

Historical Literacy Project Model Unit Gallery Template

Unit Title: Indian Removal of 1830

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District: Appoquinimink

Content Area: Social Studies

Grade Level(s): 8th

Summary of Unit (This should include a brief unit summary including a description of unit goals, rationale for the approach taken, and where it appears in the course of study.)

Stage 1 – Desired Results

What students will know, do, and understand

Delaware Content Standards

History Standard Three 6-8a: Students will compare different historians' descriptions of the same societies in order to examine how the choice of questions and use of sources may affect their conclusions.

Big Idea(s)

Indian Removal Act 1830

Perspective

Point of View

Unit Enduring Understanding(s):

Students will understand that historians select important events from the past they consider worthy of being taught to the next generation. That selection process, deciding what to emphasize, and the questions that historians ask of the documents and other evidence, contributes significantly to the conclusions drawn.

Unit Essential Questions(s)

Why might historians disagree about the same historical event?

To what extent does history change?

Knowledge and Skills

Students will know...

The details surrounding the Indian Removal Act of 1830

The circumstances of the Trail of Tears

The different historical observations about Indian removal

Students will be able to...

Evaluate and assess the reasons given to remove Native Americans from their ancestral lands.

Analyze the change in United States government policy towards Native Americans under Andrew Jackson.

Compare and contrast different primary source documents about the same topic.

Stage 2 – Assessment Evidence

(Design Assessments To Guide Instruction)

(This should include evidence that will be collected to determine whether or not the Desired Results identified in Stage One have been achieved? [Anchor the unit in a performance task that requires transfer, supplemented as needed by other evidence –quizzes, worksheets, observations, etc.]

Suggested Performance/Transfer Task(s) (Strive for an authentic task that will yield evidence of student mastery of the targeted benchmark. Ex: a book or movie review, closing statement, a Photo Story documentary, a student composed section of a history text, a timeline.)

Essential Question Addressed

Prior Knowledge

Scenario

Requirements

Final Product

Rubric(s) (Be sure to align your rubric to the benchmark. A student should not be able to score well on a rubric if he or she has not mastered the standard/benchmark itself.)

Other Evidence (This could include tests, quizzes, prompts, student work samples, and observations used to collect diverse evidence of student understanding.)

Student Self-Assessment and Reflection (This should include opportunities for students to monitor their own learning. Ex: reflection journals, learning logs, pre- and post-tests, editing own work.)

Stage 3 – Learning Plan

(Design learning activities to align with Stage 1 and Stage 2 expectations)

Lesson # 1 Class Removal Act

Katie Bauer, Colleen Brown, Ashlyn Duncan

Lesson Description: Using a simulation technique, students will “participate” in their own forced removal to better understand the Trail of Tears and the Cherokee Nation in the 1830’s

Time Required: 1 -2 Class Periods depending on length of class discussion (if day 2 is needed, have students report to the “relocation”

Essential Question Addressed: Why might historians disagree about the same historical event?

Enduring Understanding: History is what the historian says it is. Historians may collect, use, and emphasize sources in ways that result in differing interpretations as they describe, compare, and interpret historical phenomena. Disagreement between historians about the causes and effects of historical events may result from these differences.

Materials:

Appendix B: “Class Removal Act” Document
Loose leaf paper and pencils
Handout 1: Indian Removal Act of 1830

Procedures:

#1 – Begin class as you normally would. About 5 minutes in, prearrange for someone in your administration to come into your classroom, present you with the Class Removal Act in an official looking envelope and leave. Look it over.

#2 – Call the class to order and explain that you have just been given a document that says you may no longer have this space for your classes. Read the document to the students.

#3 – After reading, open a discussion about what you and the students should do about this. Lead the students to talk about what they could do to stop this removal, wonder aloud why we were chosen as the class to be displaced, etc. Record the students’ thoughts and ideas on the board, overhead, or butcher paper.

#4 – As the discussion draws to a close, secretly signal your administrator (phone, text, intercom button) to return and demand that you and the students leave right now. Immediately. NONE of you can take ANYTHING with you. (be dismayed, but model appropriate following –the-rules behavior)

#5 – Lead the students to a pre-determined area and distribute paper and pencils that are already in that location.

#6 – Let them know that, since things have changed, they will need to start a new journal with what they have. Tell them they might as well begin by recording this incident and their feelings about what happened. Encourage them to be as clear and specific as possible, since these entries may help you to get your space back.

