



AP[®] African American Studies

PILOT COURSE GUIDE FALL 2022

What AP® Stands For

Thousands of Advanced Placement teachers have contributed to the principles articulated here. These principles are not new; they are, rather, a reminder of how AP already works in classrooms nationwide. The following principles are designed to ensure that teachers' expertise is respected, required course content is understood, and that students are academically challenged and free to make up their own minds.

1. AP stands for clarity and transparency. Teachers and students deserve clear expectations. The Advanced Placement Program makes public its course frameworks and sample assessments. Confusion about what is permitted in the classroom disrupts teachers and students as they navigate demanding work.
2. AP is an unflinching encounter with evidence. AP courses enable students to develop as independent thinkers and to draw their own conclusions. Evidence and the scientific method are the starting place for conversations in AP courses.
3. AP opposes censorship. AP is animated by a deep respect for the intellectual freedom of teachers and students alike. If a school bans required topics from their AP courses, the AP Program removes the AP designation from that course and its inclusion in the AP Course Ledger provided to colleges and universities. For example, the concepts of evolution are at the heart of college biology, and a course that neglects such concepts does not pass muster as AP Biology.
4. AP opposes indoctrination. AP students are expected to analyze different perspectives from their own, and no points on an AP Exam are awarded for agreement with a viewpoint. AP students are not required to feel certain ways about themselves or the course content. AP courses instead develop students' abilities to assess the credibility of sources, draw conclusions, and make up their own minds.

As the AP English Literature course description states: "AP students are not expected or asked to subscribe to any one specific set of cultural or political values, but are expected to have the maturity to analyze perspectives different from their own and to question the meaning, purpose, or effect of such content within the literary work as a whole.

5. AP courses foster an open-minded approach to the histories and cultures of different peoples. The study of different nationalities, cultures, religions, races, and ethnicities is essential within a variety of academic disciplines. AP courses ground such studies in primary sources so that students can evaluate experiences and evidence for themselves.
6. Every AP student who engages with evidence is listened to and respected. Students are encouraged to evaluate arguments but not one another. AP classrooms respect diversity in backgrounds, experiences, and viewpoints. The perspectives and contributions of the full range of AP students are sought and considered. Respectful debate of ideas is cultivated and protected; personal attacks have no place in AP.
7. AP is a choice for parents and students. Parents and students freely choose to enroll in AP courses. Course descriptions are available online for parents and students to inform their choice. Parents do not define which college-level topics are suitable within AP courses; AP course and exam materials are crafted by committees of professors and other expert educators in each field. AP courses and exams are then further validated by the American Council on Education and studies that confirm the use of AP scores for college credits by thousands of colleges and universities nationwide.

The AP Program encourages educators to review these principles with parents and students so they know what to expect in an AP course. Advanced Placement is always a choice, and it should be an informed one. AP teachers should be given the confidence and clarity that once parents have enrolled their child in an AP course, they have agreed to a classroom experience that embodies these principles.

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Development Committee (2022)

Tiffany E. Barber, *University of Delaware, Newark, DE*
Alysha Butler, *McKinley Technology High School, Washington, D.C.*
Antoinette Dempsey-Waters, *Wakefield High School, Arlington, VA*
David G. Embrick, *University of Connecticut, Storrs and Hartford, CT*
Carlos Escobar, *Felix Varela Senior High School, Miami, FL*
Patrice Francis, *Southwest Atlanta Christian Academy, Atlanta, GA*
Nishani Frazier, *University of Kansas, Lawrence, KS*
Jarvis R. Givens, *Harvard University, Cambridge, MA*
Kerry Haynie, *Duke University, Durham, NC*
Kamasi Hill, *Evanston Township High School, Evanston, IL*
Lisa Beth Hill, *Hamden Hall Country Day School, Hamden, CT*
Evelyne Laurent-Perrault, *University of California, Santa Barbara, Santa Barbara, CA*
Robert J. Patterson, *Georgetown University, Washington, D.C.*
Teresa Reed, *University of Louisville, Louisville, KY*
Walter Rucker, *Emory University, Atlanta, GA*
Darius Young, *Florida A&M University, Tallahassee, FL*

Independent Consultants (2022)

Stephen G. Hall, *(Program Fellow), Alcorn State University, Lorman, MS*
Abraham Liddell, *Columbia University, New York, NY*

Advisory Board (2021)

Herman Bennett, *The Graduate Center, The City University of New York, New York, NY*
Daina Ramey Berry, *University of Texas at Austin, Austin, TX*
Greg Carr, *Howard University, Washington, D.C.*
David G. Embrick, *University of Connecticut, Storrs and Hartford, CT*
Robert J. Patterson, *Georgetown University, Washington, D.C.*
Rebecca VanDiver, *Vanderbilt University, Nashville, TN*

Content Writing Team (2021)

Tiffany E. Barber, *University of Delaware, Newark, DE*
Joshua Bennett, *Dartmouth University, Hanover, NH*
Carlos Escobar, *Felix Varela Senior High School, Miami, FL*
Jarvis R. Givens, *Harvard University, Cambridge, MA*
Joshua M. Myers, *Howard University, Washington, D.C.*

Advanced Placement Staff

Course Lead: Dr. Brandi Waters, *Director, AP African American Studies*
Dana Kopelman, *Executive Director, AP Instruction*
Dan McDonough, *Senior Director, AP Content and Assessment Publications*
Regina Sampogna, *Director, AP Permissions and Licensing*
Courtney Soliday, *Associate Director, AP Permissions and Editorial*
Kelly Stromberg, *Executive Director, History and Social Sciences Department Head*
Allison Thurber, *Vice President, AP Curriculum and Assessment*
Natasha Vasavada, *Executive Director, AP New Course Development*

About AP

The Advanced Placement Program® (AP®) enables willing and academically prepared students to pursue college-level studies—with the opportunity to earn college credit, advanced placement, or both—while still in high school. Through AP courses in 40 subjects, each culminating in a rigorous exam, students learn to think critically, construct solid arguments, and see many sides of an issue—skills that prepare them for college and beyond. Taking AP courses demonstrates to college admission officers that students have sought the most rigorous coursework available to them, and research indicates that students who score a 3 or higher on an AP Exam typically experience greater academic success in college and are more likely to earn a college degree than non-AP students. Each AP teacher’s syllabus is evaluated and approved by faculty from some of the nation’s leading colleges and universities, and AP Exams are developed and scored by college faculty and experienced AP teachers. Most four-year colleges and universities in the United States grant credit, advanced placement, or both on the basis of successful AP Exam scores—more than 3,300 institutions worldwide annually receive AP scores. In the last decade, participation in the AP Program has more than doubled, and graduates succeeding on AP Exams have nearly doubled.

AP Course Development

In an ongoing effort to maintain alignment with best practices in college-level learning, AP courses and exams emphasize challenging, research-based curricula aligned with higher education expectations.

Individual teachers are responsible for designing their own lesson plans for AP courses, utilizing appropriate college-level readings, assignments, and resources. This publication presents the content and skills that are the focus of the corresponding college course and that appear on the AP Exam. It also organizes the content and skills into a series of units that represent a sequence found in widely adopted college syllabi.

Enrolling Students: Equity and Access

Educators should make equitable access a guiding principle for their AP programs by giving all willing and academically prepared students the opportunity to participate in AP. We encourage the elimination of barriers that restrict access to AP for students from ethnic, racial, and socioeconomic groups that have been traditionally underserved. The Advanced Placement Program also believes that all students should have access to academically challenging course work before they enroll in AP classes, which can prepare them for AP success. It is only through a commitment to equitable preparation and access that true equity and excellence can be achieved.

How the AP Program Is Developed

The scope of content for an AP course and exam is derived from an analysis of hundreds of syllabi and course offerings from colleges and universities. Using this research and data, a committee of college faculty and expert AP teachers work within the scope of the corresponding college courses (e.g. African American Studies, Africana Studies, African Diaspora Studies, Black Studies) to articulate what students should know and be able to do upon the completion of the AP course. The resulting course framework serves as a blueprint of the content and skills that can appear on an AP Exam.

The AP Development Committees are responsible for developing each AP Exam, ensuring the exam questions are aligned to the course framework. The AP Exam development process is a multiyear endeavor; all AP Exams undergo extensive review, revision, piloting, and analysis to ensure that questions are accurate, fair, and valid, and that there is an appropriate spread of difficulty across the questions.

Members of the inaugural development committees for new courses also support the development of instructional supports, including video lessons and sample syllabi, as well as teacher professional learning resources.

Committee members are selected to represent a variety of perspectives and institutions (public and private, small and large schools and colleges), and a range of gender, racial/ethnic, and regional groups.

Throughout AP course and exam development, the Advanced Placement® Program gathers feedback from various stakeholders from secondary schools, higher education institutions, and disciplinary organizations. This feedback is carefully considered to ensure that AP courses and exams can provide students with a college-level learning experience and the opportunity to demonstrate their qualifications for advanced placement or college credit.

How AP Exams Are Scored

The exam scoring process, like the course and exam development process, relies on the expertise of both AP teachers and college faculty. While multiple-choice questions are scored by machine, the free-response questions and through-course performance assessments, as applicable, are scored by thousands of college faculty and expert AP teachers. Most are scored at the annual AP Reading, while a small portion are scored online. All AP Exam Readers are thoroughly trained, and their work is monitored throughout the Reading for fairness and consistency. In each subject, a highly respected college faculty member serves as Chief Faculty Consultant, and with the help of AP Readers in leadership positions, maintains the accuracy of the scoring standards. Scores on the free-response questions and performance assessments are weighted and combined with the results of the computer-scored multiple-choice questions, and this raw score is converted into a composite AP score on a 1–5 scale.

AP Exams are not norm-referenced or graded on a curve. Instead, they are criterion-referenced, which means that every student who meets the criteria for an AP score of 2, 3, 4, or 5 will receive that score, no matter how many students that is. The criteria for the number of points students must earn on the AP Exam to receive scores of 3, 4, or 5—the scores that research consistently validates for credit and placement purposes—include:

- The number of points successful college students earn when their professors administer AP Exam questions to them.
- The number of points researchers have found to be predictive that an AP student will succeed when placed into a subsequent, higher-level college course.
- Achievement-level descriptions formulated by college faculty who review each AP Exam question.

Using and Interpreting AP Scores

The extensive work done by college faculty and AP teachers in the development of the course and the exam and throughout the scoring process ensures that AP Exam scores accurately represent students' achievement in the equivalent college course. Frequent and regular research studies establish the validity of AP scores as follows:

AP Score	Recommendation	College Grade Equivalent
5	Extremely well qualified	A
4	Well qualified	A-, B+, B
3	Qualified	B-, C+, C
2	Possibly qualified	n/a
1	No recommendation	n/a

BECOMING AN AP READER

Each June, thousands of AP teachers and college faculty members from around the world gather for seven days in various locations to evaluate and score the free-response sections of the AP Exams. Ninety-eight percent of surveyed educators who took part in the AP Reading say it was a positive experience.

There are many reasons to consider becoming an AP Reader, including the opportunity to:

- **Bring positive changes to the classroom:** Surveys show that the vast majority of returning AP Readers—both high school and college educators—make changes to the way they teach or score because of their experience at the AP Reading.

- **Gain in-depth understanding of AP Exam and AP scoring standards:** AP Readers gain exposure to the quality and depth of the responses from the entire pool of AP Exam takers, and thus are better able to assess their students' work in the classroom.
- **Receive compensation:** AP Readers are compensated for their work during the Reading. Expenses, lodging, and meals are covered for Readers who travel.
- **Score from home:** AP Readers have Online Distributing Scoring opportunities for certain subjects. Check collegeboard.org/apreading for details.
- **Earn Continuing Education Units (CEUs):** AP Readers earn professional development hours and CEUs that can be applied to PD requirements by states, districts, and schools.

How to Apply

Visit collegeboard.org/apreading for eligibility requirements and to start the application process.

BECOMING AN AP EXAM QUESTION WRITER

College faculty, experienced AP teachers, and disciplinary experts can also participate in the exam development process as exam question writers. All AP question writers receive thorough training and compensation for their work. Visit: <https://app.smartsheet.com/b/form/8164574d65d44a46838cb328ba102a21> and apply to be a question writer.

About the AP African American Studies Course

AP African American Studies is an interdisciplinary course that examines the diversity of African American experiences through direct encounters with authentic and varied sources. Students explore key topics that extend from early African kingdoms to the ongoing challenges and achievements of the contemporary moment. This course foregrounds a study of the diversity of Black communities in the United States within the broader context of Africa and the African diaspora.

Course Goals

As a result of this course, students will be able to:

- Apply lenses from multiple disciplines to evaluate key concepts, historical developments, and processes that have shaped Black experiences and debates within the field of African American studies.
- Identify the intersections of race, gender, and class, as well as connections between Black communities, in the United States and the broader African diaspora in the past and present.
- Analyze perspectives in text-based, data, and visual sources to develop well-supported arguments applied to real-world problems.
- Demonstrate understanding of the diversity, strength, and complexity of African societies and their global connections before the emergence of transatlantic slavery.
- Evaluate the political, historical, aesthetic, and transnational contexts of major social movements, including their past, present, and future implications.
- Develop a broad understanding of the many strategies African American communities have employed to represent themselves authentically, promote advancement, and combat the effects of inequality and systemic marginalization locally and abroad.
- Identify major themes that inform literary and artistic traditions of the African diaspora.
- Describe the formalization of African American studies and new directions in the field as part of ongoing efforts to articulate Black experiences and perspectives and create a more just and inclusive future.
- Connect course learning with current events, local interests, and areas for future study.

College Course Equivalent

AP African American Studies is designed to be the equivalent of an introductory college or university course in African American Studies and related courses, including Africana Studies, Black Studies, and African Diaspora Studies.

Prerequisites

There are no prerequisite courses for AP African American Studies. Students should be able to read a college-level textbook and to express themselves clearly in writing.

Course Framework Components

Overview

This course framework provides a description of what students should know and be able to do to qualify for college credit and/or placement based on a qualifying score on the AP exam.

The course framework includes the following components:

1 SKILLS

The skills are central to the study and practice of African American studies. Students should practice and develop the described skills on a regular basis over the span of the course.

2 UNITS

The required course content is organized within four thematic units that move across the instructional year chronologically. These units have been designed to occupy 28 weeks of a school year; schools offering this course in a single semester will need 14 weeks of double periods, or the equivalent amount of instructional time. Each unit is composed of a variety of topics.

3 TOPICS

Each topic typically requires 1-2 class periods of instruction. Teachers are not obligated to teach the topics in the suggested sequence listed in each unit, but to receive authorization to label this course “Advanced Placement,” all topics must be included in the course. Each topic contains three required components:

- **Source Encounters:** College-level coursework in African American studies requires that students engage directly with sources from a variety of disciplines – works of art and music, sociological data, historical records, and so on. The source encounters embedded in each topic are required and have been curated to help focus and guide instruction. Schools are responsible for making these sources available to each student in the course.
- **Learning Objectives:** These statements indicate what a student must know and be able to do after learning the topic. Learning objectives pair skills with content knowledge.
- **Essential Knowledge:** Essential knowledge statements comprise the content knowledge required to demonstrate mastery of the learning objective. These statements provide the level of detail that may appear within AP exam questions about the topic.

Teachers should utilize these three required components to develop daily lesson plans for this course. In addition, for some topics several non-required components are included as additional supports for lesson planning and instruction:

- **Optional Resources:** These resources are indicated for teachers seeking to deepen their own understanding of a topic or enrich their students' understanding with additional sources.
- **Additional Context:** While not part of the AP exam, these notes provide teachers with broader context for the topic, which may be useful for illustrating the topic or for preventing misunderstandings.



AP African American Studies Skills

The AP African American Studies skills describe what students should be taught to do while exploring course topics and examining sources. The skills are embedded and spiraled throughout the course, providing recurring opportunities for students to develop and practice these skills and then transfer and apply the skills on AP exams.

Skill 1

Applying Disciplinary Knowledge 1

Explain course concepts, developments, patterns, and processes (e.g., cultural, historical, political, social).

Skill 2

Written Source Analysis 2

Evaluate written sources, including historical documents, literary texts, and music lyrics.

Skill 3

Data Analysis 3

Interpret data represented in tables, charts, graphs, maps, surveys, and infographics.

Skill 4

Visual Analysis 4

Analyze visual artifacts, including works of art and material culture.

Skill 5

Argumentation 5

Develop an argument using a line of reasoning to connect claims and evidence.

Course at a Glance

UNITS AND WEEKLY INSTRUCTIONAL FOCUS

UNIT 1 **Origins of the African Diaspora**

5 Weeks

Introduction to African American Studies

The Strength and Complexity of Early African Societies

Early African Kingdoms and City-States

Community and Culture

Envisioning Early Africa in African American Studies

UNIT 2 **Freedom, Enslavement, and Resistance**

8 Weeks

Atlantic Africans and the Transatlantic Slave Trade

From Capture to Sale: The Middle Passage

Slavery, Labor, and American Law

Culture and Community

Resistance Strategies, Part 1

Resistance Strategies, Part 2

Radical Resistance and Revolt

Abolition and the War for Freedom

UNIT
3

The Practice of Freedom

7 Weeks

Reconstruction and Black Politics

The Color Line: Black Life in the Nadir

Racial Uplift

The New Negro Renaissance

Migrations and Black Internationalism

Course Project: two-week placeholder

UNIT
4

Movements and Debates

8 Weeks

Anticolonial Movements in the African Diaspora

Freedom Is Not Enough: The Early Black Freedom Movement

The Long Civil Rights Movement

Black Power and Black Pride

Black Feminism, Womanism, and Intersectionality

Identity and Culture in African American Studies

Diversity Within Black Communities

Contemporary Debates and New Directions in African American Studies

AP AFRICAN AMERICAN STUDIES

UNIT 1

**Origins of
the African
Diaspora**



~19
CLASS PERIODS

UNIT
1

~19 CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge **2** Written Source Analysis **3** Data Analysis **4** Visual Analysis **5** Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Introduction to African American Studies</i>			
1.1 What is African American Studies?	"History of Black Studies at Washington University in St. Louis" (video) "What Is Black Studies" (video)	1	1
1.2 40 Million Ways to Be Black: The Diversity of Black Experiences in African American Studies	"40 Million Ways to Be Black" by Henry Louis Gates, Jr.	2	1
1.3 Reframing Early African History in African American Studies	<i>Creating Black Americans: African-American History and Its Meanings, 1619 to the Present</i> by Nell Irvin Painter, 2006 "How to Write About Africa," by Binyavanga Wainaina, 2006.	5	2
<i>Weekly Focus: The Strength and Complexity of Early African Societies</i>			
1.4 The African Continent: A Varied Landscape	Map showing the major climate regions of Africa	3	1
1.5 Population Growth and Ethnolinguistic Diversity	Map showing the movement of Bantu people, languages, and technologies "The Bantu Expansion" (video)	3	1
1.6 The Sudanic Empires	Map showing Africa's kingdoms and empires	1	1
1.7 Global Visions of the Mali Empire	Catalan Atlas by Abraham Cresques	5	1
<i>Weekly Focus: Early African Kingdoms and City-States</i>			
1.8 East Africa: Culture and Trade in the Swahili Coast	Map showing Indian Ocean trade routes from the Swahili coast	3	1
1.9 Southern Africa: Great Zimbabwe	Images of Great Zimbabwe's walls and stone enclosures	4	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
1.10 West Central Africa: The Kingdom of Kongo	"Excerpt of letter from Nzinga Mbemba to Portuguese King João III," 1526 Images of Kongo Christian artworks	2	2
<i>Weekly Focus: Community and Culture</i>			
1.11 Indigenous Cosmologies and Culture	"Osain del Monte - Abbilona" (video)	4	1
1.12 Kinship and Political Leadership	Illustration of Queen Njinga, 1754 Queen Mother Pendant Mask: Iyoba, 16th century <i>Njinga of Angola: Africa's Warrior Queen</i> by Linda M. Heywood, 2017	1	2
1.13 Learning Traditions	"The Sunjata Story - Glimpse of a Mande Epic," a griot performance of The Epic of Sundiata (video)	4	1
1.14 Global Africans	Images of artworks showing Africans in Renaissance Europe, such as the <i>Chafariz d'el Rey</i> (The King's Fountain), 1570-80	1	1
<i>Weekly Focus: Envisioning Early Africa in African American Studies</i>			
1.15 Visions of Africa in African American Art and Culture	<i>I Go To Prepare A Place For You</i> by Bisa Butler, 2021	5	1
1.16 Envisioning Africa in African American Poetry	"Heritage" by Countee Cullen, 1925	2	1

Origins of the African Diaspora



Developing Understanding

ESSENTIAL QUESTIONS

1. What is Black Studies? How, when, why, and by whom was this field created?
2. How does the study of early African history, culture, and politics deepen our understanding of the complexity of Black communities that take shape in the Americas?
3. How did early African societies' global connections influence societies beyond the continent? How were African societies in turn shaped by their global connections?
4. How did everyday life differ for early Africans, depending on factors such as their gender, region, and occupation?

For more than 400 years, people of African descent have developed an array of methods to navigate, survive, and thrive within the United States. From the beginning, Afrodescendant communities' cultures, languages, worldviews, and identities, were shaped by the diverse experiences they and their ancestors lived in Africa. African American studies explores the ways that people of African descent, in the U.S. and the broader diaspora, have conceived of, debated about, and innovated from their experiences.

Unit 1 introduces students to key features of African American Studies that scholars employ to trace the development and ongoing experiences of Black communities, such as the interplay of disciplines, identities, and debates. It offers a foundation for understanding early African history, politics, culture, and economics as essential components that gave rise to vibrant Black communities in the United States. The unit also explores how some writers and artists envisioned early Africa and bold visions of the future through their artistic and cultural production.

Building Course Skills

The field of African American studies invites students to examine past and present developments in society and culture from the perspectives of communities of African descent. To do so, students learn to examine an array of primary and secondary sources through lenses that integrate the analytical skills of multiple disciplines.

Unit 1 introduces students to source-based analytical skills that they will continue to develop and strengthen throughout the course. Early in the year, students build their skills in identifying and explaining course concepts from historical, cultural, artistic, geographical, and political lenses as they examine early African societies and kingdoms through texts, maps, images, video performance pieces. As students gain early exposure to the field of Black Studies, they should practice foundational skills in source analysis, specifically examining claims and evidence. Show students how to apply insights related to purpose, context, and audience as they develop understandings based on the source encounters in each topic.

Visual and data sources such as maps and artworks in Unit 1 encourage students to practice interpretation and contextualization skills. For example, students should learn to identify patterns and limitations of a source and also describe the aesthetic, historical, and political context of artworks. These skills combine to deepen students' understanding of works by about people of African descent and the ways Black artists have used their work to unveil their unique perspectives and experiences. Students focus on foundational skills related to the close reading and analysis of historical, literary, and scholarly texts in order to articulate their own conclusions in relation to the dynamic impact of early Africa's history on Black communities and the field of African American Studies.

Recurring Concepts

Recurring concepts are major disciplinary ideas that are woven throughout each unit of the course, and the source encounters support student exploration of these enduring concepts.

- 1. Diaspora:** The concept of diaspora describes the movement and dispersal of a group of people from their place of origin to various, new locations. In African American studies, the concept of the African diaspora refers to communities of African people and their descendants across the world. The term commonly refers to communities formed by the descendants of Africans who were enslaved in the Americas and their descendants. More broadly, it encompasses Afrodescendant people who have relocated beyond the continent, including to areas in Europe and Asia. The concept points to Africa as the point of origin for the shared ancestry of diverse peoples of African descent. In Unit 1, students encounter diasporas through the Bantu dispersals from West Africa to southern, central, and eastern Africa and through the experiences of Africans in Europe. These diasporas catalyzed adaptations and innovations in terms of culture, language, belief systems, and identity within African communities.
- 2. Africa and the African Diaspora:** The ongoing relationships between communities in Africa and those in the diaspora comprise a significant theme in African American Studies that is not limited to Unit 1. Unit 1 offers a foundation for continued student investigation into how historical narratives about early African societies—from within and beyond Black communities—impact African Americans. In different ways over time, Africa has been a symbol that influenced the cultural practices, artistic expression, identities, and political organizing of African Americans in the United States and the broader diaspora in divergent ways.
- 3. Intersections of Identity:** African American studies examines the interplay of distinct categories of identity (such as class, gender, region, religion, race, ethnicity, and nationality, and ability) with each other and within a society's dominant power structure. Various categories of identity are emphasized throughout the course, and students should develop the habit of considering how different aspects of identity impact their experience. For example, in Unit 1, they might consider how the experiences of women, youth, Muslims, Christians, animists, traders, educators, and migrants varied in different societies in Africa at different times.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional ways to incorporate instructional approaches based on the course framework and source encounters. Teachers are encouraged to alter these activities to best support the students in their classrooms. Additional sample activities will be developed in partnership with AP African American Studies teachers as a result of the course pilot.

Activity	Topic	Source Encounter	Sample Activity
1	1.3	<p>"Africa and Black Americans" from <i>Creating Black Americans: African-American History and Its Meanings, 1619 to the Present</i> (2006) by Nell Irvin Painter (pp.3-6)</p> <p>"How to Write About Africa" (2006) by Binyavanga Wainaina.</p>	<p>Close Reading</p> <p>Students will closely examine a short scholarly text as well as a satirical essay to explain how research in African American studies reframes misconceptions about Africa. Using close reading strategies, ask students to read a passage from Nell Irvin Painter and identify key information about how perceptions of Africa and the contributions of African societies have changed over time. Then, read the essay "How to Write About Africa," as a class, guiding students to analyze the author's viewpoint and the key details reflecting that viewpoint. Students can engage in small group academic discussion to articulate the continuities and changes over time in how people perceive the continent of Africa based on both sources.</p>
2	1.7	Catalan Atlas (1375)	<p>Visual Artifact Analysis</p> <p>As a lesson opener, display the Catalan Atlas and ask students "how can maps convey information such as wealth, power, and civilization?" Provide class with an initial overview of the Catalan Atlas, in the context of the Mali Empire they are studying. In pairs, ask students to examine and identify all the visual features that convey information about the wealth, power, and influence of the Mali empire, as well as other dynamics. Develop a list as a class of the visual details and inferences that can be drawn from them. Offer contextual information using Topic 1.7 related to Mansa Musa and the function of Mali as a central for trade and cultural exchange to deepen the student discussion. Ask students "what can we learn about how non-African groups perceptions of ancient Mali based on this map?" Facilitate class discussion and debrief to guide students to reflect on how the Catalan Atlas differs from stereotypes about African History.</p>
3	1.16	Poem, <i>Heritage</i> by Countee Cullen	<p>Literary Analysis</p> <p>As a lesson opener, provide students with a copy of Billy Collins' poem "Introduction to Poetry" and ask them to read it and share their reactions. The goal is to help students recognize that poems don't need to have specific right answers, and that complexity and confusion are part of literary analysis. After four or five minutes of discussion, then shift to Countee Cullen's "Heritage." Have students identify any words, lines, or images that they feel are particularly interesting or confusing and discuss their reactions. Subsequent source encounters with poems will allow students to further develop their analytical skills.</p>

TOPIC 1.1

What Is African American Studies?

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"History of Black Studies at Washington University in St. Louis,"** WUSTL (video, 2:19)
- **"What Is Black Studies,"** ProgressivePupil (video, 1:06)

LEARNING OBJECTIVE

LO 1.1

Describe the developments that led to the incorporation of African American studies into United States colleges and universities in the 1960s and 1970s.

ESSENTIAL KNOWLEDGE

EK 1.1.A

African American studies is an interdisciplinary field that combines the rigors of scholarly inquiry with a community-centered approach to analyzing the history, culture, and politics of people of African descent in the U.S. and throughout the African diaspora.

EK 1.1.B

At the end of the civil rights movement and in the midst of the Black Power movement in the 1960s and 1970s, Black students entered colleges in large numbers for the first time in American history. Black students called for greater opportunities to study the history and experiences of Black people and greater support for underrepresented students, faculty, and administrators.

EK 1.1.C

During the Black Campus movement (1965-1972), hundreds of thousands of Black students and Latino, Asian, and white collaborators led protests at over 1000 colleges nationwide, demanding culturally relevant learning opportunities and greater support for Black students, teachers, and administrators.

TOPIC 1.1

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Cover of *The Black Scholar*, Vol. 6, No. 6, 1975, Smithsonian National Museum of African American History and Culture
- "Black Studies National Conference," 1975 (program)

Additional Context *(beyond the scope of the AP Exam)*

- In 1968, San Francisco State University established the first Black Studies department at a four-year college.

TOPIC 1.2

40 Million Ways to Be Black: The Diversity of Black Experiences in African American Studies

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “40 Million Ways to Be Black” by Henry Louis Gates, Jr., in *Call and Response*, 2010. (pp. LI–LIII)

LEARNING OBJECTIVE

LO 1.2

Explain how features such as debate and interdisciplinarity reflect the diverse experiences of people of African descent in the long tradition of African American studies.

ESSENTIAL KNOWLEDGE

EK 1.2.A

African American studies is a diverse field that incorporates analysis from multiple disciplinary perspectives (e.g., the humanities, social sciences, and STEM) in order to understand the complexity and multiplicity of Black experiences throughout the African diaspora.

EK 1.2.B

The field of African American studies was created to uniquely investigate the varied experiences of people of African descent from their own perspectives.

EK 1.2.C

The tradition of informed, respectful debate in African American studies, one of its primary characteristics, creates a forum that reflects the diversity of Black experience, thought, and expression.

EK 1.2.D

Black communities are diverse and change over time. Similarly, African American studies is an evolving field. The knowledge it offers equips all communities with a greater understanding of the contributions and experiences of Black people in their societies.

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

TOPIC 1.3

Reframing Early African History in African American Studies

Required Course Content

SOURCE ENCOUNTER

- *Creating Black Americans: African-American History and Its Meanings, 1619 to the Present* by Nell Irvin Painter, 2006 (pp. 3–6)
- “How to Write About Africa” by Binyavanga Wainaina, 2006.

