Hispanic and American Indian Heritage Issue

Brown Quarterly

A Newsletter for Classroom Teachers Volume 10, Issue 1, Fall 2008

Race and the American Creed

freedom. equality. justice. humanity.

WHAT IS THE AMERICAN CREED?

William Tyler Page authored "The American's Creed" in 1917 and entered it in a nationwide contest for writing a national creed, a summary of the American political faith. The United States had been involved in World War I for a little over a year when the Creed was adopted and patriotism was sweeping the nation. It includes passages from the Declaration of Independence, the Preamble to the Constitution, and the Gettysburg Address.

THE AMERICAN CREED BY WILLIAM TYLER PAGE

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic, a sovereign Nation of many sovereign States; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it, to support its Constitution; to obey its laws; to respect its Flag; and to defend it against all enemies.

WE ARE A PEOPLE OF OUR OWN:

THE BLACK SEMINOLES

When American naturalist William Bartram visited Florida in 1773, he noted a multi-ethnic tribe called the Seminole. They were Lower Creek and Muskogee Indians from Georgia, white Europeans, free Africans, and those who had escaped from slavery who had come to not only live alongside one another, but to form a community enriched by each other's skills and traditions. The word "Seminole" was derived from the Spanish word cimarrón, meaning wild or runaway. The word cimarrón was also the source of the English word maroon, used to describe those Africans who had escaped slavery. These communities were in Florida, the Caribbean, and other parts of the New World. Although the maroons known as the Black Seminoles lived in solidarity with the Seminole Indians and would share some of their hardships, they had a distinctively different past and would find themselves living apart in the future.

In the late 1600s, some Africans escaped slavery and fled South Carolina to Florida. An edict from King Philip V of Spain granted freedom to the enslaved people if they served in a volunteer militia that would protect Florida from British colonial expansion from the north. Florida was a vast tropical wilderness and served as a buffer between the expanding British colonies and Spanish interests further south. The African natives and their descendents were skilled in tropical agriculture and had a resistance to tropical diseases. These advantages helped them not only survive but thrive in Florida. The Africans who had escaped slavery founded Fort Mose (pronounced MOH-say) for Spain in 1738, making it the first legally sanctioned black town in North America. The Spanish continued to rely on this group to defend their hold on Florida against the British.

An Indian Town, Residence of a Chief, from Lithographs of Events in the Seminole War in Florida in 1835, published by Gray and James in 1837.

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BROWN FOUNDATION

For Educational Equity, Excellence and Research

The Brown Foundation is pleased to publish this newsletter for classroom teachers through which we will share educational resources available from national parks and museums.

Established to maintain the legacy of the Brown v. Board of Education decision, our organization plays an exciting role as a park partner. We were also instrumental in the development of the Brown v. Board of Education National Historic Site in Topeka, Kansas. We hope you enjoy the *Brown Quarterly* and we are always interested in comments from our readers.

Visit our web site at www.brownvboard.org, e-mail us at brownfound@juno.com, or call us at (785) 235-3939

A Personal Perspective

TERESA CUEVAS

Teresa Cuevas is a nationally recognized violinist and helped organize the first all-female mariachi band. She received a National Endowment for the Arts scholarship to study mariachi violin style with Master Teacher Laura Sobrino. In 1981, when the collapse of two skywalks at the Hyatt Regency Hotel in Kansas City killed five of the original band members, Cuevas kept the group going. Sobrino said that Cuevas' "determination and strong spirit got her through that tragic time and she returned to her original quest to learn all she could about mariachi violin. Her dream was to pass this knowledge of cultural heritage on to her grandchildren, as well as many others in her community."

…one thing that will not change about the music is its ability to touch the soul – that will never change.

I was born in Topeka, Kansas. My parents emigrated from the city of Leon in the state of Guanajuato, Mexico. Growing up, I studied classic violin. I played in the school orchestra each year and continued to play through high school. However, I had to set the violin down when I got married and was raising a family.

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LEWIS J. JOHNSON

In December 2005 Lewis J. Johnson, assistant curator of the Seminole Nation Museum in Wewoka, Oklahoma, was awarded a fellowship to learn about exhibit construction at the Smithsonian's National Museum of the American Indian in Washington, D.C.

Johnson was one of 12 individuals chosen for the program and was only one of two people chosen from Oklahoma. The workshop taught participants how to design, fabricate, and promote a portable exhibit that can be taken to schools, libraries, businesses, churches, meetings, and conferences. Participants created exhibits that they can use to support their museum's outreach programs. They designed the layouts, wrote copy, and used historic and contemporary photographs to illustrate the information.

As part of the fellowship, the Smithsonian is producing six copies of each to be shared by the participants' affiliated museums.

Johnson collaborated with fellow Oklahoman Ted Ishan, curator of the Creek Council House Museum in Okmulgee. They will share the exhibits with the Seminole Nation Museum.

Seminole Freedmen sign up for their allotment of land granted in Indian Territory by the treaty of 1866. Photo courtesy Oklahoma Historical Society.

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These ties were further strengthened during the War of 1812 as both groups came together to side with the British. This alliance angered General Andrew Jackson, who would later make breaking up the maroon communities a major objective in the First Seminole War (1817-1818). In a prelude to the war, Jackson orchestrated an attack on the Negro Fort, a Black Seminole stronghold.