#7 – As students are wrapping up their writing, introduce them to Handout 1: Indian Removal Act of 1830

Debrief: Once you’ve returned to the usual classroom, ask students to share their feelings and observations from the journal individually or within their group. Assign a homework paragraph response to the following question: Why might students disagree about the same event?

Formative Assessment (“Check for Understanding”): Understanding to be determined from student’s response paragraph using a 2 point rubric:

2	Student answers the question and provides details within the paragraph that explains why students disagree about the same event	
1	Student answers the question, but provides no details within the paragraph that explains why students disagree about the same event	
0	Student does not answer the question. Student does not demonstrate an understanding of why students disagree about the same event	

Lesson # 2

Indian Removal Act of 1830

Katie Bauer, Colleen Brown, Ashlyn Duncan

Lesson Description: This lesson introduces the students to the content of forced removal of Native Americans by President Jackson and also exposes them to the Cherokee Nation's Appeal to the Supreme Court.

Time Required: 1 Class Period

Essential Question Addressed: Is change inevitable?

Enduring Understanding: History is often messy, yet a historian must logically organize events, recognize patterns and trends, explain cause and effect, make inferences, and draw conclusions from those sources which are available at the time.

Materials:

Video Link #1: Indian Removal (5:58)

http://www.pbs.org/kcet/andrewjackson/video/video_pop.html?id=34&KeepThis=true&TB_iframe=true&height=335&width=500

Video Link #2: Cherokee Nation Appeals to Supreme Court (0:39)

http://www.pbs.org/kcet/andrewjackson/video/video_pop.html?id=59&KeepThis=true&TB_iframe=true&height=335&width=500

Handout 2: Video Guided Questions

Procedures:

#1 Have the following question posted for students to 'quick answer' in their notebook: Why were the Cherokee and other Native Americans in the American South removed? Allow some time for oral sharing of ideas.

#2 Cue up Video Link #1 and distribute Handout 2: Video Guided Questions so that students can be focused on finding the answers while they watch (you may need to show clip a second time) Tell the students they will be using a short video clip to find the answers to the questions.

#3 Discuss student responses based on the viewing (pair and share is useful)

#4 Cue up Video Link #2 and have the students prepare to answer the remaining 2 questions on Handout 2: Video Guided Questions. Let them know this is a really short clip (you may need to show a second time)

#5 Discuss student responses based on the viewing (pair and share is useful)

Debrief: Guide the students through a review of Native American studies they've completed this year. Look for commonalities across the years of European/Native American interaction and ask the students if they believe that change is inevitable.

Formative Assessment ("Check for Understanding"): For homework, students will record evidence they have encountered in this class that supports or negates their opinion that change is or is not inevitable. (At least 3 examples)

Lesson # 3

Tell it like it Was

Katie Bauer, Colleen Brown, Ashlyn Duncan

Lesson Description: In established Primary Source Circles, students will examine primary source documents relating to Native Americans and determine the legal obligations entered into by the United States when a treaty was signed and if the general consensus of society that Native Americans were savages was accurate.

Time Required: 2-3 Class Periods

Essential Question Addressed: Why might historians disagree about the same historical event?

Enduring Understanding: What is written by a historian depends upon that historian's personal background and methods, the questions asked about the sources, and the sources used to find the answers to those questions.

Materials:

Appendix A: Primary Source Circles Guide

Handout 3: The Cherokee Constitution of 1827

Handout 4: Success of the "Civilizing" Project Among the Cherokee

Handout 5: Letter from Missionary about Cherokee Religion

Handout 6: Andrew Jackson's Second State of the Union Address

Handout 7: "To the Cherokee Tribe of Indians"

Handout 8: Memorial of a Delegation of the Cherokee Nation of Indians

Handout 9: Petition by Ladies in Steubenville, OH, Against Indian Removal

Handout 10: Memorial and Protest of the Cherokee Nation

Handout 11: John Burnett's Story of the Trail of Tears

Handout 12: Letter from Chief John Ross Defending the Cherokee's Right to their Land.

Handout 13: Focus Questions

Handout 14: "Indian Reservation" by John D. Loudermilk (performed by Paul Revere and the Raiders.)

