

National Endowment for the Humanities/Bronx Community College Hall of Fame Curriculum

## INTRODUCTION

When I was asked to be part of a National Endowment for the Humanities Grant that was focused on digitizing ephemera related to The Hall of Fame, located at my own Bronx Community College campus branch of the City University of New York, I was thrilled at the opportunity. My role would be to create the curriculum that allows students to learn from the ephemera. I immediately asked myself what a scholar of color who is invested in decolonizing academia and creating an anti-racist curriculum could possibly do with ephemera that centers colonial leadership and activists who benefitted from structures that allowed them to center their own goals without necessarily thinking of the needs of BIPOC (Black, indigenous, and people of color). In making this decolonizing, anti-racist curriculum, I have looked to the voices of various scholars, including but not limited to Nayantara Sheoran Appleton; Robin DiAngelo; Ibram X. Kendi; Bettina Love; Karen Manheim Teel and Jennifer E. Obidah; Cheryl E. Matias; Clelia O. Rodriguez; and Denise Taliaferro Bazile, Kirsten T. Edwards, and Nichole A. Guillory. These, and other, innovative and cutting-edge voices in the world of educational theory collectively call for a curriculum that is more inclusive of and that centers the experiences of people of color alongside the voices found in historical curricula in the United States. My curriculum on the Hall of Fame parties noted in this grant (Jane Addams, Susan B. Anthony, Clara Barton, Alexander Hamilton, Thomas Jefferson, and General Marie-Joseph-Paul-Yves-Roch-Gilbert du Motier de La Fayette) attempts to support these educational theories.

How does one create a decolonial, anti-racist curriculum that is specifically about colonial and arguably racist leadership? My response to that question, especially when noting that the student population who will be learning about these leaders is 99% BIPOC, is another question: How can one not make sure this curriculum is decolonial and anti-racist? It is one's obligation. "Stopping our racist patterns must be more important than working to convince others that we don't have them" is what DiAngelo (2018) concludes. Manheim Teel and Obidah (2008) take this concept further and note countless studies that demonstrate that when we ignore historical racism within our lessons and curricula, it has negative classroom outcomes and that no one learns in such an environment. Matias (2016) argues that schools must take an "active stance" in order to address race for real learning to occur. When we consider that some of the folks honored in the Hall of Fame, including those we are learning about in this curriculum, have questioned the humanity of BIPOC, we must ask, via Rodriguez (2018), "Am I even considered a human in the humanities? Are humans those whose abstract figures are represented in a treaty signed by forty+++ member states?" It is simply not enough to present the "accomplishments" of these historical figures without their proper context in terms of race and ethnicity, acknowledging the larger body of humans who were affected by their actions.

Bazile (2016) offers the idea of reconceptualizing "curriculum from course objectives to complicated conversation." In other words, let's allow a more complicated understanding of what kind of learning is occurring here. It isn't just how to format an essay, for example; we are also learning about ethics, how history can be framed in multiple ways, how we see leaders frames our imagination about ourselves. Love (2019) states that "Abolitionist teaching starts with freedom dreaming, dreams grounded in a critique of injustice." That is, if we are to have liberatory teaching, we must reframe how we are teaching what we teach and it must be rooted in a critique of injustice. Finally, Appleton (2019) provides a clear framework for decolonial, anti-racist, abolitionist teaching, that includes "diversifying one's syllabus; digressing from the canon; decentering knowledge and knowledge production; devaluing hierarchies; disinvesting from citational power structures; and diminishing some voices in meetings while amplifying others." I adopt all of these concepts in the creation of this syllabus.

Therefore, you will see lessons which are flexible (you can pick some, & not use others; you can easily revise the lessons to suit a variety of different kinds of classes in different departments; you can

adapt the lessons in terms of the time needed for each). Every lesson on each leader focuses on the treatment and/or relationship the leaders had with BIPOC folks. Every lesson asks students to use their own knowledges and competencies in order to support learning. The lessons use a variety of learning methods that include individual work, group work, online options, writing, performance, and other options. Furthermore, I attempt to mainly use supplemental materials that all students, regardless of income, can have access to via a simple web search. Ultimately, the goal here is to, as Love (2019) puts it, have “Authentic relationships of solidarity and mutuality, which are not possible when we try to avoid or transcend power imbalances.”

#### References:

Appleton, N. S. (2019, February 18). *Do Not ‘Decolonize’ . . . If You Are Not Decolonizing: Progressive Language and Planning Beyond a Hollow Academic Rebranding*. *Critical Ethnic Studies*.  
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Kendi, I. X., Saad, L., A., Kendi, I. B. A. A. B. T. H. X., 978–0525509288, Saad, M. A. W. S. B. L., 978–1728209807, Akala, N. B., & 978–1473661233. (2021). *How To Be an Antiracist [Hardcover], Me and White Supremacy [Hardcover], Natives Race and Class in the Ruins of Empire 3 Books Collection Set*. Bodley Head/Quercus/Two Roads.

Love, B. (2019). *We Want to Do More Than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom* (Illustrated ed.). Beacon Press.

Matias, C. E. (2016). *Feeling White: Whiteness, Emotionality, and Education (Cultural Pluralism, Democracy, Socio-environmental Justice & Education)* (1st ed.). Sense Publishers.

Rodríguez, C. O. (2018). *Decolonizing Academia: Poverty, Oppression and Pain*. Fernwood Publishing.

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**LEARNING MODULES FOR HoF CURRICULUM:****General Learning Outcomes Covered/ Learning Outcomes for Undergraduate Education (CUNY):**

Key Student Learning Outcomes are highlighted.

