

REDBLACK

Related through History



Peggy Fontenot (Potawatomi/Patawomeck/Cherokee), Robert Banks, Cherokee Freedman © Peggy Fontenot

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Eiteljorg Museum
of American Indians and Western Art

Telling America's Story



CURRICULUM FOR *RED. BLACK. RELATED THROUGH HISTORY*

The Eiteljorg Museum

The mission of the Eiteljorg Museum is to inspire an appreciation and understanding of the art, history and cultures of the American West and the indigenous peoples of North America. The Eiteljorg Museum collects and preserves Western art and Native American art and cultural objects of the highest quality, and serves the public through engaging exhibitions, educational programs, cultural exchanges and entertaining special events.

The museum's *Mihtohseenionki* (The People's Place) gallery explores Indiana's indigenous peoples—the Delaware, Miami and Potawatomi Indians—through preserved rare objects, historical photos, interactive displays and audiovisual technology. Other galleries feature Native American art and artifacts from coast to coast, including pottery, basketry, woodcarvings, beadwork and apparel. The museum's alliance partnership with the Smithsonian National Museum of the American Indian (NMAI) gives it invaluable access to the NMAI's traveling exhibitions and collections.

The Nina Mason Pulliam Education Center offers guests of all ages the opportunity to explore Western and Native American culture through demonstrations, workshops and other hands-on activities. The Education Center houses two art studios, as well as the Stephen and Sharon Zimmerman Resource Center that makes the museum's 5,000-volume collection available to the public. The Center's resources, including books, DVDs, videos and more, can be accessed through the Indianapolis Marion County Public Library's online database. The R.B. Annis Western Family Experience offers hands-on activities that are fun for the whole family. Visitors will find answers and clues as they explore four Western locations, including a Tsimashian carver's studio, a Navaho weaver's home, a 19th African American family's sod home, and a Chinese herbalist's store. Use of the museum's Resource Center is free of charge.

Exhibit Connections

Red. Black. Related through History simultaneously constructs the shared history of African and Native Americans while debunking stereotypes about African American and Native American people along the way. Through images, artifacts, and oral history, the exhibition shares stories that reveal previously hidden history faces visitors have never seen before. In order to facilitate moments of discovery and introduce these cases of convergence the exhibition is divided into overlapping sections, including the National Museum of the American Indian panel exhibit *IndiVisible*. The exhibition is organized roughly in a chronological format and set within the context of familiar American events. The past will meet the present as the exhibition encourages us to consider our own identity, heritage, and family history. Teachers can facilitate similar discovery in their classroom with the following lessons and access additional resources from the *IndiVisible* website.

Lesson Introduction

Culture defines a people through their long-maintained traditions and experiences. Unfortunately, our perception of others' culture is often generalized or fabricated, creating and maintaining misleading ideas about Native American and African American cultures. Stereotyping of minority groups often evolves from and is nurtured by popular expression of the majority culture. Generalizations avoid the multi-dimensional elements of culture and understanding of the mixing between two or more groups. If we look beyond these stereotypes, we find the rich diversity of each group's culture. Culture, however, does not develop in isolation. Instead nationality, traditions, beliefs, language, ways of life, and artistic expression adapt to new variables experienced by a given group. The following Indiana Academic Standards-based lessons provide ideas and strategies for helping students better understand the intersections between Native American and African American culture.

These lessons offer multiple options for teachers. The activities may be used independently as part of a larger themed curriculum. If teachers opt to include all of these lessons, student developed material may be displayed as part of a visual web that portrays Native American and African American culture as they intersect through time. Lesson One and Two debunk stereotypes and provides examples of African American and Native American culture. Lesson Three identifies the elements that create culture. Lesson Four analyzes who defines identity. Lesson Five considers how we experience culture. Lesson Six investigates when and where cultures converge. Lesson Seven considers how people view converged cultures. Teachers should encourage students to display their work either in the classroom or digitally as an ongoing visual web to show the intersections between different cultures.

Historical Context

Since the 1600s, African and Native American people have encountered and influenced each other in many ways. However, perceptions of race have negatively impacted full appreciation of the rich connections between these people. Racialization defines people solely on their physical attributes; however, based on recent genetic discoveries, race has been determined to be a social construction, therefore it cannot be defined by physical attributes. Implemented both within nations and by outsiders, racialization separates Native and African Americans from what is unique and shared in their heritage. This is a brief summary of their converged history.

Most histories are a part of a seamless web; therefore we cannot pinpoint the exact date of the first meeting between Africans and Native Americans. We can, however, investigate when, where, and how African and Native American cultures intersect. For example, music, a universally understood language provides examples of common ground in Native and African American history. Similarities arise between Asante-style drumming of Ghana and early Native American Dance songs, then later in Slave Songs sung in Native American languages. Artifacts such as contemporary pottery and basketry produced by Native and African Americans further reinforce intercultural exposure. Historical maps of North America and Africa give us a better idea which Native American peoples most generally encountered Africans/African Americans and when they might have met.

These intersections between African and Native Americans are shaped by reactions to everyday life and challenging times. Prior to 1800, converged communities of Native and African

Americans on the East Coast intermarried and self-identified as co-existing communities of whalers and fishermen. The 1845 decline of the industry, however, resulted in an identity shift for both peoples, which masked their mutual pasts. Beyond sharing ways of industry, Native and African Americans sometimes joined forces as a means of survival. Seminoles and African American forged an alliance due to their mutual distrust of the Spanish and English colonizers, their yearning for freedom, and the need to protect their homes. For example, the Spanish settled Seminoles and escaped African Americans in buffer communities to protect St. Augustine, Florida from the British.

