

A Student

Annotated Bibliography

Humanities, National Endowment for the. "St. Paul Daily Globe. [Volume] (Saint Paul, Minn.)

1884-1896, February 03, 1893, Image 1." *News about Chronicling America RSS*, St. Paul Globe Print. Co., chroniclingamerica.loc.gov/lccn/sn90059522/1893-02-03/ed-1/seq-1/.

- Political cartoon depicts Lili'uokalani in a pawn shop trying to sell her crown. The pawnbroker tells her it "isn't worth a wisp of hay". She is depicted with many racist stereotypes including huge bare feet, little clothing, and messy hair.

Kashay, Jennifer Fish. "Agents of Imperialism: Missionaries and Merchants Early-Nineteenth-Century Hawaii." *The New England Quarterly*, vol. 80, no. 2, 2007, pp. 280–98, <http://www.jstor.org/stable/20474535>. Accessed 11 Apr. 2022.

- Christian missionaries were drawn to Hawai'i by the peace and prosperity brought by Kamehameha's rule and the ensuing Hawaiian monarchy. They viewed the kānaka maoli as "children in their amusements" and "entire people emerging... from childhood" (280, 281). The differing interests of missionaries and merchants converged as "building an empire for god came to look, in time, more and more like building an empire for self and nation" (Kashay 281). Evangelists convinced Ka'ahumanu (Kamehameha I's favorite wife) as well as many chiefs to adopt christian practices. This caused discord between missionaries and merchants because as Hawaiian children spent their time in church and school, they did not work in the fields. Merchants lost wealth and power during the economic crisis of the 1930s, casting the blame on Hawaii's rulers and missionaries. Their rivalry with the missionaries and desire for control of Hawaii's economy "became

entangled with their Western racist assumptions about employment suitable for those they perceived to be racially inferior” (Kashay 293).

Kinzer, Stephen. Interview. Conducted by A Student.. 26 April 2022.

- It didn't take long for the missionaries or their sons to move into business (mainly the sugar business) so the outsiders were there for profit, and then they had to move into politics to protect their investments. When they felt a threat to their wellbeing and saw that it meshed with the US interests to begin expanding its overseas empire, these planters were then able to mesh economic and political interests.
- Once the war in the Philippines seemed imminent, taking Hawai'i seemed valuable to Americans geopolitically. One reason for that was that pearl harbor is the finest natural harbor in that part of the pacific. The ability that Americans would have to project power into the western pacific was a big reason why the US decided to annex Hawai'i.
- For a long time it was the policy of the Hawaiian colonial government to “Americanize” Hawaiians as much as possible. It was generally seen that allowing or encouraging them to cling to native traditions was going to interfere with that.
- At the time that the US annexed Hawai'i, it was a widespread belief even among very cultured and scientific people that there was a hierarchy of races, and some races were born to rule while others were born to be ruled. So in that sense, paternalism would be almost like the way you'd want to take care of a child or maybe an animal– people that don't know how to handle themselves. This

humanitarian and charitable impulse was used to cover many other darker motives for seizing Hawai'i and other places. Social darwinism was a component of this racist impulse, really a great misreading of Darwin. It's based on the idea that all species (just like all races of human beings) are in a competition that the heartier or stronger wind up ahead. Actually, that's a great misunderstanding of Darwin as he was essentially writing that those species that survive are the ones that adapt best to their environments. Instead, they used it as a basis for racism, something that was very common during that period but not really something that was coming from Darwin.

La Croix, Sumner J., and Christopher Grandy. "The Political Instability of Reciprocal Trade and the Overthrow of the Hawaiian Kingdom." *The Journal of Economic History*, vol. 57, no. 1, 1997, pp. 161–89, <http://www.jstor.org/stable/2951111>. Accessed 11 Apr. 2022.

