no ka AHARUI ALOHA AINA HAWAII O NA WAHINE O KO HAWAII PAI-AINA, a me na wahine e ae i like ka mana makee me ko ka Ahaui i oleloa, ke lue aku nei me ka mana ikaika loa i ka hooihui aku o ko Hawaii Paaina i oleloa ia Amerika Huipua i oleloa ma kekahi ano a loina paha.

IN KA—ATTEST:
Mrs Lilia Akono
Sept 11th 1897
Kalaulele, Kooerary

PETITION AGAINST ANNEXATION. 27

To His Excellency WILLIAM MCKINLEY, President, and the Senate, of the United States of America.

GREETING:—

WHEREAS, there has been submitted to the Senate of the United States of America a Treaty for the Annexation of the Hawaiian Islands to the said United States of America, for consideration at its regular session in December, A. D. 1897; therefore,

We, the undersigned, native Hawaiian women, citizens and residents of the District of *Born Hawaiian* Island of *Waianai*, who are members of the WOMEN'S HAWAIIAN PATRIOTIC LEAGUE OF THE HAWAIIAN ISLANDS, and other women who are in sympathy with the said League, earnestly protest against the annexation of the said Hawaiian Islands to the said United States of America in any form or shape.

Mrs. Kuaikelani Campbell
Presidenta—President.

INOA—NAME.	AGE.	INOA—NAME.	AGE.
<i>Mrs Sarah G. Weed</i>	53	<i>Kaheue</i>	30
<i>Mrs Kesapi Paulu</i>	64	<i>mailekini</i>	15
<i>A. Lihulu Keshkala</i>	50	<i>mele amai</i>	28
<i>Mrs. E. Hilarion</i>	39	<i>Malaea</i>	42
<i>Mrs. S. Kanakalili</i>	50	<i>Kalawala</i>	37
<i>Miss Louisa Puaiki</i>	18	<i>Keala</i>	14
<i>Miss Mary Puaiki</i>	19	<i>Kihilan</i>	29
<i>Mrs. Lani</i>	39	<i>kaanai</i>	20
<i>Mrs Mary Machado</i>	19	<i>Kekela</i>	37
<i>Mrs Rebecca Holstein</i>	30	<i>Miss Nicholaa Kealukini</i>	35
<i>Mrs Abigail Hopkins</i>		<i>Lily Malanni</i>	27
<i>Mrs. Sarah French</i>	35	<i>Mary Kanaa</i>	25
<i>Mrs Kalani Reeves</i>	20	<i>Anela Kalua</i>	43
<i>Lucey Kaopaulu</i>	57	<i>Malia Kina</i>	26
<i>Pini. Tahilahi</i>	62	<i>Kaanoalii</i>	26
<i>Mrs E. G. Rowe</i>	52	<i>Mary Kealakai</i>	23
<i>Kawailikomamame</i>	16	<i>Kilia</i>	26
<i>Kuamoo Kamaiopili</i>	24	<i>Ana Akona</i>	20
<i>Manaiula Ellis</i>	21	<i>Lilia Akono</i>	14
<i>Kalamikiipii</i>	19	<i>Kahakunuaiaoa Clark</i>	29
<i>Mrs P. Kamaokohi</i>	47	<i>Mrs Aukai</i>	26
<i>Tripa</i>		<i>Kanaa Kachie</i>	54
<i>Mrs Mary L. P. Duke</i>	40	<i>Mrs Emma Kihalo</i>	16
<i>Kalaniepahe Hawaii</i>	17	<i>Kanaa Kalua</i>	18



Schamel, Wynell and Charles E. Schamel. "The 1897 Petition Against the Annexation of Hawaii." *Social Education* 63, 7 (November/December 1999): 402-408.

