



Road to Removal

The Cherokees, 1800-1840

Funded by the Winthrop Rockefeller Foundation

The **Road to Removal** teacher's guide has been designed to meet the guidelines of the Arkansas Social Studies Curriculum Framework. Its purpose is to help students develop the knowledge and skills needed to make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society. This guide is intended to show how **Road to Removal** can be used in the classroom in grades 5 through 12 to accomplish the goals in education set by the guidelines while meeting the state mandate to teach Arkansas history. This guide contains:

- An overall history of the Cherokee Nation Removal and some of the social forces surrounding it
- A statement of the objectives of the video program
- Vocabulary used in the program
- Topics for discussion that target the standards of the Arkansas Social Studies Curriculum Framework
- Activities
- A bibliography, including relevant internet links & URL's

Learning Objectives and Discussion Questions begin on Page 8

History

Through the first three decades of the 19th century, the **United States Government** urged and induced Cherokee Indians to voluntarily move out of their ancestral lands and across the **Mississippi River**, into **Arkansas Territory**. The territory had been acquired from the French in 1803 as part of the Louisiana Purchase. In the 1820s white settlers in Arkansas insisted that the Cherokees, and all other Indians, move out of the territory. By 1828, the Cherokees living in Arkansas had signed a removal treaty with the federal government and had moved into "**Indian Territory**" in present-day **Oklahoma**.

The story of the **Indian Removals** into Arkansas and the subsequent "**Trail of Tears**" eviction, which moved almost all Indians out of the east and into "Indian Territory" is a disturbing example of a developing society uprooting another society in order to make room for itself. The perhaps surprising positive outcome was that the Cherokee Nation, and other Indian nations showed an unusual resilience, and managed to survive both politically and culturally.

How did the Cherokees survive what might be called the United States' political and geographical growing pains? Part of the explanation was that the Cherokee Nation was a highly developed, close-knit community, recognized by England as a government in treaties that date sixty years before the creation of the United States. Even after transplantation to the west, the Cherokees quickly regained cultural autonomy in their new environment.

Scholars have been unable to determine the number of Indians living in North America when the first European settlers arrived. Estimates range from two to eighteen million. The Europeans

referred to Indians as a Nation if the group had a common language, customs, and a name for itself, and by 1700 were aware of somewhere between fifty and sixty Nations.

The Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles were known by the early white settlers as the 'Five Civilized Tribes.' Although the term is considered patronizing today, it was originally used to describe a high degree of **assimilation**, the adoption of another culture's customs and laws. The Cherokees are generally considered to be the Native Americans that adapted most easily to the ways of the incoming white settlers. Cherokees were skilled traders and farmers long before Europeans arrived.

They had already been skilled farmers and traders for many centuries. Some even converted to Christianity. At the same time, the Cherokees held fast to their own language, and were careful to protect their key traditions.

When the first white settlers arrived in America in the early 1600s, most of North America was Indian land. The Cherokees lived in the area that is now southwestern Virginia, Tennessee, western North Carolina, western South Carolina, and northern Georgia. Immigration swelled, and by the eve of the American Revolution in 1776, almost all land east of the Appalachian mountains was settled by Colonial Americans, with or without the original owner's permission. As the demand for land grew, so did the tension between Indians and Colonials.

The American Revolution was a dark period for Native Americans. About thirteen thousand Indians eventually joined in the fighting, most of them reluctantly, since they believed that diplomacy had not been given a fair chance. Almost all Indian nations sided with the British, including most Cherokee chiefs. The Chickamaugas, the anti-American Cherokee faction, was led by Chief Dragging Canoe. A smaller pro-American group, including Dragging Canoe's father, Chief Attakullakulla, stayed neutral and refused to fight.

Siding with the British seemed the pragmatic choice. The British had a history of treaties with the Indians, and had acknowledged Indian sovereignty west of the Appalachians with a Royal Proclamation in 1763. It was clear that issues of land ownership and sovereignty would be far less likely to be decided in the Indians' favor by an American government.