Procedures:

#1 Open class by posing the question: What are some of the descriptions given of Native Americans since our arrival on these lands? Have a student record the brainstorming session

#2 Ask the students to get into their primary source circle and chose their roles for this lesson as quickly as possible (they may need to refer to Appendix A, which should be in their notebooks) They will only need a facilitator, an author, an audience, a time researcher, and a wordsmith this time.

#3 Once the circles are set, distribute Handouts 3-13 Packet (the documents are abridged)

#4 Each student should read each document and answer the questions assigned to their role. (Have reference materials available as needed – dictionary, textbook)

#5 When the circles have all completed their analysis, each group will present their findings to the entire class. This presentation will be followed by a question-and-answer period directed by the group's facilitator.

#6 Provide students with Handout 14: "Indian Reservation" by John D. Loudermilk (performed by Paul Revere and the Raiders.) and let them listen. Homework is to respond to the song in their journal.

Debrief: Remind the students that many sources "teach" us that the Indians were savages and that everyone was in favor of their ultimate removal. Then again, other sources "teach" us that the Indians were just plain persecuted by a select powerful few. So who is right? Why might historians disagree about the same historical event?

Formative Assessment ("Check for Understanding"): Among other things on a summative exam at the end of the larger Jacksonian Era unit, there will be an essay question identical to the debrief questions. Students are expected to demonstrate that the strength of an argument comes from the questions asked when looking at a particular document in history.

APPENDIX A – FOR TEACHERS
Primary Source Circles
A Process for Group Document Study in History

Roles and Responsibilities

Team Facilitator (Can play more than one role)

- Make sure everyone understands the document.
- Make sure that everyone has whatever help they need to carry out their roles.
- Make sure that all members have an opportunity to contribute what she or he has learned and that all base their contribution on evidence from the document.
- Make sure that everyone listens and understands everyone else.
- Make sure that the group has access to resources for additional information that an individual student or the group as a whole might want.
- Make sure the group organizes and writes down what they have learned after the summary.

The Author

- Look for information about the author.
- Look for evidence in the document that would help you to understand what the author believes, values, or thinks.
- Look for evidence in the document that would help you to understand why the author wrote it (the author's intent.)
- Think of information about the author that you would need in order to better understand her or his ideas, values, intentions, etc.
- Think about how what you believe, value, and think might affect what you decide the author believes, values, and thinks (your bias).

The Audience

- Look for evidence in the document that would help you to understand the author's sense of audience at the time the document was written.
- Look for evidence that might help you understand why the author might have focused on a particular audience.
- Think of additional information that you would like to have in order to help you to understand the intended audience and the document's relevance to them.

The Connector

- Make connections between the document and other documents that you know.
- Make connections between the document and other historical information.
- Make connections between the document and ideas or issues of today.
- Note any statements or ideas in the document that seem to support each other (internal consistency).
- Note any statements or ideas in the document that seem to contradict each other.

The Time Researcher

- Look for evidence in the document that helps you to understand the “historical context”- the social, economic, or political concerns, issues, or beliefs of the day.
- Look for statements in the document that either fit with or conflict with what you know about the historical context.
- Think about additional background about the time - for example, particular men or women, the social or political issues, the ideas, the geographical developments-that would help you to understand the document and its significance better.

The Wordsmith

- Keep a list of unfamiliar words and your ideas of what they mean from reading the document or from looking them up in a reference book.
- Think about how the author constructs the argument (the “rhetoric”) and whether the evidence the author uses supports the argument.
- Try to describe the tone (is it respectful, angry, somber...?). What does the tone say about the author, the author’s intentions, or the author’s bias?
- Think about who or what you would expect to be included. Think about who or what is not included and what their exclusion might mean.

The Summarizer

- Summarize what you think the group has learned about and from the document; reach agreement with the group.
- Summarize what questions, ideas, or issues the document raises; reach agreement with the group.
- Summarize what you would like to know more about; reach agreement with the group.

APPENDIX B – FOR TEACHERS
"CLASS REMOVAL ACT"

Be it enacted by the Board of Education of the Appoquinimink school district that it shall and may be lawful for the Superintendent of Schools to cause such territory belonging to any class to be relocated to another part of the school...

You must relocate because another class is being moved into *your school name* and they want your space.

This document demands the removal of [Your name here]'s class from their current location. The class will have to relocate to [the school yard or multi-purpose room or...] upon receipt of this document, or will be forced out.

