



AP[®] African American Studies

OFFICIAL COURSE FRAMEWORK, PROJECT, AND
EXAM OVERVIEW

Effective
2023–2024



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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 any specific 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 various 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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AP African American Studies Ambassadors

Students, teachers, and schools from the 2022-2023 and 2023-2024 pilots.

The Smithsonian Institution

The Advanced Placement Program has partnered with the Smithsonian Institution to expand access to engaging resources that support instruction and enrich student understanding of Black history and culture.

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 38 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.

Enrolling Students: Equity and Access

AP strongly encourages educators to 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.

Offering AP Courses: The AP Course Audit

Note: The Course Audit requirements for the AP African American Studies course will go into effect when the course launches in 2024-2025.

The required components of AP African American Studies are the Topics in this publication, with their respective Sources, Learning Objective(s), and Essential Knowledge statement(s). AP Exam questions will not assess content that falls outside of these Topics. Beyond this backbone of content required for college credit, schools select their own textbook, readings, and instructional approaches, and develop their own assignments, lesson plans, classroom activities, and interim assessments. While each Topic is required, the sequence of topics is not; schools can teach these topics in the order suggested in this publication, or in whatever order they think best, integrating other content that is required or valued locally. Schools wishing to offer AP courses must participate in the AP Course Audit, a process through which AP teachers’ course materials are reviewed by college faculty. The AP Course Audit was created to provide teachers and administrators with clear guidelines on curricular and resource requirements for AP courses and to help colleges and universities validate courses marked “AP” on students’ transcripts. This process ensures that AP teachers’ courses meet or exceed the curricular and resource expectations that college and secondary school faculty have established for college-level courses.

The AP Course Audit form is submitted by the AP teacher and the school principal (or designated administrator) to confirm awareness and understanding of the curricular and resource requirements. The syllabus or course outline, detailing how course requirements are met, is submitted by the AP teacher for review by college faculty.

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 course and 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 resources, 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 projects, 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.

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. Given the interdisciplinary character of African American studies, students in the course will develop skills across multiple fields, with an emphasis on developing historical, literary, visual, and data analysis skills. 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

Throughout this course, students will learn 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 connections between Black communities in the United States and the broader African diaspora in the past and present.
- Compare and analyze a range of perspectives about the movements, approaches, organizations, and key figures involved in freedom movements, as expressed in text-based, data, and visual sources.
- Demonstrate understanding of the diversity 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.
- 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.
- Identify major themes that inform literary and artistic traditions of the African diaspora.

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, African Diaspora Studies, and Black 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.

Project Requirement

Students define and execute a research project of their choice, drawn from topics or themes in the course or from the broader field of African American studies. This project is submitted by students, in combination with their AP exam, to be scored by professors and teachers at the annual AP Reading.

Introduction

The AP African American Studies course detailed in this framework reflects what African American studies professors, researchers, and teachers agree an introductory, college-level course in this field should teach students to do in order to qualify them for college credit and placement: 1) apply disciplinary knowledge to explain course concepts, patterns, and processes, 2) analyze and evaluate primary sources, including text, visual, and data sources from the disciplines that comprise African American studies, and 3) write coherent and evidence-based arguments.

Anchoring the Course in Sources

The analysis of primary sources through an interdisciplinary lens is central to college-level coursework in African American studies. The course framework includes primary text, visual, and data sources for each topic that help teachers and students stay focused on the actual works and documents of African American studies rather than on extraneous political opinions or perspectives. In other words, anchoring the AP course in primary sources fosters an evidence-based learning environment.

In addition to the primary sources in the course framework, students should also regularly engage with scholarly research from secondary sources. Teachers will choose which secondary sources to assign in their course, and will include those secondary sources in the syllabus they provide for AP Course Audit authorization.

The Smithsonian Institution and Advanced Placement

In collaboration with the Smithsonian Institution, the AP Program has developed the *AP African American Studies: Teaching with Objects Learning Lab*, an interactive site that offers students and teachers access to a digital collection of Smithsonian resources listed in the course framework. The Learning Lab includes a host of objects, artworks, photographs, texts, and other primary sources that are organized by unit and topic. As students and teachers advance through the course, these curated resources create opportunities for deep analysis, exploration and discussion. These resources are available at <https://s.si.edu/APAfricanAmericanStudies>.

Course Framework Components

Overview

The course framework provides a description of what students should know and be able to do to qualify for college credit and/or placement, and thus what they may be expected to demonstrate 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. Teachers should design their course so that students have ample opportunities to practice and develop these skills over the span of the course.