Unfortunately for the Indians, however, the British committed a series of blunders, including underestimating the Americans until it was too late. Meanwhile, the Americans began to perceive all Indians as permanent enemies. Even tribes who allied themselves with the Revolutionaries, like the Oneida, were afterwards forced from their land. The Cherokee people were decimated, and about eighty percent of their towns were destroyed.

Unfortunately for the Indians, it was also politically convenient to use them as a source of grievance against the British. In the Declaration of Independence, **Thomas Jefferson** condemned the Indians for their alleged complicity with the British King George III. The King, Jefferson wrote, "has endeavored to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions." Jefferson was painting as black a picture as possible in order to strengthen the case for colonial freedom from the British, but in the process he was sabotaging future relations between whites and the country's indigenous peoples.

In 1783, when the British acknowledged American victory and independence with the Treaty of Paris, they in addition ceded vast tracts of Indian land, without telling the Indians of the betrayal. Since the land had not belonged to the British to begin with, most Indians, outraged, refused to accept the treaty as valid. Americans continued to invade Cherokee territory, looting and burning houses and appropriating farmland. The Cherokees fought back, until in 1785 the United States and the Cherokee Nation finally signed the Treaty of Hopewell in South Carolina, supposedly protecting the Cherokees' right to govern their own land. But it was the continued possession of the land itself that was most threatened by the incoming waves of largely lawless white settlers. As settlers pressured politicians to make more land available, both settlers and politicians eyed the Cherokees' large and flourishing plantations, many of which even had slaves. By 1800, settlers in the South were openly urging the United States government to make room for them by evicting the Cherokees and sending them west.

In 1803 the **Louisiana Purchase** brought tensions to a head between Cherokees and white settlers. With Jefferson's purchase from France of a tract of land that stretched from the Mississippi River to the Rocky Mountains, the United States abruptly doubled in size.

Jefferson's role in the American government's treatment of the Cherokees is at best an ambiguous one. Elected President in 1801, Jefferson believed that the needs of the developing United States took precedence over the needs of smaller indigenous communities. He was personally an admirer of many Native American tribes, but as President he felt they could not coexist with the burgeoning United States unless their cultures were completely subsumed by it. He was probably sincere in thinking that the best way of avoiding conflict was to transplant the Cherokees westward to make room for white American settlers.

Immediately after the Louisiana Purchase many Cherokees migrated westward more or less voluntarily. Without actually forcing the Indians out at gunpoint, Jefferson manipulated the situation so that many Indian nations would decide the best course was to sell their land in the east and hope to be left in peace in their new location in the west. Some Indians were forced into trade debt, some were bribed, and some were granted special privileges if they moved. In the case of the Cherokees, Jefferson promised reserved land in eastern Arkansas, by the Saint Francis River.

Arkansas had become part of the United States with the Louisiana Purchase, although it was not to join the Union as a state until 1836. But the Arkansas Jefferson assumed to be empty was in actuality a complex society. The indigenous nations had suffered crippling losses at the hands of ruthless Spanish explorers in the 1500s, then had become disconnected from each other during the governance of the French in the 1700s. By 1800, as the Cherokees arrived, only three major Indian nations remained in Arkansas: the Caddo, the Quapaw, and the Osage.

The Caddo originated in present-day Louisiana along the Red River, and then spread up the Red River into southwestern Arkansas and southeastern Oklahoma. The Caddo were farmers and skilled artisans. Spanish explorer Hernando de Soto described as them as the fiercest Indians he had ever met: they fought with De Soto's group and forced it to turn back east again.

The Caddo were particularly unlucky, geographically. Their land was a bone of contention first between France and Spain, then between Spain and the United States. The Caddo themselves were eventually forced into east Texas, without a reservation or any guarantee of land rights.

The Quapaw, whose name means “downstream,” were originally part of the Siouan tribe; they got their name when the rest of their tribe went up the Missouri River, and the Quapaw separated and went down the Mississippi. Like the Cherokees, the Quapaw were moundbuilders; they used the mounds for religious and political ceremonies.

The Quapaw were manipulated into selling most of their land and then in 1824 signing a document that said they would agree to leave Arkansas. They, like the Caddo, were given no guarantee of a reservation.

