Andrew Jackson, Part 1
Indian Removal Act
Grade: 8, adaptable for all grades

Overview
Adopted from: The Cherokee/Seminole Removal Role Play from Zinn Education Project

When considering 19th-century U.S. expansions such as the Trail of Tears, it’s important not to lose sight of the parallels that still move foreign policy forward today. Economic interests often trump all previous notions of law or humanity, and are used to justify swift and decisive use of force. We must equip students with the ability to search for and find both historical and continuing patterns of such policies that they may wish to be a part of stopping.

The Indian Removal Act did not only focus on the Cherokee but on all indigenous peoples, including the Seminoles. The Seminoles lived in Florida side by side with escaped African slaves and their descendants for at least 100 years. To include them in this lesson is to expose students to further reasoning behind the U.S. motivation of Indian removal, including slavery. The hope is that role-play might help encourage the exploration of the subtleties of what happened and why.

Along with the Seminoles’ role, the missionary role is very important in demonstrating that not all white settlers were in support of the Indian Removal Act; the bill only passed 102–97 votes. Missionaries didn’t support the bill; they still considered the Cherokee as “having risen to a level with the white people of the United States.” Critique everything.

Oregon Common Core State Standards

Language Arts Standards: See below for a full list of applicable standards.

Grade 8

- CCSS.ELA.RH.6-8.1 Cite specific textual evidence to support analysis of primary and secondary sources.
- CCSS.ELA.RH.6-8.4 Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.
- CCSS.ELA.RH.6-8.8 Distinguish among fact, opinion, and reasoned judgment in a text.

Social Studies Standards: See below for a full list of applicable standards.

- Historical Knowledge 8.1. Evaluate continuity and change over the course of U.S. history by analyzing examples of conflict, cooperation, and interdependence among groups, societies, or nations.
• Historical Knowledge 8.2. Evaluate continuity and change over the course of U.S. history by analyzing key people and constitutional convention, the age of Jefferson, the Industrial Revolution, the Westward Expansion, and the Civil War.

• Historical Knowledge 8.3. Examine the social, political, and economic factors that caused the Westward Expansion from the American Revolution through Reconstruction.

• Historical Knowledge 8.4. Evaluate the impact of different factors, including gender, age, ethnicity, and class, on groups and individuals during this time period and the impact these groups and individuals have on events of the time.

Materials

• Construction paper for name cards
• Tools to decorate name cards
• Copy of roles, enough for each student
• Copy of President Jackson’s speech, enough for each student
• Large open space
• Notecards (for presentation to Congress)
• Costumes (optional)
• Vocabulary activity sheet (optional)

Key Vocabulary

A list of key vocabulary and an activity sheet are provided below.

Lesson

• Vocabulary activity: A list of key vocabulary for this lesson has been provided below, along with an activity sheet.

• Introduction: Together, read the “Removal Proposition.” Explore just how far it is from Florida and Georgia to Oklahoma.
  o To find excerpts from the Indian Removal Act, see the Abraham Lincoln Historical Digitization Project, which provides several to choose from.

• Describe role-play: Each student will be given a role to play—Cherokee, Seminole, missionary, plantation owner, or the Andrew Jackson administration. These groups have been asked to discuss the Indian Removal Bill before Congress (teacher). As a group, they are going to discuss and write out answers to the questions on the “Removal Proposition.”

• Activity preparation: Divide students into five groups. Give students a copy of their roles to read and research.
  o To add more authenticity, have students create a biography for their characters, coming up with names, place of birth, family, friends, etc.
To elicit depth, students should write a short biography presentation so that the class can get a feel for each character.

- **Pose question and write-ups:** Pose the question “How will you react if the bill passes or fails?” for the students. Each group discusses and writes out answers to the questions on the “Removal Proposition.” Give students an appropriate amount of time to research, discuss, and prepare for the role-playing.
  - The question may possibly be the first time that they will be presented with the idea that just because a law is passed doesn’t mean it will be accepted.

- **Create place cards:** Have students create place cards for their roles, and if necessary, change into costume.