Essential Knowledge

Students will become familiar with

- formative ideas and works of key contributors to the arts, humanities, mathematics, natural sciences, and social sciences across time and place;
- science, scientific methodologies and scientific approaches to knowledge and problem solving;
- the mathematical skills and methods required in daily, academic, and professional life;
- the history, cultures, and social, political, and economic institutions of the United States;
- world history and the historical contexts of diverse arts, cultures, languages, literatures, religions, and economic and political systems;
- at least one language other than English;
- global interdependence: the impact on other parts of the world of seemingly disparate social, political, economic, cultural, and environmental phenomena;
- issues and institutions of justice around the world;
- artistic work as a form of inquiry, problem solving, and pleasure;
- the complex inter-relationships among technologies, information, and culture;
- habits and choices that create and maintain wellness and optimal physical and mental health

Intellectual and Practical Skills

*Reasoning, Analysis, and Critical Thinking:* Students will

- formulate meaningful and purposeful questions;
- distinguish between evaluative and factual statements;
- gather and analyze different kinds of data (textual, aural, visual, numeric, etc.), using both quantitative and qualitative methods;
- sort, prioritize, and structure evidence;
- solve problems through evidence-based inquiry (i.e., recognizing, using, and evaluating evidence in relation to a hypothesis, theory, or principle);
- apply informal and formal logic in problem-solving, analysis, and developing arguments.

*Communication:* Students will

- listen effectively;
- express themselves clearly in form of written and spoken English that are appropriate to academic and professional settings and endeavors;
- target an audience;
- work collaboratively with others;
- maintain self-awareness and critical distance in their work;
- use technologies to construct and disseminate their own knowledge and opinions;
- use common academic and workplace software applications.

*Research and Information Literacy:* Students will

- understand how information is generated and organized;
- conduct effective Internet and database searches and find and navigate appropriate

resources in print and electronic formats;

- comprehend and discuss complex material, including texts, visual images, media, and numerical data;
- critically evaluate information (textual, aural, visual, numeric, etc.) for usefulness, currency, authenticity, objectivity and bias;
- understand issues surrounding plagiarism, copyright, and intellectual property and cite sources appropriately;
- use information effectively and responsibly.

*Creativity:* Students will

- understand the role of the creativity in all fields of inquiry, problem solving, and expression;
- develop their own creativity.

Personal Development and Social Responsibility:

*Ethical practice:* Students will

- articulate the ethical dimensions of personal, academic, social, economic, and political issues and choices and their implications for justice;
- use cross-cultural knowledge to explore multiple perspectives and ways of understanding;
- communicate and collaborate with people of diverse age, class, ethnicity, gender, nationality, race, religion, and sexuality.

*Civic engagement:* Students will

- develop the habits of introspection, personal and civic responsibility, and communication necessary for effective interaction with others;
- be informed and responsible citizens of the world.

*Intellectual maturity:* Students will

- persist in the face of obstacles;
- accept and navigate ambiguity and disagreement;
- cultivate self-understanding by situating one's own experiences and perceptions in historical, cultural, and psychological contexts;
- cultivate curiosity and embrace learning as a life-long process that enriches and gives meaning to daily experience.

**MODULE 1:**

<b>Jane Addams &amp; Susan B. Anthony: Their Historical Collaborations with Ida B. Wells and Frederick Douglass</b>	
<b>Key Student Learning Outcomes</b>	<p>Students will:</p> <ul style="list-style-type: none"> <li>• become familiar with the formative ideas and works of key contributors to the arts, humanities, mathematics, natural sciences, and social sciences across time and place;</li> <li>• apply informal and formal logic in problem-solving, analysis, and developing arguments;</li> <li>• understand the role of the creativity in all fields of inquiry, problem solving, and expression;</li> <li>• work collaboratively with others;</li> <li>• express themselves clearly in form of written and spoken English that are appropriate to academic and professional settings and endeavors;</li> <li>• articulate the ethical dimensions of personal, academic, social, economic, and political issues and choices and their implications for justice;</li> <li>• accept and navigate ambiguity and disagreement.</li> </ul>
<b>Module Outcomes</b>	<p>Students will:</p> <ul style="list-style-type: none"> <li>• Read/view key texts that highlight the work and statements of Jane Addams and Susan B. Anthony as activists and suffragettes</li> <li>• Analyze the relationships the two activists had with Ida B. Wells and Frederick Douglass, respectively</li> <li>• Contrast their methodologies and ethical behavior in their respective practices</li> <li>• Develop a brief written essay or brief presentation demonstrating their understanding of the legacies of the two leaders</li> </ul>
<b>Archives</b>	<p>JANE ADDAMS:</p> <p>Digitized items on Jane Addams in our Visions of Greatness digital exhibit:  <a href="https://bcchalloffame.commons.gc.cuny.edu/2016/05/07/049/">https://bcchalloffame.commons.gc.cuny.edu/2016/05/07/049/</a>            Digitized items on Addams available on our Digital Culture of Metro NY from our collection:  <a href="http://dcmny.org/islandora/search/jane%20addams?type=edismax&amp;cp=bxcc%3Ahalloffame">http://dcmny.org/islandora/search/jane%20addams?type=edismax&amp;cp=bxcc%3Ahalloffame</a>  <i>induction ceremony photos only</i></p> <p>SUSAN B. ANTHONY:            S01_SS05_B41_F07_003-005            S01_SS05_B41_F07_003-006            S01_SS05_B41_F07_003-007            up to 11            Letters proclaiming her devotion to freeing slaves, suffragette movement, and other activist endeavors.</p>
<b>Materials</b>	<p>Hamington, Maurice. "Public Pragmatism: Jane Addams and Ida B. Wells on Lynching." <i>The Journal of Speculative Philosophy</i>, vol. 19, no. 2, 2005, pp. 167–174. JSTOR, <a href="http://www.jstor.org/stable/25670563">www.jstor.org/stable/25670563</a>.</p> <p>"If Susan B. Anthony was Racist." <i>The National Susan B. Anthony Museum and House</i>. <a href="https://susanb.org/if-susan-b-anthony-was-racist/">https://susanb.org/if-susan-b-anthony-was-racist/</a>.</p>