The Osage, also known as the Wazhazhe, lived between the Missouri and Arkansas Rivers from the Mississippi to the Great Plains. Semi-nomadic hunters and warriors, they originally roamed most of present-day Arkansas, Oklahoma, Missouri, and Kansas. In a series of treaties they ceded most of their land, but they were the only nation that seriously resisted removal from Arkansas. They fought the Cherokees, but their nation had become so weakened culturally and politically as well as physically that the Cherokees rapidly established themselves as the dominant Native American group in eastern Arkansas. The Cherokee began to spread further west, to the Arkansas River near Russellville, and up the White River near Harrison.

The Caddo eventually settled in Oklahoma around Binger, and the approximately 4,000 members today have a constitutional government with a tribal council.

The Quapaw settled near the Red River, scattered, reorganized to settle in northeastern “Indian Territory,” and became rich when zinc and lead were discovered on their land.

The Osage now number around 10,000, living mostly in Oklahoma [and as of 2009 are working on getting their constitution ratified by the United States government].

The Cherokees were, if anything, too good at putting down roots in a new community. In Arkansas they again became successful traders and farmers, building mills, forges, and towns with multi-roomed houses. They became so prosperous that once again they excited envy and enmity.

A key part of the Cherokee ability to adapt to changing times was their appreciation that education was essential to having a future. Many Cherokees sent their children to the local mission school. At the same time the Cherokee fiercely protected the traditions associated with their cultural identity. One of their most important traditions was the “**sacred fire**” they had brought with them from the east. The fire symbolized the shared Cherokee spirit and was central to their sense of belonging. They considered it a source of continuity from their old environment that would enable them to connect with the new environment and establish a harmony with it.

Traditionalist Cherokees felt their cultural memory needed protection from further erosion. Since the Cherokees came from an oral tradition and possessed no written language, dividing and transplanting the Nation had put its cultural memory in jeopardy. Tennessee-born Arkansas transplant Chief **Sequoyah**, also known as **George Guess**, decided the solution was to create a written language for his people by developing a symbol for each of the language’s eighty-six syllable sounds. He adapted characters from English, Greek, and Hebrew alphabets. The resulting phonetic system of symbols was called a “**syllabary**.” With Sequoyah’s syllabary, literacy could be acquired within a matter of days, and it spread rapidly through the entire Cherokee Nation. By 1828, the Cherokees had their own newspaper, *The Cherokee Phoenix*, edited by Elias Boudinot, a

Cherokee with a mission school education. It was the first Native American newspaper. At this point there were two geographically distinct groups of Cherokees: the increasingly beleaguered Cherokee Nation, still located in North Georgia and with its capital at New Echota, and the group that became known as the “Old Settler Cherokees” who had voluntarily migrated.

Despite geography, they still considered themselves one people. In 1827 the Cherokees formed a **constitutional government**, using the United States Constitution as a model for their own, but there were important differences in perspective. After over a century of assimilation, many Cherokees thought of themselves as both Cherokee and American, but they were always Cherokee first. One Cherokee legal statute condemned to death anyone who sold lands without permission from the nation.

Meanwhile the transplanted Cherokees were once again living in large towns and on large plantations - while still riding off in full war gear to raids on the Osage. And just as they had done a decade earlier, the incoming white pioneers viewed Cherokee prosperity with a jaundiced eye and grew increasingly frustrated that the best land had been taken before their arrival. They were concerned that the Cherokee might become a permanent obstacle to their own prosperity.

In 1829 the discovery of gold in Georgia destroyed any remaining hopes for eastern Cherokees of being left in peace. North Georgia became the site of America’s first gold rush, and thousands of prospectors had no hesitation in trespassing on Cherokee land with pan and shovel. The Cherokee called the new flood of people the ‘Great Intrusion’ and complained bitterly about the lawlessness but knew they had virtually no recourse. They were at the mercy of a dominant society still developing its legal system and with shakily enforceable civil rights.

Even worse, they were dealing with the new government at the state level. In 1802, Jefferson’s government had made the **Georgia Compact** with the Georgia State Government, in which Georgia’s western lands were sold to the United States for \$1,250,000, and the United States in return gave up its Indian treaty rights in Georgia. The State of Georgia was left free to negotiate land titles directly with the Indians. Since 1805 the state of Georgia had been holding lotteries to redistribute land seized rather than bought from the Cherokees and Creeks, and the gold rush provided yet another reason to remove the indigenous people.