LEARNING OBJECTIVE

LO 1.3

Explain how research in African American studies reframes misconceptions about early Africa and its relationship to people of African descent.

ESSENTIAL KNOWLEDGE

EK 1.3.A

The field of African American studies researches the development of ideas about Africa’s history and the continent’s ongoing relationship to communities of the African diaspora.

EK 1.3.B

Perceptions of Africa have shifted over time, ranging from false notions of a primitive continent with no history to recognition of Africa as the homeland of powerful societies and leaders that made enduring contributions to humanity.

EK 1.3.C

Early African societies saw developments in many fields, including the arts, architecture, technology, politics, religion, and music. These innovations are central to the long history that informs African American experiences and identities.

EK 1.3.D

Interdisciplinary analysis in African American studies has dispelled notions of Africa as a place with an undocumented or unknowable history, affirming early Africa as a diverse continent with complex societies that were globally connected well before the onset of the Atlantic slave trade.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

TOPIC 1.3

Optional Resources

- *Black Marxism: The Making of the Black Radical Tradition* by Cedric Robinson, 1983 ("The Primary Colors of American Historical Thought")

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 1.4

The African Continent: A Varied Landscape

Required Course Content

SOURCE ENCOUNTER

- Map showing the **major climate regions of Africa**

LEARNING OBJECTIVE

LO 1.4

Describe the impact of Africa's varied landscape on patterns of settlement and trade between diverse cultural regions in West Africa.

ESSENTIAL KNOWLEDGE

EK 1.4.A

As the second-largest continent in the world, Africa is geographically diverse.

EK 1.4.A.i

There are five primary climate zones: desert (e.g., the Sahara), semiarid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone.

EK 1.4.A.ii

Five major rivers supported the emergence of early societies: the Niger River, Congo River, Zambezi River, Orange River, and Nile River.

EK 1.4.B

Variations in climate and geography facilitated diverse opportunities for trade in West Africa.

EK 1.4.B.i

In desert and semiarid areas, herders were often nomadic, moving in search of food and water, and some traded salt.

EK 1.4.B.ii

In the Sahel, people traded livestock.

EK 1.4.B.iii

In the savannas, people cultivated grain crops.

EK 1.4.B.iv

In the tropical rainforests, people grew kola trees and yams and traded gold.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 1.4.C

Population centers emerged in the Sahel and the savanna grasslands of Africa for three important reasons.

EK 1.4.C.i

Major water routes in West Africa facilitated the movement of people and goods through trade.

EK 1.4.C.ii

Fertile land supported the expansion of agriculture and domestication of animals.

EK 1.4.C.iii

The Sahel and savannas connected trade between communities in the Sahara to the north and in the tropical regions to the south.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- ["Rivers in West Africa,"](#) African Studies Center, Michigan State University (map)

Additional Context *(beyond the scope of the AP Exam)*

- Africa is the birthplace of humanity and the ancestral home of African Americans.

TOPIC 1.5

Population Growth and Ethnolinguistic Diversity

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Map showing the **movement of Bantu people, languages, and technologies**
- "**The Bantu Expansion**," AE Learning (video, 4:27)

LEARNING OBJECTIVE

LO 1.5

Describe the causes of Bantu dispersals and their effects on the linguistic diversity of West and Central Africa.

ESSENTIAL KNOWLEDGE

EK 1.5.A

Africa is the ancestral home of thousands of ethnic groups and languages. In West Africa, two key features contributed to the population growth of West and Central African peoples, which triggered a series of migrations throughout the continent from 1500 BCE to 500 CE:

EK 1.5.A.i

Technological innovations (e.g., the development of iron tools and weapons)

EK 1.5.A.ii

Agricultural innovations (e.g., cultivating bananas, yams, and cereals)

EK 1.5.B

Bantu-speaking peoples' linguistic influences spread throughout the continent. Today, the Bantu linguistic family contains hundreds of languages that are spoken throughout West, Central, and Southern Africa (e.g., Xhosa, Swahili, Kikongo, Zulu). Western and Central African Bantu speakers also represent a large portion of the genetic ancestry of African Americans.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Nok Art**, Google Arts & Culture
- **“Miriam Makeba - Qongqothwane (The Click Song) (Live, 1963),”** a Xhosa wedding song (video, 2:02)

Additional Context *(beyond the scope of the AP Exam)*

- Ancient Africa witnessed the rise of complex societies, often near rivers, such as Egypt in North Africa, Nubia and Aksum in East Africa, and the Nok society in West Africa. The Nok (Nigeria, 900 BCE to 200 CE) were known for terracotta sculptures and ironworks. Their highly stylized artworks featured elaborate hairstyles and adornments.

TOPIC 1.6

The Sudanic Empires

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Map showing Africa's kingdoms and empires

LEARNING OBJECTIVE

LO 1.6

Describe the influence of geography, Islam, and trade on the rise and decline of the empires of Ghana, Mali, and Songhai.

ESSENTIAL KNOWLEDGE

EK 1.6.A

Sudanic empires, also known as Sahelian empires of Ghana, Mali, and Songhai, emerged and flourished from the 7th to the 15th century. One gave way to another, linked by their immense wealth from gold and trade.

EK 1.6.B

The Mali Empire emerged during the decline of ancient Ghana. Like ancient Ghana, Mali was renowned for its gold and its strategic location at the nexus of multiple trade routes, connecting trade from the Sahara (toward Europe) to sub-Saharan Africa.

EK 1.6.C

The Songhai Empire emerged from the Mali Empire. It expanded its territory by establishing a central administration with representation from conquered ethnic groups. Following Portuguese exploration along the western coast of Africa, trade routes shifted from trans-Saharan to Atlantic trade, diminishing Songhai wealth.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- In addition to Muslim scholars and administrators, trans-Saharan trade played an essential role in introducing Islam to the region. The ancient empires of Ghana, Mali, and Songhai reached their height at different times, each emerging from the decline of the previous empire: Ghana flourished between the 7th and 13th centuries; Mali flourished between the 13th and 17th centuries; Songhai flourished between the 15th and 16th centuries.
- Ancient Ghana was located in present-day Mauritania and Mali.

TOPIC 1.7

Global Visions of the Mali Empire

SUGGESTED SKILLS**5** Argumentation**INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- **Catalan Atlas** by Abraham Cresques, 1375

LEARNING OBJECTIVE**LO 1.7**

Explain what sources like the Catalan Atlas reveal about how non-African groups perceived the wealth and power of West African empires.

ESSENTIAL KNOWLEDGE**EK 1.7.A**

The wealth and power of West Africa's empires, including Mali, attracted the interest of merchants and cartographers across the eastern Mediterranean to southern Europe, prompting plans to trade manufactured goods for gold.

EK 1.7.B

Mali's wealth and access to trade routes enabled its leaders to crossbreed powerful North African horses and purchase steel weapons, which contributed to the empire's ability to extend power over local groups.

EK 1.7.C

The Catalan Atlas details the wealth and influence of the ruler Mansa Musa and the Mali Empire based on the perspective of a cartographer from Spain. Mansa Musa is adorned with a gold crown and orb. The Catalan Atlas conveys the influence of Islam on West African societies and the function of Mali as a center for trade and cultural exchange.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- "Mansā Mūsā and Global Mali" in *African Dominion: A New History of Empire in Early and Medieval West Africa* by Michael A. Gomez, 2018
- Mali **equestrian figure**, 13th–15th century Smithsonian National Museum of African Art
- Mali **archer figure**, 13th–15th century, Smithsonian National Museum of African Art
- Mali **equestrian figure**, 12th–14th century, The Metropolitan Museum of Art
- Images of 16th-century musical treatises from Mali

TOPIC 1.8

East Africa: Culture and Trade in The Swahili Coast

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Map of Indian Ocean trade routes from the Swahili coast

LEARNING OBJECTIVE

LO 1.8

Describe the geographic, cultural, and political factors that contributed to the rise and fall of the city-states on the Swahili Coast.

ESSENTIAL KNOWLEDGE

EK 1.8.A

The Swahili Coast (named from *sawahil*, the Arabic word for coasts) stretches from Somalia to Mozambique. The coastal location of its city-states linked Africa's interior to Arab, Persian, Indian, and Chinese trading communities.

EK 1.8.B

Between the 11th and 15th centuries, the Swahili Coast city-states were united by their shared language (Swahili, a Bantu lingua franca) and a shared religion (Islam).

EK 1.8.C

The strength of the Swahili Coast trading states garnered the attention of the Portuguese, who invaded major city-states and established settlements in the 16th century to control Indian Ocean trade.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"The Swahili Coast,"** from *Africa's Great Civilizations* (video, 2:59)
- **String of cowrie shells**, an object of trade and currency throughout Africa, Smithsonian National Museum of African American History and Culture
- Swahili **Door**, 19th-century door showing the confluence of cultures, National Museum of African Art

TOPIC 1.9

Southern Africa: Great Zimbabwe

SUGGESTED SKILLS

4 *Visual Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Images of Great Zimbabwe's walls and stone enclosures

LEARNING OBJECTIVE

LO 1.9

Describe the function and aesthetic elements of Great Zimbabwe's stone architecture.

ESSENTIAL KNOWLEDGE

EK 1.9.A

Great Zimbabwe was linked to trade on the Swahili Coast, and its inhabitants, the Shona people, became wealthy from its gold, ivory, and cattle resources.

EK 1.9.B

Great Zimbabwe is best known for its large stone architecture, including the Great Enclosure, which served the purposes of military defense and religious rituals.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The City of Great Zimbabwe,”](#) from *Africa’s Great Civilizations* (video, 2:36)

TOPIC 1.10

West Central Africa: The Kingdom of Kongo

SUGGESTED SKILLS

2 *Written Source
Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **“Excerpt of letter from Nzinga Mbemba to Portuguese King João III,”** 1526, World History Commons
- Images of **Kongo Christian artworks**

LEARNING OBJECTIVE

LO 1.10

Describe the short- and long-term consequences of the Kingdom of Kongo's conversion to Christianity.

ESSENTIAL KNOWLEDGE

EK 1.10.A

While many Africans held animist beliefs, others adopted faiths that were introduced to the continent, such as Islam and Christianity. Some communities in distinct regions converted to Christianity, such as the Kingdom of Aksum (present-day Ethiopia) and the Kingdom of Kongo.

EK 1.10.B

In the late 15th century, King Nzinga, and his son Afonso I, converted the West Central African Kingdom of Kongo to Roman Catholicism to secure a political and economic alliance with the Portuguese monarchy. This had three important effects:

EK 1.10.B.i

It increased Kongo's wealth through trade in ivory, salt, copper, and textiles.

EK 1.10.B.ii

The Portuguese demanded access to the trade of enslaved people in exchange for military assistance. Despite persistent requests made to the king of Portugal, Kongo's nobility was unable to limit the number of captives. This region (Kongo, along with the greater region of West Central Africa) was the largest source of enslaved people in the history of the Atlantic slave trade.

EK 1.10.B.iii

A syncretic blend of Christian and indigenous religious beliefs and practices emerged.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- *The Art of Conversion: Christian Visual Culture in the Kingdom of Kongo* by Cécile Fromont, 2014

TOPIC 1.11

Indigenous Cosmologies and Culture

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “[Osain del Monte - Abbilona](#)” (video, 36:00–40:00)

LEARNING OBJECTIVE

LO 1.11

Describe the development and interactions of various belief systems present in early West African societies.

ESSENTIAL KNOWLEDGE

EK 1.11.A

Although the leaders of African kingdoms and empires at times converted to Islam (e.g., in Mali and Songhai) or Christianity (e.g., in Kongo), they were not always able to convert their subjects, who instead blended these faiths with indigenous spiritual beliefs and cosmologies.

EK 1.11.B

Africans who blended indigenous spiritual practices with Christianity and Islam brought their experiences of cultural syncretism in Africa to the Americas. Cultural and religious practices, such as veneration of the ancestors, divination, healing practices, and collective singing and dancing, that can be traced to Africa have survived in African diasporic religions, including Louisiana Voodoo and *regla de Ocha* in Cuba.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- Osain del Monte is an Afro-Cuban performance group whose performances illustrate the blend of Afro-Cuban religions.

TOPIC 1.12

Kinship and Political Leadership

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Illustration of Queen Njinga**, 1754
- **Queen Mother Pendant Mask: Iyoba**, 16th century, The Metropolitan Museum of Art
- *Njinga of Angola: Africa's Warrior Queen* by Linda M. Heywood, 2017

LEARNING OBJECTIVE

LO 1.12

Compare the political, spiritual, and military leadership of Queen Idia of Benin and Queen Njinga of Ndongo-Matamba.

ESSENTIAL KNOWLEDGE

EK 1.12.A

Many early West African societies were comprised of family groups held together by extended kinship ties, and kinship often formed the basis for political alliances. Women played many roles in these kin networks, including spiritual leaders, political advisors, market traders, educators, and agriculturalists.

EK 1.12.B

In the late 15th century, Queen Idia became the first iyoba (queen mother) in the Kingdom of Benin. She served as a political advisor to her son, the king, and she became one of the best-known generals of the renowned Benin army. She was known to rely on spiritual power and medicinal knowledge to bring victories to Benin.

EK 1.12.C

Shortly after 1619, when Ndongans became the first large group of enslaved Africans to arrive in the American colonies, Queen Njinga became queen of Ndongo. She fought to protect her people from enslavement by the Portuguese.

EK 1.12.D

After diplomatic relations between Ndongo and Portugal collapsed, Queen Njinga fled to Matamba, where she created sanctuary communities for those who escaped Portuguese enslavement. Queen Njinga's strategic guerrilla warfare solidified her reign, her legacy throughout the African diaspora, and the political leadership of women in Matamba.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Country of Angola,”](#) from *Africa’s Great Civilizations* (video, 5:18)
- Plaques of the Benin armies
- [Head of a Queen Mother \(Iyoba\)](#), 18th century, The Metropolitan Museum of Art (sculpture)

Additional Context *(beyond the scope of the AP Exam)*

- The Kingdom of Benin was located in present-day Nigeria. The Kingdom of Ndongo was located in present-day Angola.

TOPIC 1.13

Learning Traditions

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"The Sunjata Story – Glimpse of a Mande Epic,"** a griot performance of *The Epic of Sundiata* (video, 20:00)

LEARNING OBJECTIVE

LO 1.13

Describe the institutional and community-based models of education present in early West African societies.

ESSENTIAL KNOWLEDGE

EK 1.13.A

West African empires housed centers of learning in their trading cities. In Mali, a book trade, university, and learning community flourished in Timbuktu, which drew astronomers, mathematicians, architects, and jurists.

EK 1.13.B

Griots were prestigious historians, storytellers, and musicians who maintained and shared a community's history, traditions, and cultural practices.

EK 1.13.C

Malinke griots passed down oral traditions such as the *Epic of Sundiata*, or the "lion prince." The epic recounts the early life of Sundiata Keita (an ancestor of Mansa Musa), founder of the Mali Empire, and it preserves the early history of the Malinke people.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The City of Timbuktu,”](#) from *Africa’s Great Civilizations* (video, 1:40)
- *Sundiata: An Epic of Old Mali* by D.T. Niane, 2006

Additional Context *(beyond the scope of the AP Exam)*

- Many scholars suggest that Disney’s *The Lion King* is inspired by the *Epic of Sundiata*.

TOPIC 1.14

Global Africans

SUGGESTED SKILLS

1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Images of artworks showing Africans in Renaissance Europe, such as the painting *Chafariz d'el Rey* (The King's Fountain), 1570–1580s

LEARNING OBJECTIVE**LO 1.14**

Describe the factors that brought Africans to Europe and Europeans to Africa before the onset of the transatlantic slave trade.

ESSENTIAL KNOWLEDGE**EK 1.14.A**

In the late 15th century, trade between West African kingdoms and the Portuguese for gold, goods, and enslaved people grew steadily, bypassing the trans-Saharan trade routes. This trade increased the presence of Europeans in West Africa and the population of sub-Saharan Africans in Mediterranean port cities like Lisbon.

EK 1.14.B

In the mid-15th century, the Portuguese colonized the Atlantic islands of Cabo Verde and São Tomé, where they established cotton, indigo, and sugar plantations based on the labor of enslaved Africans. By 1500, about 50,000 enslaved Africans had been removed from the continent to work on these islands and in Europe. These plantations became a model for slave-based economies in the Americas.

EK 1.14.C

Elite, free Africans, including the children of rulers, traveled to Mediterranean port cities for diplomatic, educational, and religious reasons.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [Map of northwestern Africa and the Iberian Peninsula](#), 16th century
- Ethiopian [Orthodox processional cross](#), 14th–15th century, Smithsonian National Museum of African Art

Additional Context *(beyond the scope of the AP Exam)*

- The trading post at Elmina Castle is located in present-day Ghana.

TOPIC 1.15

Visions of Africa in African American Art and Culture

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *I Go To Prepare A Place For You* by Bisa Butler, 2021 (quilt)

LEARNING OBJECTIVE

LO 1.15

Explain how contemporary African American artists and writers illustrate the diversity of African cultures and their influence on the African diaspora.

ESSENTIAL KNOWLEDGE

EK 1.15.A

Perceptions of Africa and its early history have influenced ideas about the ancestry, cultures, and identities of people of African descent in the Americas. Artists from the African diaspora often aim to counter negative stereotypes about Africa with narratives that emphasize the strength, beauty, diversity, and dynamism of African cultures as the foundation of the broader inheritance of African Americans.

EK 1.15.B

African American communities emerged from the blending of multiple African cultures in the Americas. Many African Americans cannot trace their heritage to a single ethnic group. Because of this, African American cultural production often reflects a creative blend of cultural elements from multiple societies and regions in Africa.

EK 1.15.C

Bisa Butler's quilted portraits draw from African American quilting traditions to integrate historical, religious, diasporic, and gender perspectives in a visual and tactile format. In *I Go to Prepare a Place for You*, Butler contextualizes Harriet Tubman's legacy, highlights the link between faith and leadership in Tubman's life, and draws connections between African Americans and Africa.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- ["Afro Combs,"](#) from *Africa's Great Civilizations* (video, 1:48)

Additional Context *(beyond the scope of the AP Exam)*

- African American studies examines the continuities and transformations of African cultural practices, beliefs, and aesthetic and performative traditions in the diaspora. Research in this field highlights the impact of the diversity of early African societies on the diverse expressions of African culture that exist in diaspora communities today.

TOPIC 1.16

Envisioning Africa in African American Poetry

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “Heritage” by Countee Cullen, 1925

LEARNING OBJECTIVE

LO 1.16

Explain how Countee Cullen uses imagery and refrain to express connections to, or detachments from, Africa in the poem, “Heritage.”

ESSENTIAL KNOWLEDGE

EK 1.16.A

The question of Africa’s relationship to African American ancestry, culture, and identities remains a central and fraught one for communities of the African diaspora, due to the ruptures caused by colonialism and Atlantic slavery. In response, writers, artists, and scholars interrogate and imagine their connections and detachment.

EK 1.16.B

In “Heritage,” Countee Cullen uses imagery to counter negative stereotypes about Africa and express admiration.

EK 1.16.C

In “Heritage,” Countee Cullen explores the relationship between Africa and African American identity through introspective reflection.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Photos of Countee Cullen
- [Countee Cullen reading "Heritage"](#) (video, 3:25)

Additional Context *(beyond the scope of the AP Exam)*

- Countee Cullen was a major poet of the Harlem Renaissance.

AP AFRICAN AMERICAN STUDIES

UNIT 2

**Freedom,
Enslavement,
and
Resistance**



~39
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
Weekly Focus: Atlantic Africans and the Transatlantic Slave Trade			
2.1 African Explorers in America	Juan Garrido's petition, 1538 Image of Juan Garrido on a Spanish expedition, 16th century	1	1
2.2 Slave Trading Regions in Africa	Map showing the major coastal regions from which enslaved Africans were forcibly taken to the Americas Final Africans Imported Revision of Origins and Percentages into British North America and Louisiana from <i>Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum</i> by Michael Gomez, 1998	3	1
2.3 African Ethnicities in the U.S. South	<i>Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum</i> by Michael Gomez, 1998	3	1
2.4 Capture and the Impact of the Slave Trade on African Societies	<i>The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African. Written by Himself</i> by Olaudah Equiano, 1789	2	2
Weekly Focus: From Capture to Sale: The Middle Passage			
2.5 Architecture and Iconography of a Slave Ship	<i>Committed to Memory: The Art of the Slave Ship Icon</i> by Cheryl Finley, 2018 <i>Stowage</i> by Willie Cole, 1997	4	1
2.6 Resistance on Slave Ships	Plea to the Jurisdiction of Cinque and Others, 1839 Sketches of the captive survivors from the <i>Amistad</i> trial, 1839	5	1
2.7 Slave Auctions	Solomon Northup's narrative describes New Orleans Slave Market, 1841 "The Slave Auction" by Frances Ellen Watkins Harper, 1859	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Slavery, Labor, and American Law</i>			
2.8 The Domestic Slave Trade and Forced Migration	Broadside for an auction of enslaved persons at the Charleston Courthouse, 1859	4	1
2.9 Labor and Economy	Broadside advertising "Valuable Slaves at Auction" in New Orleans, 1859 Rice fanner basket, 1863	1	2
2.10 Slavery and American Law: Slave Codes and Landmark Cases	Excerpts From South Carolina Slave Code Of 1740 No. 670, 1740 Louisiana Slave Code Excerpts from Dred Scott's plea and Chief Justice Roger B. Taney's opinion in <i>Dred Scott v. Sanford</i> , 1857, from <i>Let Nobody Turn Us Around: An African American Anthology</i> edited by Manning Marable and Leith Mullings, 2009	5	2
2.11 Race and the Reproduction of Status	"Partus sequitur ventrem: Law, Race, and Reproduction in Colonial Slavery" by Jennifer Morgan	1	1
<i>Weekly Focus: Community and Culture</i>			
2.12 Faith and Song Among Free and Enslaved African Americans	<i>My Bondage and My Freedom</i> by Frederick Douglass, 1855 "Steal Away" (lyrics) Contemporary gospel performance of "Steal Away" by Shirley Caesar and Michelle Williams (video)	2	2
2.13 Music, Art, and Creativity in African Diasporic Cultures	<i>Reversing Sail: A History of the African Diaspora</i> by Michael Gomez, 2005 Gourd head banjo, c. 1859 Storage jar, with inscription, by David Drake, 1858	4	1

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
Weekly Focus: Resistance Strategies, Part 1			
2.14 African Americans in Indigenous Territory	<i>Black Slaves, Indian Masters: Slavery, Emancipation, and Citizenship in the Native American South</i> by Barbara Krauthamer, 2015 "Massacre of the Whites by the Indians and Blacks in Florida," 1836	1	1
2.15 Maroon Societies and Autonomous Black Communities	<i>Freedom as Marronage</i> by Neil Roberts, 2015 <i>Demonic Grounds: Black Women and Cartographies of Struggle</i> by Katherine McKittrick	2	3
Weekly Focus: Resistance Strategies, Part 2			
2.16 Race to the Promised Land: The Underground Railroad	<i>Harriet, the Moses of Her People</i> by Sarah H. Bradford, 1886 Harriet Tubman's reflection in <i>The Refugee</i> by Benjamin Drew, 1856 Photographs of Harriet Tubman throughout her life: carte-de-visite, 1868–1869; matte collodion print, 1871–1876; albumen print, c. 1908	4	2
2.17 Separatism and Emigration	<i>The Condition, Elevation, Emigration, and Destiny of the Colored People of the United States, Politically Considered</i> by Martin R. Delany, 1852 "Emigration to Mexico" by "A Colored Female of Philadelphia," <i>The Liberator</i> , Jan. 2, 1832	5	1
2.18 Integration: Transatlantic Abolitionism and Belonging in America	"West India Emancipation" by Frederick Douglass Reading of "What to the Slave Is the Fourth of July" by Frederick Douglass's descendants, NPR (video)	2	1
2.19 Gender and Resistance in Slave Narratives	<i>Incidents in the Life of a Slave Girl: Written by Herself</i> by Harriet Jacobs, 1860	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Radical Resistance and Revolt</i>			
2.20 Legacies of the Haitian Revolution	Constitution of Haiti, 1805	5	2
	<i>Silencing the Past</i> by Michel-Rolph Trouillot Haiti's 1805 Constitution		
2.21 Radical Resistance	<i>Appeal</i> by David Walker, 1829	2	2
	"Let Your Motto Be Resistance" by Henry Highland Garnet, 1843		
2.22 Resistance and Revolts in the U.S.	"The Louisiana Rebellion of 1811" with Clint Smith (video)	1	1
<i>Weekly Focus: Abolition and the War for Freedom</i>			
2.23 Black Pride, Identity, and the Question of Naming	Selections of letters written to newspapers from <i>Call and Response</i>	1	1
2.24 Black Women's Rights and Education	"Why Sit Here and Die" by Maria W. Stewart, 1832	2	1
2.25 The Civil War and Black Communities	"The Colored Soldiers" by Paul Laurence Dunbar, 1895	4	2
	Civil War era photographs		
2.26 Commemorating the Ongoing Struggle for Freedom	On Juneteenth by Annette Gordon-Reed, 2021	5	1
	Photos of Jubilee celebrations		

Freedom, Enslavement, and Resistance



Developing Understanding

ESSENTIAL QUESTIONS

1. What were the impacts of the slave trade on African cultures and societies, and on colonies in North America?
2. What justifications did Europeans use for the enslavement of African people?
3. How did enslaved Africans resist? How did resistance differ across generational and/or gender lines?
4. How did early Americans rationalize their calls for liberty with their reliance on enslaved labor?
5. How did the role of enslaved and free Black Americans differ in the Civil War?

Since arriving in 1619, enslaved Africans sometimes adapted to and often resisted the social, political, economic, and cultural boundaries imposed upon them. Unit 2 traverses a long and complicated time period: from the enslavement of Africans to the freedom finally won by Black Americans. Unit 2 helps students understand how multiple African identities merged into one early in the creation of the United States. Unit 2 also explains how Africans created this identity by crafting a kinship network based on ethnic/linguistic association, geographical assignment, emotional connection, and substitute family networks.

These combined backgrounds provided the foundations for community, and gave rise to a sense of self defined beyond the confines of enslavement. This melding of the old and the newly created self also fed religious, cultural, and political ideas about spirituality, life, slavery, and the United States. These attitudes informed the thoughts of both enslaved and free Black Americans.

As the American colonies fomented revolution, African Americans began to weave their own experience into the conversation, “What Does It Mean to Be Free?” Students should recognize that African American’s insistence in asserting themselves opened questions that forced the nascent United States to grapple with the contradiction between slavery and the ideals of democracy and freedom. As the United States expanded, these questions became more pressing because regional differences exposed contrasts between slavery and wage labor. By the early 1800s, black and white abolitionists forced the discussion beyond economics and into a deeper engagement of moral conflict. As their calls for freedom set loose regional tensions, enslaved Africans had the last say by resisting enslavement until the United States faced a reckoning between the ideals of freedom and the economic and political power of slave states.

Unit 2 moves quickly, so it is important to make sure students understand how African Americans configured themselves, their interconnectedness to each other, and their relationship to the United States to assert their own voice and join freedom’s call on their own terms.

Building Course Skills

Following their work in Unit 1, students should begin to approach the sources they encounter in a more analytical way. Work with students to help them progress from simple classification toward constructing meaning within a text or image through interpretation and evaluation of the source material. Questions such as these can help students with their analysis:

- How do pictorial and photographic images demonstrate social dynamics?
- Do these sources introduce us to multiple perspectives or does it reflect a singular collective identity?

- How does slavery appear and reappear as a theme in Black people’s social or cultural lives?
- How does early black literature reflect changing religious influences?
- In what ways do slave narratives demonstrate differences in the experiences of enslaved black women and men?

Time spent building analytical skills will empower students to tackle increasingly multifaceted and complex concepts not only in sources, but also in black people’s experiences.

Recurring Concepts

Recurring concepts are major disciplinary ideas that are woven throughout each unit of the course, and the source encounters support student exploration of these enduring concepts.

- 1. Social and Political Differences within the African American Community:** Intellectual distinctions and differences informed approaches to building society, resisting oppression, and ways of being. Social and Political Differences will be examined throughout the course, and it is important that students can recognize the patterns of continuity and change that emerge over time. Encourage students to examine how social and political perspectives inform many aspects of black life and impact attitudes towards forms of political engagement, styles of resistance, structures of social interaction, and ways of community formation. One recurring theme in Unit 2 revolves around the political question of whether enslaved persons should use violent or nonviolent methods to attain freedom, or how free black and enslaved people construct community and family while being subjected to oppression. Teachers can also introduce students to the varied status of Black Americans among the colonies and how each region’s economy impacted the social experience of enslaved people.
- 2. Intersections of Identity:** Class, gender, and regional differences will be present throughout the black experience and appear in all units. Although different identities feature more or less prominently in given units, students should develop the habit of thinking about identity as both a unified concept and intersectional framework. In Unit 2, for example, differences of caste become clearer for students to delineate. Gender is one useful category by which to examine the differences among enslaved black people.
- 3. Violence, Survival, and Resilience:** Students will begin to encounter recurrent circumstances of emotional, physical, and psychic violence in the black experience. Violence dramatically impacts the social, cultural, economic, and political lives of African Americans examined throughout the course. Teachers can best assist students by developing strategies which help students sympathetically face this reality, while also demonstrating how black people develop themselves in the midst of oppression. In studying this varied experience, students will learn to approach the social, cultural, and political nuances of black history with intellectual curiosity, rigor, and critical but culturally sensitive analysis.
- 4. Self-Actualization:** As students absorb information about the Black Experience, they will discover that Black Americans begin to formulate community, identity, and culture. Teachers can demonstrate the process of self-actualization through the lenses of sociology, art, and literature. This is a good opportunity to have students step away from their examination of the external forces attempting to control Black People, and consider how Black People develop and think of themselves. This also provides a chance for students to chart how African identity, though not clearly distinguished by ethnic group or nation, still appears in styles of religious worship, dance, and other forms of creative expression.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional and are offered to provide possible ways to incorporate various instructional approaches into the classroom. Teachers do not need to use these activities or instructional approaches and are free to alter or edit them. The examples below were developed in partnership with teachers from the AP community to share ways that they approach teaching the content and skills in this unit. Please refer to the Instructional Approaches section beginning on p. xx for more examples of activities and strategies.