2 COURSE CONTENT

The required course content is organized into four thematic units that move across the instructional year chronologically and provide a suggested sequence for the course. 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 topics that focus on the concepts that colleges and universities typically expect students to master to qualify for credit and/or placement. 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:

- **Sources:** College-level coursework in African American studies requires that students engage directly with sources from a variety of disciplines, such as works of literature, the visual arts and music, data, and historical records. The primary sources for each topic are required and have been curated to help focus and guide instruction. Select maps and visual sources are reproduced in this publication for ease of access. Beginning in fall 2024, course teachers will receive access to all required sources through AP Classroom, the dedicated online platform of free, flexible resources and supports for teachers and students participating in the course.
- **Learning Objectives:** These statements indicate what a student should know and be able to do as a result of learning the topic.
- **Essential Knowledge:** Essential knowledge statements comprise the content knowledge required to demonstrate mastery of the learning objectives. These statements provide the level of detail that may appear in AP Exam questions about the topic.

Teachers should utilize these required components, as well as a college-level textbook of their choice and locally selected secondary sources and readings, to develop daily lesson plans for this course.

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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 in the Course Project and on the AP Exam.

| Skill Category 1 | Skill Category 2 | Skill Category 3 |
|--|---|--|
| <i>Applying Disciplinary Knowledge</i> | <i>Source Analysis</i> | <i>Argumentation</i> |
| <i>Explain course concepts, developments, patterns, and processes (e.g., cultural, historical, political, social).</i> | <i>Evaluate written and visual sources, and data (including historical documents, literary texts, music lyrics, works of art, material culture, maps, tables, charts, graphs, and surveys).</i> | <i>Develop an argument using a line of reasoning to connect claims and evidence.</i> |
| 1A Identify and explain course concepts, developments, and processes. | 2A Identify and explain a source's claim(s), evidence, and reasoning. | 3A Formulate a defensible claim. |
| 1B Identify and explain the context of a specific event, development, or process. | 2B Describe a source's perspective, purpose, context, and audience. | 3B Support a claim or argument using specific and relevant evidence. |
| 1C Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison). | 2C Explain the significance of a source's perspective, purpose, context, and audience. | 3C Strategically select sources—evaluating the credibility of the evidence they present—to effectively support a claim. |
| 1D Explain how course concepts, developments, and processes relate to the discipline of African American studies. | 2D Describe and draw conclusions from patterns, trends, and limitations in data, making connections to relevant course content. | 3D Select and consistently apply an appropriate citation style. |
| | | 3E Use a line of reasoning to develop a well-supported argument. |

Course at a Glance

UNITS AND 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 West African Empires

Early African Kingdoms and City-States

Early Africa and Global Politics

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

Radical Resistance and Revolt

Resistance Strategies, Part 1

Resistance Strategies, Part 2

Abolition and the War for Freedom

UNIT
3

The Practice of Freedom

5 Weeks

Reconstruction and Black Politics

The Color Line: Black Life in the Nadir

Racial Uplift

The New Negro Renaissance

Migrations and Black Internationalism

UNIT
4

Movements and Debates

7 Weeks

Anticolonial Movements and the Early Black Freedom Movement

The Long Civil Rights Movement

Black Power and Black Pride

Black Women's Voices in Society and Leadership

Diversity Within Black Communities

Identity, Culture, and Connection



Course Project

3 Weeks (minimum recommendation)

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AP AFRICAN AMERICAN STUDIES

UNIT 1

**Origins of
the African
Diaspora**



5
WEEKS

UNIT AT A GLANCE


Skill Categories

1 Applying Disciplinary Knowledge **2** Source Analysis **3** Argumentation

| Topic | Required Sources | Suggested Skills | Instructional Periods |
|--|--|---------------------|-----------------------|
| <i>Instructional Focus: Introduction to African American Studies</i> | | | |
| 1.1 What Is African American Studies? | Black Studies National Conference program, 1975 <i>Medicine and Transportation</i> by Thelma Johnson Streat, 1942–1944 "Outcast" by Claude McKay, 1922 | 1D 2A | 2 |
| <i>Instructional Focus: The Strength and Complexity of Early African Societies</i> | | | |
| 1.2 The African Continent: A Varied Landscape | Map showing the major climate regions of Africa | 1B 2D | 1 |
| 1.3 Population Growth and Ethnolinguistic Diversity | Map showing the movement of Bantu people, languages, and technologies | 1C 2D | 1 |
| 1.4 Ancestral Africa: Ancient Societies and African American Studies | Image of Aksumite coin showing King Ezana, c. 300–340 Image of Nok sculpture, c. 900 BCE–200 CE | 1A 1D | 2 |
| <i>Instructional Focus: Early West African Empires</i> | | | |
| 1.5 The Sudanic Empires | Map of Africa's kingdoms and empires | 1B 3B | 1 |
| 1.6 Global Visions of the Mali Empire | Catalan Atlas by Abraham Cresques, 1375 Image of Mali equestrian figure, 13th–15th century | 1C 2C | 1 |
| 1.7 Learning Traditions | "The Sunjata Story—Glimpse of a Mande Epic," a griot performance of <i>The Epic of Sundiata</i> (video) | 1A 2B | 1 |