● **Featured Source D: Letter of protest from Queen Liliuokalani of Hawaii, July 7, 1898**

The House of Representatives of the United States:

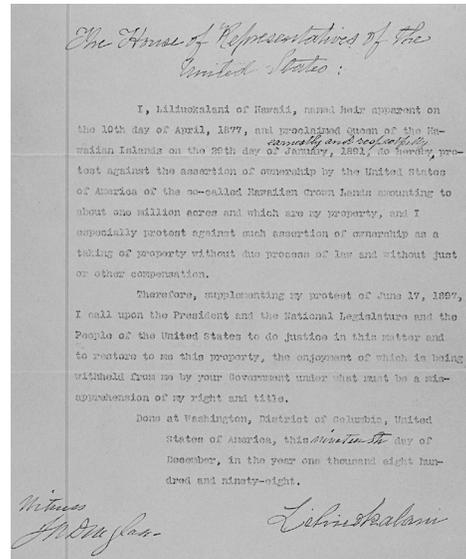
I, Liliuokalani of Hawaii, named heir apparent on the 10th day of April, 1877, and proclaimed Queen of the Hawaiian Islands on the 29th day of January, 1891, do hereby earnestly and respectfully protest against the assertion of ownership by the United States of America of the so-called Hawaiian Crown Lands amounting to about one million acres and which are my property, and I especially protest against such assertion of ownership as a taking of property without due process of law and without just or other compensation.

Therefore, supplementing my protest of June 17, 1897, I call upon the President and the National Legislature and the People of the United States to do justice in this matter and to restore to me this property, the enjoyment of which is being withheld from me by your Government under what must be a misapprehension of my right and title.

Done at Washington, District of Columbia, United States of America, this nineteenth day of December, in the year one thousand eight hundred and ninety-eight.

Liliuokalani

Letter from Liliuokalani, Queen of Hawaii to U.S. House of Representatives protesting U.S. assertion of ownership of Hawaii, December 19, 1898; HR 55A-H28.3; Records of the U.S. House of Representatives; Record Group 233; National Archives



Document: Liliuokalani's Autobiography

It has been said that the Hawaiian people under the rule of the chiefs were most degraded, that under the monarchy their condition greatly improved, but that the native government in any form had at last become intolerable to the more enlightened part of the community. This statement has been substantially repeated recently by certain New England and Hawaiian "statesmen" in speeches made at the Home Market Club in Boston. I shall not examine it in detail; but it may serve as a text for the few remarks I feel called upon to make from my own - and that is to say, the native Hawaiian - standpoint.

I shall not claim that in the days of Captain Cook our people were civilized. I shall not claim anything more for their progress in civilization and Christian morality than has been already attested by missionary writers. Perhaps I may safely claim even less, admitting the criticism of some intelligent visitors who were not missionaries, - that the habits and prejudices of New England Puritanism were not well adapted to the genius of a tropical people, nor capable of being thoroughly ingrafted upon them.

But Christianity in substance they have accepted; and I know of no people who have developed a tenderer Christian conscience, or who have shown themselves more ready to obey its behests. Nor has any people known to history shown a greater reverence and love for their Christian teachers, or filled the measure

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of a grateful return more overflowing. And where else in the world's history is it written that a savage people, pagan for ages, with fixed hereditary customs and beliefs, have made equal progress in civilization and Christianity in the same space of time? And what people has ever been subjected during such an evolution to such a flood of external demoralizing influences?

Does it make nothing for us that we have always recognized our Christian teachers as worthy of authority in our councils, and repudiated those whose influence or character was vicious or irreligious? That while four-fifths of the population of our Islands was swept out of existence by the vices introduced by foreigners, the ruling class clung to Christian morality, and gave its unvarying support and service to the work of saving and civilizing the masses? Has not this class loyally clung to the brotherly alliance made with the better element of foreign settlers, giving freely of its authority and its substance, its sons and its daughters, to cement and to prosper it?

But will it also be thought strange that education and knowledge of the world have enabled us to perceive that as a race we have some special mental and physical requirements not shared by the other races which have come among us? That certain habits and modes of living are better for our health and happiness than others? And that a separate nationality, and a particular form of government, as well as special laws, are, at least for the present, best for us? And these things remained to us, until the pitiless and tireless "annexation policy" was effectively backed by the naval power of the United States.

Liliokalani, Queen of Hawaii. Hawaii's Story by Hawaii's Queen. Boston: Lee and Shepard, 1898.

Summative Performance Task

At this point in the inquiry, students have examined the role of Catholic missionaries in Hawaii, the just or unjust practices of the United States to annex Hawaii, and the protests that came from Hawaiians about the annexation.