Activity	Topic	Source Encounter	Sample Activity
1	2.3	<i>Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum</i> by Michael Gomez (1988)	<p>Source Analysis: Text and Map</p> <p>Students will closely examine a text with a map in the Michael Gomez excerpt to help build an understanding of the diversity of African ethnicities in the U.S. South. Working in pairs, have students read and mine the text for cultural characteristics and details for pre-assigned African ethnic groups. When examining the map, students should be prompted to look for the changes and/or continuities they observe in the ethnic composition of African groups in the U.S. South. After obtaining evidence to build their understanding of a pre-assigned African ethnic group, student pairs should partner with another group to discuss and compare the characteristics that are described across different African groups. In this larger group, ask students to analyze the similarities and differences observed. Conclude with a teacher-led discussion to help students make connections between the diverse African groups brought to North America during the 17th century and the formation of African cultural identities in the U.S. South.</p>
2	2.11	"Partus sequitur ventrem: Law, Race and Reproduction in Colonial Slavery" by Jennifer Morgan	<p>Close Reading</p> <p>Students may find Jennifer Morgan's essay challenging, so consider reading the piece as a class to model effective reading strategies for them. Additionally, by reading the piece together, students can share questions or comments as they encounter them. As a lesson opener, have students quickly scan the essay and look up definitions for any words or concepts, like "heritability" and "praxis," that they feel are unfamiliar or confusing. After working through the first few paragraphs collectively, have students read the remainder of the essay in pairs, with one who is responsible for taking notes, and one responsible for conducting searches online or using classroom resources to unpack any misunderstandings. Bring the class back together and have each pair share key takeaways as well as questions they still had. Fill in any gaps or correct misunderstandings if they arise. Conclude by asking all students to write a brief summary of Morgan's work by explaining the impact of hereditary racial slavery in the United States. Taking time in class to model for students how to unpack dense texts will help students develop the skills they need to make meaning from challenging texts.</p>

TOPIC 2.1

African Explorers in America

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- Juan Garrido's petition, 1538
- Image of Juan Garrido on a Spanish expedition, 16th century

LEARNING OBJECTIVE

LO 2.1

Describe the varied roles Africans played during colonization of the Americas in the 16th century.

ESSENTIAL KNOWLEDGE

EK 2.1.A

In the early 16th century, free and enslaved Africans familiar with Iberian culture journeyed with Europeans in their earliest explorations of the Americas, including the first Africans in territory that became the United States.

EK 2.1.B

The first Africans in the Americas were known as *ladinos* (free and enslaved people acclimated to Iberian culture). They were essential to the efforts of European powers to lay claim to Indigenous land. In the 15th and 16th centuries, Africans in the Americas played three major roles:

EK 2.1.B.i

as *conquistadores* who participated in the work of conquest, often in hopes of gaining their freedom

EK 2.1.B.ii

as enslaved laborers working in mining and agriculture to produce profit for Europeans

EK 2.1.B.iii

as free skilled workers and artisans.

EK 2.1.C

Juan Garrido, a free *conquistador* born in the Kingdom of Kongo, became the first known African to arrive in North America when he explored present-day Florida during a Spanish expedition in 1513.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Beginning of Black History: Juan Garrido,”](#) Black History in Two Minutes (video, 1:58)
- [“Writing about Slavery? Teaching About Slavery?”](#) by NAACP Culpepper

Additional Context *(beyond the scope of the AP Exam)*

- The first known African in the territory that became the U.S. was not enslaved and arrived before 1619. Africans lived diverse experiences in North America before the onset of British colonialism.
- *Ladinos* were a part of a generation known of “Atlantic creoles,” people of African, European, and Caribbean heritage who worked as intermediaries before the consolidation of chattel slavery. Their familiarity with multiple languages, cultural norms, and commercial practices granted them a measure of social mobility as they integrated the emerging cultures of the Atlantic world.

TOPIC 2.2

Slave Trading Regions in Africa

SUGGESTED SKILLS**3** *Data Analysis***INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- Map showing the **major coastal regions from which enslaved Africans were forcibly taken to the Americas**
- Final Africans Imported Revision of Origins and Percentages into British North America and Louisiana from *Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum* by Michael Gomez, 1998 (p. 29)

LEARNING OBJECTIVE

LO 2.2

Identify the primary slave-trading zones in Africa from which Africans were forcibly taken to the Americas.

ESSENTIAL KNOWLEDGE

EK 2.2.A

Over 350 years, more than 12.5 million enslaved Africans were forcibly transported to the Americas. Of those who survived the journey, only about 5% (less than 500,000) came directly from Africa to what became the United States.

EK 2.2.B

Enslaved Africans came to the Americas from eight major regions in Africa: Senegambia, Sierra Leone, Windward Coast, Gold Coast, Bight of Benin, Bight of Biafra, West Central Africa, and Southeastern Africa. These designations reflect European rather than African geography, obscuring the large diversity of peoples who lived in each region.

EK 2.2.C

Forty percent of all direct arrivals from Africa landed in Charleston, S.C., the center of U.S. slave trading.

EK 2.2.D

Until the 19th century, more people arrived in the Americas through the slave trade from Africa than from anywhere else.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Atlantic Slave Trade in Two Minutes,”](#) Slate (video, 2:24)
- [“Overview of the Slave Trade out of Africa”](#) map, SlaveVoyages

Additional Context *(beyond the scope of the AP Exam)*

- Atlantic slave trading began in the 15th century and persisted until the late 19th century and drew from highly centralized and stratified West African kingdoms to acquire large numbers of people. Enslaved Africans were first sent to labor in Europe and the Atlantic islands. Many were not enslaved in Africa; they were often war captives, and their enslavement was not multigenerational.

TOPIC 2.3

African Ethnicities in the U.S. South

SUGGESTED SKILLS**3** *Data Analysis***INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- *Exchanging Our Country Marks: The Transformation of African Identities in the Colonial and Antebellum* by Michael Gomez, 1998 (pp. 149–153, including the chart “Africans in the American South by Area of Origin”)

LEARNING OBJECTIVE**LO 2.3**

Explain how the distribution of enslaved Africans influenced the cultural development of African American communities in the U.S. South.

ESSENTIAL KNOWLEDGE**EK 2.3.A**

Enslaved Africans from the Bight of Biafra, West Central Africa, and the Gold Coast were consistently brought to North America. The ancestry of early generations of African Americans was largely comprised of ethnic groups from these regions, such as the Igbo, Akan, Angolans, Congolese, alongside groups from the regions of Senegambia (e.g., the Bambara, Wolof, and Malinke) and the Bight of Benin (e.g., Yoruba, Fon, Ewe).

EK 2.3.B

The settlement patterns of various ethnic groups from Bight of Biafra, West Central Africa, and the Gold Coast throughout the American South influenced the interactions of their unique languages, cultural practices, and beliefs as together they formed diverse constellations of African-based communities throughout the U.S.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- A collective identity based on race over ethnicity emerged in African-descended communities in part from the hostilities of American society, which did not acknowledge enslaved Africans' cultural pasts, and in part from African-descended people themselves, who saw greater potential for collective resistance through unity. As Africans of many backgrounds forged families and communities, they embraced and adapted a race-based identity, creating a new one—African American—to suit their purposes.

TOPIC 2.4

Capture and the Impact of the Slave Trade on West African Societies

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African. Written by Himself* by Olaudah Equiano, 1789

LEARNING OBJECTIVE

LO 2.4

Explain how writers such as Olaudah Equiano use literary techniques to convey the horrors of the Middle Passage and the impact of the slave trade on West African communities.

ESSENTIAL KNOWLEDGE

EK 2.4.A

Formerly enslaved Africans detailed their experiences in a genre of texts known as slave narratives. As political texts, they aimed to end slavery and the slave trade, display Black humanity, and advocate for the inclusion of people of African descent in American society.

EK 2.4.B

Olaudah Equiano's narrative details the three-part journey enslaved Africans endured to arrive at a worksite:

EK 2.4.B.i

First, they were captured and marched from the interior to the Atlantic coast. On the coast they waited in crowded, unsanitary dungeons, completing a journey that could last several months.

EK 2.4.B.ii

Second, the "Middle Passage" across the Atlantic Ocean lasted another 1–3 months. Aboard slave ships Africans were humiliated and suffered from widespread disease, malnourishment, and sexual assault.

EK 2.4.B.iii

Third, "final passages" could double the length of the journey so far, as those who arrived at ports in the Americas were quarantined, resold, and transported domestically to distant worksites.

TOPIC 2.4

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.4.C**

The transatlantic slave trade had destabilizing effects on African communities.

EK 2.4.C.i

There were increased monetary incentives to use violence to enslave neighboring societies, and wars between kingdoms were exacerbated by the prevalence of firearms received from trade with Europeans. Consequently, coastal states became wealthy from trade in goods and people, while interior states became unstable under the constant threat of capture and enslavement.

EK 2.4.C.ii

To maintain local dominance, African leaders sold soldiers and war captives from opposing ethnic groups. In some areas of the Americas, the arrival of soldiers from these wars led to revolts.

EK 2.4.C.iii

African societies suffered from long-term instability and loss of kin who would have assumed leadership roles in their communities, raised families, and passed on their traditions.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Atlantic Slave Trade: What Too Few Textbooks Told You”](#) with Anthony Hazard, TED-Ed (video, 5:38)
- [Portrait of Olaudah Equiano](#), 1797 (painting)
- [Frontispiece of Olaudah Equiano’s autobiography](#), 1754

Additional Context

- The history of the slave trade includes its multigenerational impact on African societies. Centuries of the slave trade and colonialism have influenced and continue to influence the migration of Africans to the U.S.

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 2.5

Architecture and Iconography of a Slave Ship

Required Course Content

SOURCE ENCOUNTER

- *Committed to Memory: The Art of the Slave Ship Icon* by Cheryl Finley, 2018 (p. 16)
- *Stowage* by Willie Cole, 1997 (woodcut)

LEARNING OBJECTIVE

LO 2.5

Describe the purposes, contexts, and audiences of slave ship diagrams during and after the era of slavery.

ESSENTIAL KNOWLEDGE

EK 2.5.A

In the 18th and 19th centuries, antislavery activists circulated diagrams of slave ships to raise awareness of the dehumanizing conditions of the Middle Passage.

EK 2.5.A.i

Diagrams featured unsanitary and cramped conditions that increased incidence of disease, disability, and death, during a trip that lasted an average of 90 days.

EK 2.5.A.ii

Diagrams depicted the serial arrangement of captives aimed to transport as many people as possible to maximize profit.

EK 2.5.A.iii

Diagrams rarely included features known to minimize resistance, such as guns, nets to prevent captives from jumping overboard, and iron instruments to force-feed those who resisted.

EK 2.5.B

Since abolition, Black visual and performance artists have repurposed the iconography of the slave ship to serve new ends—to process historical trauma and honor the memory of their ancestors, the more than 12.5 million Africans who boarded 40,000 known voyages for over 350 years.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.5.C

In *Stowage*, contemporary artist Willie Cole uses an everyday object (an iron) to symbolize the history of his ancestors, Africans, brought through the Middle Passage to labor in the homes of their enslavers. The unique vertical faces of the iron represent the various African communities that would have traveled in a slave ship, and the horizontal image represents the ship itself.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Life Aboard a Slave Ship” History](#) (video, 5:00)
- [Slave Ship Diagram](#) of the ship *Brookes*, 1808 (engraving)
- [Stowage of the British slave ship Brookes](#), early 19th century (engraving)

Additional Context *(beyond the scope of the AP Exam)*

- In the 18th and 19th centuries, slave ship diagrams created a visual archive of commodification, by cataloguing individual Africans as an anonymous, homogenous group of fungible goods for sale. The diagrams only depicted about half the number of enslaved people on a given ship. In the present, the icon of the slave ship embodies a pivotal development in the shared history of communities of African descent—the birth of a global diaspora.

TOPIC 2.6

Resistance on Slave Ships

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **Plea to the Jurisdiction of Cinque and Others**, 1839
- **Sketches of the captive survivors from the *Amistad* trial**, 1839, Beinecke Rare Book and Manuscript Library, Yale University

LEARNING OBJECTIVE

LO 2.6

Describe the methods by which Africans resisted their commodification and enslavement individually and collectively during the Middle Passage.

ESSENTIAL KNOWLEDGE

EK 2.6.A

Africans resisted the process of kidnapping, confinement, and forced transport that aimed to violently turn them into commodities. For many, the carceral space of the Middle Passage established permanent separation from their communities.

EK 2.6.B

Africans resisted the trauma of deracination, commodification, and lifelong enslavement individually and collectively during the Middle Passage.

EK 2.6.B.i

Aboard slave ships, Africans staged hunger strikes, attempted to jump overboard rather than live enslaved, and overcame linguistic differences to form revolts.

EK 2.6.B.ii

Africans' resistance made the slave trade more expensive, more dangerous, and led to changes in the design of slave ships (e.g., the erection of barricades and inclusion of nets and guns).

EK 2.6.C

In 1839, more than 30 years after the abolition of the slave trade, a Mende captive from Sierra Leone, Sengbe Pieh, led a group of enslaved Africans in one of the most famous examples of revolt aboard a slave ship. During the revolt, on the schooner *La Amistad*, the enslaved Africans took over the ship. After a trial that lasted two years, the Supreme Court granted the Mende captives their freedom. The trial transcripts and sketches produced rare portraits of the enslaved survivors and graphic accounts of the Middle Passage.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- *Saltwater Slavery: A Middle Passage from Africa to American Diaspora* by Stephanie E. Smallwood, 2008 (pp. 35–36)
- [Portrait of Joseph Cinque \(Sengbe Pieh\)](#), 1835 (painting)

Additional Context *(beyond the scope of the AP Exam)*

- Although they outnumbered their enslavers, Africans faced incredible obstacles and risked near-certain death by frequently resisting their enslavement aboard slave ships.
- Historian Sowandé Mustakeem explains that slave ships staged the first historical encounter between unbridled economic possibility and the mass incarceration and surveillance of people of African descent.
- Sengbe Pieh was also known as Joseph Cinque.

TOPIC 2.7

Slave Auctions

SUGGESTED SKILLS**2** *Written Source Analysis***INSTRUCTIONAL PERIODS**

2

Required Course Content

SOURCE ENCOUNTER

- **Solomon Northup's narrative describes New Orleans Slave Market**, 1841
- **"The Slave Auction"** by Frances Ellen Watkins Harper, 1854

LEARNING OBJECTIVE**LO 2.7**

Compare the purposes, contexts, and audiences in Solomon Northup's account of a slave auction.

ESSENTIAL KNOWLEDGE**EK 2.7.A**

Slavery leveraged the power of the law and notions of white supremacy to assault the bodies, minds, and spirits of enslaved Africans and their descendants. Those who resisted sale at auction were punished severely by whipping, torture, and mutilation—at times in front of their families and friends.

EK 2.7.B

African American writers used various literary genres, including narratives and poetry, to articulate the physical and emotional effects of being sold at auction to unknown territory. Solomon Northup, a free Black musician who was captured and illegally sold into slavery on a cotton plantation in Louisiana, provided an eye-witness account in his narrative, *Twelve Years a Slave*.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Historical etching of a Slave Auction**, 1800
- **Images of first edition of *Twelve Years a Slave***, 1853, Smithsonian National Museum of African American History and Culture
- **Lantern slide of the slave pen of Price, Birch & Co. in Alexandria, Virginia**, 1861, Smithsonian National Museum of African American History and Culture
- ***The Slave Market, Atlanta, Ga.***, 1864, Smithsonian National Museum of African American History and Culture

TOPIC 2.8

The Domestic Slave Trade and Forced Migration

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **Broadside for an auction of enslaved persons at the Charleston Courthouse**, 1859, Smithsonian National Museum of African American History and Culture

LEARNING OBJECTIVE

LO 2.8

Compare the purposes, contexts, and audiences in a broadside from the 19th century.

ESSENTIAL KNOWLEDGE

EK 2.8.A

The domestic slave trade was fueled by increased profits from the invention of the cotton gin, the U.S. government's forced removal of Indigenous communities to make lands available for large-scale cotton production, and the natural increase of the enslaved population that was unique to the U.S., which augmented the labor pool after the formal ban on the transatlantic slave trade in 1808.

EK 2.8.B

During the cotton boom in the first half of the 19th century, over one million enslaved African Americans were forcibly relocated from the upper South to the lower South, where they were more valuable as commodities due to the demand for laborers. Marching hundreds of miles, over two and a half times more African Americans were displaced by this "second Middle Passage" than had arrived directly from Africa during the first one. This massive displacement was the largest forced migration in American history.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“The Cotton Economy and Slavery”** from *The African Americans: Many Rivers to Cross* (video, 3:03)
- **“The Second Middle Passage,”** Black History in Two Minutes (video, 3:04)
- **Manifest for the ship Fashion listing an enslaved girl, Sally, age 14,** 1844, Smithsonian National Museum of African American History and Culture

TOPIC 2.9

Labor and Economy

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Broadside advertising “Valuable Slaves at Auction” in New Orleans**, 1859, Smithsonian National Museum of African American History and Culture
- **Rice fanner basket**, 1863, Smithsonian National Museum of African American History and Culture

LEARNING OBJECTIVE

LO 2.9

Describe the economic effects of enslaved people’s commodification and labor, within and outside of African American communities.

ESSENTIAL KNOWLEDGE

EK 2.9.A

Enslaved people of all ages and genders performed a wide variety of domestic, agricultural, and skilled labor in both urban and rural locales. Many relied on skills developed in Africa, such as rice cultivation. In addition to agricultural work, enslaved people learned specialized trades and worked as painters, carpenters, tailors, musicians, and healers. Once free, American Americans used these skills to provide for themselves and others.

EK 2.9.B

Firm gender and class distinctions did not emerge between domestic and agricultural laborers, as individuals could move through various forms of labor according to the needs of their enslaver. Women worked both domestically and in fields.

EK 2.9.C

Slavery fostered the economic interdependence of the North and South. Cities that did not play a major role in the direct slave trade from Africa benefited from the economy that slavery created.

EK 2.9.D

Enslaved people were foundational to the American economy, and yet they and their descendants were alienated from the wealth that they both embodied and produced. Over centuries, slavery deeply entrenched wealth disparities along America’s racial lines. Enslaved African Americans had no wages to pass down to descendants, no legal right to accumulate property, and individual exceptions to these laws depended on their enslavers’ whims.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"The Economics of Slavery,"** *American Experience* (video, 1:46)
- **Broadside for a New Orleans auction of 18 enslaved persons from Alabama,** 1858, Smithsonian National Museum of African American History and Culture
- **Charleston slave badge for Fisher No. 55,** 1800, Smithsonian National Museum of African American History and Culture
- **Charleston slave badge for Mechanic No. 108,** 1801
- **Hiring agreement for an enslaved woman named Martha in South Carolina,** 1858, Smithsonian National Museum of African American History and Culture

Additional Context *(beyond the scope of the AP Exam)*

- The labor of enslaved African Americans was not limited to plantation labor in the south. There were no firm class distinctions between "house slaves" and "field slaves."
- The broadside illustrates the wide range of tasks enslaved people performed (e.g., engineer, ship caulker, ironer), their ages, and other characteristics, such as the languages spoken and their racial designations. It also captures the lingering influence of French and Spanish racial nomenclature on New Orleans; enslaved people are listed as Black, mulatto, and griffe (three quarters Black and one quarter Indigenous).
- The rice fanner basket conveys the transfer of agricultural and artistic knowledge from Africa to the U.S. The coiled features of African American basket-making traditions in the Lowcountry resemble those currently made in Senegal and Angola.

TOPIC 2.10

Slavery and American Law: Slave Codes and Landmark Cases

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- Excerpts From South Carolina Slave Code Of 1740 No. 670, 1740
- Louisiana Slave Code (articles 1–10)
- Excerpts from Dred Scott’s plea and Chief Justice Roger B. Taney’s opinion in *Dred Scott v. Sanford*, 1857

LEARNING OBJECTIVE

LO 2.10

Explain how American law impacted the lives and citizenship rights of enslaved and free African Americans between the 17th and 19th centuries.

ESSENTIAL KNOWLEDGE

EK 2.10.A

Slave codes defined chattel slavery as a race-based, inheritable, lifelong condition and included restrictions against freedom of movement, congregation, possessing weapons, literacy, and wearing fine fabrics, among other activities. These regulations manifested in slaveholding societies throughout the Americas, including the *Code Noir* and *Código Negro* in the French and Spanish colonies.

EK 2.10.B

Free states enacted laws to deny African Americans opportunities for advancement.

EK 2.10.B.i

Some free states barred entry of free Black people into the state.

EK 2.10.B.ii

Some states enacted restrictions to keep free Black people from voting (e.g., NY, NJ, PA, CT) and testifying against whites in court (OH).

EK 2.10.C

Slave codes and other laws hardened the color line in American society by reserving opportunities for upward mobility and protection from enslavement for white people on the basis of their race and denying it for Black people on the same premise.

TOPIC 2.10

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.10.D**

Legal codes and landmark cases intertwined to define the status of African Americans by denying them citizenship rights and protections. Dred Scott's freedom suit (1857) resulted in the Supreme Court's decision that African Americans, enslaved and free, were not and could never become citizens of the U.S.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Certificate of Freedom for Joseph Trammell, 1852, Smithsonian National Museum of African American History and Culture
- Freedom papers and handmade tin carrying box belonging to Joseph Trammell, 1852, Smithsonian National Museum of African American History and Culture

Additional Context

- South Carolina's 1740 Slave Code was updated in response to the Stono Rebellion in 1739. It classified all Black people and the Indigenous communities that did not submit to the colonial government as nonsubjects and presumed slaves. In addition to prohibiting enslaved people from gathering, running away, or rebelling, it condemned to death any enslaved person that tried to defend themselves from attack by a white person.
- Louisiana's *Code Noir* contained similar restrictions, a greater emphasis on Catholic instruction, and regulations that acknowledged the possibility of marriage between enslaved people but forbid interracial relationships.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

2

TOPIC 2.11

Race and the Reproduction of Status

Required Course Content

SOURCE ENCOUNTER

- **“Partus sequitur ventrem: Law, Race, and Reproduction in Colonial Slavery”**
by Jennifer Morgan

LEARNING OBJECTIVE

LO 2.11

Describe the impact of *partus sequitur ventrem* on African American families and the emergence of racial taxonomies in the United States.

ESSENTIAL KNOWLEDGE

EK 2.11.A

Partus sequitur ventrem, a 17th-century law, defined a child's legal status based on the status of its mother and held significant consequences for enslaved African Americans.

EK 2.11.A.i

The doctrine codified hereditary racial slavery in the U.S. by ensuring that the children of enslaved African American women would be born into slavery.

EK 2.11.A.ii

The law gave male enslavers the right to not only control enslaved women's reproductive lives but also to commodify and deny paternity to the children they fathered with enslaved women, most often through assault.

EK 2.11.B

Partus was designed to prohibit Black people of mixed-race ancestry from inheriting the free status of their father (the custom in English common law).

EK 2.11.B.i

Elizabeth Key (born of a white father and an enslaved Black mother) petitioned for her freedom on the basis of her father's status (1656) and won.

EK 2.11.B.ii

Partus framed African American reproduction as a form of reproducing one's status as an object of property, which invalidated enslaved African Americans' claims to their children.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.11.C

Race classification, which is socially constructed, emerged in tandem with systems of enslavement.

EK 2.11.C.i

In the United States, race classification was determined on the basis of hypodescent, a practice later known as the “one drop rule,” that classified a person with any degree of African descent as part of a singular, inferior status.

EK 2.11.C.ii

Although many African Americans had European or Indigenous ancestry, race classification prohibited them from embracing multiracial or multiethnic heritage.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Am I not a Woman and a Sister”](#) from *The Liberator* 1849

TOPIC 2.12

Faith and Song Among Free and Enslaved African Americans

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *My Bondage and My Freedom* by Frederick Douglass, 1855
- “Steal Away” (lyrics)
- Contemporary gospel **performance** of “Steal Away” by Shirley Caesar and Michelle Williams (video, 0:00–2:00)

LEARNING OBJECTIVE

LO 2.12

Explain how African American faith and musical traditions, including spirituals, emerged in their social and cultural context.

ESSENTIAL KNOWLEDGE

EK 2.12.A

Religious practices among enslaved and free Afro-descendants took many forms and served social, spiritual, and political purposes.

EK 2.12.A.i

Some enslaved people followed belief systems from Africa. Others blended faith traditions from Africa with those they encountered in the Americas or adhered to Christianity and Islam but practiced in their own way.

EK 2.12.A.ii

Religious services and churches became sites for community gathering, celebration, mourning, sharing information, and, in the North, political organizing.

EK 2.12.B

Musical and faith traditions combined in the U.S. in the form of spirituals, the songs enslaved people sang to articulate their hardships and their hopes.

EK 2.12.B.i

Enslaved people adapted the Christian hymns they learned and combined rhythmic and performative elements from Africa (e.g., call and response, clapping, improvisation), with biblical themes, creating a distinct American musical genre.

EK 2.12.B.ii

These songs became the foundation of other American music genres, including Gospel and Blues.

TOPIC 2.12

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.12.C**

Enslaved people used spirituals to resist the dehumanizing conditions and injustice of enslavement, express their creativity, and communicate strategic information, such as plans to run away, warnings, and methods of escape.

EK 2.12.D

The lyrics of songs such as “Steal Away” had double meanings. These songs used biblical themes of redemption and deliverance to alert enslaved people to opportunities to run away via the Underground Railroad.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Images of My Bondage and My Freedom**, 1857, Smithsonian National Museum of African American History and Culture
- **Portrait of Frederick Douglass**, 1856, National Portrait Gallery, Smithsonian (photograph)
- Bible belonging to Nat Turner, 1830s, Smithsonian National Museum of African American History and Culture

Additional Context

- Enslaved people maintained a range of spiritual beliefs, including African-derived beliefs, syncretic forms of Christianity, and Islam. For enslaved Afro-descendants, Christianity was not a tool of indoctrination and acculturation. Instead, it animated political action and justified African Americans' pursuit of liberation.
- African performative elements are present in the ring shout found among the Gullah-Geechee community in Georgia and South Carolina.
- "Steal Away" was documented and composed by Wallace Willis, a formerly enslaved Black person in Choctaw territory in Mississippi who was displaced to Oklahoma territory during the Trail of Tears.
- Nat Turner sang "Steal Away" to call meetings for his collaborators to plan for his 1831 insurrection.

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

TOPIC 2.13

Music, Art, and Creativity in African Diasporic Cultures

Required Course Content

SOURCE ENCOUNTER

- *Reversing Sail: A History of the African Diaspora* by Michael Gomez, 2005 (pp. 141–143)
- **Gourd head banjo**, c. 1859, Smithsonian National Museum of African American History and Culture
- **Storage jar**, with inscription, by David Drake, 1858, The Metropolitan Museum of Art (stoneware)

LEARNING OBJECTIVE

LO 2.13

Explain how African Americans combined influences from African cultures with local sources to develop new musical and artistic forms of self-expression.

ESSENTIAL KNOWLEDGE

EK 2.13.A

African American creative expression drew upon blended influences from ancestors, community members, and local European and Indigenous cultures. For example, West Africans added their aesthetic influences as they made pottery and established a tradition of quilt making as a medium of storytelling and memory keeping.

EK 2.13.B

African Americans drew from varied African influences and European elements in the construction of instruments such as the banjo, drums, and rattles from gourds in order to recreate instruments similar to those in West Africa.

EK 2.13.C

Despite bans on literacy for African Americans, David Drake, an enslaved potter in South Carolina, exercised creative expression by inscribing short poems on the jars he created on a range of topics including love, family, spirituality, and slavery.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [Images of David Drake's pots and inscriptions](#)
- [Stoneware storage jar](#) by David Drake, 1852, Smithsonian National Museum of African American History and Culture

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 2.14

African Americans in Indigenous Territory

Required Course Content

SOURCE ENCOUNTER

- *Black Slaves, Indian Masters: Slavery, Emancipation, and Citizenship in the Native American South* by Barbara Krauthamer, 2015 (pp. 17-19, p. 45)
- **"Massacre of the Whites by the Indians and Blacks in Florida,"** 1836, Library of Congress (illustration)

LEARNING OBJECTIVE

LO 2.14

Describe the impact of the expansion of slavery in the U.S. South on relations between Black and Indigenous peoples.

ESSENTIAL KNOWLEDGE

EK 2.14.A

The expansion of Black enslavement into Indigenous communities occurred in the broader context of white settlers' occupation of Indigenous peoples' lands, oppression, and dispossession of Indigenous lands. Some African American freedom-seekers (maroons) found refuge among the Seminoles in Florida and were welcomed as kin. They fought alongside the Seminole in resistance to relocation during the Second Seminole War.

EK 2.14.B

Many African Americans were enslaved by Indigenous people in the five large nations (Creek, Cherokee, Choctaw, Chickasaw, Seminole). When Indigenous enslavers were forcibly removed from their lands by the federal government during the "Trail of Tears," they brought the Black people they had enslaved on the journey.

EK 2.14.C

After the forced removal by the federal government of Indigenous nations, the resettled and dispossessed people redefined community boundaries and identity, adopted slave codes, created slave patrols, and assisted in the recapture of enslaved Black people who fled for freedom.

EK 2.14.D

Codifying racial slavery within Indigenous communities hardened racial lines. It severed Black-Indigenous kinship ties and eliminated recognition for mixed-race members of Indigenous communities, redefining them as permanent outsiders.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- Illustrative examples of Afro-Indigenous Americans include patriot of the American Revolution, Crispus Attucks, the entrepreneur and whaler Paul Cuffee, and the sculptor Edmonia Lewis.