United States defeated the Seminole and former slaves in three wars between 1814 and 1858. During this time, plantation owners in Georgia ignited the First Seminole War (1814-18) in attempt to recover their slaves taken by the Seminole and Spanish. Attempts to remove the Seminoles from Florida by force resulted in the Second Seminole War (1835-1842). The U.S. Military's final attempt to remove the Seminoles and their associated African American members to Indian Territory, forced the remaining Seminoles to fight the Third Seminole War (1855-58). The U. S. Military then moved these surviving Seminoles and associated African Americans from Florida to Indian Territory (Oklahoma).

With the Indian Removal Act of 1830, President Andrew Jackson led one of the most brutal acts of genocide against Native Americans by forcibly removing over 46,000 Indians and thousands of African Americans from their traditional lands. The Cherokee's removal story intensified in 1838 when the U.S. Government sent 7,000 troops to force the remaining 16,000 Cherokees to Indian Territory. Many of the soldiers looted and burned Cherokee homes as they began their devastating journey west. Recent estimates of Cherokee lives lost during the Trail of Tears were 4,000. When they arrived in Indian Territory the potential for racial alliances greatly diminished. After removal, the ideas of race and racism continued to infiltrate these multicultural communities, creating a legacy of detachment between some Indians and blacks.

The history of converged African and Native American communities shares the painful truth that some Indians owned slaves. Not all members of Native American communities, however, endorsed the practice of slavery. Only some affluent Cherokee, Choctaw, Creek, Chickasaw, and Seminole owned slaves. Many Native American individuals spoke out and opposed the institution. African American slave narratives provide insight into their lives while slaves of Native Americans. Collected during the Works Progress Administration Oral History Project in the 1930s, these African Americans vividly recalled forced Indian Removal, slavery, the Civil War, emancipation, and reconstruction. Their accounts reveal the shared history between Native Americans and African Americans including the merging of language, customs, and even family lineage. These narratives also depict the appalling abuse and cruelty experienced by some African Americans enslaved by Native Americans.

The Civil War also impacted converged African and Native American communities in Indian Territory. Cherokee, Creek, Choctaw, Chickasaw, and Seminoles people were divided; some factions supported the Union and some the Confederacy. Plantation owning Cherokee families who relied on slave labor actively supported the Confederacy more than any other Native American group. Many Cherokee, however, opposed slavery before Indian Removal and continued to challenge the practice in Indian Territory. Due to the differing positions on slavery,

abolition, and the Civil War, the Cherokees became divided. They then witnessed the unbridled destruction of their nation and people during sixteen battles in Indian Territory, seven of which happened in the Cherokee Nation. Native and African Americans also joined forces to support the Union during the winter of 1861-62 thousands of Creek, Cherokee, Shawnee, and Seminole Indians, a number of them with African ancestry, and several hundred enslaved African Americans fled to Kansas. Along the route of The Great Escape to Kansas, hundreds of African and Native Americans were brutally killed. Many of those who fled, served in Union regiments fighting the Confederates.

After the Civil War, treaties with the tribes confirmed emancipation for slaves held by tribal members. The Cherokee, Creek and Seminole, often with reluctance, extended rights to their Freedmen and enrolled them as citizens in their nations. The Choctaws and Chickasaws, however, so adamantly opposed Freedmen citizenship that they received special provisions in their treaties. These provisions further fueled animosity between Indians and African Americans in converged communities. In 1887, Congress opened Indian lands to white settlement through the General Allotment Act, also known as the Dawes Act. The Dawes Act, which affected all tribes, governed the distribution of land, and the definition of Freedmen as tribal members. The government divided communally held lands among tribal members, including African American and Afro-Cherokee Freedmen, then sold the remaining land. Most of the tribes tried to exclude Freedmen from the allotment of land, yet the Seminoles agreed to share their land equally with the Freedmen.

African and Native Americans also battled between themselves during the Indian Wars of the West (1860s-90s). In the fighting that occurred, four regiments of “Buffalo Soldiers,” all black cavalry and infantry, were formed and brought into direct conflict with Apache, Lakota, Nez Perce, Cheyenne, and other tribes. At the same time, the U.S. Military enlisted American Indian warriors to serve as scouts and auxiliary troops to fight against traditional tribal enemies. As a result, some Native Americans’ perceptions of historic contact with African Americans reflect negative memories of conflict.

Race and the concept of identity constantly affected the status of African-Native Americans into the 20th century. If Native Americans associated themselves with blacks they would be seen as “colored” and thus “inferior” in American society; if they associated themselves with whites they would reap the benefits but would lose their Indian identity. Anthropologists who tried to determine “mixing” among tribes, further complicated African-Native American identity. They based their investigation on racial myths, such as characterizing Native Americans with high cheekbones. Based on this erroneous perception of being “too Black”, some Native American tribes lost legal recognition from the Federal Government.