The word "Seminole" was derived from the Spanish word cimarrón, meaning wild or runaway.

According to the 1822 census, 800 Africans were living with the Seminoles. These Africans intermarried with the Seminoles and were accorded affinity with the Seminole tribe.

The Seminole and the Black Seminole people enjoyed a mutually beneficial relationship. The maroons and their descendents were a strategic ally in Florida for the Seminole Indians, who showed their appreciation by providing livestock, crops, and more importantly—sanctuary. The Black Seminoles adopted the clothing of their Indian neighbors, while the Seminoles developed a taste for the maroon rice, music, and folklore.

The Black Seminoles were not enslaved by the Seminoles. A pretense of slavery existed from time to time only to keep bounty hunters from claiming the free blacks as their own. The maroons were free to live in their own communities, be governed by their own leaders, and could create their own living. Records show that the Seminoles and Black Seminoles owned large quantities of Florida, some of which is still owned by their descendents today.

U.S. Army Lieutenant George McCall made the following observations about a Black Seminole community he visited in 1826:

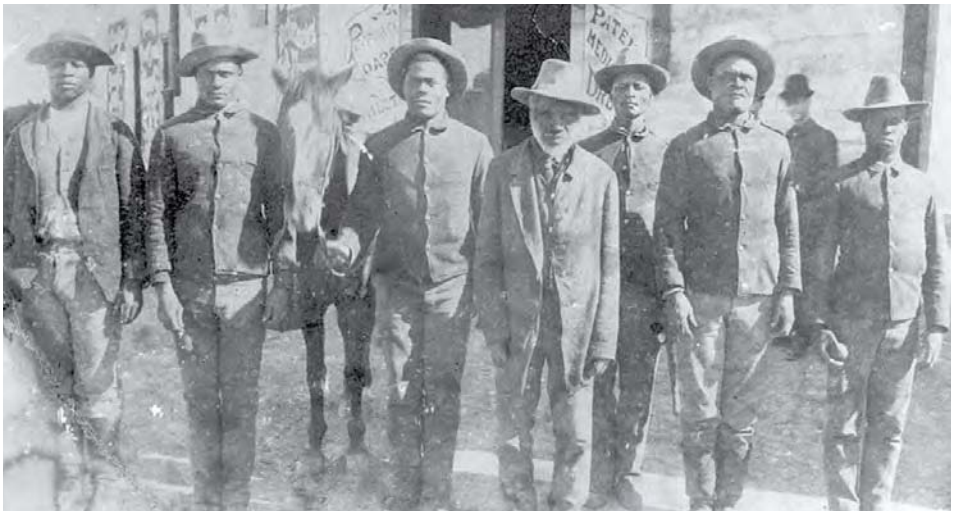
We found these negroes in possession of large fields of the finest land, producing large crops of corn, beans, melons, pumpkins, and other esculent vegetables. [I] saw, while riding along the borders of the ponds, fine rice growing; and in the village large corn-cribs were filled, while the houses were larger and more comfortable than those of the Indians themselves.

The peak of the Seminole, Black Seminole alliance came during The Second Seminole War (1835-1842). The federal government's Indian removal efforts included relocating Florida's 4,000 Seminole Indians and many of the Black Seminoles to western Indian Territory. In the year before the war, at least 100 Black Seminoles were enslaved by white citizens seeking claim to those who had escaped slavery. The remaining Black Seminoles, fearing a similar fate, were staunch opponents of relocation and once again stood beside their Seminole counterparts (including Osceola, leader of one of the most assertive Seminole factions), armed and ready to defend.

Black Seminoles like John Caesar, Abraham, and John Horse played key roles in the Second Seminole War. They launched the rebellion of at least 385 enslaved people at the war's outset. They recruited them to participate in perhaps the largest rebellion of enslaved people in U.S. history as the Black Seminoles, Seminoles, and freed Africans destroyed 21 sugar plantations between Christmas 1835 and the summer of 1836.

Two years later, U.S. General Thomas Sydney Jesup presented an act of emancipation to the Black Seminoles, promising security and true freedom. It was the only such act prior to the Emancipation Proclamation made by President Lincoln in 1863. Over 500 Black Seminoles, joined their Seminole Indian brothers and left Florida for

Abraham (left) and John Horse (right), leaders of the Black Seminoles during the Second Seminole War. John Horse later helped establish the townsite of present Wewoka, Oklahoma. Some of his descendents live there today as Seminole Freedmen.



Black Seminole scouts, photographed in 1889. Photo courtesy New York Public Library's Schomburg Center for Research in Black Culture.

Oklahoma, along what would be called the Trail of Tears. Although Jesup had promised freedom, Black Seminoles found themselves in danger when they went west. Bounty hunters, including pro-slavery Creek Indians and former Seminole allies, threatened their freedom. In 1848 the Black Seminoles found themselves neither able to leave Indian Territory nor defend themselves as the army took away their weapons.

Having been double crossed by the federal government and facing a growing number of pro-slavery lobbyists in the West, approximately 100 Black Seminoles under the leadership of John Horse staged a mass exodus to Mexico. They crossed the border in July 1850, where they were welcomed by the Mexican government. The Black Seminoles teamed up with a group of Mexican Seminoles and became frontier border guards.

