

The Remedial Herstory Project

INQUIRY - BASED LESSON PLAN

STAGING THE INQUIRY

For this inquiry, teachers should consider opening with an intriguing and open ended question, then provide some background on this topic generally in the form of a video, brief lecture, or presentation. Close the introduction by asking students what questions they have, guide them in discussion to the question for the inquiry, highlighted at the top of the next page.

ACTIVITY TASKS

- Pose a broad open ended question. Provide background information.
- Students respond to questions in this packet independently or with a partner.
- Consider doing one of the following to extend the exercise:
 - Facilitate student discussion of the compelling question.
 - Facilitate a 4-corner debate.
 - Facilitate a structured academic controversy.
 - Students assume the characters involved and discuss the compelling question in character.
- Students craft an argument.

C3 FRAMEWORK

D1.1.9-12. Explain how a question reflects an enduring issue in the field.

D1.2.9-12. Explain points of agreement and disagreement experts have about interpretations and applications of disciplinary concepts and ideas associated with a compelling question.

D2.His.4.9-12. Analyze complex and interacting factors that influenced the perspectives of people during different historical eras.

D2.His.5.9-12. Analyze how historical contexts shaped and continue to shape people's perspectives.

D2.His.10.9-12. Detect possible limitations in various kinds of historical evidence and differing secondary interpretations.

D2.His.11.9-12. Critique the usefulness of historical sources for a specific historical inquiry based on their maker, date, place of origin, intended audience, and purpose.

D2.His.12.9-12. Use questions generated about multiple historical sources to pursue further inquiry and investigate additional sources.

D2.His.14.9-12. Analyze multiple and complex causes and effects of events in the past.

D2.His.16.9-12. Integrate evidence from multiple relevant historical sources and interpretations into a reasoned argument about the past.

Inquiry: Were missionaries helpful to native Hawaiians?

In this inquiry, students will examine primary and secondary sources related to the Christian missions to Hawaii and determine whether these people were helpful to Hawaiian natives?

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.

Rank	Evidence they were helpful	Evidence they were harmful	Rank

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?**

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 Kealahou 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.

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: 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 Opukaha'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."

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>.

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>.

Document B:

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 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/>.

Document 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



Document 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>.

Document 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 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?

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