African-Native American identity continues to be contested. In 1979, the Muscogee (Creek) Nation ratified a constitution that stipulated new conditions for citizenship and disenfranchised the Freedmen. In 2000, the Seminoles expelled all 2,000 black members. Many believed that money motivated this act since the Seminole Nation recently received \$56 million in repatriation rewards from the U.S. Government. In 2003 and 2004, Seminole Freedmen sued the Seminole Nation of Oklahoma over membership and access to these newly funded resources, however, in June 2004, the U.S. Supreme Court refused to allow the Seminole Freedmen to sue the federal

government unless they could obtain the Seminole Nation's consent. The Seminole Nation restored the Freedmen's citizenship, but receive no benefits to this day. The Choctaw Nation voted in 1983 to give the tribal council the power to admit any "by blood" Choctaw to the tribe thus restricting the membership of the descendants of Choctaw Freedmen. The Chickasaw Nation who negotiated their 1866 treaty to exclude Chickasaw Freedmen, also decided to include sections in their constitution that define who can be a citizen and who gets to decide. Legal battles based on these decisions continue even today. The Federal Government finally recognized the African-Native American Shinnecock in 2010, after more than a century of racial categorization.

The story of the Mardi Gras Indians illustrates the complexities of African and Native American histories. Today, during Mardi Gras, members of the black New Orleans community wear elaborate costumes with elements borrowed from popular images of Plains warriors. Since these costumes are a reflection of multiple African and Native American traditions, there are several differing accounts of how the tradition of the Mardi Gras Indians developed. Some believe it grew out of segregation. Some say that members of the black community wanted to honor Native Americans and their shared stories of oppression and enslavement. At its best, the traditions of the Mardi Gras Indians celebrate both the imaginary and the real elements of the region's shared history.

The converged histories of African and Native Americans is an essential part of United States history. Understanding this story may help us deconstruct mythology and assumptions about African and Native American culture and traditions. African and Native American converged culture demonstrates why we should encourage individuals to establish their own cultural identity. So instead of assigning identities based on racial and cultural stereotypes, we should look to how an individual self-identifies and how that identity reflects and promotes his or her culture.

LESSON 1

Who is Native American? An Introduction to the Concept of Stereotyping

Indiana Academic Standards

Grades Three

Language Arts:

3.4.2 Discuss ideas for writing, use diagrams and charts to develop ideas, and make a list or notebook of ideas.

Social Studies:

3.1.7 Distinguish between fact and fiction in historical accounts by comparing documentary sources on historical figures and events with fictional characters and events in stories.

Grade Four

Language Arts:

4.4.4 Use logical organizational structures for providing information in writing, such as chronological order, cause and effect, similarity and difference, and posing and answering a question.

4.5.6 Write for different purposes (information, persuasion, description) and to a specific audience or person.

Social Studies:

4.1.6 Explain how key individuals and events influenced the early growth of and changes in Indiana.

Grade Five

Language Arts:

5.4.11 Use logical organizational structures for providing information in writing, such as chronological order, cause and effect, similarity and difference, and stating and supporting a hypothesis with data.

5.5.4 Write persuasive letters or compositions that state a clear position in support of a proposal, support a position with relevant evidence and effective emotional appeals, follow a simple organizational pattern, with the most appealing statements first and the least powerful ones last and address reader concerns.

Social Studies:

5.4.1 Discuss ideas for writing, keep a list or notebook of ideas, and use graphic organizers to plan writing.

Description

Students will define their current perceptions of Native Americans through descriptive words and images. After analyzing images of Native Americans from *Red.Black.*, students will compare their perspective with the realities depicted in photographs. Students will investigate children's books sharing stories of African American, for elements of African/African American culture. Based on their findings, students will create visual representations of African American culture.

Objectives

Students will:

1. analyze historic photographs using visual analysis techniques.
2. compare/Contrast their perceptions with actualities of Native American life.

Time Needed

1 Day (45 minutes to an hour or could be used as shorter activities in two days)

Materials Needed

Journals or dry erase boards and pens/pencils

Images of Native Americans from the *Red.Black.* exhibition (see Resources section)

Red Black Analysis Worksheet (p. 28-29)

Classroom board or screen and chalk, dry erase markers, or overhead pens

Classroom bulletin board or wall space

Push pins, putty or tape to post students work

Procedure

Day One/Activity One

1. Ask students what they see if they picture Native Americans in their minds. Encourage students to share these perceptions through descriptive words and images in their journals or on individual dry erase boards. (Students could also bring in images from magazines, books, etc. from home)
2. When they are finished, invite students to share one item from their words or images with the class as a community circle. Record responses on one side of the front board/screen in the classroom labeled "What I Think of Native Americans". Continue through the class until everyone has shared something from their perceptions shared in Step 1. Discuss recurring images/ideas in the list through simple analysis questions, such as "Why do you picture _____ when you think about Native Americans?" "What have you learned in school that supports or contradicts these descriptions?"

Activity Two

1. Place students in teams of three. Each student will take on a role for the team, (recorder, summarizer, spokesperson). Provide each team with an image of Native Americans from the Red/Black Exhibit and a Red/Black Image Analysis Sheet. Encourage teams to answer all questions based on what they see in the picture.
2. Invite each team's spokesperson to write one of their answers on the front board/screen (opposite side of the "What I Think" labeled "What History Tells Us about Native Americans")

3. After clarifying the answers on the board, encourage students to select two words/ideas (one from each of the front board columns) to write in their journal/dry-erase board. Then ask students to decide if they see a connection or a disconnection between their two words/ideas and why. Students may then share their findings in small groups or the entire class.