- **Role-play activity:** Once students are finished with write-ups, half of their group should leave to speak to other groups in order to negotiate allies. Traveling students may only talk to seated students. This keeps everyone participating in the activity.
  - Give students an appropriate amount of time to research, discuss, and prepare for the role-playing.
  - Monitor groups, raise questions, and disrupt contradictions.
  - Remind students of the importance of staying in character for their roles; i.e. the Cherokee are not going to be buddies with the Jackson administration.
  - Prior to letting students travel, have a student from the Jackson administration group play the part of President Jackson and read his speech to congress.
  - Regroup students to collaborate for a written, personalized presentation to Congress and peers.

- **Presentation:** Use a large room for the presentations, such the auditorium or outside if available.
  - Each group will present their findings to Congress (teacher) and peers.
  - The audience and Congress may pose questions for debate.
  - Allow for rebuttal questions from Congress and other groups.

- **Debrief:** Bring students together to debrief their experiences. This may be in the form of a class discussion, essay topic, or both.
  - It is helpful to have students stay in character, but also to get feedback on the impact this information might have had on them and their experiences through role-play.

- **Some debrief questions to consider:**
  - What bothered, or maybe even angered you, the most? Why?
  - What was the most satisfying about the negotiations? Why?
  - What do you think actually happened to the Cherokee and the Seminoles? Why?
  - Do you think there was tension between the Cherokee and the Seminoles? Why?
  - Who do you think had the better possibility to resist removal? Why?
  - What reasons were used to remove the indigenous nations? Do these reasons seem reasonable, or do you think there were other motives? Why? What?
  - What was the main threat to the southern plantation owners? Was it the Seminoles? What laws were in affect to keep division of Indians and blacks?
  - What do you think was the biggest persuasion that tipped the ever so slight majority that won the election of the Indian removal?
  - What might have been some reasons, other than caring about the Indians, why some voted against Indian removal?
  - Why might northern states not want southern states to expand into Indian Territory?
o Do you think the missionaries would have been as sympathetic toward the Seminoles as they were toward the Cherokee? Why?

o Is there any correlation here to any other groups in U.S. history? In our current society? Around the world?

• **Outcomes:** Provide students with the aftereffects of the Indian Removal Act. Explore various websites to put the implications of this act into perspective.
  o Trail of Tears: Provide students with a visual about what the Indian Removal Act entailed with this interactive map of the Trail of Tears on the [National Park Service website](http://www.nps.gov).
  o Stories: These are family stories from the Trail of Tears taken by the [Sequoyah Research Center](http://www.sequoyah.org) at the University of Arkansas at Little Rock. These stories will give students some background on how the Indian people were feeling and what they experienced as they traveled the Trail of Tears.
  o Video: This video is a short segment from *American Experience: “We Shall Remain,”* and it paints a picture of how the Indian people were forcibly removed from their lands.

**Extension Activity Ideas**

Activities can be modified several different ways depending on grade level and focus of study. Listed are activity ideas that can be adapted and extended to and for any grade level.

• **Critique/Letter:** Have students critique President Jackson’s speech or write a letter to President Jackson in response to his speech. This extension activity can be a great companion to a language arts lesson about point of view by assigning students roles to play as they critique or write. It can also provide an opportunity for students to learn how to critique by pulling out a quote and analyzing it rather than slamming the author of the piece.
  o Some of these roles include Seminole, Cherokee traveling the Trail of Tears in 1838, enslaved African American who was uprooted by his/her owner to move West, or even the U.S. government.
  o A lesson plan called “Andrew Jackson, Part 2” has been created for this extension activity idea.
Indian Removal Bill 1830: Congress is to provide moneys to move all Indians now living east of the Mississippi River to (Oklahoma) west of the Mississippi River. Permanent title to this land would be issued along with compensation for improvements to the eastern lands that are being left. The moneys would also be to cover transportation expense and the first year of living in the new land. The moneys will be in the sum of no more than ($500,000).

Congress is holding an open hearing on this bill. You have been invited to testify on your behalf and to critique the testimony of others.