	<p>Little, Becky. "How Early Suffragists Left Black Women Out of Their Fight." <i>History.com</i>. 29 Jan. 2021. <a href="https://www.history.com/news/suffragists-vote-black-women">https://www.history.com/news/suffragists-vote-black-women</a>.</p> <p>Michals, Debra. "Jane Addams." <i>National Women's History Museum</i>. <a href="https://www.womenshistory.org/education-resources/biographies/jane-addams">https://www.womenshistory.org/education-resources/biographies/jane-addams</a>.</p> <p>Pratt McDermott, Stacy. "JANE ADDAMS, IDA B. WELLS, AND RACIAL INJUSTICE IN AMERICA." <i>Jane Addams Papers Project</i>. 22 Aug. 2018. <a href="https://janeaddams.ramapo.edu/2018/08/jane-addams-ida-b-wells-and-racial-injustice-in-america/">https://janeaddams.ramapo.edu/2018/08/jane-addams-ida-b-wells-and-racial-injustice-in-america/</a></p> <p>"'With You or Not at All' Race and Women's Suffrage Series." <i>JANE ADDAMS HULL-HOUSE MUSEUM</i>. <a href="https://www.hullhousemuseum.org/with-you-or-not-at-all">https://www.hullhousemuseum.org/with-you-or-not-at-all</a>.</p>
<b>Lesson 1</b>	<p>This lesson can take one long class period or two short class periods.</p> <p><b>PURPOSE:</b> Learn the backgrounds of Susan B. Anthony and Jane Addams</p> <p><b>PROCEDURE:</b> Have students read/view selected introductory materials in advance using an online/in-class open-material quiz in order to support the reading; encourage students to work in groups in order to answer basic questions, such as:</p> <ul style="list-style-type: none"> <li>• What kinds of activism are Susan B. Anthony and Jane Addams known for?</li> <li>• How are their legacies similar and/or different, based on the reading?</li> <li>• Had you heard about either of these women before reading the selections?</li> <li>• How might their legacies affect your own rights today?</li> </ul> <p><b>ASSESSMENT:</b> As a class, discuss the answers in a larger group. Take a break, depending on the length of the class; this may mean the next part of the assessment is left for the next class meeting that week. After the break or during the next class, provide a mini-quiz on what was learned in the previous class period, asking students to answer basic questions like:</p> <ul style="list-style-type: none"> <li>• Who was Susan B. Anthony?</li> <li>• Who was Jane Addams?</li> <li>• How might their legacies affect all of us today?</li> </ul> <p>Successful students will be able to answer all of these questions effectively.</p>
<b>Lesson 2</b>	<p>This lesson can take one to two long class periods or three to four short class periods.</p> <p><b>PURPOSE:</b> Deeper understanding of how the suffragette movement was split into factions based on race and how an anti-racist understanding of it allows us to understand what current goals need support; writing practice.</p> <p><b>PROCEDURE:</b></p> <ul style="list-style-type: none"> <li>• As a class, read/view the rest of the supplementary materials, specifically the materials regarding Jane Addams' relationship with Ida B. Wells, and Susan B. Anthony's relationship with Frederick Douglass. Make sure to provide any needed context about Ida B. Wells and Frederick Douglass. These materials can be read in advance, as well, in order to support comprehension.</li> <li>• Have students split into four groups, with at least two people in the role of note-takers and at least two people in the role of speakers. Have them discuss in small groups the relationships between the activist leaders. Ask them to create a compare/contrast list about the relationships between the leaders, specifying choices that were made, actions taken, and specific language used. The professor can model a compare/contrast list in advance, if needed and/or if time permits.</li> </ul>

Provide students ample time to discuss the differences and similarities between the relationships (at least 20 minutes).

- Have students come together again in a larger group and create a large compare/contrast list on a whiteboard or projected screen. Have each group share at least one similarity and difference found in the relationships with these activist leaders. Keep going until the list seems filled/finished. Once these ideas are jotted down, continue to discuss them with the larger class, fleshing out the ideas that the students generated. Discuss the implications of the different choices made in these relationships and how they have affected our voting rights, for example. Discuss the similarities in the choices made and how those similarities continue to impact how voting is discussed today.
- Set some time for writing. Have students write their initial thoughts about everything that they've learned. This is freewriting, so they can start anywhere they'd like. For homework, they need to shape their ideas into several paragraphs. Tell them the need to have the following: one paragraph about who Jane Addams is, one paragraph about who Susan B. Anthony is, one paragraph about Jane Addams' relationship with Ida B. Wells, one paragraph on Susan B. Anthony's relationship with Frederick Douglass, and finally one paragraph about how this makes them think about their own experience with voting. By the next class, they should have a very rough draft of an essay.

This exercise can be extended into a longer writing assignment, where the students have to do their own research on present day voting rights and laws that challenge our voting rights. Students can be asked to incorporate our current ideas about voting rights into the essay/research paper.

**ASSESSMENT:** This assignment would be assessed via a rubric that measures:

- knowledge of Jane Addams and Susan B. Anthony (based on readings) and their respective relationships with Ida B. Wells and Frederick Douglass
- writing ability (organization, grammar, thesis).

However, each professor will have a rubric specific to their needs. This rubric might change, for example, in a social sciences class.