Principal Chief **John Ross** and his followers challenged Georgia’s anti-Cherokee laws, which for example, made it illegal for an Indian to bring a suit against a white man. With ***Worcester v. Georgia*** (1832), they took their case all the way to the United States Supreme Court. The Cherokee position was that the State of Georgia had no right to interfere in Cherokee affairs, and the Supreme Court, led by **Chief Justice John Marshall**, ruled in the Cherokee Nation’s favor, calling the Nation a “distinct community... in which the laws of Georgia can have no force.” Unfortunately, the Supreme Court had not yet acquired the power to enforce its rulings, and President **Andrew Jackson** ignored it.

Elected in 1828, Jackson gave an inaugural address emphasizing his policy to relocate all eastern Indians, and almost immediately began pressuring Congress to formalize Indian removal. Jackson was a former Army officer, famous for battling Indians, but during the War of 1812 the Cherokee had salvaged an important battle for Jackson against the Creeks. The Cherokees had hoped Jackson would be an ally, until he sided with southern whites and proved himself to be a militant advocate of *all* Indian removal, even the removal of assimilated tribes.

In spite of the intense popular pressure to make the Indian lands available, many politicians believed Indian removal to be unjust and opposed it. The first Indian removal bill in Congress passed by only 103 votes to 97.

The **Indian Removal Act of 1830** empowered the federal government to remove Indian nations from their ancestral lands by any means necessary, including force. All Cherokees were to be expelled from the east and sent to “Indian Territory” west of Arkansas in Oklahoma.

Meanwhile the growing pressure on the Cherokees created a schism in leadership. A small appeasement party emerged, led by **Major Ridge**, who was convinced that since removal was inevitable the Cherokees should get the most they could in return for a peaceful agreement to make the move to Oklahoma that Jackson was demanding. This pro-negotiation group was called the **Treaty Party**, in opposition to Ross’s **Nationalist Party**.

In 1835 Ridge took a political misstep that proved disastrous for his people and fatal to himself. Ridge and his supporters agreed to meet with treaty commissioner John F. Schermerhorn at the Cherokee capital in New Echota. Out of a total population of approximately nineteen thousand Cherokees, fewer than five hundred responded to Schermerhorn’s summons, but Ridge nevertheless helped draft and then signed the **Treaty of New Echota**, exchanging all Cherokee lands east of the Mississippi for five million dollars and a large tract of land in Oklahoma. Since he had no authority to do so, in the eyes of the Cherokee Nation he was committing a crime punishable by death.

According to the treaty, the Cherokees were given two years to leave their ancestral lands.

After months of debate, Andrew Jackson forced the treaty through the Senate by a single vote. An overwhelming majority of the Cherokee Nation considered Ridge’s action an unforgivable betrayal. In April of 1838, Chief Ross submitted a petition to Congress, signed by the majority of Cherokees, asking the United States to void the treaty as fraudulent. Newly elected President **Martin van Buren** followed in Jackson’s political footsteps, however, and less than a month later ordered General Winfield Scott to commence removing the Cherokees. Between 1838 and 1839 some 16,500 Cherokees were forced to leave their ancestral homes and move to Oklahoma, many of them on foot. The forced march was marked by suffering, disease, and death. The Cherokees today have named the removal the “**The Trail of Tears.**”

Soldiers armed with rifles arrived at Cherokee doorways, ordering the entire family out of the house, sometimes allowing the family to take a few possessions, sometimes arbitrarily refusing. Looters ran through the abandoned houses and plantations. The families, if they had not been separated, were then herded to squalid stockades and camps, where disease spread quickly and killed many, mostly the very young and the very old.

From the camps, they were marched westward to Oklahoma. Unprepared and ill-equipped, thousands of Cherokee families walked or rode hundreds of miles through snow and freezing rain, huddling at night in makeshift tents. They suffered from exposure, exhaustion, and hunger. They continued to be stalked by illness. When the survivors of the “Trail of Tears” arrived in Oklahoma, over one thousand people had died along the way.