The main question before Congress is:

- Should all Indians living east of the Mississippi River be moved, forcefully if needed, west of the Mississippi River to “Indian Territory”?

Additional questions to consider:

- Do you support the Indiana Removal Bill? Why, or why not?
- What questions do you have for the other attending groups?
- What will you do if it is passed or not passed?
Your people have lived for centuries in the area the white men call “Georgia.” This is your land. At times you’ve had to fight to keep it.

You’ve had a hard time with the white men. Ever since they began settling in Georgia, they have continued to push west, plowing the land and growing cotton and other crops. As early as 1785, the Cherokee Nation won the right to their land by a treaty with the U.S. government. The United States recognized the Cherokee people as part of an independent country and not subject to the laws of the United States. After the U.S. Constitution was approved, the U.S. government signed another treaty with the Cherokee—in 1791, when George Washington was president. Article seven of the Hopewell Treaty says, “The United States solemnly guaranty to the Cherokee nation all their lands not hereby ceded.” In other words, the U.S. government agreed not to push the Cherokee out of the land where they were living.

But now the U.S. government is about to break its own treaty and steal Cherokee land. Many white men have already bribed and tricked some of your people out of their land. These white men say you have no right to the land, that you’re savages. Last year, in December 1829, the state of Georgia passed a law saying you are under its control and must obey its laws, which forbid anyone with any Cherokee blood from testifying in court or protesting the plans to move you from your land. But you didn’t vote for this Georgia government, and besides, you have a treaty with the federal government that says you are citizens of an independent country. When the U.S. government made a treaty with you, it proved you are a nation.

The Cherokee are one of the five “civilized tribes.” You have well cultivated farms. By 1826, Cherokee owned 22,000 cattle, 7,600 horses, 3,000 plows, 2,500 spinning wheels, 10 saw mills, and 18 schools. Like southern whites, some of you also owned black slaves. In 1821, Sequoya, a brilliant Cherokee Indian, invented an 85-character alphabet and now most Cherokee can read and write. It’s said that more Cherokee are literate than whites in Georgia. You even have a newspaper, the Cherokee Phoenix. You’ve adopted a written constitution very similar to that of the U.S. Constitution. Many of your leaders attended white schools in the East. By the white man’s standards, you’re as civilized as they are, if not more so. But still they want to kick you off your land and move you to a place west of the Mississippi River—a place you’ve never even seen. You must continue to argue your case if you are to survive as a people.

“Indians in 1838 Framed Model Legislation” from East Oregonian, July 30, 1912
Andrew Jackson Administration

You are the president of the United States. You must deal with a serious problem in the state of Georgia. This past December, 1829, the state government said that all land belonging to the Cherokee would belong to Georgia. The Cherokee would have no title to their land, and anyone with Cherokee blood wouldn’t have the right to testify in court. Georgians want the Cherokee moved, by force if necessary, west of the Mississippi River. They support the Indian Removal Act, now before Congress. There is a place called “Oklahoma” set aside for all Indians in the East, including the Cherokee. Personally, you agree that Georgia has a right to make whatever laws it wants, but the Cherokee have treaties signed by the U.S. government guaranteeing them their land forever.

You’re getting a lot of pressure on this one. On the one hand, white missionaries and lots of northerners say that Georgia is violating Cherokee rights. Many church groups supported your election in 1828, and you want their support when you run for re-election in 1832. On the other hand, a lot of farmers and plantation owners want that Cherokee land. Recently, gold was discovered on Cherokee territory, and gold seekers are already starting to sneak onto their land. Your main base of support was in the South, especially from poor and medium-sized farmers.

From your standpoint, you have to look after the welfare of the whole country. The main crop in the South is cotton. It is a crucial crop to the prosperity of the slave-owning South and to the cloth factories of the North. Cotton, grown with slave labor, brings in tremendous profits to slave owners. You’re a slave owner yourself, so you understand their concerns. There is excellent land among the Cherokee, as well as some other Indian tribes in the region: the Creeks, Choctaw, Chickasaw, and Seminole, although some of these have already moved West. This land could be used to grow cotton for the world. The exports of cotton to England and other countries are vital to the health of the economy. Cotton sent north is building up young industries, and you can see there is great potential for manufacturing in the North.