Outfitted with weapons by the Mexican army, the Mexican Black Seminoles, or los mascogos, successfully fended off Indian fighters and bounty hunters from Texas for the next twenty years. When slavery ended in the United States, the Black Seminoles became Seminole Freedmen. Many returned to Oklahoma to the community that John Horse founded in 1849. They were allotted land in Indian Territory, and some of their descendents still live there today, in the Seminole Nation of Oklahoma.

Some Seminole Freedmen joined the U.S. Army as part of a unit called the Seminole Negro Indian Scouts. They were known for their tracking abilities and their endurance. They were advance scouts for the commanding white officers and the Buffalo Soldiers, all-black units. The Seminole Negro Indian Scouts were disbanded in 1914, but many stayed on and settled in Bracketville, Texas, where they had been stationed at Fort Clark. A cemetery for the scouts is located there and it is the spiritual center of the Texas-based Black Freedmen.

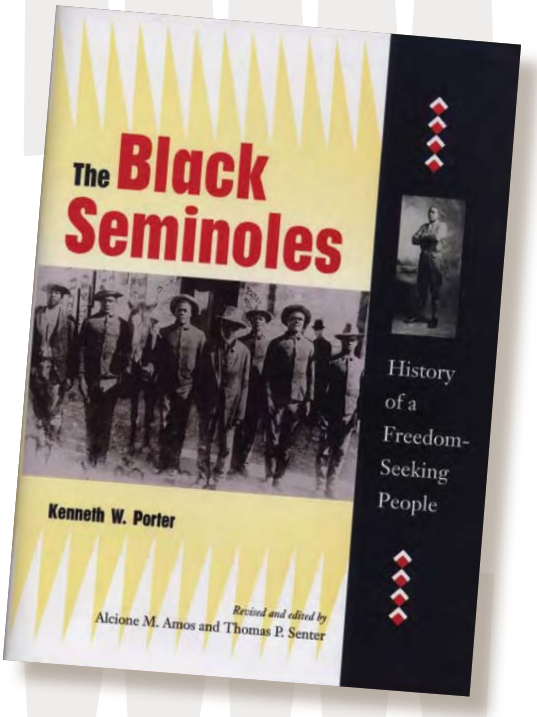
Slavery, war, Indian removal, and other political factors led to the scattering of the maroon people known as the Black Seminoles. Today their descendents live in Oklahoma, northern Mexico, Texas, Florida, and in the Bahamas (where they are known as Black Indians). Their origin is all they have in common, as they do not consider themselves connected to a larger whole today. However, researchers have found that some elders in Texas and Oklahoma speak a dialect of Gullah – 200 years after their ancestors spoke it on the rice plantations in South Carolina and Georgia. The Oklahoma Seminole Freedmen still honor their rich heritage, combining traditions from their African and American Indian ancestors. According to anthropologist Joseph A. Opalla, "They continue to eat rice as a characteristic part of their diet, sometimes applying a sauce of okra or spinach leaves—like the Gullah, and like their distant relatives in West Africa." Perhaps time and the development of global community will help these people find some strand of commonality to bring them back together.

READ MORE ABOUT IT!

The Black Seminoles
By Kenneth W. Porter
Book 352 pages, published by University Press of Florida, 1996

Historian Kenneth Porter's research into the rich and proud traditions of this exceptional people continued until his death, after which the book he wrote in 1947 was revised and edited by Alionce Amos and Thomas Sentar.

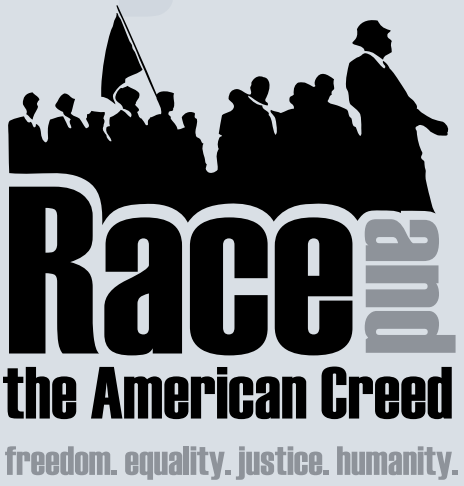
The story is a blend of Native American and African American history facilitated through the heroic character of John Horse, a mixed heritage Black Seminole Warrior. Porter follows the



destiny of Horse through the Seminole wars and the struggle of existence including a torturous passage to Mexico and eventually to Texas as United States Army scouts. In *The Black Seminoles* history is melded with the time-honored legacy of a fantastically unique people.

Mosaic America: Patterns of Racism

by Ida Hickerson



Reprinted with permission from author courtesy of Yale-New Haven Teachers Institute

Editor's Note: The following text is an excerpt from a curriculum guide created by Ms. Hickerson. For the full curriculum content, visit www.yale.edu/ynhti/curriculum/units/1994/4/94.04.03.x.html

A democratic society should recognize that every individual is unique, different from every other. Regardless of likenesses or differences, every man and woman is equal to every other in the rights to "life, liberty, and the pursuit of happiness." More than two centuries have passed since Thomas Jefferson wrote these words, but having them on paper does not mean that they are guaranteed. They have been contested and continue to challenge the courts and society to offer new interpretations that can expand or contract rights regardless of race, religion, or social background.