The government's removal policies formalized the idea of race as a determining factor in American public policy. What Jefferson's slurs in the Declaration of Independence had hinted at, the removal legislation codified. The United States, conceived in a bid for freedom and equality, was going against everything it stood for by conveniently using racist ideology as justification for a policy decision.

Meanwhile, bitterness festered over the fraudulent treaty that had given the removal any shadow of legitimacy. A group of Cherokees decided that since those who had orchestrated and signed the treaty had committed a capital crime under Cherokee law, they should be put to death. In 1839, without trying the negotiators in a court of law, the group in a series of anonymous attacks ambushed and executed Major Ridge, his son John, and his nephew Elias Boudinot in Oklahoma.

In spite of the strain of the Removal and the betrayals surrounding it, the Cherokees once again settled into a new environment and thrived.

The Nation has grown from a low of 9,000 in 1780 to 250,000 in 2009. Today they have their own housing, health care, schools, environmental protection, and law enforcement. They have preserved their traditions, their "sacred fire."

They are not alone. By the mid-1850s "Indian Territory" included an area almost identical to present-day Oklahoma. Sharing the space were transplanted Cherokees, Choctaw, Chickasaw, Creek, and Seminole, the five southeastern tribes that the Colonials had originally dubbed "civilized."

Considering what these tribes went through, it is perhaps remarkable that they all survived. The Choctaw were the first tribe to suffer a large-scale westward removal. Originally living in present-day Mississippi and Alabama, they were farmers and hunters. They, like the Cherokee, helped Andrew Jackson win the war of 1812 and felt betrayed by his subsequent advocacy of indiscriminate Indian removal.

In exchange for their land in Mississippi, the Choctaw received land in southern Arkansas, near the Red River – where white settlers already lived. The settlers protested at being moved, but Arkansas, unlike Mississippi, was not yet a state and did not have a state's ability to resist the federal government's actions. Nineteen thousand Choctaws passed through Arkansas during the 1820s and ended up in southern "Indian Territory." After the Indian Removal Bill of 1830, thousands more were forced out. Almost one quarter of all Choctaws died along the journey.

The Choctaw eventually ended up in eastern "Indian Territory" at Durant. (The word 'Oklahoma' comes from the Choctaw words 'okla' for 'people' and 'humma' for 'red.')

They now number close to 160,000, guided by an elected chief.

The Chickasaw, distant relatives of the Choctaw, lived in northeastern Mississippi. After agreeing in 1832 to move to "Indian Territory" in return for whatever money their land would bring, the Chickasaw decided to reside with the Choctaw until land was provided for them. By 1836 land had still not been provided, but about 4,000 Chickasaws were sent off across Arkansas, the last of the five southeastern tribes to be removed. They lived with the Choctaw until 1855, when they established a separate government west of the Choctaw area, in south Oklahoma. They now number over 35,000 and have their own executive, legislative, and judicial branches of government.

The Creek, also known as the Muscogee, lived in present-day Georgia, Alabama, and northern Florida. The Creeks were renowned strategic warriors and fought under Tecumseh against troops led by Jackson in the Creek War (1813-1814). Outnumbered, the Creek lost, forfeited 23 million acres, and during the 1830s the Creek, too, were removed to “Indian Territory” along the Arkansas, Verdigris, and Canadian Rivers of present-day Oklahoma. Today the Creek number around 60,000 and live under their own constitutional government.

The Seminole were originally Creeks who moved to Florida when white settlers overran their land in Georgia. When settlers tried to take over Florida also, the Seminole fought back. The First Seminole War (1817-1818) was against troops led by Jackson, and the Seminole lost five million acres. Conducting guerilla warfare in the swamps, the Seminole continued to resist, and the Indian Removal Act eventually led to the Second Seminole War (1836-1842), in which the Seminole were led by Chief Osceola. Tricked and captured at a fake treaty conference, a number of Seminole were finally removed to Arkansas under such harsh conditions that many fell ill and died. The land the Seminoles chose was near the Creek Nation in Oklahoma. Today the Seminoles number several thousand and have their own constitution and elected chief.