**MODULE 2**

<b>Clara Barton and Her Legacy in Brooklyn</b>	
<b>Key Student Learning Outcomes</b>	<p>Students will:</p> <ul style="list-style-type: none"> <li>• become familiar with the history, cultures, and social, political, and economic institutions of the United States;</li> <li>• gather and analyze different kinds of data (textual, aural, visual, numeric, etc.), using both quantitative and qualitative methods;</li> <li>• understand how information is generated and organized;</li> <li>• conduct effective Internet and database searches and find and navigate appropriate resources in print and electronic formats;</li> <li>• cultivate self-understanding by situating one's own experiences and perceptions in historical, cultural, and psychological contexts.</li> </ul>
<b>Module Outcomes</b>	<p>Students will:</p> <ul style="list-style-type: none"> <li>• Read/view key texts that highlight the work of Clara Barton in creating the United States Chapter of the Red Cross (which originated in Switzerland)</li> <li>• Learn key facts about Clara Barton High School for Health Professions in Brooklyn</li> <li>• Visit CBHS, if possible, to interview school officials and/or students about Barton's legacy</li> <li>• Write a brief report on the origins of Barton's work and how it has evolved into a legacy for BIPOC</li> </ul>
<b>Archives</b>	<p>S01_SS02_B06_F04_002-003 S01_SS02_B06_F04_002-004 Narrative explaining how Barton came to found the American Chapter of the Red Cross (began in Switzerland); connect to CBHS.</p>
<b>Materials</b>	<p>Barton, Clara. "Letter, November 10, 1863." Clara Barton National Historic Site. Museum Management Service. National Park Service. Department of the Interior. <a href="https://www.nps.gov/museum/exhibits/clba/exb/Work/Civil_War/CLBA4490_letterFront.html">https://www.nps.gov/museum/exhibits/clba/exb/Work/Civil_War/CLBA4490_letterFront.html</a>.</p> <p>Clara Barton High School. <a href="https://www.clarabartonhs.org/">https://www.clarabartonhs.org/</a></p> <p>JONES, MARIAN MOSER. "Race, Class and Gender Disparities in Clara Barton's Late Nineteenth-Century Disaster Relief." <i>Environment and History</i>, vol. 17, no. 1, 2011, pp. 107–131. JSTOR, <a href="http://www.jstor.org/stable/25799117">www.jstor.org/stable/25799117</a>.</p>
<b>Lesson 1</b>	<p>This lesson can take one short class period, plus homework time (if you have a longer class, this homework time can be incorporated into the class).</p> <p>PURPOSE: Introduction of Clara Barton to students.</p> <p>PROCEDURE:</p> <ul style="list-style-type: none"> <li>• Students will begin by writing one paragraph of what they think the American Red Cross is and does.</li> <li>• Students will be provided access to specified BCC Library archives and Clara Barton letter from 1863.</li> </ul>



	<ul style="list-style-type: none"> <li>• Students will work in pairs to discuss the importance of the Red Cross and its possible impact today. They will share their ideas either later in the class, or at the next class period.</li> <li>• Homework: Students will read key passages from Jones article; students will access Clara Barton High School website; in response to the materials, students will write very brief notes about what they've learned (Who is Clara Barton? What does the Red Cross do? How does race/class affect access to Red Cross services?)</li> </ul> <p>ASSESSMENT: The homework assignment should demonstrate knowledge of Clara Barton and her work in establishing the American Red Cross.</p>
<b>Lesson 2</b>	<p>This lesson can take one short class period OR, if time and resources permit, it can be extended into a larger, ongoing lesson.</p> <p>PURPOSE: Deeper understanding of how race/class affects access to social services, via a discussion of Clara Barton, the American Red Cross, and the legacy of the person and institution; understanding of continual intention to make Barton's legacy inclusive of BIPOC folks and the vigilance needed to support that intention.</p> <p>PROCEDURE:</p> <ul style="list-style-type: none"> <li>• Students will meet in groups and discuss their notes from the previous homework assignment (in response to the Jones article and the Clara Barton High School site)</li> <li>• Students will be asked to access the CBHS site anew and see what the school does to advance a majority of students of color in the health professions</li> <li>• Students, within their groups, will list the challenges of supporting people equally within the health professions, using the materials they've accessed for the two lessons and, specifically, addressing how Clara Barton and her legacy has attempted to support BIPOC</li> </ul> <p>The lesson can end here, but if time and resources permit, the lesson can be extended in this way:</p> <ul style="list-style-type: none"> <li>• Students will visit CBHS and interview key personnel and/or students, with the intent of learning how CBHS supports BIPOC in the health industries</li> <li>• Students will write brief, collaborative reports on Clara Barton and her legacy, specifically how it has attempted to support BIPOC</li> </ul> <p>ASSESSMENT: Successful assignments will demonstrate student knowledge of Clara Barton, the American Red Cross, CBHS, how projects in her name support BIPOC, and the historic and current challenges in supporting BIPOC in the medical professions.</p>