Extensions: Apply to Indiana History. Encourage students to find points in Indiana history when stereotyping may have affected interactions between groups of people. Then write a piece describing this stereotyping and how it affected the groups involved.

Writing Persuasively. Ask students to write a persuasive paragraph persuading the reader why the two words/ideas they selected compare/contrast.

Assessment

Formal:

Red. Black. Image analysis sheet

Comparative journal entry

Persuasive paragraph – use format from curriculum standards

Informal:

Observe students as they work

Group participation

Resources

Images for this lesson

Kitty Cloud Taylor (Ute), “Terpe” Taylor (African American/Ute)

Image courtesy of the Denver Public Library, Western History Division

<http://digital.denverlibrary.org/u/?p15330coll22,20490>

John Taylor, husband of Kitty Cloud Taylor with Dick Charlie

Image courtesy of the Denver Public Library, Western History Division

<http://digital.denverlibrary.org/u/?p15330coll22,23289>

Family of Poosepatucks on the Trail

Image courtesy of Smithsonian National Anthropological Archives

http://sirismm.si.edu/naa/baegn/gn_04332.jpg

A group of Indians and Negroes who attended the June Meeting Jun 1912 or 1913

Image courtesy of Smithsonian National Anthropological Archives

<http://sirismm.si.edu/naa/baegn/49395c.jpg>

Group of Shinnecock Indians

Library of Congress

<http://www.loc.gov/pictures/item/97511787/>

George Bonga

Image courtesy of the Minnesota Historical Society

<http://collections.mnhs.org/visualresources/VRDbimages/pf041/pf041771.jpg>

Some of the Poosepatuck tribe: 2 men, 2 women, 2 children ca 1906

Image courtesy of Smithsonian National Anthropological Archives

<http://sirismm.si.edu/naa/baegn/49395h.jpg>

Chickasaw freedmen filing for allotment papers

Loan courtesy of the Oklahoma Historical Society (may need to save image to view)

http://okhistory.cuadra.com/cgi-bin/starfetch.exe?!28repos=B.ARCHIVE&starhost=star-asp.cuadra.com&file=W._P._Campbell_Collection/3759.jpg&mime=application/data&expire=1297314607&ip=&starid=okpublic!29

Comanche family, early 1900s

Indivisible: African-Native American Lives in the Americas

<http://www.nmai.si.edu/exhibitions/indivisible/introduction.html>

Buck Franklin (1879–1960), son of a Chickasaw freedman (emancipated slave)

Indivisible: African-Native American Lives in the Americas

<http://www.nmai.si.edu/exhibitions/indivisible/slavery.html>

The Longest Walk, 1978

Indivisible: African-Native American Lives in the Americas

http://www.nmai.si.edu/exhibitions/indivisible/civil_rights.html

Chappaquiddick Wampanoag—annual reunion

Indivisible: African-Native American Lives in the Americas

<http://www.nmai.si.edu/exhibitions/indivisible/reconnections.html>



Cherice Harrison-Nelson in her Mardi Gras Indian suit, 2008

Cherice Harrison-Nelson

Photo by Michele Harrison



Radmilla Cody, Miss Navajo Nation, 1998
Photograph Courtesy of Radmilla Cody

LESSON 2*Who is an African American?***Indiana Academic Standards***Grade Three**Language Arts:*

3.3.4 Determine the theme or author's message in fiction and nonfiction text.

3.4.9 Organize related ideas together within a paragraph to maintain a consistent focus.

Social Studies:

3.1.7 Distinguish between fact and fiction in historical accounts by comparing documentary sources on historical figures and events with fictional characters and events in stories.

*Grade Four**Language Arts:*

4.3.4 Compare and contrast tales from different cultures by tracing the adventures of one character type. Tell why there are similar tales in different cultures.

4.5.6 Write for different purposes (information, persuasion, description) and to a specific audience or person.

Social Studies:

4.1.16 Distinguish fact from opinion and fact from fiction in historical documents and other information resources and identify the central question each narrative addresses.

Description

Students will investigate children's books sharing stories of African American for elements of African American culture. Based on their findings, students will create visual representations of African American culture.

Objectives

Students will:

1. analyze Children's Literature for specific cultural elements of African Americans.
2. create visual representations of these elements.

Time Needed

1 Day (45 minutes to an hour or could be used as shorter activities in two days)

Materials Needed

Journals or dry erase boards and pens/pencils for student notes

Children's stories or books featuring African American themes

Materials to make the storybooks: Power Point or other visual software or paper, color Pencils/crayons, scissors, glue, etc.

Classroom bulletin board or wall space and push pins, putty or tape to post students work

Procedure

Day One

1. Place students in teams of 3. Each student will take on a role for the team, (recorder, summarizer, and spokesperson). Provide each student team with a children's book or short story on African Americans from their current readings for Language Arts or from suggestions in the Resources section of this

curriculum. Invite students to take turns reading pages of the books in their groups. While the other students in their team are reading, students should record activities, beliefs, and traditions they think have been important to African Americans. (Teachers may use reading strategies from Indiana Academic Reading Standard 4.3.4)

2. When each team is finished reading, encourage student teams to discuss their notes. Based on their findings, each team should choose one example of African American culture from their book.
3. Each team will create a visual representation of the cultural example they choose. Teachers may assign or select possible formats for the representations, such as collage, posters, power point “movies”, electronic art, etc. Teachers should encourage students to use their skills of interpretation to creatively represent their selected cultural instead of replicating specific pictures provided in their children’s books.