SUGGESTED SKILLS

- 2 Written Source Analysis

INSTRUCTIONAL PERIODS

3

TOPIC 2.15

Maroon Societies and Autonomous Black Communities

Required Course Content

SOURCE ENCOUNTER

- *Freedom as Marronage* by Neil Roberts, 2015 (p. 15)
- *Demonic Grounds: Black Women and Cartographies of Struggle* by Katherine McKittrick (pp. xii–xiv)

LEARNING OBJECTIVE

LO 2.15

Describe the purpose of Black maroon societies and their lasting influence on African American studies and the African diaspora.

ESSENTIAL KNOWLEDGE

EK 2.15.A

Afro-descendants who escaped slavery to establish free communities were known as *maroons*. Maroons often fled to remote environments and confronted illness, starvation, and the constant threat of recapture in order to establish autonomous communities.

EK 2.15.B

In the United States, African Americans formed communities in peripheral environments, such as the Great Dismal Swamp (between Virginia and North Carolina), and within Indigenous communities (e.g., the Seminole tribe).

EK 2.15.C

Maroon communities emerged across the African diaspora in Brazil, Jamaica, Colombia, and Suriname. They were called *palenques* in Spanish America and *quilombos* in Brazil. In these communities, which in some cases lasted for just a few years and in other cases for a full century, African-based languages and cultural practices blended.

EK 2.15.D

Maroons were active in the resistance against slavery. Maroon leaders staged a series of revolts, such as Bayano and the wars against the Spanish in 16th-century Panama, and Queen Nanny and the wars against the English in 18th-century Jamaica.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.15.E

Fort Mose, the first Black settlement in the U.S., emerged from a maroon community. In the late 17th century, enslaved refugees escaping Charleston fled to St. Augustine, seeking asylum in Spanish Florida, which offered freedom to enslaved people who converted to Catholicism. By 1738, so many had arrived from Georgia and the Carolinas that the Spanish governor established a fortified settlement nearby at Fort Mose.

EK 2.15.F

The establishment of Fort Mose inspired the Stono Rebellion, a large slave revolt. During the Stono Rebellion, nearly 100 enslaved people marched from South Carolina toward sanctuary in Spanish Florida.

EK 2.15.G

Maroons and the act of marronage have become symbols of autonomy, liberation, and self-defense that inspire political thought in African American studies.

EK 2.15.G.i

Neil Roberts explains how the concept of *marronage* embodies the forms of Black social life that exist in liminal spaces, between unfreedom and freedom.

EK 2.15.G.ii

Katherine McKittrick asserts that Black geographies are often contested sites of struggle. The term *Black geographies* reflects radical Black spatial practices, including efforts to break boundaries established by traditional spatial definitions, such as colonial territories or regions predicated on Black subordination (e.g., slave states), in order to create sites of freedom.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Fort Mose: The First All-Black Settlement in the U.S.,”** Black History in Two Minutes (video, 2:25)
- **“Our Ancestors Were ‘Bout It: The Maroons & Black Liberation in North America,”** BET Networks (video, 10:15)
- **Leonard Parkinson, a Captain of the Maroons,** 1796, British Library (engraving)
- ***The Hunted Slaves*** by Richard Ansdell, 1862, Smithsonian National Museum of African American History and Culture
- **Maroon War in Jamaica,** 1834 (illustration)

Additional Context *(beyond the scope of the AP Exam)*

- *Quilombo* comes from the word *kilombo* (war camp) in Kimbundu, a Bantu language in West Central Africa. In 17th-century Angola, Queen Njinga created a *kilombo*, which was a sanctuary community for enslaved runaways where she offered military training for defense against the Portuguese.
- Many of the enslaved people who participated in the Stono Rebellion were Portuguese-speaking Catholics from Kongo (present-day Angola). Students can refer back to Kongo’s conversion to Catholicism (1.10) and the data source indicating the dense population of West Central Africans in the Carolinas (2.3).

TOPIC 2.16

Race to the Promised Land: The Underground Railroad

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Harriet, the Moses of Her People* by Sarah H. Bradford, 1886 (pp. 27–29)
- Harriet Tubman's reflection in *The Refugee* by Benjamin Drew, 1856 (p. 30)
- Photographs of Harriet Tubman throughout her life: **carte-de-visite**, 1868–1869; **matte collodion print**, 1871–1876; **albumen print**, c. 1908, Smithsonian

LEARNING OBJECTIVE

LO 2.16

Describe the changes in freedom-seeking routes from the 18th century to the 19th century and the role of the Underground Railroad.

ESSENTIAL KNOWLEDGE

EK 2.16.A

The term *Underground Railroad* refers to a covert network of Black and white abolitionists who provided transportation, shelter, and other resources to help enslaved people fleeing the South resettle into free territories in the U.S. North and in Canada in the 19th century. An estimated 30,000 African Americans reached freedom through the Underground Railroad.

EK 2.16.B

Before the Underground Railroad, enslaved people fled south from English colonies through Indigenous borderlands to reach Spanish sanctuaries in Florida and Mexico. After Spain ended its sanctuary policy, freedom-seeking routes turned north. So many African Americans fled their enslavers that Congress enacted the Fugitive Slave Acts authorizing local governments to legally kidnap and return escaped refugees to their enslavers.

EK 2.16.C

Harriet Tubman was one of the most famous conductors of the Underground Railroad.

EK 2.16.C.i

After fleeing enslavement, Tubman returned to the South at least 19 times, leading nearly 100 enslaved African Americans to freedom. She sang spirituals to alert enslaved people of plans to leave.

TOPIC 2.16

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.16.C.ii**

Tubman leveraged her vast geographic knowledge and social network to serve as a spy and nurse for the Union army during the Civil War.

EK 2.16.C.iii

During the Combahee River raid, Tubman became the first American woman to lead a major military operation.

EK 2.16.C.iv

Visual and textual narratives of Tubman highlight her confidence and leadership through her poses, direct gaze, and dignified dress. These narratives situate women as central actors in the quest for freedom.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Clip from *Harriet* (video, 2:42)
- “**Harriet Tubman**,” Black History in Two Minutes (video, 2:27)
- **Freedom On the Move**
- **Broadside offering reward for the capture of the enslaved man Richard Low**, 1853, Smithsonian National Museum of African American History and Culture
- **Ambrotype of Elisa Greenwell with handwritten note**, early 1860s, Smithsonian National Museum of African American History and Culture (photograph)
- **Illustration of enslaved refugees shooting at slave catchers on the Underground Railroad**, 1872 (illustration)
- **Underground Railroad routes between 1830–1865**, 1920 (map)

Additional Context *(beyond the scope of the AP Exam)*

- The Underground Railroad was large in scale, despite early portrayals suggesting its influence was limited. Surviving visual and textual sources about a covert process must be read critically against the factors that mediate them. Enslaved people’s determination to free themselves fueled the success of the Underground Railroad, as they took the first step toward freedom.
- *Harriet, Moses of Her People* is based on interviews with Tubman. The author took creative license to describe Tubman’s speech using dialect. *The Refugee* is the only known text to capture Tubman’s speech directly.

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 2.17

Separatism and Emigration

Required Course Content

SOURCE ENCOUNTER

- *The Condition, Elevation, Emigration, and Destiny of the Colored People of the United States, Politically Considered* by Martin R. Delany, 1852
- "Emigration to Mexico" by "A Colored Female of Philadelphia," *The Liberator*, 1832 (in *Call and Response* pp. 56-57, also [here](#))

LEARNING OBJECTIVE

LO 2.17

Compare perspectives held by African Americans on separatism and emigration as strategies for achieving Black equality during the 19th century.

ESSENTIAL KNOWLEDGE

EK 2.17.A

African American emigration and separatism supporters advocated for building new communities outside of the United States. The expansion of slavery and racial discrimination against free Black people in the U.S., compared to the spread of emancipation throughout the hemisphere, raised doubts about peacefully achieving racial equality in the U.S.

EK 2.17.B

Separatists embraced Black nationalism, ushered in by abolitionist, physician, and educator Martin R. Delaney. Black nationalism promoted Black unity, self-determination, pride, and self-sufficiency.

EK 2.17.C

Delany positioned African Americans as a subjugated "nation within a nation" in *The Condition*. He promoted emigration beyond the U.S. as the best strategy for African Americans to prosper freely, evaluating locations in Central and South America, the West Indies, and East Africa.

EK 2.17.D

For both Delany and the Philadelphia woman who wrote to *The Liberator*, Central and South America were the most promising areas for emigration due to the large populations of people of color, shared histories, and a promising climate.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- The 19th-century movement for African American emigration among Black abolitionists was distinct from the American Colonization Society, a white-led organization that led earlier attempts to colonize parts of Africa while removing free Black people from the U.S. Like the formation of maroon communities and those who relocated in search of a better life through the Underground Railroad, through emigration, African Americans envisioned a new homeland beyond the reach of white supremacy.
- Delany was one of the first African Americans to publish a novel, and as a major in the Union Army, he became the first black field officer in the U.S. Army.

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 2.18

Integration: Transatlantic Abolitionism and Belonging in America

Required Course Content

SOURCE ENCOUNTER

- “**West India Emancipation**” by Frederick Douglass
- Reading of “**What to the Slave Is the Fourth of July**” by Frederick Douglass’s descendants, NPR (video, 6:59)

LEARNING OBJECTIVE

LO 2.18

Explain how transatlantic abolitionism influenced Frederick Douglass’ political views about the potential for African Americans’ integration and belonging in American society.

ESSENTIAL KNOWLEDGE

EK 2.18.A

Unlike separatists, integrationists saw abolition as a means to achieve the liberation, representation, and full integration of African Americans in American society. They viewed slavery and racial discrimination as inconsistent with America’s founding charters and believed abolition and racial equality would reflect the nation’s ideals.

EK 2.18.B

Due to the Fugitive Slave Acts, Frederick Douglass and other formerly enslaved abolitionists were not protected from recapture, even in the north. Many found refuge in England and Ireland and raised awareness for U.S. abolition from there.

EK 2.18.C

In his speech, “What, To the Slave, Is the Fourth of July?” (1852), Frederick Douglas highlighted the paradox of celebrating nearly 80 years of American independence while excluding millions from citizenship because of their race and profiting from their exploitation. The speech uses moral suasion, rather than a call for radical resistance, to raise questions about African Americans’ belonging in American society.

EK 2.18.D

In the West India emancipation speech (1857), Frederick Douglass articulated the famous line, “If there is no struggle, there is no progress.” Reflecting on emancipation in the British West Indies (1831–34) in the wake of the Dred Scott decision (1857), he encouraged his audience to hold fast to the hope for abolition and racial harmony and to stay committed to struggle, either by words or actions.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [Digital map showing the cities where black abolitionists lectured in Britain and Ireland](#)
- ["Free Black Americans Before the Civil War," Black History in Two Minutes](#) (video, 3:22)

Additional Context *(beyond the scope of the AP Exam)*

- Frederick Douglass's ideas about how American slavery should end changed throughout the 19th century, from advocating nonviolent resistance to viewing violence as likely an unavoidable factor in the overthrow of slavery.

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

TOPIC 2.19

Gender and Resistance in Slave Narratives

Required Course Content

SOURCE ENCOUNTER

- **Incidents in the Life of a Slave Girl: Written by Herself** by Harriet Jacobs, 1860 (sections V–VIII, XIV, XXI)

LEARNING OBJECTIVE

LO 2.19

Explain how gender impacted women’s experiences of enslavement.

ESSENTIAL KNOWLEDGE

EK 2.19.A

Incidents in the Life of a Slave Girl: Written by Herself (1861) became the first narrative published by an enslaved African American woman. Harriet Jacobs’s story prompted some of the first public discussions of the unique experiences of enslaved girls, women, and mothers—namely, their constant vulnerability to sexual violence and exploitation.

EK 2.19.B

Harriet Jacobs’s text shares key features of other enslaved narratives while also reflecting 19th-century gender norms.

EK 2.19.B.i

Jacobs’s narrative includes a first-hand account of suffering under slavery, methods of escape, acquiring literacy, and an emphasis on the humanity of enslaved people to advance the political cause of abolition.

EK 2.19.B.ii

Jacobs’s narrative reflects 19th-century gender norms through its focus on domestic life, modesty, family, and her struggle to avoid sexual violence, compared to narratives by enslaved men that focused on autonomy and manhood.

EK 2.19.B.iii

Jacobs’s narrative highlights the impact of gender on enslaved women’s resistance strategies. For example, Jacobs delayed running away to stay with her children, and while escaping north, she disguised herself as a merchant sailor in public.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.19.C

As laws against rape did not apply to enslaved African American women, enslaved women resisted abuse and the enslavement of their children in various ways. Methods to resist rape and the consequences of it included fighting their attackers, using plants as abortion-inducing drugs, infanticide, and running away with their children when possible.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Engraving of the trial of Margaret Garner**, 1856, Library of Congress
- **Maria Weems Escaping as Jo Wright**, 1872, National Portrait Gallery, Smithsonian (engraving)
- **Images from Creole Portraits III: “bringing down the flowers”** by Joscelyn Gardner, Yale University Art Gallery (lithographs)
- **Images of the first edition of Incidents in the Life of a Slave Girl: Written By Herself**, 1861, Smithsonian National Museum of African American History and Culture
- **Bill of sale for a girl named Clary purchased by Robert Jardine for 50 pounds**, 1806, Smithsonian National Museum of African American History and Culture

TOPIC 2.20

Legacies of the Haitian Revolution

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Constitution of Haiti**, 1805 (the "Preliminary Declaration")
- *Silencing the Past* by Michel-Rolph Trouillot (pp. 95–99)

LEARNING OBJECTIVE

LO 2.20

Describe the immediate and long-term impacts of the Haitian Revolution on Black politics and historical memory.

ESSENTIAL KNOWLEDGE

EK 2.20.A

The Haitian Revolution (1791–1804) was the only uprising of enslaved people that transformed a European colony (Saint-Domingue) into a Black republic free of slavery (Haiti). The revolution serves as a symbol of Black freedom and sovereignty that continues to inspire generations of African Americans.

EK 2.20.B

Maroons played a crucial role in the Haitian Revolution, disseminating information across disparate groups and organizing attacks. Many of the enslaved freedom fighters were former soldiers who were enslaved during civil wars in the Kingdom of Kongo and sent to Haiti.

EK 2.20.C

For African Americans, Haiti's revolution and abolition of slavery highlighted the unfulfilled promises of the American Revolution. Independence in Haiti brought an end to slavery in the new nation, while in the U.S., new laws permitted the expansion, protection, and prolongation of human bondage.

EK 2.20.C.i

Napoleon's sale of the Louisiana Territory to the United States, which was triggered by the Haitian Revolution, nearly doubled the size of the U.S., and the federal government made this land available for the expansion of slavery.

EK 2.20.D

The legacy of the Haitian Revolution has had an enduring impact on Black political thinking despite the revolution's marginalization in traditional historical narratives.

TOPIC 2.20

ESSENTIAL KNOWLEDGE *(Continued)***EK 2.20.E**

Michel-Rolph Trouillot explains that the Haitians' defeat of the armies of three major European powers (France, Spain, and Britain) constituted an unthinkable event. It shattered visions of a future global economy dependent on the labor of enslaved Africans.

EK 2.20.F

The influence of the Haitian Revolution illustrates the connections between African diaspora communities that supersede colonial, national, and linguistic boundaries. The Haitian Revolution inspired the Louisiana Slave Revolt, one of the largest on U.S. soil (1811), and the Malê Uprising of Muslim slaves, one of the largest revolts in Brazil (1835).

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"How Did the Haitian Revolution Change the World?"** with Anthony Bagues, Choices Program, Brown University (video, 3:31)
- Haitian Declaration of Independence, 1804 (first two paragraphs)
- Prints from the series *The Life of Toussaint L'Ouverture* by Jacob Lawrence, Colby Museum of Art

Additional Context *(beyond the scope of the AP Exam)*

- Article 14 of the 1805 Haitian Constitution reversed prevailing functions of racial categories in the Atlantic world, in which "Black" often signified an outsider or noncitizen. Instead, it declared all citizens of Haiti to be "Black." By uniting the multiethnic residents of the island under a single racial category, it removed ethno-racial distinctions and reframed *Black* as an identity that signified citizenship and belonging.
- Haitians comprised the largest Black unit in the American Revolution, fighting at the Siege of Savannah.
- Major world powers (including the U.S.) initially refused to recognize the free, Black, autonomous nation and imposed tariffs that thwarted Haiti's economic stability.

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

TOPIC 2.21

Radical Resistance**Required Course Content****SOURCE ENCOUNTER**

- *Appeal* by David Walker, 1829
- “**Let Your Motto Be Resistance**” by Henry Highland Garnet, 1843

LEARNING OBJECTIVE**LO 2.21**

Compare David Walker’s and Henry Highland Garnet’s political strategies for radical resistance, their audiences, and the reception of their ideas.

ESSENTIAL KNOWLEDGE**EK 2.21.A**

Advocates of radical resistance embraced overthrowing slavery through direct action, including violence, if necessary, to address the daily urgency of living and dying under slavery.

EK 2.21.B

David Walker’s *Appeal* detailed the horrors of slavery and encouraged enslaved African Americans to use any tactic, including violence, to achieve their freedom. The *Appeal* radicalized the abolitionist movement.

EK 2.21.C

Henry Highland Garnet’s speech “Address to the Slaves of the United States” argued that African Americans should demand their natural right to freedom from enslavers and embrace direct resistance if necessary.

EK 2.21.D

While both Walker and Garnet advocated for radical resistance, Black self-determination, and racial pride, their strategies differed.

EK 2.21.D.i

Walker addressed his *Appeal* to the larger diaspora and rejected the idea of emigration to Africa.

EK 2.21.D.ii

Garnet supported emigration, and the mixed response to his speech revealed fractures in political beliefs of African American leaders.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [Portrait of Henry Highland Garnet](#), 1881

Additional Context *(beyond the scope of the AP Exam)*

- David Walker wrote in response to both the success of the Haitian Revolution and to counter Thomas Jefferson's arguments in *Notes on the State of Virginia*—namely that African Americans were inferior by nature, benefitted from slavery, were incapable of self-government, and if freed, should emigrate.
- Henry Highland Garnet's wife, Julia Williams Garnet, was also a leading abolitionist. She coauthored his famous speech and founded an industrial school for girls in Jamaica.
- Henry Highland Garnet helped establish the Cuban Anti-Slavery Society in New York (1872) and was appointed U.S. minister to Liberia after the Civil War.

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

TOPIC 2.22

Resistance and Revolts in the U.S.

Required Course Content

SOURCE ENCOUNTER

- [“The Louisiana Rebellion of 1811”](#) with Clint Smith, CrashCourse (video, 12:06)

LEARNING OBJECTIVE

LO 2.22

Describe the interconnected influence of enslaved people’s revolts and the impact of different resistance strategies.

ESSENTIAL KNOWLEDGE

EK 2.22.A

Enslaved people continually resisted their enslavement and did so in varied ways. Daily forms of resistance, such as slowing work, breaking tools, stealing food, or attempting to run away, did not always result in collective revolts; however, together, these diverse forms of resistance galvanized and sustained the larger movement toward abolition.

EK 2.22.B

Inspired by the Haitian Revolution, Charles Deslondes, an enslaved driver, led up to 500 enslaved people in the largest slave revolt on U.S. soil, known as the German Coast Uprising or the Louisiana Revolt of 1811. Deslondes organized support across local plantations and maroon communities (including arrivals from Haiti) and led them on a march toward New Orleans. The revolt was violently suppressed.

EK 2.22.C

Research in African American studies reveals the diasporic influence of revolts across the Americas. Shaped by common struggles, inspirations, and goals, the impact of a revolt in one region often influenced the circumstances and political actions of enslaved Afro-descendants in another area.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Black Diaspora Slave Revolts** **Black Diaspora Slave Revolts** digital map, Google Maps
- **"Did African American Slaves Rebel?"** by Henry Louis Gates Jr., PBS, 2013
- **"Kanye's Brand of 'Freethinking' Has a Long, Awful History"** by Rebecca Onion, *Slate*, 2018

Additional Context *(beyond the scope of the AP Exam)*

- The notion that most enslaved people were docile or did not resist their enslavement has its roots in white supremacist ideology.
- The earliest known slave revolt in now-U.S. territory occurred in 1526. Africans and Indigenous people forcibly brought from Santo Domingo (Dominican Republic) to aid Spanish exploration in what is now Georgia revolted, escaped, and formed their own community. (See earlier topic on maroon societies: 2.15.)

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 2.23

Black Pride, Identity, and the Question of Naming

Required Course Content

SOURCE ENCOUNTER

- Selections of letters written to newspapers from *Call and Response* (pp. 87–89) Includes letters from various named and anonymous authors that were originally published between 1831–1841 in *Freedom’s Journal*, *The Liberator*, *The Colored American*, and the *Minutes of the Fifth Annual Convention for the Improvement of the Free People of Color in the United States*.

LEARNING OBJECTIVE

LO 2.23

Explain how factors like cultural pride, demographics, and politics influenced the terms African Americans used to identify themselves in the 19th century and beyond.

ESSENTIAL KNOWLEDGE

EK 2.23.A

After the ban on the U.S. slave trade in 1808, the percentage of African-born people in the African American population declined (despite the trade continuing illegally). However, *African* remained the most common term for people of African descent until the late 1820s.

EK 2.23.B

In the 1820s to the 1830s, the Afro-descendant community engaged in debates that would reemerge throughout history about how to define themselves. Important factors included:

EK 2.23.B.i

By the 1820s, American-born Afro-descendants with loose ties to their ancestors’ homelands formed the majority of the Black community.

EK 2.23.B.ii

The American Colonization Society, founded by white leaders desiring to exile the growing free Black population to Africa, emerged. In response, many Black people rejected the term *African* and emphasized their American identity.

EK 2.23.B.iii

Beginning in the 1830s, African Americans began to hold political meetings known as “Colored Conventions” across the U.S. and Canada, which foregrounded their shared heritage over their regional identity.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 2.23.C

In the 19th century, much like today, Afro-descendants debated terms that articulated shared racial identity (e.g., Negro, Black), national identities (e.g., American, Jamaican), and ethno-racial identities (e.g., African American).

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Why Do We Say, ‘African American’?”](#) PBS Origins (video, 9:25)
- [Image of *The Liberator* newspaper](#), 1854
- [“Wherever the Colored Man Is Elevated, It Will Be by His Own Exertions”](#) by John S. Rock, 1858

Additional Context *(beyond the scope of the AP Exam)*

- John S. Rock was a physician, teacher, and the first African American invited to speak before the Supreme Court. His discourse on Black pride (in his speech, “Wherever the Colored Man is Elevated, It Will Be by His Own Exertions”) became a central inspiration for the Black Power movement a century later.

TOPIC 2.24

Black Women's Rights and Education

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"Why Sit Here and Die"** by Maria W. Stewart, 1832

LEARNING OBJECTIVE

LO 2.24

Explain the significance of African American women activists' advocacy for justice at the intersection of race and gender.

ESSENTIAL KNOWLEDGE

EK 2.24.A

Black women activists called attention to the unique ways that they experienced the intersections of race and gender discrimination. Their advocacy ensured that the rights of Black women remained at the forefront of antislavery efforts, and it paved a path for the women's suffrage movement.

EK 2.24.B

Maria W. Stewart was the first Black woman to publish a political manifesto. In speeches such as "Why Sit Here and Die," Stewart fought for both abolitionism and the rights of women, and called attention to the need to consider gender and Black women's experiences in antislavery discussions. Her ideas anticipated political debates that remained central to African American politics for more than a century.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **School copy book used by Hannah Amelia Lyons of Philadelphia**, 1831, Smithsonian National Museum of African American History and Culture

TOPIC 2.25

The Civil War and Black Communities

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **"The Colored Soldiers"** by Paul Laurence Dunbar, 1895
- Civil War era photographs: "Washerwoman for the Union Army in Richmond, VA," Smithsonian Collection or Portrait of Charles Remond Douglass, 1864, Yale University Beinecke Collection

LEARNING OBJECTIVE

LO 2.25

Describe enslaved and free African American men and women's contributions during the U.S. Civil War.

ESSENTIAL KNOWLEDGE

EK 2.25.A

Black soldiers were initially excluded from serving in the Civil War. When the Union faced labor shortages, African American men were only permitted to enroll under unequal conditions (e.g., they were paid half the salary of white soldiers). Despite inequities, military service offered Black soldiers the opportunity to demonstrate their view of themselves as U.S. citizens.

EK 2.25.B

During the war, free Black communities in the North suffered from anti-Black violence initiated by those who opposed Black military service and the possibility of Black political equality.

EK 2.25.C

Thousands of enslaved people in the South escaped slavery to join the Union war effort. Men participated as soldiers and builders, and women contributed as cooks, nurses, laundresses, and spies. Free Black men and women also raised money for formerly enslaved refugees. Some journeyed south to establish schools and offer medical care.

EK 2.25.D

African American poetry and Civil War photographs highlight African Americans' dignity and preserve an archive of their participation and sacrifice during the Civil War. Although Black soldiers were not immediately celebrated, Black poets and authors wrote against the willful erasure of the Black lives and community that stood at the center of the conflict.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Civil War and Emancipation,”** Black History in Two Minutes (video, 2:57)
- **“What Shall We Do with the Contrabands”** by James Madison Bell, 1862
- **Ambrotype of Qualls Tibbs, 5th Sergeant, 27th U.S. C.T., Camp Delaware, Ohio,** 1864-65, Smithsonian National Museum of African American History and Culture
- **Carte-de-visite album of the 54th Massachusetts Infantry Regiment,** c. 1864, Smithsonian National Museum of African American History and Culture
- **Illustration of Destruction of the Colored Orphan Asylum,** 1863 (engraving)
- **African American guards of the 107th US Colored Troops,** 1861 (photograph)
- **Men of Company E of the 4th US Colored Troops,** 1861 (photograph)
- **Carte de visite, Sgt. Jacob Johns,** 1754
- **A regiment of Black soldiers in the Union Army,** 1863
- **Black Soldier in the Union Army,** 1861 (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Black soldiers served in every American military initiative, well before they were eligible for citizenship.

TOPIC 2.26

Commemorating the Ongoing Struggle for Freedom

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *On Juneteenth* by Annette Gordon-Reed, 2021
- Photos of Jubilee celebrations (teacher choice from Optional Resources below)

LEARNING OBJECTIVE

LO 2.26

Explain how photographs of Juneteenth celebrations—from the period before Juneteenth’s recognition as a federal holiday—reveal the value of these commemorations for the participants.

ESSENTIAL KNOWLEDGE

EK 2.26.A

Juneteenth celebrates the abolition of slavery in the United States. It commemorates June 19, 1865, the day that enslaved people in Galveston, Texas, were informed that they were free.

EK 2.26.B

African American communities have since celebrated this holiday consistently since its first anniversary (1866). Over 150 years later, it became a federal holiday in 2021. The earliest Juneteenth celebrations included singing spirituals and wearing new clothing that symbolized new-found freedom, along with feasting and dancing. At that time, Juneteenth was also called “Jubilee Day” and “Emancipation Day.”

EK 2.26.C

Juneteenth is the longest-running holiday celebrated by African Americans, as it celebrates America’s relinquishing of legal enslavement, a direct result of their ancestors’ struggle. The holiday commemorates African Americans’ embrace of a fraught freedom even as they actively engaged in ongoing struggles for equal rights, protections, and opportunities in the United States. Juneteenth celebrates their commitment to seeking joy and validation among themselves, despite the nation’s belated recognition of this important moment in its own history.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“All Black Everything”](#) by Lupe Fiasco, 2011
- [“Rose and Eliza”](#) by Beto O’Rourke, 2019
- [Juneteenth celebration in Louisville](#), 2021 (photograph)
- [Juneteenth celebration in Milwaukee](#), 2019 (photograph)
- [Juneteenth celebration in Galveston](#), 2021 (photograph)
- [Juneteenth celebration in West Philadelphia](#), 2019 (photograph)
- [Juneteenth celebration in New York City](#), 2020 (photograph)
- [Child at a Juneteenth celebration in Denver](#), 1989 (photograph)

AP AFRICAN AMERICAN STUDIES

UNIT 3

**The Practice
of Freedom**



~23
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Reconstruction and Black Politics</i>			
3.1 Social Life: Reuniting Black Families	<i>Help Me to Find My People: The African American Search for Family Lost in Slavery</i> by Heather A. Williams	2	2
3.2 The Reconstruction Amendments and Black Citizenship	The 13th, 14th, and 15th Amendments to the U.S. Constitution	1	1
3.3 Land and Neo-Slave Labor	"Convict Leasing," Black History in Two Minutes (video) "Black Women Laborers," Black History in Two Minutes (video) Picture postcard of a North Carolina Convict Camp, 1910	1	1
3.4 The Defeat of Reconstruction	<i>Black Reconstruction in America, 1860–1880</i> by W.E.B. Du Bois, 1935	5	2
<i>Weekly Focus: The Color Line: Black Life in the Nadir</i>			
3.5 Jim Crow Segregation and Disenfranchisement	<i>Southern Horrors: Lynch Law in All Its Phases</i> by Ida B. Wells-Barnett	2	1
3.6 Violence and White Supremacy	"A Red Record" by Ida B. Wells-Barnett "If We Must Die" by Claude McKay, 1919	3	2
3.7 The Color Line and Double Consciousness in American Society	"We Wear the Mask" by Paul Laurence Dunbar, 1895 <i>The Souls of Black Folk</i> by W.E.B. Du Bois, 1903	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Racial Uplift</i>			
3.8 Uplift Ideology	"The Atlanta Exposition Address" by Booker T. Washington, 1895	2	1
	"How the Sisters Are Hindered from Helping" by Nannie Helen Burroughs, 1900		
	"Lift Every Voice and Sing" by James Weldon and J. Rosamond Johnson, 1900		
3.9 Lifting as We Climb: Black Women's Rights and Leadership	<i>A Voice from the South: By a Black Woman of the South</i> by Anna Julia Cooper, 1892	1	1
3.10 Black Organizations and Institutions	Advertisement for Madam C.J. Walker products, 1906–1950	4	1
	Tin for Madame C.J. Walker's Hair and Scalp Preparation, 1906		
	Photograph of a convention of Madam C.J. Walker agents at Villa Lewaro, 1924		
3.11 HBCUs and Black Education	<i>The Education of Blacks in the South, 1860–1935</i> by James D. Anderson, 1988	5	1

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: The New Negro Renaissance</i>			
3.12 The New Negro Movement and the Harlem Renaissance	<i>The New Negro: An Interpretation</i> by Alain Locke, 1925 "The Negro Artist and the Racial Mountain" by Langston Hughes	1	1
3.13 Art and Social Change	"Portfolio of Eighteen Photographs, 1905-38" by James Van Der Zee, 1974	4	1
3.14 The Birth of Black History	<i>The Mis-Education of the Negro</i> by Carter G. Woodson "The Negro Digs Up His History" by Arturo A. Schomburg in <i>The New Negro: An Interpretation</i> edited by Alaine Lock, 1925	1	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Migrations and Black Internationalism</i>			
3.15 The Great Migration	<p><i>The Warmth of Other Suns: The Epic Story of America's Great Migration</i> by Isabel Wilkerson, 2010</p> <p>Letter beckoning African Americans to leave the South, <i>Call and Response</i></p> <p>The Migration Series by Jacob Lawrence, 1940–1941</p>	4	2
3.16 Afro-Caribbean Migration	<p><i>Reversing Sail: A History of the African Diaspora</i> by Michael A. Gomez</p>	1	1
3.17 The Universal Negro Improvement Association	<p>"Address to the Second UNIA Convention" by Marcus Garvey, 1921</p> <p>Photographs of Marcus Garvey, the UNIA marches, and the Black Liberation flag</p>	4	1
3.18 Genealogy of the Field of African American Studies	<p>"Black Studies and the Racial Mountain" by Manning Marable, 2000</p>	5	1

The Practice of Freedom



Developing Understanding

ESSENTIAL QUESTIONS

1. What were the political, social and economic impacts of Reconstruction on African Americans? How did Reconstruction alter the US Constitution and its interpretation?
2. How did American race relations affect progress for the Black community following Reconstruction?
3. What impacts did the Great Migration have for African Americans?
4. How did the cultural identity of African Americans change in the 1920s? What did it reveal about African American culture?