- Hawai'i's monarchy was overthrown in 1893 by a minority of white residents. This would lead to the annexation of 1898. Trade enabled by the Reciprocity Treaty in '76 made sugar plantation owners wealthy and gave them sway in the government. The situation is a great example of how "a preferential trading agreement between a large and small country can have problematic dynamics". The people in charge of the means of production (sugar plantations) became even wealthier and were then able to influence Hawaii's politics, even though they were foreign. Their reliance on preferential trade outlined in the Reciprocity Treaty incentivized them to become more involved in the government. This wasn't the only cause of the overthrow, the native population had been in steady decline

since Cook's arrival. Before sugar production climbed to the top of Hawaii's economy, the islands' location proved valuable to the nation's income. Many different types of vessels (whaling, passenger, etc.) used Hawaii as a supply station. Many nations fought over influence and resources in the islands, the most notable being Britain, France, and the United States. Before the overthrow, the United States helped to keep the monarchy in power through attempts to take over by the aforementioned nations in the 1840s. Sugar graphs pgs. 164-6.

“Ōiwi Leadership and Aloha ‘āina: Responses to the Overthrow of Lili'uokalani.”

Kamehameha Schools, www.ksbe.edu/article/oiwi-leadership-and-aloha-aina-responses-to-overthrow-of-liliuokalani/.

- The two largest Hawaiian nationalist organizations established during/after the overthrow led by kānaka maoli (native people) were the Hui Aloha ‘Āina and Hui Kālai‘āina. After a large meeting at ‘Iolani Palace, both groups began to collect signatures throughout the islands for a petition opposing annexation. There were 21,000 signatories, the majority of which were kānaka. Many prominent members of both hui traveled to Washington DC to present the 556 page long petition. The queen also protested the annexation to the senate, both were unsuccessful. Hawaiians now focused their efforts on the rights of their people in the now American controlled territory of Hawaii.

“Petition against the Annexation of Hawaii.” *DocsTeach*, 1 Jan. 1897,

www.docsteach.org/documents/document/petition-against-annexation-hawaii.

- More than half of the population of less than 40,000 native Hawaiians in 1897 signed a petition against the annexation of Hawai'i. The petition spanned almost

600 pages and contributed to the demise of a proposed treaty, even though Hawai'i was annexed to the US the following year.

Rayson, Ann. *Modern History of Hawai'i*. Bess Press, 2012.

- The Annexation club, which included Lorrin Thurston and Henry Baldwin, created a plan to overthrow the monarchy, establish a provisional government, and open Hawaii for annexation by the US. On August 12 of 1898, Hawai'i became part of the US. The queen abdicated the throne in order to avoid military conflicts and hawaiian deaths.
- The Reciprocity Treaty of 1875 enabled sugar (and other goods) from Hawaii to be exported to the US without being taxed. Hawai'i was prevented from making any such agreement with other countries, placing the US economic interests at the top. This treaty allowed Americans to gain a disproportionate amount of power in the islands, more than other countries and the Hawaiian government itself, especially when the renewal of the treaty granted the US exclusive use of pearl harbor. It is one of the major factors that led to the demise of the kingdom of hawaii.

Rickards, Susan. Interview. Conducted by A Student. 21 April 2022.

- It seems that the actions of the foreign businessmen (grandchildren of the missionaries), leading to the overthrow, was colonial in nature. But the actual annexation of Hawai'i by the U.S. was more imperialistic. The variable and nuanced U.S. presence in Hawai'i, however, was generally steeped in both of these "policies", along with the concept of Manifest Destiny.