In 1893 the government officially opened the “Cherokee Strip” to outside settlement. More tribes were moved to the area, and white settlers were permitted in as well. By 1900 almost four hundred thousand people lived in “Indian Territory,” the whites far outnumbering the Indians. An Act of Congress passed in 1901 gave all Indians in Indian Territory official United States citizenship.

In 1907 Oklahoma and the “Indian Territory” merged and became the State of Oklahoma. “Indian Territory” no longer existed.

But its tribes have survived.

*Note: Throughout this manual the terms ‘Indian’ and ‘Native American’ are used interchangeably. This practice is generally accepted today both within Native American communities and among scholars.

There is no uniformly accepted convention as to the plural form of many tribe names. Where there is no plural indicated, the Nation as a whole is implied.

Learning Objectives

Road to Removal can help students to accomplish the following:

- Analyze significant ideas, events, and people in the world, state, and local history and how they affect change over time. The program provides a tool that allows students to read and understand the past in order to develop a historical perspective, to see how the past affects the present, and to see how change occurs, so that they can better understand themselves, their families, and their communities.
- See how **people, places, and environments** interact with one another. Students will see how the geography of a region leads to specific economic activity and how communities and cultures develop, with their similarities and differences, and their belief systems, knowledge, values, and traditions.

- Gain an understanding of the forms and roles of government. *Road to Removal* provides a visual example of what power is and how it is gained, maintained, used, and abused. By understanding the structures of power in our society, students can confront questions of how to protect individual rights within the context of majority rule.
- Discover useful examples of the **processes and skills used in social sciences**. Each academic discipline has its own methodology of research and inquiry. The program offers an example of how historians and filmmakers reconstruct the past, by discovering sources and employing skills of research, reading, critical thinking, and writing.

Vocabulary

Ancestral lands
 Arkansas
 Assimilation
 Indian Removal Bill of 1830
 “Trail of Tears”
 Cherokee Nation
 Mississippi River
 Oklahoma
 Georgia Compact
 Louisiana Purchase
 Sacred fire
 Syllabary
 Constitutional government
 Treaty Party
 Nationalist Party
 Statehood
 “Indian Territory”
 United States Supreme Court
 Sovereignty
Worcester v. Georgia

Discussion Questions

Goals relate to standards in the K-4 and 5-8 Arkansas Social Studies Curriculum Frameworks. The standards are bolded. In addition, the goals relate to the high school American history content standard 1 –Students shall examine the causes and effects of migration patterns in the early history of North America specifically the SLE EUS. 1.AH 9 is addressed in many of the questions.(Teachers can choose those items they feel are appropriate for their grade levels.)

1. Goal: *Use chronological order to explain the cause and effect of events throughout history.*

Make a timeline showing how the Cherokee nation has adapted to invasive change, starting with the Spanish in the mid-1500s through British rule and the different presidencies of Washington, Jefferson, Jackson, and Van Buren.

Standard 6 History—*Continuity and Change and Movement*

2. Goal: *Compare and contrast the causes and consequences of conflict.*

Why did the settlers feel justified in forcing the Cherokee out of their own land? The Cherokee tried to settle the land struggle by legal means instead of by fighting. What did the Cherokee lose and what did they gain by this?

Standard 6 History—*Conflict and Consensus*

3. Goal: *Students shall analyze significant ideas, events, and people and how they affect change over time.*

How did the Louisiana Purchase relate to the Indian Removal Bill? What changed between Jefferson's hope for acculturation and Jackson's desire to force the Cherokee out at any cost?

Standard 6 History—*Conflict and Consensus and Movement*

4. Goal: *Demonstrate an understanding of continuity and change.*

How did the Cherokee nation manage to preserve its identity in the face of so much pressure?

Standard 6 History—*Conflict and Consensus*

Standard 2 Geography—*Culture and Diversity*

5. Goal: *Demonstrate an understanding that people, cultures, and systems are connected, and that commonalities and diversities exist among them.*

The Cherokee created their own constitution and their own language as a result of interacting with the American settlers. How did these adaptations create both a connection and a distinction between the two cultures?