HANDOUT 1

INDIAN REMOVAL ACT OF 1830

[This was the Jackson-era legislation authorizing the president to transfer Eastern Indian tribes to the western territories promised (falsely) "in perpetuity". The actual relocation culminated in the 1838 "Trail of Tears" forced march, one of the most shameful occurrences in the history of federal domestic policy.]

CHAP. CXLVIII.--An Act to provide for an exchange of lands with the Indians residing in any of the states or territories, and for their removal west of the river Mississippi.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That it shall and may be lawful for the President of the United States to cause so much of any territory belonging to the United States, west of the river Mississippi, not included in any state or organized territory, and to which the Indian title has been extinguished, as he may judge necessary, to be divided into a suitable number of districts, for the reception of such tribes or nations of Indians as may choose to exchange the lands where they now reside, and remove there; and to cause each of said districts to be so described by natural or artificial marks, as to be easily distinguished from every other.

SEC. 2. And be it further enacted, That it shall and may be lawful for the President to exchange any or all of such districts, so to be laid off and described, with any tribe or nation within the limits of any of the states or territories, and with which the United States have existing treaties, for the whole or any part or portion of the territory claimed and occupied by such tribe or nation, within the bounds of any one or more of the states or territories, where the land claimed and occupied by the Indians, is owned by the United States, or the United States are bound to the state within which it lies to extinguish the Indian claim thereto.

SEC. 3. And be it further enacted, That in the making of any such exchange or exchanges, it shall and may be lawful for the President solemnly to assure the tribe or nation with which the exchange is made, that the United States will forever secure and guaranty to them, and their heirs or successors, the country so exchanged with them; and if they prefer it, that the United States will cause a patent or grant to be made and executed to them for the same: Provided always, That such lands shall revert to the United States, if the Indians become extinct, or abandon the same.

SEC. 4. And be it further enacted, That if, upon any of the lands now occupied by the Indians, and to be exchanged for, there should be such improvements as add value to the land claimed by any individual or individuals of such tribes or nations, it shall and may be lawful for the President to cause such value to be ascertained by appraisement or otherwise, and to cause such ascertained value to be paid to the person or persons rightfully claiming such improvements. And upon the payment of such valuation, the improvements so valued and paid for, shall pass to the United States, and possession shall not afterwards be permitted to any of the same tribe.

SEC. 5. And be it further enacted, That upon the making of any such exchange as is contemplated by this act, it shall and may be lawful for the President to cause such aid and assistance to be furnished to the emigrants as may be necessary and proper to enable them to remove to, and settle in, the country for which they may have exchanged; and also, to give them such aid and assistance as may be necessary for their support and subsistence for the first year after their removal.

SEC. 6. And be it further enacted, That it shall and may be lawful for the President to cause such tribe or nation to be protected, at their new residence, against all interruption or disturbance from any other tribe or nation of Indians, or from any other person or persons whatever.

SEC. 7. And be it further enacted, That it shall and may be lawful for the President to have the same superintendence and care over any tribe or nation in the country to which they may remove, as contemplated by this act, that he is now authorized to have over them at their present places of residence.

HANDOUT 2
VIDEO GUIDED QUESTIONS

INDIAN REMOVAL

1. What was Jefferson's vision of America?
2. How did the Cherokees practice spirituality?
3. In what ways did the Cherokees take Jefferson's advice?
4. Why, despite following Jefferson's advice, were the Cherokees removed?
5. About how many died on the "Trail of Tears?"
6. While Jackson hoped to be called "Great Father" by the Cherokees, what name did they actually use?

CHEROKEE NATION APPEALS TO SUPREME COURT

1. What did the Cherokees do to fight removal?
2. How did Jackson respond to the Supreme Court's decision?

Credit for questions to PBS.org

HANDOUT 3
THE CHEROKEE CONSTITUTION OF 1827

We the Representatives of the people of the Cherokee Nation, in Convention assembled in order to establish justice ensure tranquility, promote our common welfare, and secure to ourselves and our posterity the blessings of liberty, acknowledging with humility and gratitude the goodness of the sovereign ruler of the Universe affording us an opportunity so favorable to the design and imploring his aid and direction in its accomplishments do ordain and establish this Constitution for the Government of the Cherokee Nation....