- As a condition of renewing the reciprocity treaty, the U.S. wanted exclusive use of Pearl Harbor for its military ships. Kalakāua opposed this. So, in 1887, a group of foreign businessmen (to ensure tariff-free trade) with the support of a small white militia (with bayonets), forced King Kalākaua to sign what he later called the “Bayonet Constitution”. This reduced the monarch to a figurehead, essentially took away the native people’s right to vote (only literate land-owners could vote) and renewed the Reciprocity Treaty, with caveats which ceded Pearl Harbor to the U.S. Later on, President McKinley and Congress passed a U.S. House Joint Resolution in 1898 to annex Hawai‘i and secure it as a strategic military post for the Philippine war.
- The westernization of the kānaka maoli began in response to the Boston missionary influence on the monarchs, beginning with Queen Ka‘ahumanu’s conversion to Christianity. She made laws based on the 10 commandments, including the outlawing of hula in public places, lua, etc. The Great Mahele, passed in 1848, under pressure from local Americans, allowed ownership of land for the first time. Missionaries and Kamehameha IV hoped kānaka maoli would benefit from land ownership. This was not the case. The missionary descendants bought up land at low prices after the mahele and became wealthy landowners. They planted sugar. The sugar industry, starting in the 1830s, grew quickly and Hawai‘i’s sugar exports to California soared during the U.S. Civil War. Kānaka maoli and hoards of immigrants (Chinese, Japanese, Portuguese, etc.) made up an enormous, exploited plantation workforce. Furthermore, the annexation clearly exploited Hawai‘i’s strategic location militarily.
- Paternalistic attitude was carried with the missionaries and enacted vigorously. Kānaka maoli bodies were covered, incest and polygamy were outlawed. They were taught to

read (and Hawai'i became the most literate nation at the time) with the goal of spreading the word of God and "civilizing" the heathen natives. American advisors to the king, by their influence, changed the monarchy to a constitutional monarchy, allowed land ownership, took away the king's power, etc. in the name of "helping" the Hawaiians.

- In 1895, kānaka maoli, who opposed the overthrow of the Kingdom revolted and engaged in three battles on O'ahu, with a goal of returning Queen Lili'uokalani to the throne. The rebellion failed.

Silva, Noenoe K. Interview. Conducted by A Student. 30 April 2022.

- The majority of both ali'i and maka'āinana (not 100%) were working together. They formed a political organization called the Hui Aloha Aina (mens branch 9,000/womens branch 11,000 according to Blount report) across the archipelago. People of all groups including Hui Aloha Aina arranged to give blount documents that proved that what had happened was an illegitimate coup by a wealthy armed minority group.
- The Ali'i system was replaced by what was essentially a constitutional monarchy. There was a gradual shift in legislation towards English as the language. The government of the republic of Hawai'i passed a law that said that government schools had to be taught in English, and Hawaiian private school diplomas would not be recognized. Another law was passed in 1900 saying that all government business had to take place in english. Provisional government demanded that in order to vote, people had to take an oath saying that they will not work to reinstate Liliuokalani or the constitutional monarchy. Only 3,000 people voted.

- The ways that Hawaiians are represented in history and media makes it seem as though they don't have a case or are not worthy/deserving/capable or self government. Political cartoonists usually used racist and stereotypical tropes to depict Hawaiians even if they were on Hawaii's side. This made/makes hawaiians seem small to the U.S. and the rest of the world. Lili'uokalani represented herself in opposition to these caricatures to the American people in her book: *Hawaii's Story Written by Hawaii's Queen*. The frontispiece shows her in her regalia, performing as a civilized person to counter the representations. Some in the U.S were impressed, some clung to her dark skin as a reason to cast her out.

“THE ANNEXATION OF HAWAII.” *The Advocate of Peace (1894-1920)*, vol. 59, no. 7, 1897, pp. 152–53, <http://www.jstor.org/stable/25751060>. Accessed 11 Apr. 2022.

- McKinley argued in favor of annexation with the backwards idea “political union with the United States is a logical outcome of the policy of this country toward the Sandwich Islands for three quarters of a century”. Historically, America fought to preserve Hawaii's independence, so why change course? White minority has complete power. To annex Hawaii would be to “abandon its historic policy, and go in, full swing, to become a great military and naval power and to take a free hand in all the disputes and complications of the world”.