Standard 2 Geography—*Culture and Diversity*

6. Goal: *Demonstrate an understanding that one's identity is connected to ideas and traditions from the past and from other cultures.*

In what ways has the Cherokee nation adapted to change, and in what ways has it resisted? How does the Cherokee nation see itself today?

Standard 2 Geography—*Culture and Diversity*

7. Goal: *Illustrate the relationship between tolerance and cooperation.*

Speculate what America would be like today if the white settlers had never outnumbered the Native Americans.

Standard 6 History—*Conflict and Consensus*

8. Goal: *Demonstrate an understanding of the physical and spatial characteristics and applications of geography.*

Why does the Mississippi River feature so significantly in the Indian Removal?

Standard 1 Geography—*Physical and Spatial*

Standard 6 History—*Regionalism and Nationalism*

9. Goal: *Identify and interpret physical and cultural patterns and their interactions, such as land use, settlement patterns, cultural diffusion, values, ideas, and ecosystem changes.*

What were the differences and the similarities in the way the settlers and the Cherokee nation perceived ownership of land?

Standard 3 Geography—Interaction of People and the Environment

10. Goal: *Demonstrate an understanding that different economic systems and limited resources influence cooperation and conflict in decision-making.*

Was the struggle ultimately over whether there was enough land for all?

Standard 7 Choices—Cost Benefits

Standard 8 Resources—Factors of Production

11. Goal: *Explore and explain how changes in areas such as technology, transportation, and communication affect economic activity.*

How did various Indian nations change their economic way of life when the Europeans arrived?

Standard 3 Interaction of People and the Environment—Movement

Standard 6 History—Continuity and Change

Standard 7 Choices—Cost and Benefits

12. Goal: *Analyze how disparities in power and economic status lead to conflict.*

How might the land struggle have been resolved if the Cherokee had been more powerful than the settlers?

Standard 6 History—Conflict and Consensus

13. Goal: *Demonstrate an understanding of the ideals, rights, and responsibilities of participating in a democratic society.*

What responsibilities did Thomas Jefferson try to balance when he made the Louisiana Purchase and pushed the Cherokee into living on reserved land by the Saint Francis River? Did he succeed?

Standard 4 Government—Forms and Roles of Government

14. Goal: *Analyze conflict and methods of conflict resolution by using such activities as simulations and role-play.*

In *Ross v Ridge*, what kind of argument could be made for each side? Have students present the case for each side, and a simulated Supreme Court can make its own decision.

Standard 6 History—Conflict and Consensus

15. Goal: *Demonstrate an understanding of the chronology and concepts of history, and identify and explain historical relationships.*

How did 1) the American Revolution; 2) the Georgia Gold Rush; 3) the Treaty of Echota affect the Cherokee position?

Standard 6 History—Continuity and Change

16. Goal: *Students will demonstrate an understanding of the chronology and concepts of history, and identify and explain how historical relationships occurred.*

The Cherokee fought loyally beside Andrew Jackson during his war against the “Red Stick” Creeks. Why was this not enough to persuade Jackson that the Cherokee themselves were not a threat to the new country?

Standard 6 History—*Continuity and Change and Conflict and Consensus*

17. Goal: *Evaluate major turning points in history.*

Explain how the following turning points in American history affected the relationship between the Cherokee and the Americans: The Louisiana Purchase, 1803, the Cherokee form a constitutional government, 1827, the Indian Removal Bill, 1830, and the Treaty of New Echota, 1835.

Standard 6 History—*Continuity and Change and Conflict and Consensus*

18. Goal: *Link historical events from region to region along timelines.*

Connect the above events to a timeline. Add any others that you believe are significant.

Standard 6 History—*Continuity and Change*

19. Goal: *Demonstrate an understanding of how ideas, events, and conditions bring about change.*

How did the Louisiana Purchase relate to the Indian Removal Bill? What changed between Jefferson’s hope for acculturation and Jackson’s desire to force the Cherokee out at any cost?

Standard 6 History—*Conflict and Consensus and Movement*

20. Goal: *Investigate cause and effect as a historical concept.*

Why did the American settlers regard the Cherokee nation as an obstacle to their own nation building?