Following the Civil War, newly freed African Americans asserted a social, cultural, and political vision that defined and constructed their freedom. They also sought to protect it while combating growing opposition and increased violence. The resulting circumstances transformed the Black experience, and heralded a movement for self-determination and self-expression.

Unit 3 recounts the rise and fall of Reconstruction, Jim Crow, mass migration, and black cultural phenomena. Students will understand how African Americans developed various tools to enrich their familial, spiritual, and social lives. Unit 3 also reveals how terrorism and clandestine political dealings effectively weakened black freedom and harkened the rise of what historian Rayford Logan dubbed, the “nadir.”—the moment when the status of Black Americans was at its lowest point. Responses to this “nadir” gave rise to the Black women’s club movement, black nationalism, increased forays into self-determination, and eventually mass migration from the South to the West and North, along with emigration to Africa.

Migration inspired a new generation of Black voices who challenged racist attitudes and beliefs and showcased both the accomplishments and resilience of Black people in the United States. It also ignited an evolution on Black perceptions of self-identity and community that reflected a burgeoning arrival of a “New Negro.” The excitement of this self-expression, however, eventually declined with the advent of economic loss in the Great Depression.

Unit 3 covers the span of roughly a hundred years, but within that century the Black experience picks up at an incredible pace. It is important that students understand how African Americans developed their viewpoints and thoughts of freedom, their resilience in the face of oppression and violence, and how these issues led to a re-evaluation of their identities.

Building Course Skills

Following their work in Unit 2, students should begin to approach sources more analytically, building upon early strategies to understand point of view and argument. Students will now enhance interpretation skills by developing a stance backed by claims and evidence. Additionally, students will benefit from time spent analyzing data. Unit 3 affords opportunities for students to engage with data analysis particularly when studying topics like the Great Migration, so be sure to carve out time to address these skills in detail.

By the end of Unit 3, students should begin formulating their own claims. Questions such as these can help students with their analysis:

- What insights can be gained from understanding the data and/or sources?
- How are the observations and inferences that surfaced during the analysis of the data validated by multiple sources?
- How did Reconstruction and the following era of “nadir” showcase a recurring theme of violence and resilience?
- In what ways does Black literature of the era reflect changing attitudes on self-definition?

Recurring Concepts:

- 1. Social and Political Differences within the African American Community:** Intellectual distinctions and differences informed approaches to building society, resisting oppression, and ways of being. Social and Political Differences will be examined throughout the course, and it is important that students can recognize the patterns of continuity and change that emerge over time. Unit 3 is particularly key in comprehending these distinctions. Encourage students to examine how social and political perspectives inform many aspects of Black life and impact attitudes towards forms of political engagement, styles of resistance, structures of social interaction, and ways of community formation. One recurring theme in Unit 3 revolves around the question of how African Americans were going to exercise their newfound freedom and efforts to attain equality. Teachers can also introduce students to how the viewpoints held by Black migrants into different areas of the United States, internally and externally, impacted the Black community.
- 2. Violence and Resilience:** In Unit 3, students will once again encounter recurrent circumstances of emotional and physical violence in the Black experience. Violence dramatically impacts the social, cultural, economic, and political lives of African Americans examined throughout the course. Teachers can best assist students by developing strategies which help students sympathetically face this reality, while also demonstrating how black people resist and develop themselves in the midst of oppression. In studying this varied experience, students will learn to approach the social, cultural, and political nuances of Black history with intellectual curiosity, rigor, and critical but culturally sensitive analysis.
- 3. Intersections of Identity:** As students delve further into post-Civil War Black culture, they will discover a clear framework for understanding how Black Americans viewed themselves. Teachers can demonstrate this process through an interdisciplinary lens. This is also a beneficial opportunity to have students explore the myriad of ways that Black People expressed themselves culturally as reflected in Unit 3. This will also provide a chance for students to further identify how Black Americans crafted nuanced identities through personal experiences.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional and are offered to provide possible ways to incorporate various instructional approaches into the classroom. Teachers do not need to use these activities or instructional approaches and are free to alter or edit them. The examples below were developed in partnership with teachers from the AP community to share ways that they approach teaching the content and skills in this unit. Please refer to the Instructional Approaches section beginning on p. xx for more examples of activities and strategies.

Activity	Topic	Source Encounter	Sample Activity
1	3.1	<i>Help Me to Find My People: The African American Search for Family Lost in Slavery</i> by Heather A. Williams	<p>Written Source Analysis</p> <p>Begin topic 3.1 by asking students to read pages 141 to 145 in Heather A. Williams' <i>Help Me to Find My People: The African American Search for Family Lost in Slavery</i>. As students finish, ask them to summarize Williams' main argument in a sentence. Have students compare their summaries with a nearby classmate and explain their thinking. Then ask students to work with their partners to find one sentence in the source that best captures Williams' main argument. If students struggle, direct them to the first sentence of the final full paragraph on page 141 that begins "Still, the war marked..." Next, display the list (included below) of evidence/examples used by Williams to support her argument. Ask students to work with their partner to explain how at least two of the examples are used by Williams to support the argument.</p> <p>List of evidence/examples: Camp Hamilton, camp followers, William Robinson, Nettie Henry, and John Dennett.</p>
2	3.10	Advertisement for Madam C.J. Walker products, 1906–1950 Tin for Madame C.J. Walker's Hair and Scalp Preparation, 1906 Photograph of a convention of Madam C.J. Walker agents at Villa Lewaro, 1924	<p>Visual Analysis</p> <p>Students closely examine the advertisement for Madam C.J. Walker products to build an understanding of the role entrepreneurs and businesses played in the Black community. Organize students into groups of three and have each group closely examine the advertisement. Ask students to identify one specific way the advertisement provides evidence of the following: catering to the needs of the community, highlighting the beauty of Black people, fostering the economic advancement of African Americans, and supporting community initiatives through philanthropy. Next, ask each group to brainstorm other examples of how other African American entrepreneurs and businesses catered to the needs and improved the lives of Black communities in the 20th century and beyond. Have students briefly research one of these entrepreneurs or businesses to develop a short class presentation on how the person or company they researched is similar to Madam C.J. Walker's business.</p>
3	3.15	<i>The Warmth of Other Suns: The Epic Story of America's Great Migration</i> by Isabel Wilkerson, 2010 Letter beckoning African Americans to leave the South, <i>Call and Response</i> The Migration Series by Jacob Lawrence, 1940–1941	<p>Visual Analysis</p> <p>Students need to build their data analysis skills, and Topic 3.15 provides a tremendous opportunity to get students working with various data sets. This activity is best done after your lessons on The Great Migration. Working in pairs, have students use the Migration Map https://lawrencemigration.phillipscollection.org/culture/migration-map to describe patterns in the data for one of the following cities: Los Angeles, Chicago, Pittsburgh, and New York. Ask each group to explain the causes and effects of the patterns in the data using evidence from class. Bring the class together and discuss the similarities and differences in the data and how the causes and effects of migration to each city compare. Finally, ask students to make predictions about what population data might show about migration to northern cities in general. Use the U.S. Census Bureau's data visualization of the Great Migration to check student's predictions.</p>

TOPIC 3.1

Social Life: Reuniting Black Families

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Help Me to Find My People: The African American Search for Family Lost in Slavery* by Heather A. Williams (pp. 141–145)

LEARNING OBJECTIVE

LO 3.1

Explain the importance for African Americans of reuniting families after abolition and the Civil War.

ESSENTIAL KNOWLEDGE

EK 3.1.A

Before the Civil War, enslaved and free African Americans endeavored to locate kin separated by slavery and the domestic slave trade. After emancipation, they relied on newspapers, word of mouth, and help from the Freedmen's Bureau as they traveled great distances to find lost family and friends.

EK 3.1.B

Following emancipation, thousands of African American men and women sought to consecrate their unions through legal marriage, demonstrating an enduring commitment to family during and beyond this era.

EK 3.1.C

Heather Williams's *Help Me to Find My People* details the importance of family to African Americans' search for freedom, citizenship, and belonging after slavery. Williams's work reflects contemporary scholarship that helps debunk notions that African American families were permanently destroyed during slavery.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Families and Freedom: A Documentary History of African American Kinship in the Civil War Era**, Freedmen and Southern Society Project, University of Maryland
- **Marriage Certificate with tintypes of Augustus L. Johnson and Malinda Murphy**, 1874, Smithsonian National Museum of African American History and Culture

TOPIC 3.2

The Reconstruction Amendments and Black Citizenship

SUGGESTED SKILLS**2** *Written Source Analysis***INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- The 13th, 14th, and 15th Amendments to the U.S. Constitution (from the 13th, sections 1–2; 14th, sections 1, 3, and 4; 15th, sections 1–2)

LEARNING OBJECTIVE**LO 3.2**

Explain how postemancipation constitutional amendments defined standards of citizenship in the U.S. and impacted the everyday lives of African Americans.

ESSENTIAL KNOWLEDGE**EK 3.2.A**

The 13th Amendment officially abolished slavery, or involuntary servitude, except in punishment for a crime.

EK 3.2.B

The 14th Amendment defines the principle of birthright citizenship in the United States and requires equal protection of all people. The 14th Amendment repealed the *Dred Scott v. Sanford* decision and related state-level Black Codes. The 14th Amendment was the first act by the federal government to punish the Confederates, by disenfranchising them for waging war against the U.S.

EK 3.2.C

The 15th Amendment was the first federal recognition of voting rights for nonwhite men. It empowered African American men by granting the right to vote and hold political office.

EK 3.2.D

Statutes that preserved involuntary servitude gave way to vagrancy laws, convict leasing, and chain gangs, and the postbellum criminalization of Black people to ensure their forced labor in the South.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Reconstruction: The Vote,”** Black History in Two Minutes (video, 2:29)
- **“The Fifteenth Amendment,”** Black History in Two Minutes (video, 3:02)
- **The Fifteenth Amendment, Celebrated May 19th 1870,** 1870, Smithsonian National Museum of African American History and Culture (lithograph)

TOPIC 3.3

Land and Neo-Slave Labor

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “**Convict Leasing**,” Black History in Two Minutes (video, 2:06)
- “**Black Women Laborers**,” Black History in Two Minutes (video, 2:41)
- **Picture postcard of a North Carolina Convict Camp**, 1910, Smithsonian National Museum of African American History and Culture (photograph)

LEARNING OBJECTIVE

LO 3.3

Explain how African American labor was exploited after the Civil War to replace the loss of enslaved people’s labor.

ESSENTIAL KNOWLEDGE

EK 3.3.A

After the abolition of slavery, African Americans eagerly pursued landownership to secure their economic independence and to provide food and shelter for their families; however, former Confederate plantations were not redistributed to the formerly enslaved African Americans who had labored on them. These lands were often purchased by northern investors, who evicted African Americans or forced them into tenancy contracts (that they were likely unable to read, due to the illiteracy of many freed people).

EK 3.3.B

Although emancipation without land severely thwarted newly freed African Americans’ self-sufficiency, African Americans resisted the emergence of new labor practices designed to bind them to unpaid and coerced labor, including sharecropping, crop liens, and convict leasing.

EK 3.3.B.i

Through sharecropping, white landowners provided land and equipment to formerly enslaved people in the form of a loan. Freed people received a small payment from the crop they cultivated in the form of a credit then used to repay the landowner for supplies. Sharecropping trapped generations of African Americans in a cycle of debt.

TOPIC 3.3

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.3.B.ii**

Through crop liens, Black farmers who managed to secure their own land were forced to borrow against their future harvest to acquire farming equipment and supplies. This tied them to the land through debt.

EK 3.3.B.iii

Through convict leasing, African American men were imprisoned for debt, false arrest, or minor charges. Southern prisons profited from their incarceration by hiring them out to landowners and corporations to labor without pay under conditions similar to slave labor

EK 3.3.C

State legislatures passed Black codes, similar to slave codes, which controlled many aspects of newly freed African Americans' lives. For example, people without land or a labor contract could be imprisoned for vagrancy. Those who tried to break a labor contract could be whipped, and Black children could be removed from their families and ordered to serve apprenticeships without their parents' consent.

EK 3.3.D

African American women often labored in domestic tasks similar to those performed during slavery. During the 1881 Atlanta washerwoman strike, they pressed for fair wages and greater autonomy in their work.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- *The Poet II* Claude Clarke Sr., 1946, Smithsonian National Museum of African American History and Culture (painting)

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

TOPIC 3.4

The Defeat of Reconstruction

Required Course Content

SOURCE ENCOUNTER

- *Black Reconstruction in America, 1860–1880* by W.E.B. Du Bois, 1935 (pp. 670–674)

LEARNING OBJECTIVE

LO 3.4

Describe the factors that led to the end of Reconstruction, curtailing the rights, protections, and economic stability of freed African Americans.

ESSENTIAL KNOWLEDGE

EK 3.4.A

The abolition of slavery at the end of the Civil War ushered in Reconstruction, a revolutionary period of interracial partnership in American democracy. For the first time in over 300 years, African Americans could embrace citizenship, equal rights, and political representation in American government.

EK 3.4.B

Within a decade, white retaliation against Black equality led to the roll back of new-found rights and protections. In the years that followed:

EK 3.4.B.i

Black voting was suppressed through measures such as poll taxes, literacy tests, and grandfather clauses.

EK 3.4.B.ii

Special Field Order 15 and “Forty Acres and a Mule” suffered defeat. Most African Americans in the U.S. South became trapped in a new system of debt bondage as sharecroppers, working the same lands on which they labored as enslaved people.

EK 3.4.C

After the election of 1876 and the Compromise of 1877, Southern states began to rewrite their state constitutions to include *de jure* segregation laws. Supreme Court rulings also legalized racial segregation and disfranchisement (e.g., *Plessy v. Ferguson*, 1896). The notion of “separate but equal” became the legal basis for racial segregation in all areas of American society, including schools, churches, hospitals, buses, and cemeteries.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 3.4.D

In *Black Reconstruction*, W.E.B. Du Bois argues that the failure to redistribute confiscated land in the South doomed African Americans to subservience as they had few paths to achieving any semblance of economic or political sovereignty.

EK 3.4.E

In *Black Reconstruction*, W.E.B. Du Bois evokes a “new” civil war in the South: African Americans became endangered by acts of racial violence (e.g., lynching) and retaliation from former Confederates, political terrorist groups like the Ku Klux Klan, and poor white southerners who embraced white supremacy.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Roll Back,”](#) Black History in Two Minutes (video, 3:11)
- [Engraved portrait of five members of Reconstruction Congresses](#), early 1880s, Smithsonian National Museum of African American History and Culture
- [Reconstruction: America After the Civil War](#), PBS (video, 55:53)

Additional Context *(beyond the scope of the AP Exam)*

- The gradual defeat of Reconstruction can be attributed to sectional reconciliation, lack of federal will, and racism.

TOPIC 3.5

Jim Crow Segregation and Disenfranchisement

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- ***Southern Horrors: Lynch Law in All Its Phases*** by Ida B. Wells-Barnett (“The New Cry,” “The South’s Position,” “The Black and White of It,” and “Self-Help”)

LEARNING OBJECTIVE

LO 3.5

Describe the responses of African American writers and community leaders to Jim Crow segregation laws, disenfranchisement, and anti-Black violence.

ESSENTIAL KNOWLEDGE

EK 3.5.A

After the election of 1876 and the Compromise of 1877, Southern states began to rewrite their state constitutions to include *de jure* segregation laws. Supreme Court rulings also legalized racial segregation and disfranchisement (e.g., *Plessy v. Ferguson*, 1896). The notion of “separate but equal” became the legal basis for racial segregation in all areas of American society, including schools, churches, hospitals, buses, and cemeteries.

EK 3.5.B

Born into slavery, Ida B. Wells-Barnett became a journalist, civil rights advocate, and feminist throughout the late 19th and early 20th centuries. In *Southern Horrors*, she exposes the racism and false accusations at the foundation of “lynch laws” in the South. She corrects misleading narratives that sought to justify the rampant, unjust killing of Black people.

EK 3.5.C

Wells-Barnett represented one of many perspectives among African Americans on how to respond to attacks on their newfound freedom. She advocated for resistance strategies including direct protest, trolley boycotts, and the use of the press to foreground Black mistreatment and to challenge the extralegal murder of African Americans.

EK 3.5.D

African American studies scholars call the period between the end of Reconstruction and World War II the “nadir,” or lowest point, of American race relations. This term refers to the most pronounced period of public acts of racism (including lynching and mob riots) in U.S. history, which helped catalyze the Great Migration.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Segregated Travel in Jim Crow America,”** Black History in Two Minutes (video, 2:39)
- **“Separate But Equal: Homer Plessy and the Case that Upheld The Color Line,”** Black History in Two Minutes (video, 2:43)
- **“Ida B. Wells: Fearless Investigative Reporter of Southern Horrors,”** Black History in Two Minutes (video, 1:55)
- **Dixie Café** by Jacob Lawrence, 1948, Smithsonian National Museum of African American History and Culture (drawing)
- **Bar and Grill** by Jacob Lawrence, 1941, Smithsonian American Art Museum (painting)
- **Portrait of Ida B. Wells-Barnett**, c. 1893, National Portrait Gallery, Smithsonian (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Wells-Barnett describes lynchings as the targeting of Black business owners on false charges, designed to terrorize African Americans from seeking any form of advancement. Jim Crow Era segregation restrictions would not be overturned until the civil rights movement of the 1950s and 1960s.

TOPIC 3.6

Violence and White Supremacy

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- “**A Red Record**” by Ida B. Wells-Barnett
- “**If We Must Die**” by Claude McKay, 1919

LEARNING OBJECTIVE

LO 3.6

Summarize the range of African American responses to white supremacists’ use of racial violence to control and oppress them.

ESSENTIAL KNOWLEDGE

EK 3.6.A

After the Civil War, white supremacists used pervasive violence to reestablish control over African Americans and thwart the strides toward equality made during Reconstruction.

EK 3.6.B

African Americans fought against white supremacy through writing, political action, and self-defense during race riots provoked by white attacks on Black communities.

EK 3.6.C

In *A Red Record*, Ida B. Wells-Barnett uses investigative journalism and statistical analysis to:

EK 3.6.C.i

document the widespread use of lynching against men, women, and children as tools of white supremacy aimed to control African Americans and thwart their political and economic advancement; and

EK 3.6.C.ii

change public opinion on lynching as a justifiable punishment for alleged crimes.

EK 3.6.D

In “If We Must Die,” Jamaican poet Claude McKay encourages African Americans to preserve their dignity and fight back against anti-Black violence and discrimination.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Lynching,”** Black History in Two Minutes (video, 3:38)
- **“The Red Summer,”** Black History in Two Minutes (video, 5:03)
- **“The Tulsa Massacre | Black Wall Street,”** Black History in Two Minutes (video, 2:48)
- **“When White Supremacists Overthrew a Government,”** Vox (video, 12:21 minutes)
- **Patience on a Monument** by Thomas Nast, 1868, Smithsonian National Museum of African American History and Culture (broadside)
- **“This is a white man’s government”** by Thomas Nast, 1868, Library of Congress (broadside)
- **Portrait of Claude McKay**, 1926, National Portrait Gallery, Smithsonian (photograph)
- **Scene from Tulsa Race Riot**, 1921, Smithsonian National Museum of African American History and Culture (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- During the Red Summer of 1919, a global pandemic (the Spanish Flu), competition for jobs, and discrimination against Black WWI veterans led to a rise in hate crimes across the country. These factors also spurred the beginnings of the Great Migration.
- The brutal murder of 14-year-old Emmett Till in 1955 shows the longevity of lynching as a tactic of racial violence and white supremacy. The U.S. Senate did not classify lynching as a hate crime until 2018.
- Mexicans in the American southwest were also targets of white supremacist lynchings in the early 20th century.

TOPIC 3.7

The Color Line and Double Consciousness in American Society

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **"We Wear the Mask"** by Paul Laurence Dunbar, 1895
- ***The Souls of Black Folk*** by W.E.B. Du Bois, 1903, selections from "The Forethought," "Of Our Spiritual Strivings," "Of Alexander Crummell" and "The Afterthought"

LEARNING OBJECTIVE

LO 3.7

Describe the various psychological effects of institutional racism on African Americans described in African American literary and scholarly texts.

ESSENTIAL KNOWLEDGE

EK 3.7.A

The Souls of Black Folk is an interdisciplinary text that combines historical, literary, and ethnomusical analysis to illustrate the humanity of Black people and their complex experiences in American society in the 20th century, mere decades after enslavement.

EK 3.7.B

In *The Souls of Black Folk*, W.E.B. Du Bois uses "the veil" to symbolize African Americans' separation from full participation in American society. He describes the impacts of discrimination on one's struggle for self-improvement and advancement beyond the veil.

EK 3.7.C

W.E.B. Du Bois uses "color line" to reference the racial discrimination that remained in the United States after the abolition of slavery. Du Bois identified "the problem of the color line" as the chief problem of the 20th century.

EK 3.7.D

Systemic discrimination stifled African Americans' progress in American society and created what Du Bois called a "double consciousness," or the internal conflict experienced by subordinated groups in an oppressive society. Double consciousness gave African Americans a profound second vision into the unequal realities of American life. Despite its challenges, double consciousness fostered agency, adaptation, and resistance.

TOPIC 3.7

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.7.E**

In “We Wear the Mask,” Paul Lawrence Dunbar uses metaphor to explore how African Americans have internalized and coped with the struggles they face due to racial discrimination.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- Alexander Crummell was a leading African American Episcopal minister who advocated for the abolition of slavery and the need for equal political rights for African Americans. He founded the first Black learned society in 1897, The American Negro Academy—a forerunner for Black studies that documented Black history and included members such as W.E.B. Du Bois and Paul Laurence Dunbar.
- Each chapter of *The Souls of Black Folk* opens with verses of spirituals, which Du Bois calls “Sorrow Songs.”
- *The Souls of Black Folk* responded to the proliferation of lynching—a lethal manifestation of the defeat of Reconstruction’s achievements.

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 3.8
Uplift Ideologies**Required Course Content****SOURCE ENCOUNTER**

- “The Atlanta Exposition Address” by Booker T. Washington, 1895
- “How the Sisters Are Hindered from Helping” by Nannie Helen Burroughs, 1900
- “Lift Every Voice and Sing” by James Weldon and J. Rosamond Johnson, 1900

LEARNING OBJECTIVE**LO 3.8**

Describe various strategies for economic, political, social, and spiritual uplift advanced by African American writers, educators, and leaders in the generation after slavery.

ESSENTIAL KNOWLEDGE**EK 3.8.A**

Black leaders, educators, and artists of the post-Reconstruction period debated strategies to advance African Americans, or uplift the race, in broader American society.

EK 3.8.B

Booker T. Washington, who was formerly enslaved, advocated for industrial education as a means of economic advancement and independence. In a controversial speech known as “The Atlanta Compromise,” Washington appealed to a conservative white audience and suggested that Blacks should remain in the South and focus on gaining industrial education before political rights.

EK 3.8.C

Nannie Helen Burroughs, an educator and the daughter of enslaved people, advocated for the education and leadership of women, and particularly women’s suffrage, to promote greater inclusivity in American society.

EK 3.8.D

James Weldon Johnson, a writer, diplomat, and the son of Bahamian immigrants, wrote the poem, “Lift Every Voice and Sing.” His brother, J. Rosamond Johnson, set the poem to music and it became known as the Black national anthem. The poem acknowledges past sufferings, encourages African Americans to feel proud of their resilience and achievements, and celebrates hope for the future.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Booker T. Washington,"** Black History in Two Minutes (video, 3:02)
- **"Lift Every Voice and Sing,"** with Kirk Franklin and choir (video, 2:34)
- **"Five You Should Know: African American Suffragists,"** 2019, Smithsonian National Museum of African American History and Culture
- **Questionnaire from the National League of Republican Colored Women,** "Colored Women in Politics," 1915, Library of Congress
- **Nannie Helen Burroughs School,** unknown date, National Museum of American History (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Diverse strategies and opinions about the uplift of African Americans stemmed from the diversity of their experiences. Students may consider the vantage points of these authors, who were formerly enslaved or the children of enslaved people, and were people of different genders, regions, and professions.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.9

Lifting as We Climb: Black Women’s Rights and Leadership

Required Course Content

SOURCE ENCOUNTER

- *A Voice from the South: By a Black Woman of the South* by Anna Julia Cooper, 1892 (“Our Raison d’Etre” and “Womanhood: A Vital Element in the Regeneration of a Race”)

LEARNING OBJECTIVE

LO 3.9

Explain how Black women activists advocated for their own voices and leadership in collective efforts to advance African Americans.

ESSENTIAL KNOWLEDGE

EK 3.9.A

While American society explored the roles of women more broadly, Black women, such as Anna Julia Cooper and Nannie Helen Burroughs, advocated for the rights of African Americans and Black women specifically.

EK 3.9.B

A Voice from the South by a Black Woman of the South (1892) details the unique inequities that all Black women have experienced and the incomplete nature of U.S. history for its exclusion of the voices of Black Americans and further silencing of Black women.

EK 3.9.C

Black women’s activism and leadership were central to the rebuilding of Black communities in the generations after slavery. Black women leaders created women’s clubs dedicated to fighting all forms of injustice and exclusion. Women’s clubs countered stereotypes by exemplifying the dignity, capacity, beauty, and strength of Black women.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Women’s Club Movement,”](#) Black History in Two Minutes (video, 3:12)
- [Emancipation Era dress worn by formerly enslaved woman Tempy Ruby Bryant,](#) 1870–1890, Smithsonian National Museum of African American History and Culture
- [Banner used the Oklahoma Federation of Colored Women’s Clubs,](#) 1910, Smithsonian National Museum of African American History and Culture

Additional Context *(beyond the scope of the AP Exam)*

- •Anna Julia Cooper, author of *A Voice from the South by a Black Woman of the South* (1892), was the daughter of an enslaved woman and her enslaver. Cooper became a champion for Black women’s rights and education.

SUGGESTED SKILLS

4 *Visual Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 3.10

Black Organizations and Institutions

Required Course Content

SOURCE ENCOUNTER

- **Advertisement for Madam C.J. Walker products**, 1906–1950, Smithsonian National Museum of African American History and Culture
- **Tin for Madame C.J. Walker's Hair and Scalp Preparation**, 1906, Smithsonian National Museum of African American History and Culture
- **Photograph of a convention of Madam C.J. Walker agents at Villa Lewaro**, 1924, Smithsonian National Museum of African American History and Culture

LEARNING OBJECTIVE

LO 3.10

Summarize the various ways African American organizations, institutions, and businesses promoted equity, economic stability, and the well-being of their communities.

ESSENTIAL KNOWLEDGE

EK 3.10.A

Many African Americans in the early 20th century and beyond focused on self-sufficiency, economic stability, and education. They responded to their ongoing exclusion from broader American society by creating businesses and organizations that catered to their needs and improved the lives of their communities.

EK 3.10.B

In the U.S., African Americans transformed forms of Christian worship and created their own institutions. Black churches served as safe houses for Black organizing, joy, and cultural expression. They created leadership opportunities that developed Black activists, musicians, and politicians.

EK 3.10.C

Inventors and entrepreneurs like Madam C.J. Walker, the daughter of enslaved people, developed products that highlighted the beauty of Black people, fostered their economic advancement, and supported community initiatives through philanthropy. Walker is the first female self-made millionaire in U.S. history.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **Clock used by the Citizen's Savings and Trust Company**, 1920–2013, Smithsonian National Museum of African American History and Culture
- **"Meet the First Self-Made Female Millionaire,"** Smithsonian Learning Lab (video, 4:38)
- **"Madame C.J. Walker: The First Black Millionaire,"** Black History in Two Minutes (video,
- **"The Black Church,"** Black History in Two Minutes (video, 3:07)
- **"19th Century Black Discoveries,"** Black History in Two Minutes (video, 2:30)
- **"How Madam C.J. Walker Built Racial Equity into Her Business"** by Tyrone McKinley Freeman and Katie Smith Milway, *Harvard Business Review*, 2020

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 3.11

HBCUs and Black Education

Required Course Content

SOURCE ENCOUNTER

- *The Education of Blacks in the South, 1860–1935* by James D. Anderson, 1988 (pp. 83–85)

LEARNING OBJECTIVE

LO 3.11

Summarize the founding and impact of historically Black colleges and universities (HBCUs) on the educational, professional, and communal lives of African Americans.