The Seminole Indians who live in Florida represent a special problem. For years, they have taken in escaped slaves from southern plantations. Sometimes, they’ve even raided plantations in order to free slaves. They are a threat to the whole plantation system in the South. A number of years ago, you ordered the U.S. military to attack the Seminoles in Florida and had their farms burned. The proposed Indian Removal Act would get rid of the Seminoles forever by moving them to Indian Territory. The escaped slaves living with them would then be taken away from them and sold.

“Sawed Off Its Head” from Rogue River Courier, November 1, 1907
Plantation Owners and Farmers

“All I ask in this creation
Is a pretty little wife and a big plantation
Way up yonder in the Cherokee Nation.”

That is part of a song people like you sing as you wait for the Cherokee to be kicked out of Georgia. Then you and your family can move in.

Some of you are poor farmers. You live on the worst land in Georgia and other parts of the South. The big plantation owners with all their cotton and slaves take up the best land and leave you the scraps. You’ve heard that Cherokee land in Georgia is some of the most fertile land in the country. The government of Georgia is having a lottery so that even poor farmers like you will have an equal shot at getting good land. One of the reasons you voted for Jackson is because you knew he was an Indian fighter who beat the Creeks in a war and then took their land away from them. That’s your kind of president. The Cherokee are farmers, too. They grow corn, wheat, and cotton. If you’re lucky, you’ll be able to move onto land with the crops already planted and the farmhouse already built. Others of you aren’t quite as poor; you have some land, and grow corn and raise hogs, but you, too, would like to move onto better land.

Some of you are big plantation owners who grow cotton on your land and own many slaves. You live in Georgia near the coast. The problem is that cotton exhausts the soil, so that after a number of years, your land is not as productive as it once was. You need new land with soil that hasn’t been used to grow cotton for years and years. The Georgia legislature recently voted to take over that land, which is owned by the Cherokee, and divided it up so that whites like you could move onto it. That’s a great law, but some people in Congress and around the country want to stop you from taking this territory from the Cherokee. What’s the problem? There is a place set aside for the Cherokee and other Indians west of the Mississippi River. Remember, the whole country—no, the whole world—depends on cotton. Your plantation and plantations like yours are what keep this country strong and productive.

But you have another problem. In Florida, many escaped slaves live side by side with the Seminoles. Slaves throughout the South know about this haven for runaways. In fact, the Seminoles and escaped slaves sometimes raid plantations, burn them down, and free the slaves. You won’t stand for this. The Seminole must be sent to Indian Territory along with the Cherokee. As for the escaped slaves who live with them, they need to be recaptured and either returned to their owners or put up for sale. There is also good land in Florida that you might want to move onto once the Seminoles are gone.

“The Home of King Cotton” from Southwest Oregon Recorder, January 22, 1885
Missionaries

You are white Christian missionaries who live among the Cherokee or once did. You are not plantation owners, gold prospectors, bankers, or military people. You are simply individuals who want to preach the word of God and do what's right. You are of many different Christian denominations. At great sacrifice, you moved away from the comfort of civilization to live in much more difficult conditions.

You believe the Cherokee have made great progress advancing toward civilization. According to a resolution your missionary group passed, some Cherokee families have “risen to a level with the white people of the United States.” Most Cherokee now wear clothes like white people and have given up their Indian dress. Before, the women had to do the hard work of tending the corn using hoes. Now, the men do the farming with plows. They are a much more industrious people, and own more property and better houses than in the past. Slowly, some are becoming Christians and, thankfully, are forgetting their old superstitions. As your resolution points out, “Ancient traditions are fading from memory, and can scarcely be collected.” When the whites came upon the Cherokee, the Indians were in a “purely savage state.” But this is no longer the case. Many Indians and whites are beginning to intermix. This is good, as it brings Indians in closer contact with civilization.