Day Two

1. Students will present their visual representation of African American culture with their classmates. As they share, teams should describe their selected cultural element and how they chose to represent it.
2. Students will post their creations on the side of the bulletin board labeled African American culture. (This is part of a visual web that will combine elements from all lessons included in this curriculum).

Extensions: Students select one of the visual representations (not their own) to describe in a paragraph using Language Arts standards.

Assessment

Formal:

Rubric for visual representation

Notes/presentations to class

Persuasive paragraph

Informal:

Observe students as they work

Group participation

Resources

Children’s Book Suggestions:

Belton, Sandra. *From Miss Ida’s Porch*. New York: Aladdin Paperbacks, 1998.

Collier, Bryan. *Uptown*. New York: Henry Holt & Company, 2000.

Evelyn Coleman. *White Socks Only*. Park Ridge, IL: Albert Whitman & Company, 1996.

DeGross, Monalisa. *Granddaddy’s Street Songs*. New York: Jump at the Sun, 1999.

Polacco, Patricia. *Chicken Sunday*. New York: Paper Star, 1992.

The Coretta Scott King Book Awards

<http://www.ala.org/ala/mgrps/rts/emiert/ckbookawards/recipients.cfm>

The Database of Award-Winning Children’s Literature

<http://www.dawcl.com/search.asp> (Select African American in the Ethnicity/Nationality of Protagonist or Tale menu and grad level)

LESSON 3

What creates culture?

Indiana Academic Standards

Grade Three

Language Arts:

- 3.2.5 Distinguish the main idea and supporting details in expository (informational) text.
- 3.4.2 Discuss ideas for writing, use diagrams and charts to develop ideas, and make a list or notebook of ideas.

Social Studies:

- 3.1.6 Use a variety of community resources to gather information about the regional communities.

Grade Four

Language Arts:

- 4.3.2 Identify the main events of the plot, including their causes and the effects of each event on future actions, and the major theme from the story action.
- 4.3.3 Use knowledge of the situation, setting, and a character's traits, motivations, and feelings to determine the causes for that character's actions.
- 4.4.8 Understand the organization of almanacs, newspapers, and periodicals and how to use those print materials.

Social Studies:

- 4.1.7 Explain the roles of various individuals, groups and movements in the social conflicts leading to the Civil War.

Description

Students will investigate what aspects of life define culture in Indiana groups and their own communities. Students will discuss the complex nature of culture and then using examples they find or create, make collage labels for a given element of culture.

Objectives

Students will:

1. use media sources to find examples of culture.
2. interpret and organize cultural examples.
3. cooperate as a team to create a collage label for one aspect of culture.

Time Needed

2-4 Days (at least 45 minutes to an hour each day)

Materials

Large Sheets of paper
Color markers, crayons or pencils
Examples of cultural media
Graphic organizers (or ask students to create them)
Classroom board/screen and writing tools

Procedure**Day One**

1. As a group discuss the concept of culture and the experiences that create culture, such as Nationality, Language, Beliefs, Traditions, Ways of Living, Artistic Expression, etc.
2. Provide each student with a different sample of Indiana's dominant and minority cultures as presented in state or local media, (Newspaper articles, ethnic event flyers, cultural websites, videos, pod casts, etc., featuring African American, Native American, new immigrant, "American or Indiana," culture as examples; see Resources).
3. Ask students to process the information using a web, flow chart, concept map, or Venn diagram.
4. Encourage each student describe their diagram to the class.

Day Two

1. In teams of 2 or 3, ask students to share experiences from their own cultural heritage. Remind students, kids with European ancestry or who consider themselves just "American" have their own culture, too.
2. On the far side of the board/screen, draw a large circle on the board around the word "culture." As a class, students describe a cultural element discussed in their team. Ask one or two students to be class recorder(s) and list the examples on the classroom board or screen as a word map around the word "culture". (See Resources for a sample).
3. Ask students "Which words are part of Nationality?" Circle suggested words in a specific color. Language, Beliefs, Traditions, Ways of Living, Artistic Expression, etc.
4. Now, ask students "Do you see words that are connected? Draw lines between those words in the word map." Discuss.
5. Invite each group to make a large paper label for each of the areas of culture (Consider Nationality, Language, Beliefs, Traditions, Ways of Living, Artistic Expression, etc.) including examples discussed in class. Labels will be posted in the middle of the bulletin board between the Native American side and the African/African American side. Suggested formats for the label could be in PPT, on 11x14 card stock, construction paper with a collage of pictorial examples.

Assessment

Formal:

Diagram from cultural media

Label project

Participation with team

Informal:

Participation in class discussion

Resources

Websites for culture samples in Indiana

The Center for Cultural Resources at Indiana University Southeast

<http://homepages.ius.edu/Groups/CCR/>

Eiteljorg Museum Audio and Visual Podcasts

http://www.eiteljorg.org/ejm_AudioVideo/default.asp

Multi-Cultural Online Resources at Indiana University (international)

<http://libraries.iub.edu/index.php?pageId=3506>

IN History: Immigration and Ethnic Heritage

<http://www.indianahistory.org/teachers-students/teachers/teacher-resources/in-history/in-history-immigration-and-ethnic-heritage/immigration-ethnic-heritage>

Nationalities Council of Indiana, Inc.