Racism is the belief in the inherent superiority of a particular race. It denies the basic equality of humankind and correlates ability with physical composition. This often leads to the belief that some people (races) should be governed by others. Beliefs are learned from one's cultural environment. Racism is an attitude that prompts hatred, prejudice, and discrimination.

The history of the United States is to a great extent a narrative of relations between people culturally and politically grouped into races. The experiences shared by Americans, whether natural born or naturalized, includes the major events of American history from exploration of the North American continent through the development of a plantation economy, its interference by growth of industrialization, and the massive dislocations of families and communities as the United States has changed from an agricultural society into an urbanized society. Thus, the United States enjoys the benefits of a diverse society, and the negative effects of not fulfilling the American creed of freedom and equality of opportunity. This was written as a part of the Declaration of Independence.

Unfortunately, the land of opportunity, prosperity, and freedoms spelled out in the Constitution was not fully understood in colonial America nor is it fully understood today. If every human being was born with fundamental rights that no government can legally alter or take away, then every human being is entitled by law to have his or her rights respected and protected. How is it that women were denied the privilege of voting? How is it that the courts and the government treated immigrants and other minority groups differently? Could it be that early Americans were blind to contradictions of that which many fought or died for during the American Revolution? Why did many Americans openly reject the principles of the United States government when non-whites were involved? The contradictions were left unsolved for decades and "liberty for all" was limited by skin color or race.

The Constitution, including the Bill of Rights, does not include the word race or woman. But it was well understood and practiced that there was a "race exception" to the Constitution, and it endured in more or less severe form for nearly 200 years after the Constitution was ratified. There was little shelter for American Indians, immigrants, enslaved people, and women offered in the framework of our country. Racism is an integral part of American culture.

The Yale-New Haven Teachers Institute offers an extensive collection of curriculum on a variety of topics. Visit www.yale.edu/ynhti/curriculum/ to learn more.

"I WILL SUPPORT AND DEFEND..."

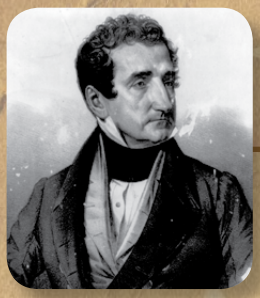
A TIMELINE OF MILESTONES IN FEDERAL POLITICS

Regardless of the outcome of the general election in November, the ye
Democratic contenders for the presidency were a white female and an
in this capacity by these groups. Here's a look back at milestones for min

I DO SOLEMNLY SWEAR...

The following is the oath of office for senators and congressional representatives, in use since 1884:

I do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; that I take this obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office on which I am about to enter: So help me God.

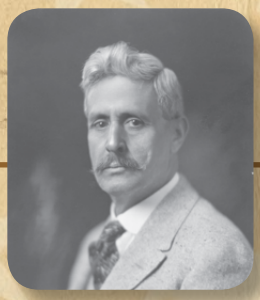


1822 – First Hispanic American in House: Joseph Marion Hernandez, territory of Florida (In 1877, Romualdo Pacheco of California became the first Hispanic American representative from a U.S. state)

1870 – First African American in House: Joseph Rainey, South Carolina

1870 – First African American in Senate: Hiram R. Revels, Mississippi

1922 – First woman in Senate: Rebecca Felton, Georgia



1928 – First Hispanic American in Senate: Octaviano Larrazolo, New Mexico

1965 – First Asian American woman in House: Patsy Takemoto Mink, Hawaii

1969 – First African American woman in House: Shirley Chisholm, New York

Sources: Office of the Clerk, U.S. House of Representative

ear 2008 will be significant to our nation's political history. The two top
African American male, the first time either party has been represented
orities and women in the U.S. House of Representatives and U.S. Senate:

1907 – First American Indian in Senate: Charles Curtis, Kansas

1917 – First woman in House: Jeannette Rankin, Montana

1957 – First Asian American in House: Dalip Singh Saund, California

1959 – First Asian American in Senate: Hiram Fong, Hawaii

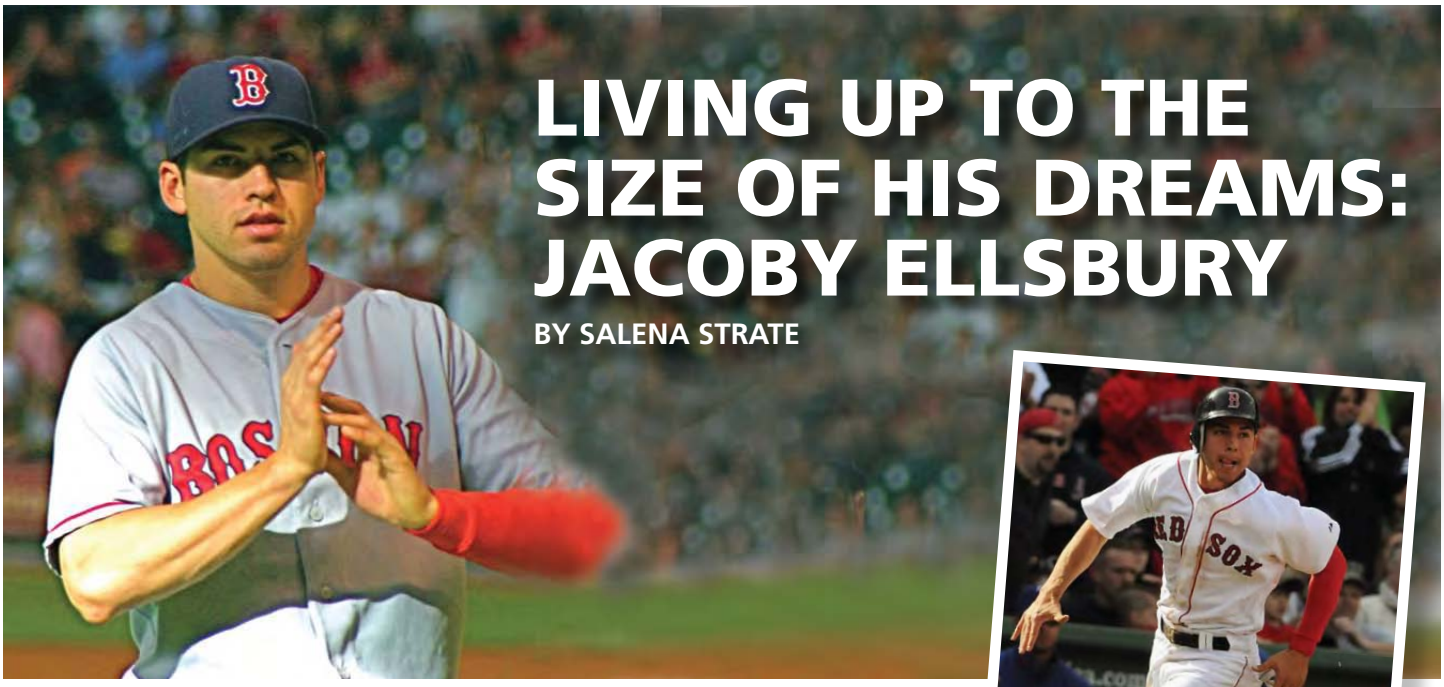
1989 – First Hispanic American woman in House: Ileana Ros-Lehtinen, Florida

1993 – First African American woman in Senate: Carol Moseley-Braun, Illinois

s; U.S. Senate Historical Office; and Library of Congress.

FORMER ENSLAVED PERSON PRESIDES OVER SENATE

On February 14, 1879, as the U.S. Senate continued its tradition of rotating presiding officers during routine proceedings, history was made. Senator Blanche K. Bruce of Mississippi was the first former enslaved person to preside over the Senate. Born into slavery in Virginia, Bruce educated himself while still in bondage in Missouri and fled to Kansas at the start of the Civil War. While living in Mississippi during Reconstruction, he quickly ascended the ranks of the Republican party. Bruce became the first African American elected to serve a full term in the U.S. Senate. (Hiram Revels was the first African American elected to the Senate [1870], but resigned before the end of his term.)



LIVING UP TO THE SIZE OF HIS DREAMS: JACOBY ELLSBURY

BY SALENA STRATE

Jacoby McCabe Ellsbury is standing alone not only for his highly anticipated Major League Baseball fall season, but also for his Navajo roots.

Rookie Ellsbury is an outfielder for the Boston Red Sox and the first American Indian of Navajo descent to reach the major league. He is an official member of the Colorado River Indian Tribes, which includes four separate groups: the Mohave, Chemehuevi, Hopi, and Navajo. The group was formed in 1865 after several tribes relocated to the Colorado River area. Today more than 3,500 members make up the tribes.

Ellsbury graduated from Madras High School in 2002 and went on to play baseball while attending Oregon State University. At Oregon State, Major League Baseball teams began to notice Ellsbury after his premier at the 2005 College World Series. At that time he was ranked second in the country in batting average among college players.

He began his professional career in 2005 in the short-season Class A New York-Penn League, playing with the Lowell Spinners. In that season he stole 23 bases in 35 games and tied a team record by stealing three bases in one game.

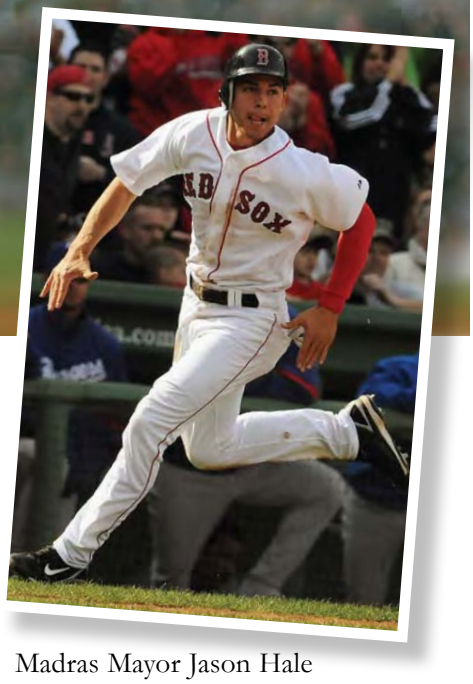
Jacoby Ellsbury is the first American Indian of Navajo descent in the major leagues.