Religion, Morality, and knowledge being necessary to good government and the preservation of liberty and the happiness of mankind schools and the means of education, shall forever, be encouraged in this nation....

All Laws in force in this nation at the passing of this constitution shall so continue until altered or repealed by the Legislature except when they are temporary in which case they shall expire at the times respectively limited for their duration if not continued by acts of the Legislature....

HANDOUT 4
SUCCESS OF THE "CIVILIZING" PROJECT AMONG THE CHEROKEE
Written by Chief John Ridge in 1826

The Cherokee Nation is bounded on the North by East Tennessee & North Carolina, east by Georgia, south by the Creek Nation and State of Alabama___and west by Tennessee...

There are a few instances of African Mixture with Cherokee blood & wherever it is seen is considered in the light of misfortune & disgrace but that of the white may be as 1 to 4 ___occasioned by intermarriage which has been increasingly in proportion to the march of civilization...

In view of their location it readily appears that they are farmers and herdsmen,...

Our Country is well adapted for the growth of Indian Corn, wheat, Rye, Oats, Irish and Sweet Potatoes, which are cultivated by our people...

Cherokees on the Tennessee River already commenced to trade in Cotton and grow it on large plantations for which they have experienced flattering profit. Preparation is making by all those in good circumstances, to cultivate the Cotton for market which will soon be a Staple commodity of traffic for the Nation...

The tide of white population was advancing on all sides & the Indians poor in goods, but well supplied with the vices of their neighbors were retreating to a given point where they would eventually be crushed in the folds of the encroaching Serpent!...

About the year 1795 missionaries were sent by... Gen. Washington who from the Indian Testimony itself laboured indefatigably to induce the Indians to lead a domestic life... Here they were first taught to sing and pray to their Creator, and here Gospel Worship was first established in our nation...

It was for Strangers to effect this, and necessity now compels the last remnant to look for it for protection. It is true, we enjoy self Government, but we live in fear,...

Strangers urge our removal [to make room for their settlements], they point to the West and there they say we can live happy. Our National existence is suspended on the faith and honor of the United States alone...

In the lapse of half a Century if Cherokee blood is not destroyed it will run its courses in the veins of fair complexions who will read that their Ancestors under the Stars of adversity, and curses of their enemies became a civilized Nation.

HANDOUT 5
LETTER FROM MISSIONARY ABOUT CHEROKEE RELIGION
Written by Catherine Brown in 1818

I just sit down to address you with my pen...

I am here amongst a wicked set of people, and never hear prayers or any godly conversation. O my dear friends, pray for me: I hope you do...God only knows what is best for me... When I see the poor thoughtless Cherokees going on in sin, I cannot help blessing god, that he has lead me in the right path to serve him...

HANDOUT 6
ANDREW JACKSON'S SECOND STATE OF THE UNION ADDRESS
Written in 1830

It gives me pleasure to announce to Congress that the benevolent policy of the Government, steadily pursued for nearly 30 years, in relation to the removal of the Indians beyond the white settlements is approaching to a happy consummation. Two important tribes have accepted the provision made for their removal at the last session of Congress, and it is believed that their example will induce the remaining tribes also to seek the same obvious advantage...

It will separate the Indians from immediate contact with settlements of whites;...under the protection of the Government and through the influence of good counsels, to cast off their savage habits and become an interesting, civilized, and Christian community...

Toward the aborigines of the country no one can indulge a more friendly feeling than myself, or would go further in attempting to reclaim them from their wandering habits and make them a happy, prosperous people...

The present policy of the government is but a continuation of the same progressive change by a milder process. The tribes which occupied the countries now constituting the Eastern States were annihilated or have melted away to make room for the whites. The waves of population and civilization are rolling westward, and we now propose to acquire the countries occupied by the red man of the South and West by a fair exchange, and, at the expense of the United States, to send them to a land where their existence may be prolonged and perhaps made perpetual...

Doubtless it will be painful to leave the graves of their fathers; but what do they more than our ancestors did or than our children are now doing? To better their condition in an unknown land our forefathers left all that was dear in earthly objects...

Does Humanity weep at these painful separations from every thing, animate and inanimate, with which the young heart has become entwined? Far from it. It is rather a source of joy that our country affords scope where our young population may range unconstrained in body or in mind, developing the power and faculties of man in their highest perfection....

