

Lesson	"How Could This Happen?": Context for American Indian Removal	
Activity Name	Analysis with Removal Documents	
Time Allotment	1 class period	
Materials	For Teachers	For Students
	<ul style="list-style-type: none"> • Copies of Removal Documents • Copies of Annotation Bookmark 	<ul style="list-style-type: none"> • Highlighters • Colored Pencils/Markers • Pencils • Copies of Removal Documents • Copies of Annotation Bookmark
Lesson Summary	Students will understand the topic of American Indian removal by close reading and annotating several primary source documents and discussing them as a class.	
Teacher Preparation	Review information about the topic of American Indian Removal to discuss with students. Be sure to emphasize that this was a time period of forced removal. It might be useful to compare and contrast the idea of being forced from your home versus moving voluntarily to another city or state.	
Instructional Procedure	<ol style="list-style-type: none"> 1. Hand out copies of the Removal Documents and the Annotation Bookmark 2. Have students pair up with a partner to read both of the documents together 3. After reading, instruct students to mark up the documents using the suggested annotations on the provided bookmark 4. Explain to students that annotating a document allows the reader to interact closely with the text 5. Students will write a summary of each of the documents 6. Have students share and discuss their annotations as a class 	
Vocabulary	Indian Removal Act - federal law that permitted the president to give public lands in the West to Indians residing in eastern states, in exchange for their removal west of the Mississippi River	
Home or Community Activity	Students can read oral history transcripts about American Indian removal in the Doris Duke Collection at the University of Oklahoma archives. Students can then create a found poem	

	using one of the transcripts.
Standards Alignment	<p>8th Grade Ohio Social Studies Content Statements: 9, 10, 14, 15, 16</p> <p>8th Grade Indiana Social Studies Content Standards: 8.1.15, 8.1.17, 8.1.28</p> <p>8th Grade Oklahoma Social Studies Content Standards: 8.CS3.1.E, 8.CS4.2.C, 8.CS4.6.C</p> <p>8th Grade ELA Common Core Literacy Standard: RH.6-8.2, RH.6-8.5, RH.6-8.6, WHST.6-8.1, WHST.6-8.9</p>
Connections to 21st Century Skills	<p>Learning and Innovation Skills:</p> <ul style="list-style-type: none"> • Creativity and Innovation • Communication and Collaboration <p>Information, Media, and Technology Skills:</p> <ul style="list-style-type: none"> • Information Literacy • Life and Career Skills • Social and Cross-Cultural Skills
Attachments	<ul style="list-style-type: none"> • Removal Documents • Annotation Bookmark
Suggested Resources	<p>University of Oklahoma, The Duke Collection of American Indian Oral History</p> <p>http://digital.libraries.ou.edu/whc/duke/</p>
Cross Curricular Connection	<p>English Language Arts- Analyzing texts and primary source documents</p>

Removal Documents

Andrew Jackson's Second State of the Union Address, 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...

Citation:

President Andrew Jackson's Message to Congress "On Indian Removal," December 6, 1830; Records of the United States Senate, 1789-1990; Record Group 46; National Archives.

Petition by Ladies in Steubenville, OH Against Indian Removal, 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...inference 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.

Citation:

Memorial from the Ladies of Steubenville, Ohio, Protesting Indian Removal, February 15, 1830; Records of the U.S. House of Representatives, 1789-2011; Record Group 233; National Archives.

Miami Land Osage River Agency, Nov. 26, 1846

The warriors and headmen of the Tribe of Miami Indians

This excellency James K. Polk
President of the United States

Great father

In tardy compliance with the treaty concluded between our tribe and the United States in the year of our lord 1840—we have emigrated to our new homes, and we have pitched our tents on the land set apart for us west of Mississippi. If we have not fulfilled our promises in due time, and if against your best wishes, you have been compelled to send troops to force us to compliance, you will easily account for it, Great father, in consulting your own feelings about the land of your own birth.

Education, it is true, has not developed the natural power of minds, but still we have a heart that can feel so ardently as the heart of my white brothers. Dear to us was that home of our children, still dearer to us were the ashes of our forefathers,

and how could we expect to find anywhere else aught that would compensate for such a loss.