ESSENTIAL KNOWLEDGE

EK 3.11.A

Discrimination and segregation led African Americans to found their own colleges, the majority of which were established after the Civil War.

EK 3.11.B

HBCUs were initially private schools established through interracial philanthropy, and then others emerged as land-grant colleges through federal funding. The Second Morrill Act (1890) prohibited the distribution of funds to states that practiced racial discrimination in admissions unless the state also provided a land-grant college for African Americans. As a result, 18 HBCUs were established.

EK 3.11.C

HBCUs were the primary providers of postsecondary education to African Americans. Their founding transformed African Americans' access to higher education and professional training, which allowed them to rise out of poverty and become leaders in all sectors of society. HBCUs created spaces of cultural pride, Black scholarship, and innovation, and they helped close racial equity gaps in higher education.

EK 3.11.D

Black Greek-letter organizations emerged in colleges across the United States. In these organizations, African Americans found spaces to support each other in the areas of self-improvement, educational excellence, leadership, and lifelong community service.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"African American Higher Education,"** Black History in Two Minutes (video, 3:03)
- **"Black Greek-Letter Organizations,"** Black History in Two Minutes (video, 3:13)
- **"Why America Needs its HBCUs"** by Adam Harris, *The Atlantic*, 2019
- **"Many HBCUs are Teetering Between Surviving and Thriving"** by Delece Smith-Barrow, *The Hechinger Report*, 2019
- **"Six Reasons HBCUs are More Important Than Ever,"** Dr. Michael L. Lomax, 2015

Additional Context *(beyond the scope of the AP Exam)*

- Cheyney University (originally, the Institute for Colored Youth, Pennsylvania, 1837) was the first HBCU founded, and Wilberforce University (Ohio, 1856) founded by the African Methodist Episcopal Church, was the first fully owned and operated by African Americans.
- HBCUs comprise only 3% of America's colleges and universities but count 40% of Black members of Congress and 80% of Black judges among their graduates.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.12

The New Negro Movement and the Harlem Renaissance

Required Course Content

SOURCE ENCOUNTER

- *The New Negro: An Interpretation* by Alain Locke, 1925
- “The Negro Artist and the Racial Mountain” by Langston Hughes

LEARNING OBJECTIVE

LO 3.12

Explain how themes of racial pride and self-definition manifested during the New Negro movement.

ESSENTIAL KNOWLEDGE

EK 3.12.A

The New Negro movement promoted cultural pride, self-expression, and political advocacy among African Americans nationwide. A mere two generations postslavery, the “new negro” embraced Black joy and optimism and a determination to be one’s authentic self.

EK 3.12.B

The Harlem Renaissance, an extension of the New Negro movement, was a flourishing of Black literary, artistic, and intellectual life that created a cultural revolution in the United States in the 1920s and 1930s.

EK 3.12.C

The New Negro movement encouraged African Americans to define their identity on their own terms and to advocate for themselves politically despite the atrocities of the Nadir. Spurred by the migrations of African Americans from the South to urban centers in the North and Midwest, the New Negro movement manifested innovations in music (e.g., blues and jazz), art, literature, and counternarratives that documented Black history and accomplishments.

EK 3.12.D

In “The Negro Artist and the Racial Mountain,” Langston Hughes, a key writer of the Harlem Renaissance, encouraged young Black artists to see the beauty of everyday Black life as they make their truest art, without feeling pressure from Blacks or whites to romanticize Black struggle, assimilate to mainstream culture, or give into negative stereotypes.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Negro Art Hokum"** by George S. Schuyler, 1926
- **"The Harlem Renaissance,"** Black History in Two Minutes (video, 3:01)
- **"Ethiopia"** by Meta Vaux Warrick Fuller, c. 1921, Smithsonian National Museum of African American History and Culture (sculpture)
- **"Harlem Heroes: Photographs by Carl Van Vechten,"** Smithsonian American Art Museum

Additional Context *(beyond the scope of the AP Exam)*

- Black aesthetics were central to self-definition among African Americans. In *The New Negro: An Interpretation*, Alain Locke encourages young Black artists to reject the burden of being the sole representative of a race. He emphasizes that the value of creating a Black aesthetic lies not in creating tangible cultural productions, but rather a shift in the "inner mastery of mood and spirit" (in "Negro Youth Speaks"). Locke became the first African American Rhodes scholar in 1907.

SUGGESTED SKILLS

4 *Visual Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 3.13

Art and Social Change**Required Course Content****SOURCE ENCOUNTER**

- "Portfolio of Eighteen Photographs, 1905-38" by James Van Der Zee, 1974

LEARNING OBJECTIVE**LO 3.13**

Describe the context, purpose, and significance of photography by New Negro artists such as James Van Der Zee.

ESSENTIAL KNOWLEDGE**EK 3.13.A**

During the New Negro movement, African American artists celebrated their culture while countering notions of their inferiority. Inspired by Alain Locke's call to create a distinctive Black aesthetic, artists increasingly grounded their work in the beauty of everyday life, history, folk culture, and pride in African heritage.

EK 3.13.B

African American photographers, including James Van Der Zee, documented the liberated spirit, beauty, and dignity of Black people to challenge stereotypes often used to justify their mistreatment, while highlighting Black achievement. Van Der Zee is best known for his photographs of Black Harlemites. He often used luxury props and special poses to capture the everyday life and leading African American figures.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Evening Attire"** by James Van Der Zee, 1922, Smithsonian American Art Museum (photograph)
- **"W.E.B. DuBois: The New Negro at the 1900 Paris Exposition,"** Black History in Two Minutes (video, 3:01)
- **"The Birth of Jazz,"** Black History in Two Minutes (video, 2:55)
- Alain Locke, "The Legacy of the Ancestral Arts" in *The New Negro: An Interpretation* (1925)
- Lois Mailou Jones and Carter G. Woodson, **"Important Events and Dates in Negro History"** (1936)

Additional Context *(beyond the scope of the AP Exam)*

- Van Der Zee is best known for his photographs of Black Harlemites, particularly the Black middle class. He often used props (including luxury items), and special poses to capture the vibrant personalities of everyday African Americans and leading figures such as Marcus Garvey and Mamie Smith.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.14

The Birth of Black History

Required Course Content

SOURCE ENCOUNTER

- *The Mis-Education of the Negro* by Carter G. Woodson
- “The Negro Digs Up His History” by Arturo A. Schomburg in *The New Negro: An Interpretation* edited by Alain Lock, 1925

LEARNING OBJECTIVE

LO 3.14

Describe the academic context that led New Negro renaissance writers, artists, and educators to research and disseminate Black history and explain the impact of their work on Black students.

ESSENTIAL KNOWLEDGE

EK 3.14.A

The Mis-education of the Negro demonstrated that American schools reinforced the idea that Europeans, and whites more broadly, produced the strengths of human civilization and that Black people made no meaningful contributions and were thus inferior, which demoralized Black students.

EK 3.14.B

In *The Mis-education of the Negro*, Carter G. Woodson argued that Black people’s mis-education contributed to their ongoing oppression. He urged African Americans to become agents of their own education and study the history and experiences of the race to inform their future advancement.

EK 3.14.C

Artists, writers, and intellectuals of the New Negro renaissance refuted the idea that African Americans were people without history or culture and created a body of literature and educational resources that proved otherwise. The early movement to place Black history in schools allowed the ideas of the New Negro renaissance to reach Black students of all ages.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 3.14.D

Black bibliophiles, teachers, and learned societies were dedicated to recovering and preserving Black history. To promote this history, Carter G. Woodson created an organization, now known as the Association for the Study of African American Life and History. Arturo Schomburg, a Black Puerto Rican writer, collected artifacts and manuscripts that became the basis of the Schomburg Center for Research in Black Culture.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- *Fugitive Pedagogy: Carter G. Woodson and the Art of Black Teaching* by Jarvis R. Givens, 2021

Additional Context *(beyond the scope of the AP Exam)*

- The son of formerly enslaved people, Woodson became the founder of what is now ASALH, created Negro History Week, which became Black History Month, published many works of African American history that started with African origins and went up to his present day.

TOPIC 3.15

The Great Migration

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *The Warmth of Other Suns: The Epic Story of America's Great Migration* by Isabel Wilkerson, 2010 (pp. 8–10)
- Anonymous Letter beckoning African Americans to leave the South published in *The Messenger*, March 1920, in *Call and Response*, 258
- The Migration Series by Jacob Lawrence, 1940–1941, The Phillips Collection (various panels, in particular Panel no. 1) (painting)

LEARNING OBJECTIVE

LO 3.15

Identify causes and effects of the Great Migration and explain its impact on Black communities and American culture.

ESSENTIAL KNOWLEDGE

EK 3.15.A

During the Great Migration, one of the largest internal migrations in U.S. history, six million African Americans relocated from the South to the North, Midwest, and western United States in search of educational and economic opportunities and safety for their families.

EK 3.15.B

The migration (about 1910–1970) occurred in waves, often caused by recurring factors.

EK 3.15.B.i

Labor shortages in the North during World War I and World War II created economic opportunities.

EK 3.15.B.ii

Environmental factors, such as floods and boll weevils, damaged crops, leaving many Black southerners impoverished.

EK 3.15.B.iii

The dangers of unmitigated lynching and racial violence prompted many Blacks to leave the Jim Crow South.

TOPIC 3.15

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.15.B.iv**

Freedom and a new railway system made migration more possible than before.

EK 3.15.B.v

The Black press compelled and instructed Black southerners on how to relocate.

EK 3.15.C

The effects of the Great Migration transformed American cities, Black communities, and Black cultural movements. The migration instilled American cities like New York, Chicago, Pittsburgh, and Los Angeles with Black Southern culture, and created a shared cultural thread in African American communities nationwide.

EK 3.15.D

Migration transformed African Americans from primarily rural people to primarily urban dwellers. Racial tensions increased in the South, as white employers resisted the flight of underpaid and disempowered Black laborers and at times had them arrested.

EK 3.15.E

In *The Migration Series*, artist Jacob Lawrence chronicles African Americans' hopes and challenges during the Great Migration. His work is known for its social realism in his use of visual art to depict historical moments, social issues, and everyday life of African Americans.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Migrations: From Exodusters to Great Migrations,"** Black History in Two Minutes (video, 3:37)
- **"Map of Migration Routes Followed by African Americans During the Great Migration,"** Schomburg Center for Research in Black Culture
- **The Negro Motorist Green-Book,** 1941, Smithsonian National Museum of African American History and Culture
- **"The Long-Lasting Legacy of the Great Migration,"** by Isabel Wilkerson, *Smithsonian Magazine*, 2016
- Jacob Lawrence describes his familial ties to the Great Migration, The Phillips Collection (video, 1:40)

SUGGESTED SKILLS

- 1** Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

1

TOPIC 3.16

Afro-Caribbean Migration

Required Course Content

SOURCE ENCOUNTER

- *Reversing Sail: A History of the African Diaspora* by Michael A. Gomez (pp. 186–first paragraph of 190)

LEARNING OBJECTIVE

LO 3.16

Describe the factors that spurred Black Caribbean migration to the U.S. during the first half of the 20th century and the impact that migration had on Black communities in the U.S.

ESSENTIAL KNOWLEDGE

EK 3.16.A

Afro-Caribbean migration to the U.S. and African Americans' Great Migration in the 20th century were both influenced by the need for economic and political empowerment.

EK 3.16.A.i

African Americans faced restricted opportunities and freedom in the U.S. South.

EK 3.16.A.ii

Afro-Caribbeans were affected by the decline of Caribbean economies during World War I and the expansion of U.S. political and economic interests in the Caribbean, and turned to the U.S. for economic, political, and educational opportunities.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 3.16.B

U.S. intervention in the Caribbean significantly increased migrations to the U.S. in the early 20th century, including:

EK 3.16.B.i

the U.S. acquisition of the Panama Canal (1903), which exposed Black Caribbean workers to both labor opportunities in the U.S. and American culture, including Jim Crow segregation

EK 3.16.B.ii

the U.S. occupation of Haiti and the Dominican Republic (starting in 1915-1916)

EK 3.16.B.iii

the U.S. purchase of the Virgin Islands (1917)

EK 3.16.C

Afro-Caribbean immigrants found homes in African American communities in the U.S., creating both tension and new blends of Black cultures in the U.S.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- “Gift of the Black Tropics” by Wilfred A. Domingo in *The New Negro: An Interpretation* edited by Alaine Lock, 1925 (pp. 341–342)

TOPIC 3.17

The Universal Negro Improvement Association

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “**Address to the Second UNIA Convention**” by Marcus Garvey, 1921
- Photographs of Marcus Garvey, the UNIA marches, and the Black Liberation flag

LEARNING OBJECTIVE

LO 3.17

Describe the mission, methods, and lasting impact of Marcus Garvey and the Universal Negro Improvement Association (UNIA) on political thought in African diaspora communities.

ESSENTIAL KNOWLEDGE

EK 3.17.A

Marcus Garvey led the largest pan-African movement in African American history as founder of the UNIA. The UNIA aimed to unite all Black people and maintained thousands of members in countries throughout the Caribbean, Latin America, and Africa. Marcus Garvey’s Back-to-Africa movement popularized the phrase “Africa for the Africans” and founded a steamship company, the Black Star Line, to repatriate African Americans to Africa.

EK 3.17.B

Garveyism’s diasporic framework became the model for subsequent Black nationalist movements throughout the 20th century. The UNIA’s iconic red, black, and green flag, the Black Liberation Flag, remains a worldwide symbol of Black solidarity and freedom.

EK 3.17.C

In his “Address to the Second UNIA Convention,” Marcus Garvey outlined the UNIA’s objective to achieve Black liberation from colonialism throughout the African diaspora. While African Americans faced intense racial violence and discrimination, Garvey inspired them to embrace their shared African heritage and the ideals of industrial, political, and educational advancement and self-determination through separatist Black institutions.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Marcus Garvey: Leader of a Revolutionary Global Movement,”** Black History in Two Minutes (video, 3:54)
- “Negro Women are Great Thinkers as Well as Doers’: Amy Jacques Garvey and Community Feminism, 1924–1927” by Ula Y. Taylor
- *Set the World on Fire: Black Nationalist Women and the Global Struggle for Freedom* by Keisha N. Blain, 2018 (chapter 1)
- **Stock certificate issued by Black Star Line to Amy McKenzie,** 1919, Smithsonian National Museum of African American History and Culture
- **Broadside for the Black Star Line,** c. 1921, Smithsonian National Museum of African American History and Culture

Additional Context *(beyond the scope of the AP Exam)*

- The UNIA’s newspaper, *Negro World*, cofounded by Garvey’s wife, Amy Ashwood, circulated in over 40 countries.

TOPIC 3.18

Genealogy of the Field of African American Studies

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **“Black Studies and the Racial Mountain”** by Manning Marable, *Souls*, 2020 (pp. 17–21)

LEARNING OBJECTIVE

LO 3.18

Using Manning Marable’s framework, describe the development and aims of the Black intellectual tradition that predates the formal integration of African American studies into American colleges and universities in the 20th century.

ESSENTIAL KNOWLEDGE

EK 3.18.A

The Black intellectual tradition in the United States began two centuries before the formal introduction of the field in U.S. colleges in the late 1960s. It emerged through the work of Black activists, educators, writers, and archivists who documented Black experiences. This included:

EK 3.18.A.i

the African Free Schools of the 18th century, which in cities like New York and Philadelphia provided the children of enslaved and free Black people with access to free education and prepared early Black abolitionists for leadership and activism;

EK 3.18.A.ii

the Black Puerto Rican bibliophile Arturo Schomburg, whose donated collection became the basis of the Schomburg Center for Research in Black Culture which continues to provide researchers with invaluable resources;

EK 3.18.A.iii

the sociologist and activist W.E.B. Du Bois, whose research and writings produced some of the earliest sociological surveys of African Americans;

EK 3.18.A.iv

the anthropologist Zora Neale Hurston, whose writings documented forms of African American culture and expression; and

TOPIC 3.18

ESSENTIAL KNOWLEDGE *(Continued)***EK 3.18.A.v**

the historian Carter G. Woodson, an educator who published many works chronicling Black experiences and perspectives in history and who founded what became Black History Month.

EK 3.18.B

Manning Marable describes the aims of African American studies as “descriptive,” “corrective,” and “prescriptive”:

EK 3.18.B.i

It centers the perspectives of Black people in descriptions of Black life.

EK 3.18.B.ii

It corrects, or challenges, stereotypes and misrepresentations of Black life.

EK 3.18.B.iii

It prescribes, or proposes, practical solutions to transform society for the advancement of Black and all marginalized people.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- The title of Manning Marable’s article pays homage to Langston Hughes’ essay, “The Negro Artist and the Racial Mountain.”

AP AFRICAN AMERICAN STUDIES

UNIT 4

**Movements
and Debates**



~38
CLASS PERIODS

UNIT AT A GLANCE

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Anticolonial Movements in the African Diaspora</i>			
4.1 The <i>Négritude</i> and <i>Negrismo</i> Movements	<i>Discourse on Colonialism</i> by Aimé Césaire, 1955	1	2
4.2 Anticolonialism and African American Political Thought	<i>The Wretched of the Earth</i> by Frantz Fanon, 1961	2	2
<i>Weekly Focus: Freedom Is Not Enough: The Early Black Freedom Movement</i>			
4.3 Discrimination, Segregation, and the Origins of the Civil Rights Movement	"Black Cleveland in 1960: Education, Housing, and Unemployment" map	3	1
4.4 The G.I. Bill, Redlining, and Housing Discrimination	"Dr. Ossian Sweet's Black Life Mattered" by Heather Bourbeau, 2015 "Black Cleveland in 1960: Education, Housing, and Unemployment" map	1	2
4.5 The Arts in the Politics of Freedom	Speech in St. Louis by Josephine Baker, 1952 "Little Rock" by Nicolás Guillén, 1959 "Original Faubus Fables" and "Fables of Faubus" by Charles Mingus, 1959 (video)	5	2
<i>Weekly Focus: The Long Civil Rights Movement</i>			
4.6 Major Civil Rights Organizations: NAACP, CORE, SCLC, SNCC	"Nonviolence and Racial Justice" by Martin Luther King Jr., 1957	1	2
4.7 Major Civil Rights Organizations: SNCC	"Bigger Than a Hamburger" by Ella Baker, 1960 Student Nonviolent Coordinating Committee Founding Statement, 1960 SNCC Position Paper: Women in the Movement, 1964 "The Revolution is At Hand" by John Lewis, 1963	2	2

Topic # Name	Source Encounter	Suggested Skills	Pacing
4.8 Faith and the Sounds of the Civil Rights Movement	<i>Why We Can't Wait</i> (1964) by Martin Luther King Jr., 1964 "Can't Turn Me Around" (video)	2	1
<i>Weekly Focus: Black Power and Black Pride</i>			
4.9 The Black Power Movement	"The Ballot or the Bullet" by Malcolm X, 1964	5	1
4.10 The Black Panther Party for Self-Defense	The Black Panther Party, Ten-Point Program, 1966 "Harlem Peace March," 1967	4	1
4.11 The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam	<i>The Fire Next Time</i> by James Baldwin, 1963	2	1
4.12 The Fire Next Time: Achieving Our Country	<i>The Fire Next Time</i> by James Baldwin, 1963	5	1
<i>Weekly Focus: Black Feminism, Womanism, and Intersectionality</i>			
4.13 The Black Feminist Movement and Womanism	"The Combahee River Collective Statement," 1977	2	1
4.14 The Social Construction of Race	<i>Racial Formation in the United States</i> , Michael Omi and Howard Winant, 2014	1	2
4.15 African American Women's History and the Metalanguage of Race	"African American Women's History and the Metalanguage of Race," by Evelyn Brooks Higginbotham, 1992	1	2
4.16 Intersectionality	"Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color" by Kimberlé Crenshaw, 1991	2	1

Suggested Skills

1 Applying Disciplinary Knowledge 2 Written Source Analysis 3 Data Analysis 4 Visual Analysis 5 Argumentation

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Identity and Culture in African American Studies</i>			
4.17 Black is Beautiful	Negro es Bello II by Elizabeth Catlett, 1969 "Kathleen Cleaver on Natural Hair," 1968 (video)	4	1
4.18 The Evolution of African American Music	"The Evolution of African American Music" from <i>Africanisms in African American Music</i> by Portia Maultsby Music samples (teacher choice)	1	2
4.19 Afrocentricity	<i>The Afrocentric Idea</i> by Molefi Kete Asante, 1987	5	1
4.20 Tools of Black Studies Scholars	"A Black Studies Manifesto" by Darlene Clark Hine, 2014	5	1
<i>Weekly Focus: Diversity Within Black Communities</i>			
4.21 Demographic Diversity in African American Communities	"The Growing Diversity of Black America," by Christine Tamir, 2021	3	1
4.22 Politics and Class	<i>Blues People: Negro Music in White America</i> by Leroi Jones, 1963	1	1
4.23 Religion and Faith	<i>Righteous Discontent</i> by Evelyn Brooks Higginbotham, 1993	1	1

Topic # Name	Source Encounter	Suggested Skills	Pacing
<i>Weekly Focus: Contemporary Debates (Students choose one)</i>			
4.24 Medicine, Technology, and the Environment	See "Starting Point" sources for further reading and discussion	3	4–5
4.24 Incarceration, Abolition, and the New Jim Crow	See "Starting Point" sources for further reading and discussion	3	4–5
4.24 Reparations	See "Starting Point" sources for further reading and discussion	2	4–5
4.24 The Movement for Black Lives	See "Starting Point" sources for further reading and discussion	4	4–5
<i>Weekly Focus: New Directions in African American Studies</i>			
4.25 Black Study and Black Struggle in the 21st Century	"Black Study, Black Struggle" by Robin D.G. Kelley, 2016	1	1
4.26 Black Futures and Afrofuturism	"Let's Talk about 'Black Panther' and Afrofuturism" (video)	5	1

Movements and Debates



Developing Understanding

ESSENTIAL QUESTIONS

1. How has Africa and the wider African diaspora continued to influence Black American history and culture?
2. Why is the Civil Rights Movement often framed as a struggle? Is this an accurate framing?
3. How do the enduring struggles for progress throughout Black history and culture connect to other social movements, historically and today?
4. In what new directions is scholarship in the field of African American Studies headed?

Almost four hundred years have passed since the arrival of enslaved Africans to the United States. Within those four centuries, African Americans navigated a very long, and at times, seemingly impossible fight to achieve true equality. Unit 4 takes students from the post-World War II era to the modern day and seeks to help students understand how the experiences of African Americans culminated into what became the Civil Rights and Black Power movements in the United States. Unit 4 also explains how identity within the African American community once again transformed and shifted to reembrace its African roots. This period is witness to a resurgence in artistic expression that uplifted racial pride, economic empowerment, and the creation of political and cultural institutions within black communities.

As the nation moved into modern times, contemporary debates sprung up on issues that continue to impact the African American community. As Black leaders questioned “what needs to be done now?,” a generation answered the question by creating a musical, cultural, and political global phenomenon. Meanwhile, other black citizens assertively push for Black political power – ultimately culminating in the first Black president of the United States as well as increased Black leadership within different levels of federal and local government. Students should recognize the struggle both within the African American community and the nation at large on how to reconcile past and present inequalities, the resurgence of reparations debates, continued violence against people of color, and also the future contributions of Black Studies.

Building Course Skills

When students begin Unit 4, they should be utilizing all five skills to analyze and understand the sources. Students should be able to identify and understand course concepts and analyze written, visual and data-based sources. Students should also have experience constructing their arguments, and during Unit 4 they should refine that skill further by contextualizing their meanings in relation to other sources to form a solid argument. Throughout Unit 4, work with students to identify any skills where they need ongoing support, and be prepared to offer targeted assistance as needed in order to prepare students for the AP exam.

Recurring Concepts:

- 1. Africa and the African Diaspora:** The ongoing relationships between communities in Africa and those in the diaspora comprise a significant theme in African American studies that continues in Unit 4. Unit 4 advances the notion for continued student investigation into how African culture—from within and beyond Black communities—continues to impact and shape African Americans. This concept positions Africa as the point of origin for the shared ancestry of diverse peoples of African descent. In Unit 4, students encounter how the African Diaspora has catalyzed adaptations and innovations that influenced the cultural practices, artistic expression, identities, and political organizing of African Americans in the United States in divergent ways.
- 2. Violence and Resilience:** In Unit 4, students will once again encounter recurrent circumstances of emotional and physical violence in the black experience. Violence dramatically impacts the social, cultural, economic, and political lives of African Americans examined throughout the course. Teachers can best assist students by developing strategies which help students face these developments with empathy, while also demonstrating how black people organize and thrive even in the midst of oppression. In studying this varied experience, students will learn to approach the social, cultural, and political nuances of black contemporary history and culture with intellectual curiosity, rigor, and careful analysis.
- 3. Self-Actualization:** As students learn about the Black Experience, they will discover that Black Americans begin to formulate community, identity, and culture. Teachers can demonstrate the process of self-actualization through an interdisciplinary lens. This is a good opportunity to have students step away from their examination of the external forces attempting to control Black people and consider how Black people develop and think for and about themselves. This also provides a chance for students to chart how African identity, though not clearly distinguished by ethnic group or nation, still appears in styles of religious worship, dance, and other forms of creative expressions.

SAMPLE INSTRUCTIONAL ACTIVITIES

The sample activities on this page are optional and are offered to provide possible ways to incorporate various instructional approaches into the classroom. Teachers do not need to use these activities or instructional approaches and are free to alter or edit them. The examples below were developed in partnership with teachers from the AP community to share ways that they approach teaching the content and skills in this unit. Please refer to the Instructional Approaches section beginning on p. xx for more examples of activities and strategies.

Activity	Topic	Source Encounter	Sample Activity
1	4.2	<i>The Wretched of the Earth</i> by Frantz Fanon, 1961	<p>Written Source Analysis</p> <p>Working with a partner, students conduct a paragraph-by-paragraph close read of pages 35 to 37 of Frantz Fanon's <i>The Wretched of the Earth</i>. Have students complete the following steps for each paragraph. First, students silently read the paragraph and circle unfamiliar words and phrases. Next, students turn to their partner and discuss the subject of the paragraph, asking themselves, what is this paragraph about? Have students write the subject of the paragraph in the right margin. Next students work together to write a short definition of the unfamiliar words and phrases in the margin to the left of the text. Now have students silently read the paragraph again, this time replacing the unfamiliar words and phrases with the definitions they wrote in the margin. When done, ask students to turn to their partner again and ask, "what is this paragraph arguing or trying to prove about the subject?" Have students briefly summarize the paragraph's argument in the right margin. Have students repeat these steps for each paragraph in the reading. To close, direct students to use their notes in the right margin to summarize the author's overall argument in a few sentences.</p>
2	4.17	<i>Negro es Bello II</i> by Elizabeth Catlett, 1969 "Kathleen Cleaver on Natural Hair," 1968 (video)	<p>Visual Analysis</p> <p>To open your lesson for topic 4.17, display Elizabeth Catlett's <i>Negro es Bello II</i>. Tell students that the lithograph was created in 1969. Without providing any additional context ask students to consider this question: How might <i>Negro es Bello II</i> by Elizabeth Catlett reflect the past, present, and future of the Black community? Ask students to start by quietly examining the image and consider how it might reflect the topics they have already explored in class. How might the image reflect the period in which it was created? How might the image reflect aspirations for the future? Have each student write down their ideas. Next, ask students to discuss their ideas in small groups. Ask each group to share their ideas and record these on the board. Close the activity by asking students to research Elizabeth Catlett and <i>Negro es Bello II</i> on the web. As students learn more about the artist and print, have them come to the board to add or modify the information.</p>
3	4.18	"The Evolution of African American Music" from <i>Africanisms in African American Music</i> by Portia Maultsby Music samples (teacher choice)	<p>Applying Disciplinary Knowledge</p> <p>Topic 4.18 provides an opportunity to engage students with popular culture, something that can be both highly interesting and challenging for students. Conducting a classroom debate about popular culture will provide students with the chance to connect claims and evidence to an argument. Divide the class into groups of five and assign each group member one of the following genres of music: jazz, blues, gospel, R&B, and hip-hop. Explain that each group will imagine that they are writers for a popular magazine and the editor has assigned their group the following story, "The Top Five Genres, How Black Musical Traditions Revolutionized American Music." For homework on the day before this lesson, have students research their assigned genre to understand its history and impact on American music. In class, organize students into their groups and have them start by taking turns presenting their research. Next, have the group discuss and debate how best to rank the genres in their article. They might choose to rank them by the significance of their impact, the duration of their influence, or something else. Ask each group to come to a consensus and then develop an outline of their article that includes an explanation of their argument for the ranking and evidence to support each genre's position in the ranking.</p>

TOPIC 4.1

The *Négritude* and *Negrismo* Movements

SUGGESTED SKILLS

- 1** Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Discourse on Colonialism* by Aimé Césaire, 1955 (pp. 39–43)

LEARNING OBJECTIVE

LO 4.1

Describe the central elements of the concept of *négritude* and its relationship to *negrismo* and the New Negro renaissance.

ESSENTIAL KNOWLEDGE

EK 4.1.A

Négritude (meaning “blackness” in French) was a political, cultural, and literary movement of the 1930s, ‘40s, and ‘50s that started with francophone Caribbean and African writers to protest colonialism and the assimilation of Black people into European culture.

EK 4.1.B

Négritude emerged alongside the New Negro renaissance in the U.S. and the *negrismo* movement in the Spanish-speaking Caribbean. These movements reinforced each other, affirming the influence that African cultural aesthetics and African heritage had that made Afro-descendants throughout the diaspora distinct.

EK 4.1.C

Not every Afro-descendant subscribed to the New Negro, *négritude*, or *negrismo* movements. While these movements shared an emphasis on cultural pride and political liberation of Black people, they did not necessarily envision blackness or relationships to Africa the same way.