<http://hosted.liberalarts.iupui.edu/~spmckee/>

LESSON 4

Who defines identity?

Indiana Academic Standards

Grade Three

Language Arts:

- 3.4.1 Find ideas for writing stories and descriptions in conversations with others in books, magazines, school textbooks or on the Internet.
- 3.4.2 Discuss ideas for writing, use diagrams and charts to develop ideas, and make a list or notebook of ideas.
- 3.5.2 Write descriptive pieces about people, places, things, or experiences that develop an unified main idea and details to support the main idea.

Grade Four

Language Arts:

- 4.2.3 Draw conclusions or make and confirm predictions about text by using prior knowledge and ideas presented in the text itself, including illustrations, titles, topic sentences, important words, foreshadowing clues (clues that indicate what might happen next), and direct quotations.
- 4.5.1 Write narratives that include ideas, observations, or memories of an event or experience, provide a context to allow the reader to imagine the world of the event or experience and use concrete sensory details.

Grade Five

Language Arts:

- 5.2.3 Recognize main ideas presented in texts, identifying and assessing evidence that supports those ideas.
- 5.4.1 Discuss ideas for writing, keep a list or notebook of ideas, and use graphic organizers to plan writing.
- 5.4.2 Write stories with multiple paragraphs that develop a situation or plot, describe the setting, and include an ending.

Description

Students will investigate connections of cultural elements found in specific groups of Native American groups with historical connections to African Americans using educational websites and videos. Then students will use the information they find to generate e-books using PPT (or they could manually create them with craft materials) that tell the story of their group's culture.

Objectives

Students will:

1. use Internet sources to investigate specific groups of Native Americans and African Americans.
2. interpret the information they find to draw conclusions about their group of Native Americans or African Americans.
3. develop E-Storybooks to share the background and culture of their NA or AA group.

Materials

Computer lab w/ Internet access

Links to resources on Native American groups (see Day 1 & 2 and Resources)

Books on Native American culture (see Day 1 & 2 and Resources)

Book making software or supplies

Bulletin board

Time Needed

At least 3 days (at least 45 minutes to an hour each day)

Procedure

Days One and Two

1. Place students in teams of 3 or 4. Each student will take on a role for the team, (computer facilitator, recorder, summarizer, and/or moderator).
2. Assign or ask students to select one Native American group with African American connections (consider Mattaponi of Virginia, Shinnecock, Creek, Seminole, Choctaw, Chickasaw, Cherokee Freeman, and Chickasaw Freeman).
3. Using Internet and library sources, (see Resources) invite teams to investigate who determines African-Native American identity. Answer the basic research questions of who, when, where, what, how and why about an event or time period when Native American or non-Indian groups have defined African-Native American identity.

Day Three

1. Based on their research, encourage teams to develop a story about the cultural attribute of their African-Native American group. Ask students to consider the characters, setting, plot elements, and theme using a graphic organizer. Consider offering students a familiar framework for listing the elements of their stories as they create them. (Also, teacher may reference books/stories used in Lesson 2.)
2. After they have finished their story elements, invite teams to generate e-books using PPT (or other software or they could manually create them with craft materials). Students will share these books with the class and potentially other students/family/etc., in addition to posting their given group's name and culture under between the Native American or African American heading on the large bulletin board.

Assessment

Formal:

Guidelines for research process

Rubric for story development

Rubric for e-book

Informal:

Observe students as they work

Student self- and peer-evaluation (teacher may select a specific step in the process on which students focus)

Resources

African-Native American Genealogy

<http://www.african-nativeamerican.com/>

An Ancestry of African-Native Americans

<http://www.smithsonianmag.com/history-archaeology/An-Ancestry-of-African-Native-Americans.html?c=y&page=1>

Born into Slavery: LOC Oral Histories

<http://memory.loc.gov/ammem/snhtml/snhome.html>

Former slaves of Native Americans:

Phoebe Banks

Lucinda Davis

Mary Grayson

Betty Robertson

Morris Sheppard

Cherokee by Blood

<http://www.cherokeebyblood.com/blackindians.htm>

Cherokee Nation

<http://www.cherokee.org/>

Choctaw-Chickasaw Freedmen Association of Oklahoma

<http://www.choctawchickasawfreedmen.com/>

Choctaw Nation

<http://www.choctawnation.com/>

IndiVisible Exhibition

<http://www.nmai.si.edu/exhibitions/indivisible/introduction.html>

The Kansas Institute for African American and Native American Family History

http://web.mit.edu/wjohnson/www/kiaanafh/KIAANAFH_PORTAL_PAGE.html

Muscogee (Creek) Nation

<http://www.muscogeenation-nsn.gov/>

Seminole Nation of Oklahoma

<http://www.seminolenation.com/>

Shinnecock Nation

<http://www.shinnecocknation.com/>

Tri-Racials: Black Indians of the Upper South

<http://www.genealogytoday.com/news/archive/1199news.htm>

Upper Mattaponi Indian Tribe

<http://www.uppermattaponi.org/>

LESSON 5*How do we experience culture?***Indiana Academic Standards:***Grade Four**Science:*

4.2.4 Use numerical data to describe and compare objects and events. Write descriptions of investigations, using observations and other evidence as support for explanations.