Ellsbury was born September 11, 1983, in Madras, Oregon, near the Navajo reservation of Warm Springs. A small farming community of 6,000 citizens, Warm Springs sits in the valley next to Mt. Hood. A member of Ellsbury's family claims their roots have been traced back to Ganado Mucho, a successful rancher, tribal headman, and peacemaker in the 19th century Southwest.

Ellsbury's love for baseball began at an early age. He developed his skills playing T-ball as a youth. He continued to play through high school and college. Each former coach admired the raw talent Ellsbury possessed.

In 2006 Ellsbury began the season as the number six overall prospect for the Red Sox, playing for the Single A Wilmington Blue Rocks. He was promoted to the Double A Portland Sea Dogs. That year he was named the Red Sox Defensive Minor League Player of the Year and Base Runner of the Year. He was sent to the Peoria Javelinas, part of an off-season developmental team where minor league players hone their skills in front of scouts and Major League Baseball executives.

Ellsbury played his first Major League game for the Red Sox on June 30, 2007. After the Red Sox won the 2007 World Series,



Madras Mayor Jason Hale proclaimed November 17 as Jacoby Ellsbury Day.

"Jacoby's achievement shows all people, young and old alike, that it isn't the size of the community you come from that will define your success, but rather the size of your dreams and your commitment to succeed," Hale said.

Packy Sevada is also Navajo, and agrees that young people look up to Ellsbury, who at the age of 12 caught Sevada's eye when he was coaching little league. "Jacoby already is a great role model for our Native American youth," he said. "Even though some Native Americans don't have the skill to play baseball, they can be just as successful in business or whatever they choose."

Salena Strate is the Editor in chief of the Kansas State Collegian*, the K-State student newspaper. She is a senior in print journalism and public relations. Strate is a native of Kinsley, Kansas, and plans to work in a Kansas City public relations firm after graduating in May 2009.*

WRITERS FOCUS ON MIDWEST LATINOS

BY CHRISTINA M. WOODS, REPRINTED WITH PERMISSION OF THE WICHITA EAGLE

Contributors to the new anthology *Primera Pagina: Poetry from the Latino Heartland* say they want to express and draw attention to the Hispanic experience in the middle of the country.

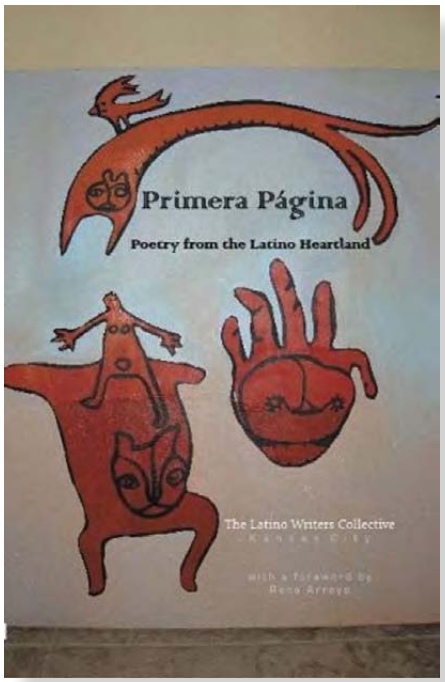
"I don't think Hispanics in the Midwest have really been able to have a voice," said Marcelo Xavier Trillo, who was raised in Wichita and participates in the Kansas City-based Latino Writers Collective.

"A sense of isolation exists because there are fewer Hispanics in the Midwest than on the coasts or in the Southwest," said collective vice president Linda Rodriguez.

"We're much more surrounded by the mainstream community," she said."We've had to assimilate more, and a lot of us have kept the culture and everything, though a number of us have lost the language." The collective's members are helping fill a cultural void, Rodriguez said, by offering a platform for creativity and mentoring younger Hispanics.

The collective's approach is similar to that of literary movements such as the Harlem Renaissance in the 1920s, which celebrated black life and culture, and the Hispanic/Latino movements of the 1960s and 1970s anchored in states such as California and Texas.

Rodriguez said the collective is gaining momentum. Members are being booked so frequently for workshops and readings, she said, "we can't keep up with the demand."



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I have always enjoyed music. Family and music are the main things that have given my life purpose. I always feel happy when I am with my family and I always feel happy when I am performing the music that I love.

After my children had grown, I decided to pick up the violin again and began playing for my church, Our Lady of Guadalupe. It was at church where the opportunity to play mariachi music presented itself. A new priest came to the church and reintroduced the music to the weekly Mass. He initially introduced the music to the church choir and out of the church choir grew a mariachi band.

The instruments that compose a mariachi band are a guitar, trumpets, violins, a guitarron and a vihuela. The original Mariachi Estrella group included Connie Alcala, Dolores Carmona, Rachel Galvan, Linda Scurlock and myself. We did not form the band with the goal of becoming the first all-female mariachi group. We formed the band because we all loved playing mariachi music and we loved performing it for the community. However, we did realize we were unique and I think that made us more determined to be the best that we could be. We began by playing at local church functions. However, we quickly realized that we needed more training if we wanted to play Mariachi music as we had heard it played by more experienced groups. We attended various workshops to improve our technique and as we improved our enthusiasm grew!