Can it be cruel in this Government when, by events which it can not control, the Indian is made discontented in his ancient home to purchase his lands, to give him a new and extensive territory, to pay the expense of his removal, and support him a year in his new abode? How many thousands of our own people would gladly embrace the opportunity of removing to the West on such conditions! If the offers made to the Indians were extended to them, they would be hailed with gratitude and joy...

Rightly considered, the policy of the General Government toward the red man is not only liberal, but generous...Government kindly offers him a new home, and proposes to pay the whole expense of his removal and settlement...

It is, therefore, a duty which this government owes to the new States to extinguish as soon as possible the Indian title to all lands which Congress

themselves have included within their limits. When this is done the duties of General Government in relation to the States and the Indians within their limits are at an end...

HANDOUT 7
"TO THE CHEROKEE TRIBE OF INDIANS"
Written by Andrew Jackson in 1835

MY FRIENDS: I have long viewed your condition with great interest. For many years I have been acquainted with your people, and under all variety of circumstances, in peace and war... Listen to me, therefore, as your fathers have listened, while I communicate to you my sentiments on the critical state of your affairs.

You are now placed in the midst of a white population... and you are now subject to the same laws which govern the other citizens of Georgia and Alabama...

The game has disappeared among you, and you must depend upon agriculture and the mechanic arts for support.... How, under these circumstances can you live in the country you now occupy? Your condition must become worse & worse, and you will ultimately disappear, as so many tribes have done before you.

Of all this I warned your people,... I then advised them to sell out their possessions East of the Mississippi and to remove to the country west of that river... Your farms would have been open and cultivated, comfortable houses would have been erected, the means of subsistence abundant and you would have been governed by your own customs and laws, and removed from the effects of a white population. Where you now are, you are encompassed by evils, moral and physical, & these are fearfully increasing...

I have no motive,... to deceive you... I tell you that you cannot remain where you now are... You have but one remedy within your reach. And that is, to remove to the west and join your countrymen, who are already established there. And the sooner you do this, the sooner you can commence your career of improvement and prosperity...

Why, then, should any honest man among you object to removal? The United States have assigned to you a fertile and extensive country, with a very fine climate adapted to your habits, and with all the other natural advantages which you ought to desire or expect...

The choice now is before you... As certain as the sun shines to guide you in your path, so certain is it that you cannot drive back the laws of Georgia from among you...

Look at the condition of the Creeks... their young men are committing depredations upon the property of our citizens, and are shedding their blood. This cannot and will not be allowed. Punishment will follow,... Your young men will commit the same acts, and the same consequences must ensue... Look at your condition as it now is, and then consider what it will be if you follow the advice I give you.

HANDOUT 8
MEMORIAL OF A DELEGATION OF THE CHEROKEE NATION OF INDIANS
Message to Congress from a Cherokee delegation, delivered in 1830

... in consequence of a pretended claim set up by the State of Georgia to a large portion of the lands... A line of separation between the two nations was agreed upon, marked out, and permanently established, to the satisfaction of both parties, in 1802; and they do not consider that it is within the range of Executive duties to remove the "landmarks" of any tribe or nation, contrary to its consent,... It is believed to be unjust,...

We respectfully solicit your attention to this important subject; and rely, with the utmost assurance, that ample justice be done to all parties...

A treaty was concluded by the Government with the Arkansas Cherokees, in 1828;... to induce their removal West of that river;... that the United States will make to an emigrant "a just compensation for the *property* he may abandon,...

The valuation of improvements made under that treaty, does not bind our nation... that no *individual* can, contrary to the will and consent of the legal authorities, cede to the United States any portion thereof, or transfer any title to the same. The United States have also declared that they are "unwilling that *any* cessions of land should be made to them , *unless* with the *full understanding* and *full assent* of the *tribe* making such cession, and for a just and adequate consideration,..."

...the treaty of 1819, with the Cherokees, that, after providing a home for those who desired to withdraw themselves, it is stipulated, the *lands then ceded* "are in full satisfaction of all claims which the United States have on them... Consequently, it is unjust to claim now *more lands*,...

Under the solemn pledges to prevent intrusions upon these lands, thus guaranteed, we cannot but believe, and do consider all such white families as have entered and located themselves in the nation, whether under the sanction of State authority or not, to be intruders; and, as such, subject to the penalties prescribed by the intercourse laws of the United States.