*Grade Five**Social Studies:*

5.1.6 Identify and discuss instances of both cooperation and conflict between Native American Indians and European settlers, such as agriculture, trade, cultural exchanges and military alliances, as well as later broken treaties, massacres and conflicts over control of the land.

Description

Students will observe the behavior of a mixture and then hypothesize on the nature of other kinds of mixtures. Students will investigate and present to class an example of cultural mixing through food. Students will analyze sound recordings of music that combines Native American and African American culture.

Objectives

Students will:

1. analyze different types of mixtures in order to hypothesize potential outcomes of converged communities.
2. develop questions based on sound recording analysis.

Time Needed

1-3 Days (45 minutes to an hour each day, perhaps beginning near the end of the week so students have time to find examples of food mixtures)

Materials Needed

Water and salt in containers

Container for mixing water and salt

Media on cultural change

Library of Congress Sound Recording Analysis Sheet

Classroom board/screen with chalk/markers

Procedure

Day One

1. Encourage students list the characteristics of salt and water, including a taste, smell, texture, weight, natural origin, uses for each substance, etc. Then ask students to mix the two substances and investigate the new substance's properties.
2. After they conclude their investigation, discuss students' observations. Then encourage students to hypothesize about other mixtures that might combine similarly to salt and water, especially foods.
3. As teams, ask them to think about how scientific observations of their mixture might help them think about how cultures change over time. (Could include elements of video, film, or Internet to help facilitate their discussion and examples; see Resources section).
4. As homework, encourage bring an example of a food mixture that could represent the convergence of two different cultures. Students may talk to family, neighbors, and restaurant owners for suggestions. Students may bring the actual food or find/make pictures of the food.

Day Two

1. Begin class with a community circle in which all students share their convergence food. Encourage students to talk about which cultures developed their foods.
2. Place students into teams of 3. Each group will listen to one of the songs featured in *Red.Black*. While listening, they will complete the Analyzing Sound Recordings sheet from the Library of Congress ([LOC Analyzing Sound Recordings](#)) as a team. (Teacher may encourage students to consider the mathematical nature of music, too, such as beats, note/sound patterns, etc.)
3. As they finish, ask them to write one of their questions from “What do you wonder about?” on the board/screen in front of the class.
4. As a class, discuss the recordings and questions. Invite other classmates to hypothesize on the answers to the “wonder” questions based on their research they conducted during Lesson 2. (If teachers opt to use only Lesson 5, students could then do research to answer their questions about their sound recording)

Extensions: Write an informative paragraph about another student’s food mixture or research the culture defining that food.

Create songs in the style of these African American songs that tell stories about the groups they have researched.

Assessment

Formal:

Observation and hypothesis of mixtures

Cultural mixing food example

Sound Analysis sheet

Informal:

Class participation

Team participation

Resources

Beautiful Beyond: Christian Songs in Native Languages

<http://www.folkways.si.edu/albumdetails.aspx?itemid=3024>

Black American Religious Music from Southeast Georgia

<http://www.folkways.si.edu/albumdetails.aspx?itemid=1994>

For examples of how culture changes over time see Resources in Lessons 4 & 5.

LESSON 6*When/where do cultures converge?***Indiana Academic Standards***Grade Five**Language Arts:*

5.2.4 Draw inferences, conclusions, or generalizations about text and support them with textual evidence and prior knowledge.

Social Studies:

5.1.6 Identify and discuss instances of both cooperation and conflict between Native American Indians and European settlers, such as agriculture, trade, cultural exchanges and military alliances, as well as later broken treaties, massacres and conflicts over control of the land.

5.3.4 Locate Native American Indian and colonial settlements on maps and suggest reasons for the locations of these places.

Option: This lesson could be used in eight or eleventh grade by encouraging more research to support their hypotheses.

Description

Students will investigate maps to hypothesize possible place and time for meetings between African and Native American peoples. Then students will research census data to support their hypotheses.

Objectives

Students will:

1. analyze maps to construct hypotheses.
2. investigate census data.
3. draw conclusions about using maps and census data for research.

Time Needed

1-3 Days (45 minutes to an hour each day)

Materials

Digital access or copies of “Map of Indian Tribes of North America” and Introductory Maps (see Resources)

Analyzing Maps sheets

Teacher computer/projector to display digital versions of the maps

Post-its

Student computer lab with Internet

Procedure

Day One/Two

1. Place Students in teams of 3, asking students to take turn being recorder. Ask students to consider several maps, “Map of Indian Tribes of North America” from the Library of Congress and the Introductory Maps from the Voyages: Trans-Atlantic Slave Trade Database (see Resources) using the [Analyzing Maps](#) sheet from the Library of Congress.
2. Then, as they investigate each map, encourage teams to hypothesize on locations where they think African/African American and Native American cultures may have converged and which groups of Africans and Native Americans may have interacted. Recorder should take notes.
3. On larger versions of the maps, either projected or printed from Library of Congress, ask teams to use a Post-Its to label where they think cultural convergence may have occurred and why.

4. Ask students to return to their Native American group research teams to discuss/discover when, where, and how their group may fit into these cultural convergences suggested on the maps. Recorder should document their discussion.

Day Two/Three

1. Based on their hypotheses, encourage students to use the Historic Census Browser to investigate Native American and African American census data to find data to support their hypotheses. They should consider four decades around the time when they think their Native American group might have encountered African Americans. Recorder should write down what they find or don't find. If students have questions, suggest they consult U.S. Census Bureau: History, Index of Questions to discover what information was asked of residents.
2. As a class, ask each group to share their findings. Then encourage students to consider why census data is and isn't useful in researching data on African Americans and Native Americans.