You don’t know a single Cherokee who wants to leave home and go West across the Mississippi River. As your resolution states, there is “an overwhelming torrent of national feeling in opposition to removal.” You ought to know: you live with these people. You are reluctant to take sides in political arguments, but you have to bear witness to what you see and hear.

Those of you who live in the north have read the writings of the missionaries who live among the Cherokee. They don't want to steal the Cherokee land, so they have no reason to lie. Senator Theodore Frelinghuysen from New Jersey has spoken eloquently about the Cherokee situation. He calls the Cherokee “the first lords of the soil.” The senator puts himself in the Indians' position and asks, “If I use my land for hunting, may another take it because he needs it for agriculture?”

It’s true that the richest Cherokee—about 10 percent—own black slaves. Some of you are abolitionists, who want all slavery to end, and don’t approve of this. However, almost everyone who has ever traveled in Cherokee territory agrees the Cherokee don’t treat their slaves as harshly as whites do. Most slaves in Cherokee country have some rights, and individuals in families are almost never sold away from each other. But slavery is slavery, and some of you don’t approve of any slavery.

Black Seminoles

You are black and you are Indian, a member of the Seminole people in Florida. You are descended from enslaved Africans who ran away from British plantations in Georgia over a hundred years ago and came to settle with Indians, who left their lands farther north. This was before the United States was even a country. You are a free person. Some of the black people who live in Seminole communities ran away from slavery in the last few years. Others were bought from white slave owners by Seminoles. These people are still called slaves, but they are not treated as slaves. They can marry anyone, can travel where they want, have their own land, can carry guns, and can’t be sold away from their families. But every year they must pay part of their crops to other Seminoles as a kind of tax.

The Indian Removal Act of 1830 is now being considered by the U.S. Congress. It calls for all Indians east of the Mississippi River to be forced off their lands and moved to a place called “Indian Territory” west of the Mississippi River. Full-blooded Seminoles would be moved. But for you, a black Seminole, they would make you a slave and sell you in one of the Southern slave markets. You would be separated from your community, your friends, and your family. You will never allow this to happen.

White plantation owners in Georgia and throughout the South feel threatened by Indians, free blacks, and escaped slaves living peacefully side by side. They know their slaves hear about the Seminole communities and want to run away to join them. The Seminoles are a symbol of freedom to enslaved black people throughout the South. In the past, you have freed slaves on those plantations and brought them to Florida to live with you and become Seminoles. Whites also want to steal your land so that they can grow cotton with slave labor.

President Jackson is one of the biggest slaveholders in Tennessee. Some years ago, when he was a general in the army, he ordered his troops to attack your people and destroy your farms and homes. You know in the debate on Indian removal, he is not on your side.

He also wants to move the other Indian nations in the Southeast, especially the Cherokee. You don’t have much to do with the Cherokee. You know they own black slaves, although they say they treat them better than white plantation owners do. But if this law passes, they will try to move them, too.

The U.S. government and white plantation owners call the Seminoles “savages.” But you have farms and raise horses, cattle, hogs, and chickens. Unlike white plantation owners, you know what freedom means. What is “civilized”? What is “savage”?

“Real Aborigines in Florida Wilds” from Sunday Oregonian, February 20, 1916
Andrew Jackson
On Indian Removal
[Message to Congress, December 6, 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 advantages.

The consequences of a speedy removal will be important to the United States, to individual states, and to the Indians themselves. The pecuniary advantages which it promises to the government are the least of its recommendations. It puts an end to all possible danger of collision between the authorities of the general and state governments on account of the Indians. It will place a dense and civilized population in large tracts of country now occupied by a few savage hunters. By opening the whole territory between Tennessee on the north and Louisiana on the south to the settlement of the whites, it will incalculably strengthen the southwestern frontier and render the adjacent states strong enough to repel future invasions without remote aid. It will relieve the whole state of Mississippi and the western part of Alabama of Indian occupancy, and enable those states to advance rapidly in population, wealth, and power.

It will separate the Indians from immediate contact with settlements of whites; free them from the power of the states; enable them to pursue happiness in their own way and under their own rude institutions; will retard the progress of decay, which is lessening their numbers, and perhaps cause them gradually, 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. These consequences, some of them so certain and the rest so probable, make the complete execution of the plan sanctioned by Congress at their last session an object of much solicitude.