HANDOUT 9
PETITION BY LADIES IN STEUBENVILLE, OH AGAINST INDIAN REMOVAL
Written in 1830

...that the present crisis in the affairs of the Indian nations, calls loudly on all who can feel for the woes of humanity, to solicit, with earnestness, your honorable body to bestow on this subject, involving, as it does, the prosperity and happiness of more than fifty thousand of our fellow Christians, the immediate consideration demanded by its interesting nature and pressing importance.

It is readily acknowledged,...any... interference on the part of their own sex with the ordinary political affairs of the country, as wholly unbecoming the character of the American females. Even in private life, we may not presume to direct the general conduct, or control the acts of those who stand in the near and guardian relations of husbands and brothers; yet all admit that there are times when duty and affection call on us to advise and persuade,... may we not hope that even the small voice of female sympathy will be heard?...

When, therefore, injury and oppression threaten to crush a hapless people within our borders, we, the feeblest of the feeble, appeal with confidence to those who should be representatives of national virtues... To you, then, as the constitutional protectors of the Indians within our territory, and as the peculiar guardians of our national character, and our counter's welfare, we solemnly and honestly appeal, to save this remnant of a much injured people from annihilation,...

And your petitioners will ever pray.

HANDOUT 10
MEMORIAL AND PROTEST OF THE CHEROKEE NATION
Written in 1836

... the United States solemnly guaranteed to said nations all their lands not ceded, and pledged the faith of the government, that "all white people who have intruded, or may hereafter intrude, on the lands reserved for the Cherokees, shall be removed by the United States, and proceeded against, according to the provisions of the act, passed 30th March, 1802," entitled "An act to regulate trade and intercourse with the Indian tribes, and to preserve peace on the frontiers." The Cherokees were happy and prosperous under a scrupulous observance of treaty stipulations by the government of the United States,... taught to think and feel as the American citizen,...they were... to become strangers and wanderers in the land of their fathers, forced to return to the savage life, and to seek a new home in the wilds of the far west, and that without their consent. An instrument purporting to be a treaty with the Cherokee people, has recently been made public by the President of the United States, that will have such an operation, if carried into effect. This instrument,... is fraudulent, false upon its face, made by unauthorized individuals, without the sanction, and against the wishes, of the great body of the Cherokee people. . .

HANDOUT 11

JOHN BURNETT'S STORY OF THE TRAIL OF TEARS

Written by a private who served during the Cherokee removal in 1890

Children: This is my birthday, December 11, 1890, I am eighty years old today... Often spending weeks at a time in the solitary wilderness with no companions but my rifle, hunting knife,...

On these long hunting trips I met and became acquainted with many of the Cherokee Indians, hunting with them by day and sleeping around their camp fires by night. I learned to speak their language, and they taught me the arts of trailing and building traps and snares...

The removal of Cherokee Indians from their life long homes in the year of 1838 found me a young man in the prime of life and a Private soldier in the American Army...(I) witnessed the execution of the most brutal order in the History of American Warfare. I saw the helpless Cherokees arrested and dragged from their homes, and driven at the bayonet point... I saw them loaded like cattle or sheep into six hundred and forty-five wagons and started toward the west.

One can never forget the sadness and solemnity of that morning... Many of these helpless people did not have blankets and many of them had been driven from home barefooted.

On the morning of November the 17th we encountered a terrific sleet and snow storm with freezing temperatures and from that day until we reached the end of the fateful journey on March the 26th, 1839, the sufferings of the Cherokees were awful. The trail of the exiles was a trail of death. They had to sleep in the wagons and on the ground without fire. And I have known as many as twenty-two of them to die in one night of pneumonia due to ill treatment, cold, and exposure. Among this number was the beautiful Christian wife of Chief John Ross. This noble hearted woman died a martyr to childhood, giving her only blanket for the protection of a sick child. She rode thinly clad through a blinding sleet and snow storm, developed pneumonia and died in the still hours of a bleak winter night, with her head resting on Lieutenant Greggs saddle blanket...

The long painful journey to the west ended March 26th, 1839, with four-thousand silent graves reaching from the foothills of the Smoky Mountains to what is known as Indian territory in the West. And covetousness on the part of the white race was the cause of all that the Cherokees had to suffer....