**MODULE 3**

<b>Alexander Hamilton and <i>Hamilton</i></b>	
<b>Key Student Learning Outcomes</b>	<p>Students will:</p> <ul style="list-style-type: none"> <li>• become familiar with formative ideas and works of key contributors to the arts, humanities, mathematics, natural sciences, and social sciences across time and place;</li> <li>• formulate meaningful and purposeful questions;</li> <li>• distinguish between evaluative and factual statements;</li> <li>• express themselves clearly in forma of written and spoken English that are appropriate to academic and professional settings and endeavors;</li> <li>• work collaboratively with others;</li> <li>• comprehend and discuss complex material, including texts, visual images, media, and numerical data;</li> <li>• critically evaluate information (textual, aural, visual, numeric, etc.) for usefulness, currency, authenticity, objectivity and bias;</li> <li>• understand the role of the creativity in all fields of inquiry, problem solving, and expression;</li> <li>• use cross-cultural knowledge to explore multiple perspectives and ways of understanding;</li> <li>• be informed and responsible citizens of the world;</li> <li>• accept and navigate ambiguity and disagreement;</li> <li>• communicate and collaborate with people of diverse age, class, ethnicity, gender, nationality, race, religion, and sexuality;</li> <li>• cultivate self-understanding by situating one’s own experiences and perceptions in historical, cultural, and psychological contexts.</li> </ul>
<b>Module Outcomes</b>	<p>Students will:</p> <ul style="list-style-type: none"> <li>• Read/view key texts that highlight Hamilton’s work as a civic leader, specifically his work in creating the U.S. financial system</li> <li>• View the musical, <i>Hamilton</i>, by Lin Manuel-Miranda</li> <li>• Contrast the governmental legacy of Hamilton and the cultural legacy of <i>Hamilton</i></li> <li>• Create a mini-presentation/performance communicating the contrast between Hamilton’s governmental legacy and <i>Hamilton</i>’s cultural legacy</li> </ul>
<b>Archives</b>	<p>S04_SS01_B02_F18_001-001  S04_SS01_B02_F18_001-002  Commemorative coin</p>
<b>Materials</b>	<p>“Alexander Hamilton’s Financial Program.” <i>Digital History</i>. The University of Houston.  <a href="https://www.digitalhistory.uh.edu/disp_textbook.cfm?smtid=2&amp;psid=2973">https://www.digitalhistory.uh.edu/disp_textbook.cfm?smtid=2&amp;psid=2973</a>.  Kindy, David. “New Research Suggests Alexander Hamilton Was a Slave Owner.”</p>

	<p><i>Smithsonian Magazine</i>. 10 Nov. 2020. <a href="https://www.smithsonianmag.com/history/new-research-alexander-hamilton-slave-owner-180976260/">https://www.smithsonianmag.com/history/new-research-alexander-hamilton-slave-owner-180976260/</a>.</p> <p>Klein, Christopher. "Alexander Hamilton's Complicated Relationship to Slavery." <i>History</i>. 16 Oct. 2020. <a href="https://www.history.com/news/alexander-hamilton-slavery-facts">https://www.history.com/news/alexander-hamilton-slavery-facts</a>.</p> <p>Miranda, Lin Manuel. <i>Hamilton</i>. Dir. Thomas Kail. Walt Disney Pictures. 2020.</p>
<p><b>Lesson 1</b></p>	<p>This lesson can take one short class, and homework time.</p> <p>PURPOSE: Understand background information about Alexander Hamilton.</p> <p>PROCEDURE:</p> <ul style="list-style-type: none"> <li>• Professor will share BCC archive of Alexander Hamilton coin and ask students why his visage is appropriately placed on a commemorative coin</li> <li>• Professor will share reading on Hamilton’s creation of the US financial system</li> <li>• Students will be asked to freewrite on the US financial system, if they think it is helpful and fair, and their own interactions with it</li> <li>• Students will be asked to read Kindy and Klein articles for homework</li> <li>• Students will take notes, via an online format or message board, regarding Hamilton’s legacy as a slave owner; guiding questions can include: Can a slaveowner create a fair financial system?; What do you think works well in the Hamilton financial system?; What do you think could be better about our financial system?</li> </ul> <p>ASSESSMENT: Strong assignments will demonstrate an understanding of Hamilton’s financial system, and critical thinking regarding its fairness for BIPOC.</p>
<p><b>Lesson 2</b></p>	<p>This lesson will take two short classes or one long class.</p> <p>PURPOSE: Watch the film, <i>Hamilton</i>, by Lin Manuel-Miranda, and compare its portrayal of Hamilton to the articles previously read.</p> <p>PROCEDURE:</p> <ul style="list-style-type: none"> <li>• Students will be given a handout with key questions created by the professor about the film <i>Hamilton</i>; questions can include       <ul style="list-style-type: none"> <li>○ How does it make you feel to see BIPOC representing US leadership that we know is white?</li> <li>○ What ideas in the film connect with the ideas in the articles we read?</li> <li>○ Does the film address Hamilton’s ownership of slaves?</li> <li>○ Why do you think a Puerto Rican man created such a film?</li> <li>○ Other than Hamilton, who are other key characters in the storyline?</li> <li>○ Did you know Hamilton was a Caribbean man? How does that affect how you see our founding fathers in the US?</li> <li>○ What is Hamilton’s biggest challenge, according to the film?</li> <li>○ What do you feel is left out of the film?</li> <li>○ What female characters are in the film? What is their role and purpose?</li> </ul> </li> </ul>

	<p>(please feel free to create any specific questions of your own that you feel might further learning for your students; I encourage a total of at least 10 questions)</p> <ul style="list-style-type: none"> <li>The class will screen the film <i>Hamilton</i> and answer questions while viewing the film; students are encouraged to work together to answer the questions</li> </ul> <p>ASSESSMENT: Successful assignments will have attempts to answer all questions; the best assignments will demonstrate understanding of who Alexander Hamilton is, the financial system he created, and the differences between the film and the articles read.</p>
<b>Lesson 3</b>	<p>This lesson will take a minimum of two weeks, depending on the length of the class (this lesson is flexible and optional).</p> <p>PURPOSE: Demonstrate understanding of Alexander Hamilton’s financial system, his legacy, and how this legacy has a complicated relationship with BIPOC.</p> <p>PROCEDURE:</p> <ul style="list-style-type: none"> <li>Students will meet in groups and plan a creative presentation using the knowledge they have acquired via the previously read articles, the <i>Hamilton</i> film, and any of their own research (groups should have about 6 members)</li> <li>Presentations can be in the form of trial where Hamilton has to testify and defend his financial system, or a fully-rapped story about “the real Hamilton,” or a news report on how Hamilton’s financial system is currently affecting BIPOC</li> <li>If these tasks seem too daunting for students, the entire class can choose one item to “present”; for example, the entire class can put Hamilton on trial, with each student group bringing forth “evidence” of the success of Hamilton’s financial system or failures of his system</li> <li>The professor should provide students at least two significant blocks of time to plan the/their presentations and regularly check in with the groups to see what they have planned, including interim reports of what they’ve done and what they still have yet to do</li> <li>Students should also expect to meet at least once on their own to plan their presentations</li> </ul> <p>ASSESSMENT:</p> <p>The best presentations will keep the following in mind:</p> <ul style="list-style-type: none"> <li>Clarity of information</li> <li>Accuracy of information</li> <li>Engagement of audience (eye contact, volume)</li> <li>Clear roles for each member of the group</li> <li>Audio/visual elements to support audience engagement and comprehension (handouts/video, etc.)</li> </ul>