After the tragedy that killed five of the members of the group in 1981, I was more determined than ever to keep the tradition of mariachi music alive in the community and worked at rebuilding the group. I know that is absolutely what the members of the group who died would have wanted.

I have enjoyed teaching Mariachi music to younger musicians. I have taught family and non-family members alike. I get excited when I see a pupil learn and grow. Mariachi music is played with your fingers, but, it is also played with your heart. Mariachi music can range from lively dance music to mellow ballads. If one is in love you can hear it in the way that they play. If they are sad, you can hear that too.

Mariachi music will continue to thrive in Kansas as well as nationally. It is such a part of the Mexican community. It is played at all kinds of celebrations and it brings people joy to hear music that is part of their culture. However, it is not only Hispanics who love Mariachi music but non-Hispanics as well. Mariachi music may change and evolve as it is played and interpreted by future generations. But, one thing that will not change about the music is its ability to touch the soul – that will never change.

TEACHING HISPANIC AND AMERICAN INDIAN HERITAGE MONTHS

Hispanic Heritage Month is September 15 – October 15. American Indian Heritage Month is in November.

There are a variety of resources and curricular materials available online to create lesson plans or to supplement things you already have planned for your class.

The RetaNet website *(www.retanet.unm.edu/index.pl?section=1996LPs)* has an extensive list of over 65 Hispanic Heritage Month lesson plans, categorized by grade, for grades four through 12. Lesson plans include extensive details, including rationale, lesson overview, goals, time needed to complete, and a materials list. Topics include Latin American geography, food and cooking, the arts, and social issues.

The TeacherVision website *(www.teachervision.fen.com/hispanic-heritage-month/south-america/6629.html)* features printable Hispanic Heritage Month activity pages, lesson plans, reference and resource guides, art and music activities, and literature resources.

The Crayola website *(www.crayola.com/calendar/detail.cfm?event_id=92&year=2004)* includes over 50 lesson plans to celebrate American Indian Heritage Month. You can also download printable activity pages and find craft ideas.

The National Museum of the American Indian offers educational resources on its website *(www.nmai.si.edu)*, including a lesson plan to supplement their online exhibit, *Native Words, Native Warriors,* interpreting the story of the American Indian Codetalkers of World War I and II.

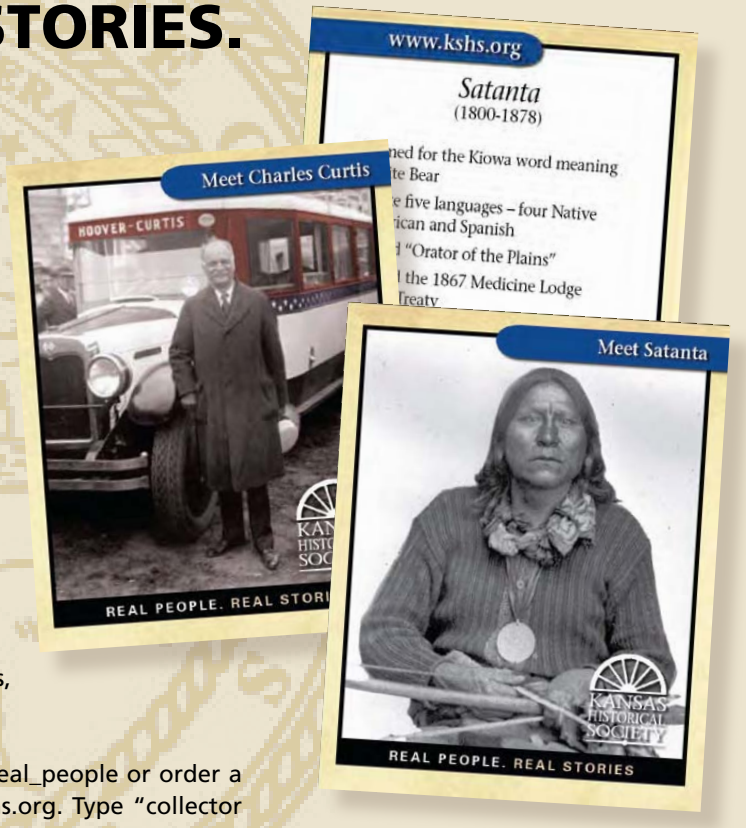
Free Stuff

REAL PEOPLE. REAL STORIES.

The Kansas Historical Society offers free famous Kansan collector cards and bookmarks. The collector cards include the following Hispanic Americans and American Indians from Kansas history:

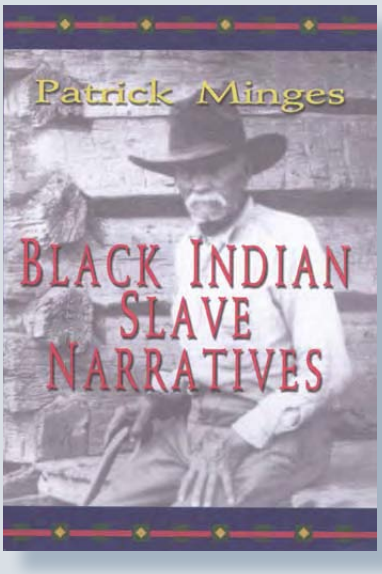
- Teresa Cuevas
  (see page 2, Personal Perspective)
- Charles Curtis
  (see the Minorities in Federal Politics timeline on pages 6-7)
- Satanta
- Blackbear Bosin

Other famous Kansans featured in the cards and bookmarks include John Brown, Amelia Earhart, Dwight D. Eisenhower, Langston Hughes, Gordon Parks, William Allen White, Ron Evans, and Mamie Williams.