EK 4.1.D

In *Discourse on Colonialism*, Aimé Césaire describes the hypocrisy of the narrative that European colonialism civilized colonized subjects. He highlights:

EK 4.1.D.i

the violence and exploitation required to overturn autonomous leadership and maintain systems of coerced labor; and

EK 4.1.D.ii

the racial ideologies that underpin colonial intervention.

TOPIC 4.1

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.1.E**

In *Discourse on Colonialism*, Aimé Césaire connects racism and colonialism as mutually dependent means of dehumanizing people of African descent in Africa and the Caribbean.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- *The Jungle (La Jungla)* by Wilfredo Lam, 1943, Museum of Modern Art (painting)
- *Les Fétiches* by Lois Mailou Jones, 1938, Smithsonian American Art Museum (painting)
- *Portrait of Wilfredo Lam*, 1978 (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- Afro-Cuban artist, Wilfredo Lam, who also had Chinese heritage, was one of the leading artists of the *negrismo* period. Lam's *The Jungle* (1943) reflects the legacies of slavery and colonialism in Cuba with faces that reference African masks, set in sugarcane fields.
- *Négritude* emerged in Paris, which was a diasporic hub, home to African American jazz performers, artists, and veterans in addition to intellectuals from Africa and the Caribbean. Afro-descendants who spent significant time in Paris during the *négritude* movement include Josephine Baker, Claude McKay, Anna Julia Cooper, Augusta Savage, Countee Cullen, Alain Locke, Langston Hughes, Alain Locke, and Nella Larsen.
- Like the New Negro renaissance, *négritude* and *negrismo* first manifested among educated elites.
- *Discourse on Colonialism* argues that colonialism works to “decivilize” the colonizer by encouraging savage behavior, and it subjects colonized people to a process of “thingification,” destroying their land and reinventing them as barbarian subjects with no culture, no purpose, and no contributions to the modern world.

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

TOPIC 4.2

Anticolonialism and African American Political Thought

Required Course Content

SOURCE ENCOUNTER

- *The Wretched of the Earth* by Frantz Fanon, 1961 (pp. 35–37)

LEARNING OBJECTIVE

LO 4.2

Explain how Frantz Fanon's ideas about the role of violence in decolonial struggles influenced African American activist movements of the 1960s and '70s.

ESSENTIAL KNOWLEDGE

EK 4.2.A

Frantz Fanon's *The Wretched of the Earth* is a call to action for colonized people to overthrow the dehumanization, dishonor, and systemic oppression of colonialism.

EK 4.2.B

In *The Wretched of the Earth*, Frantz Fanon explains that decolonization seeks to overthrow the violent imposition of colonialism and the power struggle between the colonial settler and oppressed peoples. He argues that subjugated people should be open to any means necessary, not bound by nonviolence, in the overthrow of colonial subjugation maintained by past, present, and future violence.

EK 4.2.C

Frantz Fanon's *The Wretched of the Earth* became a foundational text for revolutions around the world, especially in Africa and throughout the diaspora.

EK 4.2.C.i

Living under Jim Crow segregation, many African Americans saw their community as a colony within a nation during the civil rights era.

EK 4.2.C.ii

Black Power advocates leveraged Fanon's notion of the "colonized intellectual" to critique the respectability politics of some middle class, nonviolent activists as assimilationist.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.2.C.iii

Black nationalists embraced Fanon’s idea that Black people should create new institutions and systems for themselves rather than seek to change those created by their colonizers.

EK 4.2.C.iv

Fanon’s idea of culture as a site of struggle resonated with African American artists and activists. Through the “Black is Beautiful” movement, they embraced natural beauty, and redefined themselves by refuting racist images and forms of assimilation.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Additional Context *(beyond the scope of the AP Exam)*

- The phrase “by any means necessary” is a translation from Frantz Fanon’s speech, “Why We Use Violence.” It became a motto for the Black Power movement’s liberation efforts, popularized by political leader Malcolm X.
- *The Wretched of the Earth* illustrates Fanon’s interdisciplinarity; it integrates analysis from the fields of history, psychology, political science, and anthropology, among others.
- Fanon’s writings influenced Black political activism throughout the African diaspora, including the Black Power movement and the Black Panther Party in the U.S. and the Black Consciousness movement in South Africa.

TOPIC 4.3

Discrimination, Segregation, and the Origins of the Civil Rights Movement

SUGGESTED SKILLS

3 *Data Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **“Black Cleveland in 1960: Education, Housing, and Unemployment,”** Harambee City, Miami University (digital map)

LEARNING OBJECTIVE

LO 4.3

Describe the forms of segregation African Americans endured in the middle of the 20th century that provided a foundation for the civil rights movement.

ESSENTIAL KNOWLEDGE

EK 4.3.A

After World War II, African Americans in the North and South continued to face the challenges of racial discrimination, violence, and segregation in areas such as housing, education, and transportation.

EK 4.3.B

After the Supreme Court ruled racial segregation in public schools unconstitutional (in the 1954, *Brown v. BOE* decision) those who were unwilling to forgo centuries of segregated education circumvented the law to preserve de facto segregation:

EK 4.3.B.i

Politicians slashed funding for integrated schools and provided financial support to schools that remained predominantly white.

EK 4.3.B.ii

Middle-class whites fled to suburbs and private schools, shifting their investment into schools and neighborhoods that few African Americans could access.

EK 4.3.C

Racially separated transportation remained unequal. Predominantly Black areas often lacked sufficient infrastructure for public transportation. Blacks responded by leveraging jitneys (small buses that provided taxi services) and their own bus companies.

TOPIC 4.3

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.3.D**

Analysis of census data illustrates how racial segregation was a nationwide (not merely Southern) phenomenon that took many forms and manifested in both urban and suburban locales. The widespread impact of segregation created a foundation for the civil rights movement.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [Mapping Inequality: Redlining in New Deal America](#), University of Richmond (map)
- ["Segregated Travel in Jim Crow's America"](#) Black History in Two Minutes (video, 2:39)
- ["School Integration,"](#) Black History in Two Minutes (video, 2:58)
- ["Mamie Till Mobley"](#) Black History in Two Minutes (video, 3:25)
- [Social Explorer](#) (subscription required)
- [Lorraine Hansberry](#) by David Attie, 1959, National Portrait Gallery, Smithsonian

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

TOPIC 4.4

The G.I. Bill, Redlining, and Housing Discrimination

Required Course Content

SOURCE ENCOUNTER

- [“Dr. Ossian Sweet’s Black Life Mattered”](#) by Heather Bourbeau, Jstor Daily, 2015
- [“Black Cleveland in 1960: Education, Housing, and Unemployment.”](#) Harambee City, Miami University (digital map)

LEARNING OBJECTIVE

LO 4.4

Describe the forms of housing discrimination that African Americans faced in the mid-20th century and their long-term impacts.

ESSENTIAL KNOWLEDGE

EK 4.4.A

The G.I. Bill of 1944 was designed as a race-neutral gesture of gratitude toward American veterans returning from World War II, including the 1.2 million Black veterans, by providing funds for college tuition, low-cost home mortgages, and low-interest business start-up loans—major pillars of economic stability and mobility.

EK 4.4.B

The G.I. Bill’s funds were overwhelmingly disbursed to white veterans because the funds were administered locally and subject to Jim Crow discriminatory practices that excluded African Americans. Local lenders barred African Americans from receiving mortgage loans by redlining—the discriminatory practice of designating certain communities as hazardous and unstable in order to withhold services and deny home ownership loans to African Americans and other people of color.

EK 4.4.C

Housing segregation was codified in the Federal Housing Administration (FHA) Underwriting Manual and restrictions made it illegal for African Americans to live in many communities in the United States.

EK 4.4.D

Housing discrimination in the mid to late 20th century intensified preexisting gaps between African Americans and whites by impeding Black citizens’ ability to acquire safe housing affordably and by restricting them to communities with limited access to public transportation, clean water and air, recreational spaces, healthy food, and healthcare services, which exacerbated health disparities along racial lines.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.4.E

As Dr. Ossian Sweet's experience illustrates, African Americans who managed to integrate into well-resourced neighborhoods became targets of mob violence. The NAACP fought housing discrimination from 1914 through the passage of the Fair Housing Act in 1968.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The GI Bill of Rights,”](#) Black History in Two Minutes (video, 3:09)
- [“Shame of Chicago Excerpt”](#) (video, 15:08)
- [“Digital Redlining’: Facebook’s Housing Ads Seem Designed to Discriminate”](#) by Nicole Karlis, *Salon*, 2019

TOPIC 4.5

The Arts in the Politics of Freedom

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **Speech in St. Louis** by Josephine Baker, 1952
- “Little Rock” by Nicolás Guillén, 1959
- “**Original Faubus Fables**” and “**Fables of Faubus**” by Charles Mingus, 1959 (video, 9 :21)

LEARNING OBJECTIVE

LO 4.5

Explain how artists, poets, and musicians of African descent advocated for racial equality and brought international attention to the Black Freedom movement.

ESSENTIAL KNOWLEDGE

EK 4.5.A

During the Black Freedom movement of the 20th century, Black artists, poets, and musicians used their work as forms of expression to disseminate information and foment social change in the U.S. and abroad. Their work brought Black resistance to systemic inequality in the U.S. to global audiences and strengthened similar efforts among Afro-descendants beyond the U.S.

EK 4.5.B

Josephine Baker was a singer, dancer, and actress whose unique performance style and charisma captured international audiences and embodied the vitality of African American culture. Discouraged by racism in the U.S., Baker relocated to Paris. Baker was also an entrepreneur, World War II spy for the French Resistance, and a staunch civil rights activist. In a speech in St. Louis, she critiqued the double standards of an American democracy that maintained race-based subjugation.

EK 4.5.C

Nicolás Guillén, a prominent *negrismo* Cuban poet of African descent, examined connections between anti-Black racism in both mainstream U.S. and Latin American society in his poetry. In “Little Rock” he denounced segregation and racial violence and brought attention to Black freedom struggles to audiences in Latin America.

TOPIC 4.5

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.5.D**

Jazzist Charles Mingus composed “Fables of Faubus” as a protest song in response to the Little Rock Crisis. In 1959, Columbia Records refused to allow him to include the lyrics to the song, and it remained instrumental. In 1960, Mingus rereleased the song as “Original Faubus Fables” with lyrics that used call and response to mock the foolishness of racial segregation through allusions to Governor Orval M. Faubus.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Nina Simone performs "Mississippi Goddam,"** 1965, (video, 4:40)
- **"A Change is Gonna Come,"** 1963 (video, 3:10)
- *A Little Devil in America: Notes in Praise of Black Performance* by Hanif Abdurraquib, 2021 (pp.142–160)

SUGGESTED SKILLS

- 1 *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

TOPIC 4.6

Major Civil Rights Organizations: NAACP, CORE, SCLC, SNCC

Required Course Content

SOURCE ENCOUNTER

- “**Nonviolence and Racial Justice**” by Martin Luther King Jr., 1957
- “**The Revolution is At Hand**” by John Lewis, 1963

LEARNING OBJECTIVE

LO 4.6

Describe the resistance strategies embraced by the four major organizations of the civil rights movement.

ESSENTIAL KNOWLEDGE

EK 4.6.A

Four major organizations galvanized the civil rights movement. They represented African Americans with different experiences and perspectives unified by their goal to eliminate racial discrimination and inequality for all. Together, they launched a national social justice movement built on the shared strategy of non-violent, direct, and inclusive protest.

EK 4.6.A.i

The National Association for the Advancement of Colored People (NAACP) was formed in 1909 as an interracial organization. W.E.B. Du Bois and Ida B. Wells-Barnett were among the founders. Rosa Parks, a local NAACP secretary, helped to launch the Montgomery Bus Boycott (1955).

EK 4.6.A.ii

The Congress of Racial Equality (CORE) was established in 1942. CORE collaborated with other organizations to organize sit-ins and the Freedom Rides of 1961.

EK 4.6.A.iii

The Southern Christian Leadership Conference (SCLC) was established in 1957. Under the leadership of its first president, Martin Luther King Jr., the SCLC organized churches and local organizations in major protests, such as the Selma Voting Rights March (1965).

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.6.A.iv

The Student Nonviolent Coordinating Committee (SNCC) was founded in 1960 after Black college students organized and staged the Greensboro sit-in. Ella Baker assisted students who were interested in the SCLC's activism in founding their own organization.

EK 4.6.B

Local branches of the four major civil rights organizations launched campaigns with wide-ranging strategies, including forms of nonviolent civil disobedience, boycotts, marches, sit-ins, litigation, and the use of mass media. Their nonviolent responses to discrimination were often met with violence, especially in the way activists were removed from marches and sit-ins.

EK 4.6.C

The coordinated efforts of the civil rights movement resulted in legislative achievements such as the Civil Rights Act of 1964, which ended segregation and prohibits discrimination on the basis of race, color, and religion, and the Voting Rights Act of 1965, which outlawed discriminatory practices that create barriers in voting.

EK 4.6.D

In the essay "Nonviolence and Racial Justice," Martin Luther King Jr. explained the purpose and major characteristics of the strategy of nonviolent direct resistance as inspired by Christian principles and the example of Mahatma Gandhi.

EK 4.6.E

In his speech at the March on Washington for Jobs and Freedom (1963), SNCC leader John Lewis called for greater attention to the urgency of civil rights and African Americans' need for protection from racial violence and police brutality.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Civil Rights Movement,”](#) Black History in Two Minutes (video, 3:07)
- [“The Birth of a Nation and the NAACP,”](#) Black History in Two Minutes (video, 2:47)
- Photographs of Rosa Parks, the Selma to Montgomery March, the Greensboro Sit-In
- [“John Lewis: The Fight for the Right to Vote,”](#) Black History in Two Minutes (video, 3:30)
- [“John Lewis’s Pivotal ‘This is It’ Moment at the March on Washington”](#) Oprah’s Master Class, OWN (video, 2:45)
- [“Five Things John Lewis Taught Us About Getting in ‘Good Trouble’,”](#) by Rashawn Ray, Brookings, 2020
- [“John Lewis and Colleagues, Prayer Demonstration at a Segregated Swimming Pool, Cairo, Illinois, 1962,”](#) 1969, National Gallery of Art (photograph)

Additional Context *(beyond the scope of the AP Exam)*

- After the murder of members of CORE and the assassination of Martin Luther King Jr., members of CORE and SNCC began to lose faith in the utility of nonviolent strategies. Arguing that integration alone could not sufficiently end anti-Black racism or achieve equality, some members and leaders transitioned away from their commitment to nonviolence toward separatist, Black nationalist principles.

TOPIC 4.7

Major Civil Rights Organizations: SNCC

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **“Bigger Than a Hamburger”** by Ella Baker, 1960
- **Student Nonviolent Coordinating Committee Founding Statement**, 1960
- **SNCC Position Paper: Women in the Movement**, 1964

LEARNING OBJECTIVE

LO 4.7

Describe the roles women played in the Student Nonviolent Coordinating Committee (SNCC) during the civil rights movement.

ESSENTIAL KNOWLEDGE

EK 4.7.A

Ella Baker became known as the “mother of the civil rights movement” for her major impact on the National Association for the Advancement of Colored People (NAACP), the Southern Christian Leadership Conference (SCLC) and the Student Nonviolent Coordinating Committee (SNCC). She focused on grassroots organizing and encouraged young people to contribute to inclusive social justice efforts that fought both racism and sexism.

EK 4.7.B

Although Black women were central leaders in the work of major civil rights organizations, they often faced gender discrimination within those organizations throughout the Black Freedom movement, as the SNCC Position Paper on “Women in the Movement” details. Leaders such as Ella Baker and Fannie Lou Hamer called attention to this issue, drawing from a longstanding tradition of Black women activists who articulated the interdependencies of racial and gender discrimination and the need for equality in both areas.

EK 4.7.C

In Ella Baker’s speech at SNCC’s founding in 1960, she emphasized the need for group-centered leadership over the model of leader-centered groups in the civil rights movement. She argued that peaceful sit-ins at lunch counters were about more than access to goods and services, they were about the full inclusion of African Americans into every aspect of American life.

TOPIC 4.7

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.7.D**

In his speech at the March on Washington for Jobs and Freedom (1963), SNCC leader John Lewis called for greater attention to the urgency of civil rights and African Americans' need for protection from racial violence and police brutality.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Ella Baker: The Mother of the Civil Rights Movement,"** Black History in Two Minutes (video, 3:01)
- **"Brenda Travis,"** Black History in Two Minutes (video, 2:46)

SUGGESTED SKILLS

- 2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 4.8

Faith and the Sounds of the Civil Rights Movement

Required Course Content

SOURCE ENCOUNTER

- *Why We Can't Wait* by Martin Luther King Jr., 1964 (p. 48)
- "Can't Turn Me Around" (video, 3:23)

LEARNING OBJECTIVE

LO 4.8

Explain the influence of faith and music on the many strategies African Americans developed to combat systemic discrimination and represent themselves authentically.

ESSENTIAL KNOWLEDGE

EK 4.8.A

Faith and music were important elements of inspiration and community mobilization during the civil rights movement of the 1950s and 1960s.

EK 4.8.B

The Freedom Songs inspired many African Americans to risk their lives as they pressed for the equality and freedoms that their enslaved ancestors also died for. They unified and renewed activists' spirits, gave direction through lyrics, and communicated their hopes for a more just and inclusive future.

EK 4.8.C

Many Freedom Songs emerged through the adaptation of hymns, spirituals, gospel songs, and labor union songs in Black churches, which created space for organizing and the adaptation of hymns, spirituals, gospel songs, and labor union songs.

EK 4.8.D

In *Why We Can't Wait*, Martin Luther King Jr. describes how "We Shall Overcome" became an anthem of the civil rights movement, as activists sang this song while marching, while protesting, during arrest, and while in jail.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- ["We Shall Overcome – Martin Luther King, Jr."](#) (video, 2:27)
- ["Morehouse College – We Shall Overcome"](#) (video, 4:10)

Additional Context *(beyond the scope of the AP Exam)*

- "We Shall Overcome," the unofficial anthem of the civil rights movement, partners with Martin Luther King Jr.'s 1966 speech by the same name, highlighting the role of Freedom Songs as an instrument of political protest.
- Though many gospel singers like Mahalia Jackson and Harry Belafonte sang iconic renditions, these songs were most often sung by a group and reflected the community leadership fostered by Black church leaders and expressed in hymns and spirituals.

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.9

The Black Power Movement

Required Course Content

SOURCE ENCOUNTER

- “[The Ballot or the Bullet](#)” by Malcolm X, 1964

LEARNING OBJECTIVE

LO 4.9

Explain how Malcolm X’s ideas represent a transition from the strategies of the civil rights movement to the Black Power movement.

ESSENTIAL KNOWLEDGE

EK 4.9.A

During the mid-1960s, some African Americans believed the civil rights movement’s focus on racial integration, equal rights, and nonviolent strategies did not sufficiently address the systemic disempowerment and lack of safety many African Americans faced in their daily lives. Many embraced Black Power, a movement that promoted self-determination, rejected nonviolence as the only viable political strategy, and transformed Black consciousness through its emphasis on cultural pride.

EK 4.9.B

Malcolm X, a Muslim minister and activist, championed the principles of Black autonomy and encouraged African Americans to build their own social, economic, and political institutions instead of prioritizing integration into a white-dominant society that marginalized them. His emphasis on self-defense by any means necessary and on African Americans’ sense of dignity and solidarity influenced political groups that emerged during the Black Power movement.

EK 4.9.C

In his 1964 speech, “The Ballot or the Bullet,” Malcolm X encouraged African Americans to exercise their right to vote and to remain open to securing political equality “by whatever means necessary.” His emphasis on this and on African Americans’ sense of dignity, respect, and solidarity influenced the political groups that emerged during the Black Power movement.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Black Power,"** Black History in Two Minutes (video, 2:48)
- **"Malcolm X: How Did He Inspire a Movement?"** Black History in Two Minutes (video, 3:15)
- **"Malcolm X on Front Page Challenge, 1965: CBC Archives,"** CBC (video, 7:48)
- **"The Foundations of Black Power,"** Smithsonian National Museum of African American History and Culture, 2019
- *The Autobiography of Malcolm X: As Told to Alex Haley* by Malcolm X and Alex Haley

Additional Context *(beyond the scope of the AP Exam)*

- Malcolm X's ideas evolved over his lifetime. Toward the end of his life, Malcolm X left the Nation of Islam to pursue an egalitarian and inclusive political agenda that promoted human rights and protested injustices internationally.
- Malcolm X encouraged African Americans to relinquish names associated with slavery and its demise (e.g., Negro, colored) and to embrace ethnonyms such as Black or African American with a sense of pride.

SUGGESTED SKILLS

4 *Visual Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 4.10

The Black Panther Party for Self-Defense

Required Course Content

SOURCE ENCOUNTER

- **The Black Panther Party, Ten-Point Program**, 1966
- **"Harlem Peace March,"** 1967, Smithsonian National Museum of African American History and Culture (photograph)

LEARNING OBJECTIVE

LO 4.10

Describe the social, political, and economic aims of the Black Panther Party.

ESSENTIAL KNOWLEDGE

EK 4.10.A

The Black Panther Party for Self-Defense was a revolutionary, Black nationalist, separatist organization in the 1960s through the 1980s. Inspired by Malcolm X's call for self-determination, the Black Panthers aimed to organize a community response to the widespread incidence of police brutality and systemic inequality that disproportionately affected African Americans.

EK 4.10.B

Under the leadership of Black women, the Black Panther Party began to advocate for gender equality in addition to racial equality. They developed numerous programs to improve the conditions of Black communities, such as the Free Breakfast for School Children Program and relief programs that offered free medical care, clothing, and political empowerment.

EK 4.10.C

The Ten-Point Program expressed the Black Panthers' governing philosophies—promoting militant self-defense and community uplift. It called for freedom from oppression and jails; access to housing, healthcare, educational and employment opportunities; and community leadership.

EK 4.10.D

Inspired by the writings of intellectuals like Frantz Fanon, the Black Panthers did not limit themselves to nonviolent strategies, which distinguished the party from the major civil rights organizations. Their militant forms of self-defense from police brutality made them a target for the FBI, which imprisoned and murdered some of their leaders (e.g., Fred Hampton).

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"The Birth of the Black Panthers,"** Black History in Two Minutes (video, 2:05)
- **Vietnam tour jacket with black power embroidery,** 1971–1972, Smithsonian National Museum of African American History and Culture
- **"The Rank and File Women of the Black Panther Party and Their Powerful Influence,"** by Janelle Harris Dixon, Smithsonian Magazine, 2019
- **"The Black Panther Party: Challenging Police and Promoting Social Change,"** Smithsonian National Museum of African American History and Culture, 2019
- **"A Sign of Revolution': Why the Black Power Beret Is Making a Comeback"** by Priya Elan, The Guardian, 2020
- **"1965 vs. 1969"** (cartoon)

Additional Context *(beyond the scope of the AP Exam)*

- Despite the successes of the civil rights movement, race riots continued to break out from the 1960s through the 1980s, often precipitated by police brutality against African Americans. The Black Panther party was formed by college students Bobby Seale and Huey P. Newton in Oakland, California in the wake of the assassination of Malcolm X and police killings of unarmed African Americans.
- Eldridge Cleaver called Frantz Fanon's *The Wretched of the Earth* "the bible of the Black revolutionary movement."
- The Black Panthers developed a visual aesthetic as a tool for political advancement and social change that influenced African American popular culture. For example, its members often wore a minimalist uniform of black leather coats, black sunglasses, and black berets.

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 4.11

The Fire Next Time: Evaluating the Civil Rights Movement and the Nation of Islam

Required Course Content

SOURCE ENCOUNTER

- *The Fire Next Time* by James Baldwin, 1963

LEARNING OBJECTIVE

LO 4.11

Analyze James Baldwin's evaluation of the origins and limitations of the civil rights movement and the Nation of Islam.

ESSENTIAL KNOWLEDGE

EK 4.11.A

In *The Fire Next Time*, James Baldwin documents some of the inequalities faced by Black servicemen in World War II, including how they were treated by other soldiers, how they were allowed to fraternize, and how they were treated on their return to the US.

EK 4.11.B

In *The Fire Next Time*, James Baldwin argues that the Black Muslim movement “came about ... and achieved such force” in part because white liberals could only deal with “the Negro as a victim but had no sense of him as a man.” Malcolm X and others gained influence because civil rights victories were too slow and too late and they left unaddressed profound sources of inequality and cruelty.

EK 4.11.C

In *The Fire Next Time*, James Baldwin criticizes the Black Muslim movement for offering a false picture of Black America's past and an unrealistic picture for its future. Baldwin insists that Black Americans have been “formed by this nation, for better or for worse, and [do] not belong to any other— not to Africa and certainly not to Islam.”

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Photographs of James Baldwin
- "[James Baldwin's Speech on the American Dream](#)," (video, 2:16)

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.12

The Fire Next Time: Achieving Our Country

Required Course Content

SOURCE ENCOUNTER

- *The Fire Next Time* by James Baldwin, 1963

LEARNING OBJECTIVE

LO 4.12

Analyze how the conclusion of James Baldwin's *The Fire Next Time* documents the spiritual and political changes whites and Blacks will need to make to "achieve our country" and how it warns of the destruction failure could bring.

ESSENTIAL KNOWLEDGE

EK 4.12.A

James Baldwin documented how the suffering of Blacks has shaped their character in negative but also positive ways, fostering "intelligence, spiritual force, and beauty." He warned that no race should repeat the racist error of declaring itself superior.

EK 4.12.B

James Baldwin argued that the objective of the movement could not be simply an effort at equality with whites because whites must themselves change. Baldwin detailed how Black Americans see most deeply into the destructive forces in the white community that must be overcome if this country is to achieve its promise.

EK 4.12.C

James Baldwin warned that without radical action, a wave of destruction and violence will occur, which he calls "the fire next time," as devastating as the flood in the Bible. He argues that Blacks and whites must put aside long-standing illusions about themselves and each other to make the changes that will defuse this racial time bomb.

TOPIC 4.13

The Black Feminist Movement and Womanism

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “The Combahee River Collective Statement,” 1977

LEARNING OBJECTIVE

LO 4.13

Describe the goals and inspiration for the Black feminist movement and womanism as described in the Combahee River Collective Statement.

ESSENTIAL KNOWLEDGE

EK 4.13.A

In the 1970s, the Black feminist movement drew inspiration from past Black women activists to challenge Black women’s marginalization in mainstream white feminist movements and Black political movements, which emphasized masculinity and leadership in the promotion of Black nationalism, political leadership, and dignity.

EK 4.13.B

Writer Alice Walker coined the term *womanist* and described womanism as opposition to racism in the feminist community and sexism in Black communities.

EK 4.13.C

The Combahee River Collective was a Boston-based, Black feminist and lesbian organization. Their Collective Statement argued that Black women’s liberation would free all members of society as it would require the destruction of all systems of oppression (e.g., racism, sexism, classism, homophobia).

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **“Black Feminism”** Black History in Two Minutes (video, 1:56)
- **“Black Feminist Organizations,”** Black History in Two Minutes (video, 3:11)
- **“Phenomenal Woman”** by Maya Angelou, 1978
- **Portrait of Mnonja** by Mickalene Thomas, 2010, Smithsonian American Art Museum (painting)
- **“Seeing Black Women in Power,”** National Museum of African American History and Culture, Smithsonian

Additional Context *(beyond the scope of the AP Exam)*

- Across the trajectory of U.S. history, Black women played central roles in the struggle for freedom and equality. In the 18th and 19th centuries, activists such as Jarena Lee, Sojourner Truth, and Harriet Tubman resisted injustice and oppression as enslaved and free people, and the women’s club movement organized Black women’s efforts and the development of a critical consciousness.
- Writers such as Angela Davis, Toni Morrison, and Audre Lorde detailed experiences of gender within the context of race.
- The name of the Combahee River Collective drew inspiration from Harriet Tubman’s famous Combahee River raid that freed over 700 African Americans during the Civil War.

TOPIC 4.14

The Social Construction of Race

SUGGESTED SKILLS

- 1** *Applying Disciplinary Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- *Racial Formation in the United States: From the 1960s to the 1990s*, Michael Omi and Howard Winant. Second edition, 1994, p. 53-56, p. 59-60.

LEARNING OBJECTIVE

LO 4.14

Describe how understandings of the concept of race differed in the 15th century compared to the present.

ESSENTIAL KNOWLEDGE

EK 4.14.A

A common view among scholars affirms the notion that race is a social construct, not one based in biology, though this has not always been the public consensus.

EK 4.14.B

The association of race with physical characteristics (namely, skin color) was created in the late 15th century in the context of European colonialism. In the 17th century, associating race with skin color enabled European colonizers to categorize and subjugate African people for use as an enslaved labor force. Well into the 20th century, forms of scientific racism continued, defining people of African descent and other racial groups as inferior to those of European descent.

EK 4.14.C

The notion of race as an identifier continues to shape life experiences and opportunities for people of African descent and other people of color around the world.

EK 4.14.D

Sociologists Michael Omi and Howard Winant provide a landmark contribution to how concepts of race are created and transformed in relation to social, economic, and political conflict. Omi and Winant argue that race is deeply embedded in American life, shaping both individual identities and larger structural frameworks.

SUGGESTED SKILLS

- 1 Applying
Disciplinary
Knowledge

INSTRUCTIONAL PERIODS

2

TOPIC 4.15

African American Women's History and the Metalanguage of Race

Required Course Content

SOURCE ENCOUNTER

- **"African American Women's History and the Metalanguage of Race,"** by Evelyn Brooks Higginbotham, *Signs*, 1992 (p. 251-253; 273-4)

LEARNING OBJECTIVE

LO 4.15

Explain how the concept of metalanguage can be used to understand Black women's experiences in the U.S. through the intersections of gender, race, and identity.

ESSENTIAL KNOWLEDGE

EK 4.15.A

Race is a socially constructed concept created to categorize people into social groups and distribute social advantages and disadvantages, explicitly and inexplicitly, to specific communities on the basis of this categorization.