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.

Humanity has often wept over the fate of the aborigines of this country, and philanthropy has been long busily employed on devising means to avert it, but its progress has never for a moment been arrested, and one by one have many powerful tribes disappeared from the earth. What good man would prefer a country covered with forests and ranged by a few thousand savages to our extensive republic, studded with cities, towns, and prosperous farms, embellished with all the improvements which art can devise or industry execute, occupied by more than 12 million happy people and filled with all the blessings of liberty, civilizations, and religion?

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 men 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 do 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. Our children by thousands yearly leave the land of their birth to seek new homes in distant regions. Does humanity weep at these painful separations from everything, 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. These remove hundreds and almost thousands of miles at their own expense, purchase the lands they occupy, and support themselves at their new homes from the moment of their arrival. Can it be cruel in this government when, by events which it cannot 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.

And is it supposed that the wandering savage has a stronger attachment to his home than the settled, civilized Christian? Is it more afflicting to him to leave the graves of his fathers than it is to our brothers and children? Rightly considered, the policy of the general government toward the red man is not only liberal but generous. He is unwilling to submit to the laws of the states and mingle with their population. To save him from this alternative, or perhaps utter annihilation, the general government kindly offers him a new home, and proposes to pay the whole expense of his removal and settlement.

It is 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 the general government in relation to the states and the Indians within their limits are at an end. The Indians may leave the state or not, as they choose. The purchase of their lands does not alter in the least their personal relations with the state government.

May we hope, therefore, that all good citizens, and none more zealously than those who think the Indians oppressed by subjection to the laws of the states, will unite in attempting to open the eyes of those children of the forest to their true conditions, and by a speedy removal to relieve them from all the evils, real or imaginary, present or prospective, with which they may be supposed to be threatened.
**Vocabulary Activity Sheet**

1. Write what you think the word means.
2. Write what the article wants it to mean.
3. Find the word in the print dictionary.
4. Write down the definitions.
5. Compare and contrast all the vocabulary definitions. Write a sentence or two about the difference or similarity of the word and its various definitions.
6. Choose 5 vocabulary words.

<table>
<thead>
<tr>
<th>Vocabulary Word</th>
<th>What You Think It Means</th>
<th>What Article Means</th>
<th>Dictionary Definition</th>
<th>Compare/Contrast</th>
</tr>
</thead>
</table>
Vocabulary List with Accompanying Newspaper Articles

- Abode: *Sunday Oregonian, 1904*
- Aborigines: *Sunday Oregonian, 1913*
- Appropriate: *Rogue River Courier, 1905*
- Arrested: *Morning Enterprise, 1913*
- Assertion: *West Shore, 1886*
- Avert: *Morning Oregonian, 1921*
- Benevolent: *Daily Coast Mail, 1903*
- Cede: *Coos Bay Times, 1907*
- Consummation: *Sumpter Miner, 1900*
- Induce: *West Shore, 1889*
- Pecuniary: *Daily Morning Astorian, 1888*
- Perpetual: *Morning Oregonian, 1906*
- Philanthropy: *Sunday Oregonian, 1907*
- Prolonged: *Sunday Oregonian, 1921*
- Provision: *Morning Oregonian, 1909*
- Repel: *Sunday Oregonian, 1910*
- Retard: *Morning Oregonian, 1910*
- Sanctioned: *East Oregonian, 1910*
- Skeptical: *Sunday Oregonian, 1922*
- Solicitude: *West Shore, 1888*
- Tracts: *Medford Mail Tribune, 1910*
- Treaty: *East Oregonian, 1919*
- Zealously: *Sunday Oregonian, 1910*
Continued List of Applicable Language Arts Standards for Grades 9-12

Grade 8

- CCSS.ELA.SL.8.1 Engage effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grade 8 topics, texts, and issues, building on others’ ideas and expressing their own clearly.
- CCSS.ELA.SL.8.3 Delineate a speaker's argument and specific claims, evaluating the soundness of the reasoning and relevance and sufficiency of the evidence and identifying when irrelevant evidence is introduced.
- CCSS.ELA.SL.8.4 Present claims and findings, emphasizing salient points in a focused, coherent manner with relevant evidence, sound valid reasoning, and well-chosen details; use appropriate eye contact, adequate volume, and clear pronunciation.
- CCSS.ELA.SL.8.6 Adapt speech to a variety of contexts and tasks, demonstrating command of formal English when indicated or appropriate. (See grade 8 Language standards 1 and 3 here for specific expectations.)