**MODULE 4**

<b>Thomas Jefferson and General Marie-Joseph-Paul-Yves-Roch-Gilbert du Motier de La Fayette: A Study in Political Strategy</b>	
<b>Key Student Learning Outcomes</b>	<p>students will:</p> <ul style="list-style-type: none"> <li>• become familiar with the history, cultures, and social, political, and economic institutions of the United States;</li> <li>• gather and analyze different kinds of data (textual, aural, visual, numeric, etc.), using both quantitative and qualitative methods;</li> <li>• sort, prioritize, and structure evidence;</li> <li>• listen effectively;</li> <li>• express themselves clearly in forma of written and spoken English that are appropriate to academic and professional settings and endeavors;</li> <li>• conduct effective Internet and database searches and find and navigate appropriate resources in print and electronic formats;</li> <li>• comprehend and discuss complex material, including texts, visual images, media, and numerical data;</li> <li>• critically evaluate information (textual, aural, visual, numeric, etc.) for usefulness, currency, authenticity, objectivity and bias;</li> <li>• articulate the ethical dimensions of personal, academic, social, economic, and political issues and choices and their implications for justice;</li> <li>• be informed and responsible citizens of the world;</li> <li>• accept and navigate ambiguity and disagreement;</li> <li>• cultivate self-understanding by situating one’s own experiences and perceptions in historical, cultural, and psychological contexts.</li> </ul>
<b>Module Outcomes</b>	<p>Students will:</p> <ul style="list-style-type: none"> <li>• Read/View key texts that highlight the roles Thomas Jefferson and General Marie-Joseph-Paul-Yves-Roch-Gilbert du Motier de Lafayette played in gaining independence from Great Britain</li> <li>• Read/View key texts that highlight the relationship Jefferson and Lafayette had with indigenous populations of the lands that became the United States</li> <li>• Contrast the different methodologies used by the leaders</li> </ul>

	<ul style="list-style-type: none"> <li>• Create a fictional role-playing interaction with all students in the roles of Jefferson, Lafayette, key British leaders, and key indigenous leaders</li> <li>• Write a brief essay demonstrating understanding of the Jefferson and Lafayette legacies, and their treatment of indigenous populations (optional)</li> </ul>
<b>Archives</b>	<p>THOMAS JEFFERSON: S02_B02_F07_001-001 to 005 and 013-016 pamphlet commemorating TJ's greatness, including his slave holdings S04_SS01_B01_F45_001-001 bust</p> <p>GENERAL MARIE-JOSEPH-PAUL-YVES-ROCH-GILBERT DU MOTIER DE LA FAYETTE: S01_SS05_B40_F12_009-001 to 016 Description of Lafayette's accomplishments, including successful negotiations with indigenous populations. S04_SS01_B01_F09_001-002 bust S04_SS01_B01_F09_012-001 fort monument S05_B02_F08_001-001 letter in French</p>
<b>Materials</b>	<p>"Jefferson and American Indians." <i>The Jefferson Monticello</i>. The United Nations Educational, Scientific, and Cultural Organization. 2020. <a href="https://www.monticello.org/thomas-jefferson/louisiana-lewis-clark/origins-of-the-expedition/jefferson-and-american-indians/">https://www.monticello.org/thomas-jefferson/louisiana-lewis-clark/origins-of-the-expedition/jefferson-and-american-indians/</a>.</p> <p>"The Life of Sally Hemmings." <i>The Jefferson Monticello</i>. The United Nations Educational, Scientific, and Cultural Organization. 2020. <a href="https://www.monticello.org/sallyhemmings/">https://www.monticello.org/sallyhemmings/</a>.</p> <p>Pellerito, Jordan. "MARGINALIZED MEMORIES: LAFAYETTE, AMERICAN OTHERS, AND THE REVOLUTION'S LEGACY." The University of Missouri-Columbia. 2019.</p> <p>Wiencek, Henry. "The Dark Side of Thomas Jefferson." <i>Smithsonian Magazine</i>. Oct. 2012. <a href="https://www.smithsonianmag.com/history/the-dark-side-of-thomas-jefferson-35976004/">https://www.smithsonianmag.com/history/the-dark-side-of-thomas-jefferson-35976004/</a>.</p>