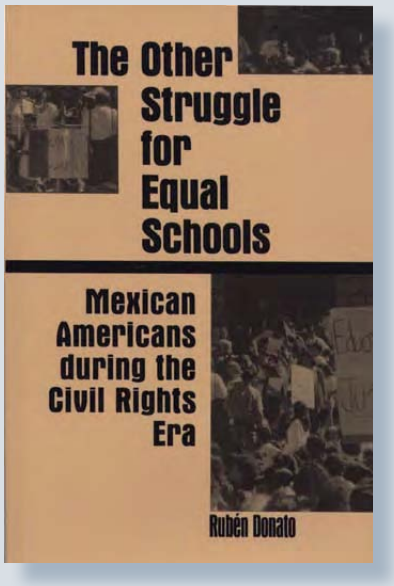
You can view and print the images at www.kshs.org/real_people or order a free set of each by sending an e-mail to tjenkins@kshs.org. Type "collector cards" in the subject line and make sure to include your mailing address in the body of the e-mail.

Book Nook



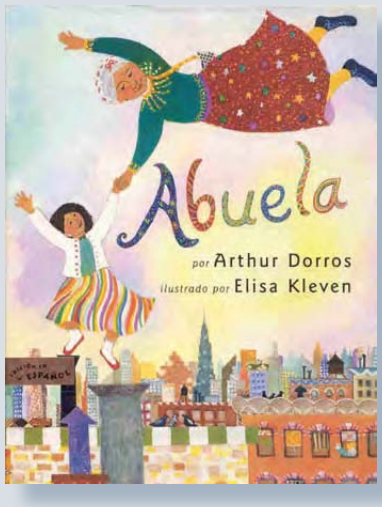
Black Indian Slave Narratives
By Patrick Minges
Book 191 pages,
published by John F. Blair, 2004

A collection of firsthand testimonies detailing the relationships between African Americans and American Indians in the 19th century, including stories of enslaved American Indians and American Indian slaveholders. Meet Felix Lindsey, born in Kentucky of Mvskoke/African heritage and who served as one of the Buffalo Soldiers who rounded up Geronimo. Chaney Mack, whose father was a "full-blood African" from Liberia and whose mother was a "pure-blood Indian," gives an in-depth look at both sides of her cultural heritage.



The Other Struggle for Equal Schools: Mexican Americans During the Civil Rights Era
By Ruben Donato
Book 210 pages,
published by State University of New York Press, 1997

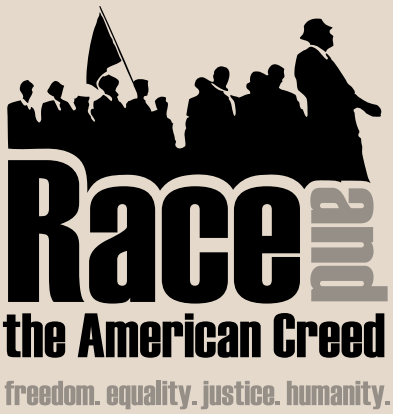
Examining the Mexican American struggle for equal education during the 1960s and 1970s in the Southwest in general and in a California community in particular, Donato challenges conventional wisdom that Mexican Americans were passive victims, accepting their educational fates. The book examines the confrontation between parents and school governance, language barriers, socioeconomic concerns, and how educators responded to increasing numbers of Mexican Americans in schools.



Abuela
By Arthur Dorros
Illustrated by Elisa Kleven
Book 40 pages, published by Penguin Young Readers Group, 1997

On an outing with her beloved abuela (grandmother), Rosalba wonders what it would be like to fly. Thus begins a fantasy, told through brightly colored illustrations and Rosalba's melodic words, that takes the reader over Manhattan streets, docks, an airport, the Statue of Liberty, and Rosalba's father's office. The integration of Spanish words and phrases through abuela's dialogue is a great introduction to a new language for children ages three -seven. (Available in both English and Spanish editions).

Fall 2008 Events & Exhibits



For more information about upcoming events and to browse past issues of *Brown Quarterly*, visit the Brown Foundation web site at www.brownvboard.org.

September 10	Tim Wise, noted author and lecturer 2008 *Oliver L. Brown Distinguished Visiting Scholar for Diversity Issues*
September 1-30	*Blacks and the U.S. Constitution* Traveling Exhibit
October 3-31	Separate Cinema: *From Micheaux to Morrison* A Traveling Exhibit of Historic Movie Posters
October 14	*Viva La Causa!* New Teaching Tolerance Documentary
October 25	*Bunker Hill* Movie Premiere of a Kevin Willmott Film
November 3-28	*A Choice of Weapons* Gordon Parks Photographic Exhibit
November 18-19	Seminole Nation, History and Culture Lewis Johnson, Seminole Nations Museum Classroom Presentations
December 16 - January 30	*Oh, Freedom Over Me* Traveling Exhibit

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