What is more, several individuals of our tribe were in possession of large tracts of land reserved for them in different treaties, these reserves could answer all the purposes of the inconsiderable remnants of a once powerful tribe; and ill advised, misguided by corrupt and designing white men, we had been persuaded that the government of the United States would consent, without the shadow of difficulty to our remaining in our dear native land. But as soon as we discovered that we have been mistaken in our fond expectations, as soon as we were convinced we had been shamefully deceived, and that the government expected, as soon as we were convinced we had been shamefully deceived, and that the government expected from us the fulfillment of the treaty, to the letter, then we resolved at once to repair to our new home quietly and peaceably; and in doing so to comply faithfully with our written stipulations. They are fulfilled—our feet have trodden the withered grass of the widespread prairies of the Mississippi and without a shelter we will have to face the rigors of the fast approaching winter. The change of country will necessitate the change of our habits; and if the aged portion of our people cannot do so, it is at least incumbent on us to provide for the growing generation, and to prepare this change by a prompt and well conducted education of youth.

For many years we sent our children to the Choctaw Academy, but in every instance our young men came back from that institution much worse than they were when leaving the paternal wigwam. Experience having therefore clearly

demonstrated that the education received in that establishment proved rather injurious than beneficial, we came to the conclusion, we would not send any longer, and though solicited and pressed to try again we clung to our settled policy and not one child belonging to and acknowledged by our tribe has been sent these nine or ten years. Our late agent, though he knew full well our determination, made choice of some children in the neighborhood of Ft. Wayne, Indiana; children not recognized as belonging to our nation, and sent them to said academy but we protest against such a step then, and we protest against it now, and we cannot suffer silently to see our school funds thus consumed for the instruction of young men not connected with our tribe, whilst our own, for want of resources will remain in their native ignorance. Another motive, that prevented us from sending our children to Kentucky was that eight of them could only enjoy the privilege whilst everyone might have received the benefit of education, out of the same resources, if spent in our midst being able with one thousand dollars to support three school teachers who would have resided amongst us and instructed our young men under our eyes—so much for the past, now we are about settling ourselves permanently. We hope, and, as it were to commence a new life we feel too sensibly the want of instruction ourselves to be willing to bequeath to our posterity the same hereditary ignorance. How much better off would not our tribe be at this present time, had not our ancestors neglected to procure for ourselves the same instruction that is received amongst white people, and had not left for subjects to be preyed upon by all the cormorants by which we have been at all times surrounded. We hope therefore Great father, that

the one thousand dollars reserved for school purposes in one of the treaties concluded between the United States and our tribe will henceforth, be spent in our midst and for the welfare not of few but all of the children of our nation. We are fully persuaded too Great Father than we cannot be a moral, sober, and well behaved people, without religion and spiritual guides. Our forefathers once belonged to the prayer and were better than we have been ourselves without restraint. We have therefore determined to obtain religious instruction at the hands of the Catholic priests who reside from the present amongst our friends the Potowatomies of Sugar Creek, we hear them praised by all acquainted with them and their zealous undertaking, whatever by their profession or creed, and we want them and no other; and as our school funds could not be deposited in better hand we beseech you Great father, to order said funds to be paid to them, persuaded that every cent will be profitably used for the education and welfare of our growing education.

Feeling confident that these wishes will be fulfilled. We remain Great Father your devoted children.

Principal Chief	Toh-peh-ah, alias LaFontaine, his X mark
	Con-cum-sey X
	Peh-she-wah X
	Me-za-quah X
	Pe-mah-is-to-mah X
	Anthony Rivarre X
	Cah-quaw-re-ah X
	O-zan-diah X
	Quah-kah-wah X
	Cor-ah-she-peh-nah X
	Seek X
	Wah-pee-mung-quah X
	Mon-go-zah X
	Wah-tep-piah X

Neh-pee-mon-zah X
Lunkee-cum-cum-wah X
Rah-rah-mung-quah X
Wah-cah-con-non X
Wah-wiani-tah X
Ni-con-zah X
Wah-bah-peh-se-nan X
Poh-kong-quah X
Ban-deah (the young) X

Signed and sealed in Council, George Hunt, Interpreter.

Citation:

Toh-pe-ah and Miami headmen 1846. Correspondence to President JK Polk. Signed and sealed in Council at the Miami Land Osage River Agency on 26 November 1846; 34.

Pencil- Underline important ideas

- Take notes; write questions; respond to questions

Yellow

Highlighter- Highlight MAIN IDEA

Pink Highlighter- Circle unknown words

Write **Ex.** next to example evidence to support the main idea

∞ **Infinity symbol-** Connection...

this reminds me of...

! Things that surprise you!
WOW!

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