Students should be expected to demonstrate the breadth of their understanding and their abilities to use evidence from multiple sources to support their claims. In this task, students will participate in a debate addressing the question: *Should the United States government provide reparations to Hawaiian families impacted by the annexation?* Students will be divided into two groups to either argue yes or not in the debate. Students should use evidence from the lessons to support their arguments.

To support students in their writing they can use this provided organizer for a body paragraph:

First Argument	
Write a topic sentence that summarizes the paragraph and tells how this proves the thesis	<i>(Repeat the first part of your thesis)</i>
Provide background information here. Cite anyone you paraphrase or quote!	<i>When...</i>
What textual evidence proves this? Describe 1 or 2 HAPP elements about the source of your evidence.	
What textual evidence proves this? Insert a short quote here.	
What makes this quote credible, valid, or helpful in providing insights to this issue?	<i>The quote revealed...</i>

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Who disagrees or disputes a piece of your argument? Describe 1 or 2 HAPP elements about the source of your evidence.	<i>Others claimed that...</i>
What textual evidence do you have? Insert a short quote here.	
What makes this quote seem untrue, inaccurate, or only partly true?	<i>While it may be true that _____, it was clear that...</i>

To extend their arguments, once students have written or formed an argument, consider doing one of the following extension activities:

1. **Discussion:** Consider facilitating a discussion of the analysis questions. Ask students to share their response with someone, or if they already worked in a group, ask them to nominate someone to represent their group to the class as a whole. Capitalize on differences between group responses. Why did one group answer differently than another? What impacted them or stood out more?
2. **Four Corner Debate:** Consider a "four-corner debate." In the corners of the room tack up a piece of paper with four differing and possible answers to the inquiry question. After students complete the lesson packet, pose the question to the room at large and ask students to move to the corner of the room (or in between locations) that represent their answer. Then, ask students to explain their choice. As students discuss they are allowed to move closer or further from ideas. This is a great strategy for kinesthetic learning.
3. **Socratic Seminar:** Consider doing a "Socratic seminar" to extend the learning and get students to question what they still don't know or understand. Start with the inquiry's question. Students should be encouraged to answer one another's question directly, but also to answer the question with another question. This continues the conversation and gets at more rich ideas. The teacher should try to say as little as possible and let the students lead the dialog. One strategy for this is to seat students in a circle. Give each of them a cup and 2-3 tokens. When a student makes a substantive contribution to the discussion the teacher will walk over and place a token in the cup signaling that they have contributed. Students will become aware of who has spoken and who has not, and leave space for one another.
4. **Structured Academic Controversy:** Consider turning the lesson into a "structured academic controversy." Take the overarching question and turn it into a "debate." Students can choose or be assigned a side in the debate and use the documents provided to argue their "answer" to the overarching question. They can argue over interpretations and credibility of some documents.
5. **Reacting to the Past:** Consider doing some role play with your class. Reacting to the Past is an active learning pedagogy of role-playing games designed by Barnard University. In Reacting to the Past games, students are assigned character roles with specific goals and must communicate, collaborate, and compete effectively to advance their objectives. Reacting promotes engagement with big ideas, and improves intellectual and academic skills. Provide students with a set of rules about staying

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in character and what types of things they must know about their character. Students should be provided with a packet of role sheets with instructions on their individual goals and strategies for game play. Students can use sources and information from these activities, and can search for more details online about their individual character. Reacting roles and games do not have a fixed script or outcome. While students are obliged to adhere to the philosophical and intellectual beliefs of the historical figures they have been assigned to play, they must devise their own means of expressing those ideas persuasively in papers, speeches, or other public presentations.

Students have the opportunity to Take Informed Action by doing one of the following suggested action activities:

1. Find an article or book about history that misrepresents women and gender in history and write to the author or editor.
2. Write a letter to the Secretary of Education for your state about the teaching of women and gender history.
3. Investigate women and gender rights issues that persist and engage with the movement by attending a protest, signing a petition, or donating to the cause.
4. Make a PSA video, blog, or social media post with the intent to persuade the audience to better understand women from history or a persistent gender rights from this inquiry.