EK 4.15.B

In "African American Women's History and the Metalanguage of Race," Evelyn Brooks Higginbotham draws from examples in Black women's history to illustrate the social construction of race, gender, and sexuality. She frames race as a "metalanguage" (a language that describes another language) to center its broader impact on the construction of other social categories (e.g., gender, class, and sexuality).

EK 4.15.C

In "African American Women's History and the Metalanguage of Race," Evelyn Brooks Higginbotham articulates the following:

EK 4.15.C.i

The concept of race has been utilized as a tool for both liberation and to justify oppression against African-descended people in the U.S. since slavery.

ESSENTIAL KNOWLEDGE *(Continued)*

EK 4.15.C.ii

The emphasis on race at the exclusion of gender and class lead to male-centered historical narratives that characterize Black people and especially Black women as a monolith.

EK 4.15.C.iii

The diversity of Black women's experiences in American society, given the combined construction of race, gender, and class, is central to gaining a more nuanced understanding of U.S. history.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Shirley Chisholm, The First Black Congresswoman,”](#) Black History in Two Minutes (video, 2:05)
- [“Maya Angelou: 20th Century Renaissance Woman,”](#) Black History in Two Minutes (video, 2:46)
- [“The Revolutionary Practice of Black Feminisms,”](#) Smithsonian National Museum of African American History and Culture, 2019

Additional Context *(beyond the scope of the AP Exam)*

- Shirley Chisholm, the first Black congresswoman in the U.S., boldly embodied the intersections of the civil rights movement and the women’s rights movement. She was known for the slogan “Unbought and Unbossed.”

TOPIC 4.16

Intersectionality

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **“Mapping the Margins: Intersectionality, Identity Politics, and Violence Against Women of Color”** by Kimberlé Crenshaw, *Stanford Law Review*, 1991 (pp. 1241–1245)

LEARNING OBJECTIVE

LO 4.16

Explain the concept of intersectionality and its connection to earlier Black feminist activism.

ESSENTIAL KNOWLEDGE

EK 4.16.A

The term *intersectionality* refers to the interconnected nature of social categories (e.g., race, gender, class, sexuality, ability) and the interdependence of systems that create unequal outcomes for individuals. It is an approach that examines how interlocking forms of oppression manifest in many areas of society, including education, health, housing, incarceration, and wealth gaps.

EK 4.16.B

Legal scholar Kimberlé Crenshaw coined the term *intersectionality*, building on a long tradition of Black feminist scholars and activists who critiqued the tendency to treat race and gender as mutually exclusive categories.

EK 4.16.B.i

In the 19th century, leaders such as Anna Julia Cooper and Maria Stewart linked their racial and gender identities and argued that racism and sexism could not be understood in isolation.

EK 4.16.C

In “Mapping the Margins,” Kimberlé Crenshaw explains the need for intersectional approaches to create inclusive forms of public policy that avoid reproducing discrimination by accounting for the ways individuals are affected by interlocking systems of oppression.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“Kimberlé Crenshaw: What Is Intersectionality?”](#) National Association of Independent Schools (video, 1:54)

Additional Context *(beyond the scope of the AP Exam)*

- In the 20th century, scholars, such as Patricia Hill Collins, identified the interdependence of racism, sexism, and classism in the production of social injustice, and bell hooks referred to these intersections as the “white supremacist capitalist patriarchy.”

TOPIC 4.17

Black is Beautiful

SUGGESTED SKILLS**4** Visual Analysis**INSTRUCTIONAL PERIODS**

1

Required Course Content

SOURCE ENCOUNTER

- *Negro es Bello II* by Elizabeth Catlett, 1969, Smithsonian National Museum of African American History and Culture (lithograph)
- Video, "Kathleen Cleaver on Natural Hair," 1968 (video, 0:57)

LEARNING OBJECTIVE**LO 4.17**

Describe the purpose, context, and significance of artworks such as Elizabeth Catlett's *Negro es Bello II* during the Black Is Beautiful movement of the 1960s and 1970s.

ESSENTIAL KNOWLEDGE**EK 4.17.A**

"Black is beautiful" is an expression popularized in the context of the civil rights, Black Power, and Black Arts movements of the 1960s and 1970s. The phrase expresses pride in one's identity, heritage, culture, and natural self. The emphasis on the beauty of Black people resists notions of Black inferiority and the dehumanizing pressure to conform to Eurocentric standards.

EK 4.17.B

Elizabeth Catlett's print, *Negro es Bello II*, highlights the transnational and diasporic reach of the Black is Beautiful and the Black Power movements and participates in their global circulation. The piece features two faces in the style of African masks and images of black panthers encircled with the phrase, "Black is Beautiful."

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Say It Loud - I'm Black & I'm Proud,"** James Brown song, 1968 (video, 4:43)
- **"'I am Somebody' - Historical footage of Rev. Jesse Jackson Leading a Crowd in a Chant of Solidarity,"** Cleveland.com, 1963 (video, 0:51)
- **Dashiki owned by Margaret Belcher,** Smithsonian National Museum of African American History and Culture
- **Afro hair comb with Black fist design,** 2002–2014, Smithsonian National Museum of African American History and Culture
- **Button declaring "Black is Beautiful,"** 1960s–1970s, Smithsonian National Museum of African American History and Culture
- **"Still I Rise"** by Maya Angelou, 1978
- **"From Here and From There: Exploring Elizabeth Catlett's African American and Mexican Duality,"** Smithsonian National Museum of African American History and Culture, 2022

Additional Context *(beyond the scope of the AP Exam)*

- Elizabeth Catlett, the granddaughter of formerly enslaved people, was an African American artist who created paintings, sculptures, and prints that explored themes such as race, gender, class, and history. In the 1940s, she relocated to Mexico and later became a Mexican citizen. Her art reflects the influences of African, African American, and Mexican modernist traditions.
- Kathleen Cleaver is a legal scholar and was an activist of the Black Panther Party and the Black Power movement. She encouraged Black people to embrace their natural beauty and become comfortable in their own skin.
- In 2019, the California legislature passed the CROWN act (Create a Respectful and Open Workplace for Natural Hair), which prohibits discrimination based on hair style and texture.

TOPIC 4.18

The Evolution of African American Music

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCE ENCOUNTER

- **"The Evolution of African American Music"** from *Africanisms in African American Music* by Portia Maultsby (pp. 326–329) (chart)
- Music samples (teacher choice):
 - ♦ African Origins: **"Elephant-Hunting Song"** (video, 3:04)
 - ♦ Spirituals: **"The Fisk Jubilee Singers: Perform the Spirituals and Save Their University"** (video, 2:39)
 - ♦ Jazz: **"Duke Ellington – It Don't Mean a Thing (1943)"** (video, 2:45)
 - ♦ Early R&B: **"Ruth Brown – Hey Mama, He Treats Your Daughter Mean (Live)"** (video, 2:01)

LEARNING OBJECTIVE

LO 4.18

Describe Portia Maultsby's arguments about how African-based musical elements influence the music of the African diaspora.

ESSENTIAL KNOWLEDGE

EK 4.18.A

African American music is a unique blend of both African and European elements.

EK 4.18.B

In "Africanisms in African American Music," Portia Maultsby describes Black music, like other cultural elements, as a form of expression that African Americans adapt based on changes in their social conditions and environments.

EK 4.18.C

In "Africanism in African American Music," Portia Maultsby explains that African-based musical elements, such as improvisation, call-and-response, syncopation, and the fusion of music with dance, influence and unites the sounds, performances, and interpretations of Black music. These and other elements create a framework that unites various genres of music throughout the African diaspora.

TOPIC 4.18

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.18.D**

The African American musical tradition encompasses many different genres and styles that have revolutionized American music, including blues, jazz, gospel, R&B, and hip-hop. African American music continues to evolve, and contemporary genres, such as hip hop, reflect aspects of contemporary society, just as earlier genres did in their time.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"The Birth of Hip Hop,"** Black History in Two Minutes (video, 3:16)
- **"Chicago Sound: The Birth of Modern Gospel,"** Black History in Two Minutes (video, 3:12)
- **"McIntosh County Shouters – 'Spirituals and Shout Songs'"** (video, 6:37)
- ***Soul Train Hall of Fame***, 1973, Smithsonian National Museum of African American History and Culture (album cover and text)

Additional Context *(beyond the scope of the AP Exam)*

- *Soul Train* was a popular African American dance program modeled on American Bandstand. The show was created by Don Corenelius in 1971. The *Soul Train Hall of Fame* album features tracks from some luminaries of Black soul, including Clarence Carter, Gladys Knight and the Pips, The Delfonics, Joe Simon, and Sly and the Family Stone among others.
- African American music can provide useful entry points for explorations of interdisciplinarity (e.g., music as protest, music and economy, music in politics, music and religion), intersectionality (e.g., hip hop and black feminism), and the diaspora (e.g., consideration of reggae, Soca).

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.19
Afrocentricity**Required Course Content****SOURCE ENCOUNTER**

- *The Afrocentric Idea* by Molefi Kete Asante, 1987 (pp. 170–174)

LEARNING OBJECTIVE**LO 4.19**

Describe the origins of the concept of Afrocentricity.

ESSENTIAL KNOWLEDGE**EK 4.19.A**

Afrocentricity is a perspective in Black intellectual thought that emerged in the 1960s out of the Black studies movement. It places Africa at the center of celebrating the origin, history, and achievements of African Americans. This approach has been influenced by earlier movements that emphasized pride in African heritage.

EK 4.19.B

The concept of Afrocentricity was developed by Mofeli Asante. The central tenets of Afrocentricity include:

EK 4.19.B.i

challenges to Eurocentric notions of human and world history;

EK 4.19.B.ii

elevation of African culture as central to the human experience; and

EK 4.19.B.iii

foregrounding people of African descent in world history and promoting African agency.

EK 4.19.C

By celebrating Africa and elevating it to a central instead of marginalized position, Afrocentricity attempts to challenge and reverse the destruction of African memory that resulted from colonization and slavery.

TEACHER RESOURCES (Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- **"Molefi Kete Asante: Why Afrocentricity?"** by George Yancy and Molefi Kete Asante, New York Times, 2015
- **Factory printed cloth** by Sotiba, late 20th century, Smithsonian National Museum of African Art
- **La Source** by Nu Barreto, 2018 (painting)

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

TOPIC 4.20

Tools of Black Studies Scholars

Required Course Content

SOURCE ENCOUNTER

- “[A Black Studies Manifesto](#)” by Darlene Clark Hine, 2014

LEARNING OBJECTIVE

LO 4.20

Describe the characteristics of scholarship in the field of African American studies as articulated by Darlene Clark Hine in “A Black Studies Manifesto.”

ESSENTIAL KNOWLEDGE

EK 4.20.A

African American studies is an interdisciplinary field that integrates knowledge and analysis from multiple disciplines to examine a problem, question, or artifact.

EK 4.20.B

In “A Black Studies Manifesto,” Darlene Clark Hine describes five approaches that characterize research in the interdisciplinary field of African American studies. These include examination of:

EK 4.20.B.i

the relationship between multiple categories of identity (e.g., race, gender, class, region) and dominant power structures

EK 4.20.B.ii

recurring concepts between the past and present (nonlinear thinking)

EK 4.20.B.iii

recurring concepts across geographical locations (diasporic perspectives and comparative analyses)

EK 4.20.B.iv

the relationship between oppression and multiple forms of resistance (e.g., cultural, political, spiritual)

EK 4.20.B.v

solidarity with all marginalized people and freedom struggles

TOPIC 4.21

Demographic Diversity in African American Communities

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- **"The Growing Diversity of Black America,"** by Christine Tamir, Pew Research Center, 2021

LEARNING OBJECTIVE

LO 4.21

Draw conclusions from the Pew Research Center fact sheet regarding the growth and diversity of the African American population, which includes areas such as ethnicity, education, and religion.

ESSENTIAL KNOWLEDGE

EK 4.21.A

The Afro-descendant population in the United States is diverse, with varied ethnic and racial identities, income and class distribution, educational attainment, and political and religious affiliations.

EK 4.21.B

African American communities include people with diverse histories, including the descendants of those enslaved in the U.S. (who may use the ethnonym *African American*), recently arrived immigrants and their children (who may identify by their ethnicity, e.g., *Afro-Colombian*), and people who identify as multiracial (e.g., with significant Black and white ancestry). These categories are often subsumed under the unifying term *Black* as indicative of the community's shared African heritage and shared experiences.

EK 4.21.C

According to the Pew Research Center report, the following key trends illustrate changes in African American communities between 2000 and 2019:

EK 4.21.C.i

The Black-identifying population has grown by nearly 30% to nearly 47 million people who comprise almost 14% of the U.S. population

EK 4.21.C.ii

As the Black population grows, the number of members who identify as multiracial and Hispanic has grown.

TOPIC 4.21

ESSENTIAL KNOWLEDGE *(Continued)***EK 4.21.C.iii**

The number of Black immigrants has nearly doubled since 2000, with most members coming from the Caribbean and Africa.

EK 4.21.C.iv

The Black population is younger than the median U.S. population (32 compared to 38).

EK 4.21.C.v

Over half of the Black population lives in the South.

EK 4.21.C.vi

Two-thirds of Black adults identify as Protestant, while 20% do not affiliate with any religion.

EK 4.21.C.vii

Black college degree holders have more than doubled since 2000.

TOPIC 4.22

Politics and Class

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *Blues People: Negro Music in White America* by Leroi Jones, 1963 (chapter 9)

LEARNING OBJECTIVE**LO 4.22**

Describe the diversity of 21st century African American communities in terms of politics and class.

ESSENTIAL KNOWLEDGE**EK 4.22.A**

Twentieth-century developments both fostered and threatened the expansion and strength of the Black middle class, which has its origins in the free Black communities (in the North and South) prior to the Civil War.

EK 4.22.A.i

Desegregation in the 1950s and 1960s fostered the growth of the Black professional and managerial class, and expanded the sales and clerical force, while the number of Black college graduates doubled.

EK 4.22.A.ii

Significant impediments to Black economic prosperity include home equity disparities, residential segregation, and employment discrimination, which has an adverse impact on wealth and access to home ownership.

EK 4.22.B

Black access to economic and educational attainment impacts political affiliation and participation. In the 20th century, many African Americans shifted political affiliations from the Republican to the Democratic party.

EK 4.22.C

The 21st century has witnessed historic precedents in Black executive political leadership, including the elections of Barack Obama and Kamala Harris.

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- [“The Black Middle Class Needs Political Attention, Too”](#) by Andre M. Perry and Carl Romer, Brookings, 2020
- [“Black Americans Have Made Gains in U.S. Political Leadership, but Gaps Remain”](#) by Anna Brown and Sara Atske, Pew Research Center, 2021
- [“Black Conservatives Debate Black Liberals on Trump, Obama, and American Politics,”](#) Vice (video, 6:25)

Additional Context *(beyond the scope of the AP Exam)*

- Urbanization, a process that accelerated throughout the first half of the 20th century, expanded the Black middle class. Cities expanded economic opportunities, facilitated the growth of Black businesses and institutions, provided skilled and unskilled job opportunities, and increased opportunities to engage in struggles for civil and political rights.

TOPIC 4.23

Religion and Faith

SUGGESTED SKILLS

- 1** *Applying
Disciplinary
Knowledge*

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- *Righteous Discontent* by Evelyn Brooks Higginbotham, 1993 (pp. 4–9)

LEARNING OBJECTIVE**LO 4.23**

Explain how religion and faith have played dynamic social, educational, and community building roles in African American communities.

ESSENTIAL KNOWLEDGE**EK 4.23.A**

Religion and faith have always played integral roles in Black communities. The Black church has served as an institutional space for education and community building and as a catalyst for mobilizing social and civil rights activism.

EK 4.23.B

Black religious leaders and faith communities have played substantial roles in Black civil rights and social justice advocacy by mobilizing their congregations to act on political and social issues, and developing their adherents' core values related to education, community improvement, race relations, and solidarity within the broader African diaspora.

EK 4.23.C

In *Righteous Discontent*, Evelyn Brooks Higginbotham explores the important roles of African American women as leaders that helped transform Black churches into sites of community organizing and political activism.

SUGGESTED SKILLS

See the four options for their related skills.

INSTRUCTIONAL PERIODS

Each of the four options is 4-5.

TOPIC 4.24 FRAMEWORK**Starting Points**

Sources for student investigation

Explore

A suggested learning objective or line of inquiry

Possible Focus Areas

Key developments, issues, and perspectives to build deep understanding of the topic

TOPIC 4.24, 4 OPTIONS

Contemporary Issues and Debates

Topic 4.24 provides flexibility for students to explore one contemporary topic in great depth. Four options are provided for Topic 4.24, with the intention that a student will explore one of the four suggested topics. Teachers can employ various strategies to guide student inquiry for Topic 4.24, including: selecting one topic that the entire class will study, establishing an independent exploration for each student, facilitating collaborative learning whereby small groups will each investigate one of the four topics and then engage in a full classroom activity to reflect on the learnings across each topic. Given the optional nature and flexibility for this topic, the AP Exam will not include questions about the various sources, explore statements, or focus areas outlined for Topic 4.24. Accordingly, teachers whose school year started later—and hence have later summer closing dates—may choose to focus on this topic after the AP Exam date.

Topic Overview

Throughout their history in the United States, people of African descent have held various perspectives on the issues their communities faced and have designed multiple strategies for achieving societal change. This remains true for contemporary issues and debates. African American communities are not a monolith. The field of African American studies creates space for respectful debate and arguments informed by research and evidence, as even those with shared goals, such as achieving greater equity and inclusion for communities that have been and remain marginalized, maintain diverse and conflicting opinions.

In Topic 4.24, students should select one of the four topics below and engage in further reading and discussion to understand the origins and diverse perspectives of a contemporary issue or debate.

- **Option 1** Medicine, Technology, and the Environment
- **Option 2** Incarceration, Abolition, and the New Jim Crow
- **Option 3** Reparations
- **Option 4** The Movement for Black Lives

For each topic option, the framework articulates:

- **Starting Points:** sources for student investigation
- **Explore:** a suggested learning objective or line of inquiry
- **Possible Focus Areas:** key developments, issues, and perspectives to build deep understanding of the topic

TOPIC 4.24, OPTION 1

Medicine, Technology, and the Environment

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

4–5

Starting Points

- *Killing the Black Body: Race, Reproduction, and the Meaning of Liberty* by Dorothy E. Roberts, 1997 (Introduction)
- **“Achieving Racial and Ethnic Equity in U.S. Healthcare: A Scorecard of State Performance,”** The Commonwealth Fund, 2021 (charts)
- “Henrietta Lacks: The Woman with the Immortal Cells,” Black History in Two Minutes (video, 3:01)
- “The Tuskegee Study,” Black History in Two Minutes (video, 3:01)
- *Making a Place for Ourselves: The Black Hospital Movement, 1920–1945* by Vanessa Northington Gamble, 1995

Explore

- The complex relationships between the American medical establishment and African American communities, including medical experimentation and abuses, racial health disparities, and Black efforts to secure access to adequate healthcare

Possible Focus Areas

- Due to historic patterns of discrimination and marginalization, African Americans have been affected by disparities in healthcare that impact their life expectancy, reproduction, and access to quality medical care. African Americans’ life expectancy is over three years shorter than that of whites. Infant mortality rates are highest for African Americans (10.8 per 1,000 births compared to 4.8 for whites).
- Under slavery, African Americans had no legal right to control the treatment of their bodies.
- In the 19th and 20th centuries, Black people’s bodies were subjected to medical abuse and experimentation in medical schools.
 - ◆ The “Tuskegee Study of Untreated Syphilis in the Negro Male” (1932–1972) was conducted on poor Black men without their consent, who were also denied treatment.
 - ◆ Henrietta Lacks became the subject of medical experimentation due to cervical cancer. In 1951 her cells were used without her consent to advance medical knowledge in the areas of immunology, oncology, and in relationship to the polio vaccine.

TOPIC 4.24, OPTION 1

- African Americans responded proactively to their unequal access to adequate healthcare and treatment by medical professionals.
 - ♦ They established community organizations to promote early diagnosis of ailments and free treatments.
 - ♦ They established medical schools (e.g., at Meharry College, Howard University, Morehouse, and other HBCUs).
 - ♦ They established the National Medical Association to support Black medical professionals (as they were initially barred from entry into the American Medical Association)
 - ♦ During the Black hospital movement in the mid-20th century, they collaborated with community organizations and local governments to establish hospitals that served Black communities and medical students.
- In *Killing the Black Body*, Dorothy Roberts emphasizes the need to include Black reproductive rights in discussions about racial justice. Roberts highlights the connection between race and reproductive freedom by describing Black women’s fight to repeal compulsory sterilization laws and procedures that continued into the 1980s.

TOPIC 4.24, OPTION 2

Incarceration, Abolition, and the New Jim Crow

SUGGESTED SKILLS

3 Data Analysis

INSTRUCTIONAL PERIODS

4–5

Starting Points

- *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander, 2010 (pp. 229–236)
- "Incarceration in the U.S.: The Big Picture," Prison Policy Initiative (maps and graphics)
- "Louisiana Prison, New Orleans" by Leonard Freed, 1965, Smithsonian National Museum of African American History and Culture (photograph)
- "Guard tower from Camp H at Angola Prison," 1900–1950, Smithsonian National Museum of African American History and Culture (structure)

Explore

- How the growth of a prison industrial complex emerged from racial discrimination that disproportionately targeted African Americans

Possible Focus Areas

- The basis for the contemporary crisis in the mass incarceration of African Americans can be traced to the 13th Amendment of the U.S. Constitution. By abolishing slavery except in the case of punishment for crime, the amendment created a loophole that allowed Southern planters to use vagrancy and loitering laws to disproportionately imprison large numbers of African Americans, subject them to coercive labor on prison farms, and profit from their unpaid labor.
- The mass incarceration of African Americans accelerated as a result of urban unrest in the post-1968 period, the backlash against civil rights, and mass protest by students, women, and non-Black ethnic minorities. The intensification of law-and-order approaches (e.g., reactive policing) doubled America's prison population.
 - ♦ African Americans currently comprise 13% of the U.S. population and 40% of its prison population. The current national incarceration rate for African Americans is 2,306 per 100,000 compared to 450 per 100,000 for white Americans.
- In *The New Jim Crow*, Michelle Alexander documents the rise of the prison industrial complex, as the lucrative nature of incarceration fueled the expansion of prisons and prison populations. The Violent Crime Control and Law Enforcement Act of 1994 expanded the footprint of incarceration in America and its targeting of poor, vulnerable, and disenfranchised communities. It increased funding for police recruitment, detention centers for juveniles, and expanded death penalty offenses.

TOPIC 4.24, OPTION 2

- In *The New Jim Crow*, Michelle Alexander argues that Jim Crow discrimination did not end with the *Brown v. Board of Education* ruling of 1954, the Civil Rights Act of 1964, or the Voting Rights Act of 1965. Instead, racial discrimination was reconstituted into new forms of oppression. Alexander highlights the mass incarceration as an example of the New Jim Crow. She takes an intersectional analytical approach and argues that the criminalization of African Americans emerges from unequal treatment across various areas of society, such as employment, housing, and education.
- Black political activists continue to challenge the policies and factors that contribute to the disproportionate incarceration of African Americans. They work to restore educational opportunities for inmates and ensure their access to legal representation.

TOPIC 4.24, OPTION 3

Reparations

SUGGESTED SKILLS**2** *Written Source Analysis***INSTRUCTIONAL PERIODS**

4–5

Starting Points

- H.R. 40, **Commission to Study and Develop Reparation Proposals for African Americans Act**
- “**The Case for Reparations**” by Ta-Nehisi Coates, *The Atlantic*, 2014
- Pinback button promoting reparations for the Tulsa Race Massacre, 2001, Smithsonian National Museum of African American History and Culture

Explore

- The primary historical and contemporary debates about reparations for African Americans in the U.S.

Possible Focus Areas

- The act of reparations, making amends or offering compensation for an injustice, has been debated in the case of African Americans since the 19th century. Discussions include various perspectives for understanding the impact of centuries of racial injustice inflicted on African Americans, from slavery, through Jim Crow policies, to the contemporary effects of this history that create barriers and unequal challenges for African Americans in the U.S. Just as historical and contemporary forms of anti-Black racism are global and not limited to the U.S., movements for reparations exist throughout the African diaspora.
- Contemporary debates on reparations encompass various perspectives in four areas:
 - ◆ Determining the nature and extent of wrongdoing (e.g., the developments in consideration for reparative justice, such as enslavement and Jim Crow legislation, and contemporary inequities, including health disparities, the school to prison pipeline, and the racial wealth gap).
 - ◆ Determining culpability (e.g., identifying who is responsible for harm, who has benefitted from injustices, and who should bear the cost)
 - ◆ Determining beneficiaries (e.g., the descendants of those enslaved in the U.S., recent immigrants)
 - ◆ Determining compensatory methods (e.g., monetary compensation, scholarships, public apologies)
- The H.R. 40 bill calls for the establishment of a Commission to Study and Develop Reparations Proposals for African Americans. The commission would explore the history of racial slavery, anti-Black discrimination, and the ongoing effects of both in the United States and recommend solutions for reparative justice. (At the time of publication, this

TOPIC 4.24, OPTION 3

bill was introduced to the House of Representatives, referred to the Subcommittee on the Constitution, Civil Rights, and Civil Liberties, and ordered to be amended (2021). It had not been passed by the House, the Senate, or enacted as law.)

- Ta-Nehisi Coates' article, "The Case for Reparations," expands the call for reparations beyond repair for the unjust enslavement of African Americans. It points to the long history of systemic discrimination that continued after slavery ended in 1965. Coates examines facets of Jim Crow era policies (1865–1968), such as those that denied African Americans equal access to housing equity, subjected them to residential discrimination, and compounded the effects of 19th-century impediments like sharecropping and tenant farming. By focusing on an expansive period, Coates' perspective highlights the enduring effects of systemic racism in American life, contesting the notion that it is a relic of a distant past and thus not quantifiable or compensable.

TOPIC 4.24, OPTION 4

The Movement for Black Lives

SUGGESTED SKILLS

4 Visual Analysis

INSTRUCTIONAL PERIODS

4–5

Starting Points

- **The Black Lives Matter Statement: What We Believe**
- "The Matter of Black Lives" by Jelani Cobb, *The New Yorker*, 2016
- *Making All Black Lives Matter: Reimagining Freedom in the 21st Century* by Barbara Ransby, 2018
- *From #BlackLivesMatter to Black Liberation* by Keeanga-Yamahtta Taylor, 2019
- "A protester holding a Black Lives Matter sign" by Jermaine Gibbs, 2015, Smithsonian National Museum of African American History and Culture (photograph)

Explore

- Similarities and differences between 20th-century Black political movements and the 21st-century Movement for Black Lives

Possible Focus Areas

- The Movement for Black Lives encompasses a coalition of activist organizations that support Black communities and call for the end of anti-Black racism, state-sanctioned violence, and gender discrimination. Organizations of this movement advocate for reparations, Black liberation, and gender equality.
- The Movement for Black Lives builds on the strategies and philosophies of prior Black political movements of the 20th century and similarly emerged in response to the police killings of African Americans.
- The Movement for Black Lives coalition is decentralized and relies on local leaders and grassroots organizations to organize around issues of importance in local communities. This approach generated the rapid growth of the movement nationally and internationally. It allows activists to leverage the movement to focus on specific issues of importance to Black communities in the Americas and elsewhere around the world.

SUGGESTED SKILLS

2 *Written Source Analysis*

INSTRUCTIONAL PERIODS

1

TOPIC 4.25

Black Study and Black Struggle in the 21st Century

Required Course Content

SOURCE ENCOUNTER

- **“Black Study, Black Struggle”** by Robin D.G. Kelley, *Boston Review*, 2016

LEARNING OBJECTIVE

LO 4.25

Describe how the field of African American studies has evolved since the 1980s in its advancement of research and engagement with African American communities.

ESSENTIAL KNOWLEDGE

EK 4.25.A

In “Black Study, Black Struggle,” Robin D.G. Kelley emphasizes the identity of African American studies as a field rooted in student activism. As such, it offers a powerful lens for understanding contemporary Black freedom struggles within and beyond the academy.

EK 4.25.B

Black studies applies interdisciplinary methodologies to explore the global influence of Black artistic, musical, and other cultural forms and to address inequities in political representation, wealth, criminal justice, and health.

EK 4.25.C

In “Black Study, Black Struggle” Robin D.G. Kelly argues that activism, rather than the university system, is the catalyst for social transformation.

EK 4.25.D

The Movement for Black Lives encompasses a coalition of activist organizations that support Black communities and call for the end of anti-Black racism, state-sanctioned violence, and gender discrimination. Organizations of this movement advocate for reparations, Black self-determination, and liberation.

TOPIC 4.26

Black Futures and Afrofuturism

SUGGESTED SKILLS

5 Argumentation

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCE ENCOUNTER

- “[Let’s Talk about ‘Black Panther’ and Afrofuturism](#)” Uproxx Studio (video, 2:17)

LEARNING OBJECTIVE

LO 4.26

Explain how features of Afrofuturism envision Blackness in futuristic environments.

ESSENTIAL KNOWLEDGE

EK 4.26.A

Afrofuturism blends Black experiences from the past with visions of a technologically advanced future and imagines new possibilities of liberated Black futures through art, film, and literature.

EK 4.26.B

Black Panther reflects Afrofuturist themes, such as a reimagining of both the African past (a world without colonialism and slavery) and the future (a technologically advanced, egalitarian society that celebrates its African heritage, customs, and traditions).

TEACHER RESOURCES

(Not Required)

The following section includes optional resources and additional context to support instructional planning and promote teacher flexibility. None of the recommendations below constitute required content on the AP exam.

Optional Resources

- Clips from the film, *Black Panther*
- [“How ‘Black Panther’ is Bringing Afrofuturism Into the Mainstream,”](#) Vice News (video, 5:38)
- *Kindred* by Octavia Butler, 2013 or *Parable of the Sower* by Octavia Butler, 2020
- The influence of Afrofuturism as found in the literary work of Samuel R. Delany and in the performance work of performance artists like Sun-Ra, George Clinton, Herbie Hancock, Janelle Monae, Missy Elliot, and Outkast.