Chief Junaluska was personally acquainted with President Andrew Jackson... Chief John Ross sent Junaluska as an envoy to plead with President Jackson for protection for his people, but Jackson's manner was cold and indifferent toward the rugged son of the forest who had saved his life... The doom of the Cherokee was sealed. Washington, D.C., had decreed that they must be driven West and their lands given to the white man,...

However, murder is murder whether committed by the villain skulking in the dark or by uniformed men stepping to the strains of martial music....

HANDOUT 12
LETTER FROM CHIEF JOHN ROSS DEFENDING THE CHEROKEES' RIGHT TO
THEIR LAND
Written in 1836

... that a Treaty has been made, by which every difficulty between the Cherokees and the United States has been set at rest; but I must candidly say, that I know of no such Treaty... but I must distinctly declare to you that I believe, the document [Treat of New Echota] signed by unauthorized individuals at Washington, will never be regarded by the Cherokee nation as a Treaty. The delegation appointed by the people to make a Treaty, have protested against that instrument "as deceptive to the world and a fraud upon the Cherokee people..."

... the United State retains the absolute property in her own hands, only allowing to the Indians a far inferior right of occupancy to that which they have ever been admitted to possess where they now are, and where they were born...

It is but a few years, since the apprehension of scenes like those from which the United States acknowledges her incompetency to protect us, even under the pledge of Treaties,... It is less possible that she may hereafter experience the same difficulty in keeping those of the days in which we live? especially, as in the present instance, she may be called upon, not only to defend those Treaties from violation by her own citizens, but by the people, though of the same origin, belonging to a new, a warlike, an independent republic...

... but that it was my intention to *continue to occupy and enjoy permanently* the land reserved to my by the Treaty of 1819... But Georgia, instead of reinstating them, memorialized Congress for an appropriation to *buy out the reserves*, because she had already *lotteried away* these very lands, assuming them to be hers under a promise of prospective possession from the United States...

I will here take occasion to touch upon two points in reference to our negotiations, which do not seem to be understood by the American people. One impression concerning us, is, that though we object to removal, as we are equally averse to becoming citizens of the United States, we ought to be forced to remove; to be tied hand and foot and conveyed to the extreme western frontier, and then turned loose among the wild beasts of the wilderness. Now, the fact is, we never have objected to become citizens of the United States and to conform to her laws; but in the event of conforming to her laws, we have required the protection and privileges of her laws to accompany that conformity on our part. We have asked this repeatedly and repeatedly has it been denied.

HANDOUT 13
FOCUS QUESTIONS

1. HANDOUT 3: Compare and contrast this Constitution with the Preamble of the United States Constitution. What does this show about the values of the Cherokee people?
2. HANDOUT 4: In what ways did the Cherokee people try to imitate the white man?
3. HANDOUT 5: What was written about the connection between religion and being "civilized?"
4. HANDOUT 6: What does Jackson say when the Cherokees complained about leaving their homes and moving to a new land?
5. HANDOUT 7: What does Jackson promise the Cherokees if they move to a new land as he suggested they do?
6. HANDOUT 8: What are two specific complaints that the Cherokees have had with Congress over previous treaties?
7. HANDOUT 9: What is the point of view, from women, about the removal of the Cherokees?
8. HANDOUT 10: Did the United States ever make a treaty with the Cherokee Nation? What happened to that treaty and why?
9. HANDOUT 11: Describe three details shared with us about the Trail of Tears? How do you react to what was written?
10. HANDOUT 12: According to John Ross, Chief of the Cherokees, what did the state of Georgia specifically do to violate the treaty with the Cherokees? Why did they do that?

HANDOUT 14
"INDIAN RESERVATION"

*Lyrics by John D. Loudermilk
Performed by Paul Revere and the Raiders*

They took the whole Cherokee Nation
And put us on this reservation
Took away our ways of life
The tomahawk and the bow and knife
They took away our native tongue
And taught their English to our young
And all the beads we made by hand
Are nowadays made in Japan
Cherokee people, Cherokee tribe
So proud to live, so proud to die
They took the whole Indian Nation
And locked us on this reservation
And though I wear a shirt and tie
I'm still a red man deep inside
Cherokee people, Cherokee tribe
So proud to live, so proud to die
But maybe someday when they learn
Cherokee Nation will return
Will return
Will return
Will return
Will return