<p><b>Lesson 1</b></p>	<p>This lesson can take one week.</p> <p><b>PURPOSE:</b> Understand the leadership backgrounds of Jefferson and Lafayette; critically contrast their leadership methods with respect to relations with Black and indigenous populations in the Americas.</p> <p><b>PROCEDURE:</b></p> <ul style="list-style-type: none"> <li>• Students will access all materials in advance, including selected sections of Pellerito dissertation (a good summary of the dissertation is found on pages 4-11 and can easily serve as the section read; there are more detailed accounts of Lafayette’s interaction with Black and indigenous populations in the Americas throughout and can be used at the professor’s discretion).</li> <li>• The professor can provide guiding questions for students to use when examining the materials, such as: <ul style="list-style-type: none"> <li>○ Who is Thomas Jefferson and what are some of his notable roles in leadership?</li> <li>○ Who is Lafayette and what is he known for in US history?</li> <li>○ How did Jefferson interact or treat indigenous populations under his leadership?</li> <li>○ How did Lafayette treat indigenous populations under his leadership?</li> <li>○ Who are some other key leaders mentioned in the materials? What were their roles?</li> </ul> </li> <li>• Students will respond to these questions initially in a journal entry or informal response paper of no more than two pages (typed or handwritten)</li> <li>• Students will come together in class in small groups and share their findings and ideas</li> <li>• The professor will ask students for their feedback on the questions and assess comprehension and understanding using the Socratic method during a larger class discussion</li> </ul> <p><b>ASSESSMENT:</b> The class discussion will reveal initial student comprehension and allow the professor to point to key passages and/or graphics in the support materials.</p>
<p><b>Lesson 2</b></p>	<p>This lesson can take one or two weeks; for short classes, take one or two classes to hand out</p>

	<p>roles/scripts and rehearse in groups, and one or two classes to “perform”; for longer classes, take one class for practice/learning and a second class for the performance.</p> <p>PURPOSE: Further support of understanding the roles of Thomas Jefferson and General Marie-Joseph-Paul-Yves-Roch-Gilbert du Motier de Lafayette as leaders in the US.</p> <p>PROCEDURE:</p> <ul style="list-style-type: none"> <li>• Students will remain in their small groups from the previous lesson</li> <li>• Students will engage in a part-scripted, part-improvised “play” where historical figures interact</li> <li>• Students will receive roles, including possible scripts, as key figures in US history, including Jefferson, Lafayette, and other pertinent leaders, such as the 1775 Continental Congress Committee that stated, for example:  “Brothers and Friends!  This is a family quarrel between us and Old England. You Indians are not concerned in it. We don’t wish you to take up the hatchet against the king’s troops. We desire you to remain at home, and not join on either side, but keep the hatchet buried deep. In the name and in behalf of all our people, we ask and desire you to love peace and maintain it, and to love and sympathise with us in our troubles; that the path may be kept open with all our peoples and yours, to pass and repass, without molestation.”  Or, The British Superintendent of Indian Affairs, John Stuart, who spoke to Creek and Cherokee tribes, stating, “Nothing is meant by it against you or any other nation of Red People but to decide a Dispute amongst the white People themselves.”</li> </ul> <ul style="list-style-type: none"> <li>• Students will also inhabit the roles of indigenous leaders and Black folks held prisoner under slavery, such as Sally Hemmings, utilizing key scripts but also improvising their reactions to Jefferson and Lafayette</li> <li>• Each group will have about four to six roles; it is okay of different groups have repeated characters, as each group will create a different dynamic via improvisation</li> <li>• Each group should “perform” for about 10 minutes, in response to a specific idea; some examples can be:</li> </ul>
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	<ul style="list-style-type: none"> <li>○ The difference between Jefferson's and Lafayette's leadership styles</li> <li>○ How Jefferson and Lafayette treated indigenous people</li> <li>○ How Jefferson and Lafayette treated Black folks</li> <li>○ How Jefferson and Lafayette respond to indigenous concerns regarding revolution (feel free to come up with your own cornerstone ideas for each of the performances)</li> </ul> <ul style="list-style-type: none"> <li>● Some scripts are provided in this packet, but feel free to have students come up with their own scripts, characters, etc., based on their own examination of the materials and/or research</li> <li>● Possible script characters include but are not limited to: Jefferson, Lafayette, the Continental Congress, John Stuart, the Oneida tribe, the Six Nations Tribes, Sally Hemmings, Oskisicanechiou (native chief), Young McIntosh (Creek Chief).</li> <li>● The entire class should have a discussion after all the performances where students can discuss which performances allowed them to learn a new idea or concept</li> </ul> <p>ASSESSMENT: The presentations will likely be awkward, as this is not likely to be a drama class. The best way to assess student learning is to focus on:</p> <ul style="list-style-type: none"> <li>● comprehension of each character's/historical figure's role</li> <li>● accuracy of information</li> <li>● clarity of dissemination of information</li> <li>● correct response to other characters</li> <li>● comprehension of scripts</li> </ul> <p>I would not issue high-stakes grades with this assignment; the idea is to allow students to have fun while retaining the information. Further assessment can take place with an optional essay where students reflect on the roles of Jefferson and Lafayette and their relationships with Black and indigenous populations. Depending on the level of the class, the essay can either utilize the materials already provided to students, or require further research.</p>
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**Additional Scripts for Module 4, Lesson 2:****1775 Continental Congress Committee**

“Brothers and Friends!

This is a family quarrel between us and Old England. You Indians are not concerned in it. We don't wish you to take up the hatchet against the king's troops. We desire you to remain at home, and not join on either side, but keep the hatchet buried deep. In the name and in behalf of all our people, we ask and desire you to love peace and maintain it, and to love and sympathise with us in our troubles; that the path may be kept open with all our peoples and yours, to pass and repass, without molestation.”

**British Superintendent of Indian Affairs, John Stuart**, who spoke to Creek and Cherokee tribes, stating, “Nothing is meant by it against you or any other nation of Red People but to decide a Dispute amongst the white People themselves.”