Assessment

Formal:

Analyzing Maps Sheet

Recorder documentation

Team participation

Informal:

Observation

Student participation in class discussion

Resources

Analyzing Maps

<http://www.loc.gov/teachers/usingprimarysources/guides.html>

Historical Census Browser

<http://mapserver.lib.virginia.edu/>

“Map of the Indian tribes of North America”

[http://memory.loc.gov/cgi-bin/query/r?ammem/gmd:@field\(NUMBER+@band \(g3301e+ct000669\)\)](http://memory.loc.gov/cgi-bin/query/r?ammem/gmd:@field(NUMBER+@band (g3301e+ct000669)))

Transatlantic Slave Trade- maps

<http://www.slavevoyages.org/tast/assessment/intro-maps.faces>

U.S. Census Bureau: History, Index of Questions

http://www.census.gov/history/www/through_the_decades/index_of_questions/

LESSON 7

How do we view converged cultures?

Indiana Academic Standards:

Grade Five

Language Arts:

5.2.4 Draw inferences, conclusions, or generalizations about text and support them with textual evidence and prior knowledge.

Social Studies:

5.1.6 Identify and discuss instances of both cooperation and conflict between Native American Indians and European settlers, such as agriculture, trade, cultural exchanges and military alliances, as well as later broken treaties, massacres and conflicts over control of the land.

Option: could be used in eight or eleventh grade by encouraging more research to support their hypotheses.

Description

Based on previous research, student will analyze an image that reflects their previous research and then participate in a Silent Gallery Walk. The students will use their prior knowledge to investigate the *Red.Black. Related through History* exhibition at the Eiteljorg. Finally, student teams will create media presentations as part of an African/Native American Convergence event.

Objectives

Students will:

1. research images that reflect prior research.
2. reflect and respond about other classmates images.
3. make connections between their research and other's.
4. synthesize their research and experiences on African/Native American.

Time Needed

1-3 Days (at least 45 minutes to an hour each day, plus travel time for field trip)

Materials Needed

Computer lab with Internet

National Archives Artifact Analysis Sheet

Printer

Poster putty or tape

Post-its/pencils

Software for creating media projects or craft materials

Procedure

Day One

1. Assign students to 4 teams. Assign each team one of the culture words, (Nationality, Language, Beliefs, Traditions, Ways of Living and Artistic Expression). Using websites from previous lessons, ask each group to find at least one image of African and Native American convergence that supports their culture word. Ask students to complete an analysis sheet for each item. If the image is of an item, students may use the artifact analysis sheet (see Resources).
2. As the students complete the analysis sheets, teacher may print out or digitally display images of each team's image and place them around the room. Once the teams finish their analysis, all students will look at all of the pictures in a Silent Gallery Walk, posting their thoughts on post-it notes beside the

images. Discuss student responses as a class. These notated images will be added to the bulletin board under the appropriate heading.

Day Two

1. Students will visit the *Red/Black* exhibition at the Eiteljorg. During their time in the exhibit, student teams will write observations pertaining to one of the following:
 - a. The group of NA they researched
 - b. The African American culture they presented
 - c. The map connections to groups and culture discussed
 - d. Artifacts, songs, and other primary source materials
2. Students will give a brief oral summary of their findings prior to leaving the Eiteljorg

Day Three

1. Based on their research and experiences, the teams of students will develop their own media piece featuring the history and cultural convergence of their African and Native American group. Students may use the questions posed in the IndiVisible website to frame their presentation. If teachers only use part of this curriculum, consider this a research project, encouraging students to use the Resources mentioned in these lessons.
2. As part of the process, ask the teams to peer review others' work and give written feedback.
3. After the writing/creative process is complete, consider inviting parents, teachers, other students, and community members to an African American/Native American Identity event. If available, include speakers with experience of African/Native American convergence.

Assessment

Formal:

Image selections and analysis worksheet

Participation in Gallery Walk

Team participation

Media piece

Informal:

Responses to teacher questions during field trip

Engagement during field trip

Resources

Library of Congress Analysis Worksheets

<http://www.loc.gov/teachers/usingprimarysources/guides.html>

National Archives Analysis Worksheets

<http://www.archives.gov/nae/education/tool-box.html>

RED. BLACK. PHOTO ANALYSIS SHEET.

Part I. What do photographs tell us?

Answer the following questions based on what you see in your photograph.

<p>What do you notice first?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<p>What is the physical setting?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
<p>What people and objects are shown?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<p>What other details can you see?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
<p>Why do you think this image was made?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<p>What is missing from this image?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>

Part II. What do we find in photographs?

Answer the following questions based on your photograph.

<p>What questions does this photograph raise in your mind?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<p>What can you learn from this image?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
<p>Do you think this is a Native American person/family? Why or why not?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<p>Do you think this was an African American person/family? Why or why not?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
<p>“Black Indian” is a term sometimes used in reference to people of African American descent, who possess strong cultural, social, and political ties to Native Americans. Not everyone agrees with the use of this term. Do you think this is a fair term to describe the blending of African and Native Americans? Why or why not?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	<p>Do you think this is a fair term to describe the blending of African and Native Americans? Why or why not?</p> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>