Standard 6 History—*Conflict and Consensus*

21. Goal: *Analyze and illustrate connections and interactions of individuals and groups.*

How did the Cherokee and the American settlers interact as groups and as individuals during the Road to Removal? Identify the different groups and their respective goals.

Standard 2 Geography - Culture and Diversity

Standard 6 History—*Conflict and Consensus*

22. Goal: *Show how data and experiences may be interpreted by people from diverse cultural perspectives.*

How did the Cherokee law interpret the killing of Major Ridge in 1839?

Standard 6 History—*Conflict and Consensus*

23. Goal: *Examine and explain belief systems underlying specific traditions and laws.*

What were the belief systems that Thomas Jefferson and Andrew Jackson interpreted as justification for forcing the Native Americans from their homes?

Standard 4 Government—*Forms/Rules Government*

Standard 5 Citizenship—*Roots of Democracy and Rights and Responsibilities of Citizens*

24. Goal: *Examine persistent issues involving the rights, roles, and status of the individual in relation to the general welfare.*

Land rights remain an issue today. What is the difference in the average American's attitude towards Cherokee rights, and why?

Government Standard 4—*Rights and Responsibility of Citizens*

25. Goal: *Employ the scientific method used in the social sciences – research, reading, writing, speaking, reasoning, induction, deduction, listening – to distinguish fact from opinion, and to recognize bias and propaganda. Use appropriate tools such as media resources, interactive technologies, and libraries as needed.*

Why do you think Jefferson behaved as he did towards the Native Americans, given that he admired them personally? What did he believe was at stake?

26. Goal: *After reading about an important historical figure, students prepare and perform a presentation from the point of view of this person, explaining the person's role in history.*

Example: Do this in regard to Sequoyah.

Standard 6 History—*Continuity and Change; Conflict and Consensus; Movement; and Culture Diversity and Uniformity*

Additional questions for class discussion:

1. How might the land struggle have been different had all the Native American tribes banded together?
2. What were Thomas Jefferson's reasons for making the Louisiana Purchase? How did the purchase change the struggle over ownership of land?
3. Why do you think Sequoyah felt that having its own syllabary would help protect the identity of the Cherokee nation?
4. What do you think Major Ridge hoped would happen when he signed the fraudulent treaty relinquishing all Cherokee land east of the Mississippi?
5. If Thomas Jefferson had been president instead of Andrew Jackson, do you think the executive branch would have enforced the Supreme Court's finding in favor of the Cherokee nation?

Activities

Have the students form two groups, one representing the Cherokee Nation and one representing the United States government. Ask them to find their own solution to the problem of the land struggle.

Identify the following: (based on the film and/or historical narrative)

Sequoyah (George Guess)
Thomas Jefferson
Andrew Jackson
Martin van Buren
Chief John Ross
Major Ridge
Supreme Court Justice John Marshall

Recommended Readings

- 1) The Making of America, Johnston, Robert D., National Geographic Society, Washington, D.C., 2002.
- 2) The Student Encyclopedia of the United States, Shapiro, William E., general editor. Houghton Mifflin, Boston, 2005.
- 3) The New Georgia Encyclopedia, Williams, David, 2003.
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- 4) American Indian Heritage Support Center (AIHSC), Area Tribes, AR, 2005.
<http://www.aihsc.info/>
- 5) A Look at Oklahoma: A Student's Guide.
<http://www.otrd.state.ok.us/StudentGuide/default.html>
- 6) Texas State Library and Archives Commission: Indian Relations in Texas, 2006
<http://www.tsl.state.tx.us/treasures/indians/index.html>
- 7) "A Solitary Tree and a Tornado: the Hows and Whys of Cherokee Assimilation and Removal," Lyman, Vincent. Janus, the University of Maryland Undergraduate History Journal, 2001.
<http://www.janus.umd.edu/May2001/Lyman/01.html>
- 8) Worcester v. Georgia, Wikipedia, 2006
http://en.wikipedia.org/wiki/Worcester_v._Georgia
- 9) Supreme Court of the United States, Wikipedia, 2006
http://en.wikipedia.org/wiki/Cherokee_Nation_v._Georgia

For Further Study:

- 1) The American Frontier, Davis, William C. University of Oklahoma Press, Norman, 2002.