Grade 9-10

- CCSS.ELA.RH.9-10.1 Cite specific textual evidence to support analysis of primary and secondary sources, attending to such features as the date and origin of the information.
- CCSS.ELA.RH.9-10.4 Determine the meaning of words and phrases as they are used in a text, including vocabulary describing political, social, or economic aspects of history/social science.
- CCSS.ELA.RH.9-10.6 Compare the point of view of two or more authors for how they treat the same or similar topics, including which details they include and emphasize in their respective accounts.
- CCSS.ELA.RH.9-10.8 Assess the extent to which the reasoning and evidence in a text support the author’s claims.
- CCSS.ELA.SL.9-10.1 Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 9-10 topics, texts, and issues, building on others’ ideas and expressing their own clearly and persuasively.
- CCSS.ELA.SL.9-10.4 Present information, findings, and supporting evidence clearly, concisely, and logically so that listeners can follow the line of reasoning and the organization, development, substance, and style are appropriate to purpose, audience, and task.
- CCSS.ELA.SL.9-10.6 Adapt speech to a variety of contexts and tasks, demonstrating command of formal English when indicated or appropriate. (See grades 9-10 Language standards 1 and 3 here for specific expectations.)

Grade 11-12

- CCSS.ELA.RH.11-12.1 Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- CCSS.ELA.RH.11-12.4 Determine the meaning of words and phrases as they are used in a text, including analyzing how an author uses and refines the meaning of a key term over the course of a text (e.g., how Madison defines faction in Federalist No. 10).
• CCSS.ELA.RH.11-12.6 Evaluate authors' differing points of view on the same historical event or issue by assessing the authors' claims, reasoning, and evidence.
• CCSS.ELA.RH.11-12.8 Evaluate an author's premises, claims, and evidence by corroborating or challenging them with other information.
• CCSS.ELA.SL.11-12.1 Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11–12 topics, texts, and issues, building on others’ ideas and expressing their own clearly and persuasively.
• CCSS.ELA.SL.11-12.4 Present information, findings and supporting evidence, conveying a clear and distinct perspective so that listeners can follow the line of reasoning; alternative or opposing perspectives are addressed; and the organization, development, substance, and style are appropriate to purpose, audience, and a range of formal and informal tasks.
• CCSS.ELA.SL.11-12.6 Adapt speech to a variety of contexts and tasks, demonstrating a command of formal English when indicated or appropriate. (See grades 11-12 Language standards 1 and 3 here for specific expectations.)

Continued List of Applicable Social Studies Standards

• Historical Thinking 8.6. Use and interpret documents and other relevant primary and secondary sources pertaining to U.S. history from multiple perspectives.
• Historical Thinking 8.7. Analyze evidence from multiple sources, including those with conflicting accounts about specific events in U.S. history.
• Historical Thinking 8.8. Evaluate information from a variety of sources and perspectives.
• Historical Thinking 8.9. Construct or evaluate a written historical argument demonstrating an understanding of primary and secondary sources.
• Geography 8.10. Interpret maps to identify growth and development of the United States.
• Civics and Government 8.15. Contrast the impact of Articles of Confederation as a form of government to the U.S. Constitution.
• Civics and Government 8.18. Examine and analyze important U.S. documents, including (but not limited to) the Constitution, Bill of Rights, and 13th through 15th Amendments.
• Civics and Government 8.21. Analyze important political and ethical values such as freedom, democracy, equality, and justice embodied in documents such as the Declaration of Independence, the U.S. Constitution, and the Bill of Rights.