**Extract from Thomas Jefferson's *Notes on the State of Virginia***

“Deep rooted prejudices entertained by the whites; ten thousand recollections, by the blacks, of the injuries they have sustained; new provocations; the real distinctions which nature has made ... will divide us into parties, and produce convulsions which will probably never end but in the extermination of the one or the other race. To these objections, which are political, may be added others, which are physical and moral. The first difference which strikes us is that of colour. ... They have less hair on the face and body. They secrete less by the kidneys, and more by the glands of the skin, which gives them a very strong and disagreeable odour. This greater degree of transpiration renders them more tolerant of heat, and less so of cold, than the whites. Comparing them by their faculties of memory, reason, and imagination, it appears to me that in memory they are equal to the whites; in reason much inferior, as I think one could scarcely be found capable of tracing and comprehending the investigations of Euclid: and that in imagination they are dull, tasteless, and anomalous. The Indians, with no advantages ... will often carve figures on their pipes not destitute of design and merit. They will crayon out an animal, a plant, or a country, so as to prove the existence of a germ in their minds which only wants cultivation. They astonish you with strokes of the most sublime oratory; such as prove their reason and sentiment strong, their imagination glowing and elevated. ... Misery is often the parent of the most affecting touches in poetry. ... We know that among the Romans, about the Augustan age especially, the condition of their slaves was much more deplorable than that of the blacks on the continent of America.” [Query XIV, “Laws”]

**From Thomas Jefferson to Indian Nations, 10 January 1809**

**My Children Chiefs of the Wiandots, Ottawas, Chippeways, Poutewatamies & Shawanese. Jan. 10. 1809.**

“This is the first time I have had the pleasure of seeing the distinguished men of our neighbors the Wiandots, Ottawas & Chippeways at the Seat of our Government. I welcome you to it as well as the Poutewatamies & Shawanese and thank the great Spirit for having conducted you hither in safety & health. I take you and your people by the hand and salute you as my Children; I consider all my red children as forming one family with the whites, born in the same land with them, and bound to live like brethren, in peace, friendship, & good neighborhood. in former times, my Children, we were not our own Masters, but were governed by the English. then we were often at war with our red neighbors. ill blood was raised, & kept up, between us, and in the war, in which we threw off the English Government, many of the red people, mistaking their brothers & real friends, took side with the English against us: & it was not, till many years after we made peace with the English, that the treaty of Grenville closed our

last wars with our Indian Neighbors. from that time, My Children, we have looked on you as a part of ourselves, and have cherished your prosperity as our own.”

### **Sally Hemmings, 16 years of age, to be improvised**

Some background information:

Israel Jefferson speaks of Madison Hemings as the son of Thomas Jefferson.

“I know that it was a general statement among the older servants at Monticello, that Mr. Jefferson promised his wife, on her death bed, that he would not again marry. I also know that his servant, Sally Hemmings, (mother to my old friend and former companion at Monticello, Madison Hemmings,) was employed as his chamber-maid, and that Mr. Jefferson was on the most intimate terms with her; that, in fact, she was his concubine. This I know from my intimacy with both parties, and when Madison Hemmings declares that he is a natural son of Thomas Jefferson, the author of the Declaration of Independence, and that his brothers Beverly and Eston and sister Harriet are of the same parentage, I can as conscientiously confirm his statement as any other fact which I believe from circumstances but do not positively know.

I think that Mr. Jefferson was 84 years of age when he died. He was hardly ever sick, and till within two weeks of his death he walked erect without a staff or cane. He moved with the seeming alertness and sprightliness of youth.” (Israel Jefferson, Pike County Republican, 25 Dec. 1873)

### **The Six Nations**

#### **The Iroquois (Haudenosaunee; “People of the Longhouse”)**

Background Information

Confederacy of upper New York state and southeastern Canada is often characterized as one of the world’s oldest participatory democracies. The confederacy’s constitution, the Great Law of Peace (Gayanesshagowa), is believed to have been a model for the U.S. Constitution, partly because Benjamin Franklin was known to have been much interested in the structure of the confederacy and partly because of the balance of power embodied in the Great Law. According to their founding tradition, the Peacemaker story, these Iroquois peoples—who had warred with each other for decades—came together between 1570 and 1600 to live in peace and harmony after Hiawatha, a mourning Onondaga, joined the itinerant Peacemaker (Dekanawidah) in pursuing unity among the Iroquois. The resulting confederacy, whose governing Great Council of 50 peace chiefs, or sachems (hodiyahehsonh), still meets in a longhouse, is made up of six nations: the Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora.

Quote

In 1744, Canasatego, leader of the Onondaga nation and spokesman for the Iroquois Confederation, advised the British colonists:

“. . . We heartily recommend Union and a Good Agreement between you our Brethren. Our wise Forefathers established Union and Amity between the Five Nations; this has made us formidable, this has given us great weight and Authority with our Neighboring Nations. We are a Powerfull confederacy, and by your observing the same Methods our wise Forefathers have taken, you will acquire fresh Strength and Power.”

**Osksicanechiou, a Mohawk chief**

## Background information

There were indigenous populations that actually fought for the British because they protected indigenous lands more than colonizers who wanted to take over their lands. After the war for independence, when Oliver Wolcott, a commissioner from Connecticut, introduced Lafayette at a powwow, it was as 'Kayewla.' The Six Nations gave the Frenchman a tribal name, that of a great warrior, during his first visit with them in 1777. Lafayette thanked "the great spirit" for bringing him back to his Native children who gathered around a "fire to smoke the pipe of peace and friendship together." He scolded the tribes that had been British allies but also assured the Six Nations that the American cause was a just one and trade would only benefit them.

## Quote

Oskicanechiou, a Mohawk chief, responded:

"My father, we have heard your words and rejoice that you have visited your children to give them your wise advice...You have done us much good...we sense that your words are those of truth...they will strengthen the chain of friendship that we hope will live forever."

The Six Nations likely accepted their situation: the Americans won independence and the British would no longer protect tribal interests.