| Topic | Required Sources | Suggested Skills | Instructional Periods |
|--|---|------------------|-----------------------|
| <i>Instructional Focus: Early African Kingdoms and City-States</i> | | | |
| 1.8 Indigenous Cosmologies and Religious Syncretism | "Osain del Monte - Abbilona" (video) | 1B 2B | 1 |
| 1.9 Southern Africa: Great Zimbabwe | Images of Great Zimbabwe's walls and stone enclosures, 12th–15th century | 2C 3B | 1 |
| 1.10 East Africa: Culture and Trade in the Swahili Coast | Map showing Indian Ocean trade routes from the Swahili Coast | 2D 3A | 1 |
| <i>Instructional Focus: Early Africa and Global Politics</i> | | | |
| 1.11 West Central Africa: The Kingdom of Kongo | "Excerpt of letter from Nzinga Mbemba to Portuguese King João III," 1526 Image of triple crucifix, 16th–19th century | 1C 2C | 2 |
| 1.12 Kinship and Political Leadership | Illustration of Queen Njinga, 1754 Image of Queen Mother Pendant Mask: lyoba, 16th century | 1A 2B | 2 |
| 1.13 Global Africans | Chafariz d'El Rey (The King's Fountain), 1570–1580 | 1C 2C | 1 |

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1D

Explain how course concepts, developments, and processes relate to the discipline of African American studies.

 *Source Analysis*

2A

Identify and explain a source's claim(s), evidence, and reasoning.

INSTRUCTIONAL PERIODS

2

TOPIC 1.1

What Is African American Studies?

Required Course Content

SOURCES

- Black Studies National Conference program, 1975
- *Medicine and Transportation* by Thelma Johnson Streat, 1942–1944
- “Outcast” by Claude McKay, 1922

LEARNING OBJECTIVES

LO 1.1.A

Describe the features that characterize African American studies.

ESSENTIAL KNOWLEDGE

EK 1.1.A.1

African American studies combines an interdisciplinary approach with the rigors of scholarly inquiry to analyze the history, culture, and contributions of people of African descent in the U.S. and throughout the African diaspora.

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LEARNING OBJECTIVES

LO 1.1.B

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

ESSENTIAL KNOWLEDGE

EK 1.1.B.1

African American studies examines the development of ideas about Africa's history and the continent's ongoing relationship to communities of the African diaspora.

EK 1.1.B.2

Perceptions of Africa have shifted over time, ranging from misleading 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 1.1.B.3

Africa is the birthplace of humanity and the ancestral home of African Americans. Early African societies brought about developments in 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 1.1.B.4

Interdisciplinary analysis in African American studies dispels 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.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2D

Describe and draw conclusions from patterns, trends, and limitations in data, making connections to relevant course content.

INSTRUCTIONAL PERIODS

1

TOPIC 1.2

**The African Continent:
A Varied Landscape**

Required Course Content

SOURCES

- Map showing the major climate regions of Africa

LEARNING OBJECTIVES

LO 1.2.A

Describe the geographic features of the African continent.

ESSENTIAL KNOWLEDGE

EK 1.2.A.1

As the second-largest continent in the world, Africa is geographically diverse with five primary climate zones: desert (e.g., the Sahara), semiarid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone.

EK 1.2.A.2

Africa is bordered by seas and oceans (Red Sea, Mediterranean Sea, Atlantic Ocean, and Indian Ocean) with five major rivers (Niger River, Congo River, Zambezi River, Orange River, and Nile River) connecting regions throughout the interior of the continent.

continued on next page

LEARNING OBJECTIVES

LO 1.2.B

Explain how Africa's varied landscape impacted patterns of settlement and trade between diverse cultural regions.

ESSENTIAL KNOWLEDGE

EK 1.2.B.1

The proximity of the Red Sea, Mediterranean Sea, and Indian Ocean to the African continent supported the emergence of early societies and fostered early global connections beyond the continent.

EK 1.2.B.2

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

EK 1.2.B.2.i

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

EK 1.2.B.2.ii

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

EK 1.2.B.2.iii

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

EK 1.2.B.3

Variations in climate facilitated diverse opportunities for trade in Africa.

EK 1.2.B.3.i

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

EK 1.2.B.3.ii

In the Sahel, people traded livestock.

EK 1.2.B.3.iii

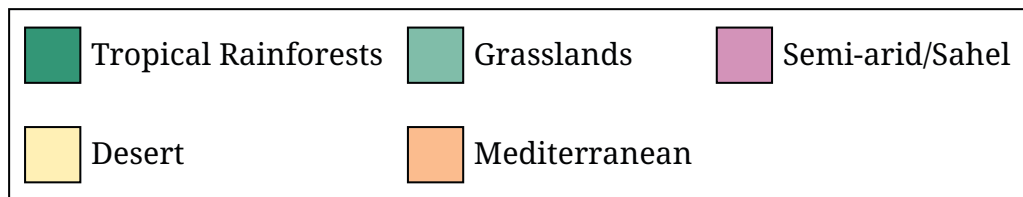
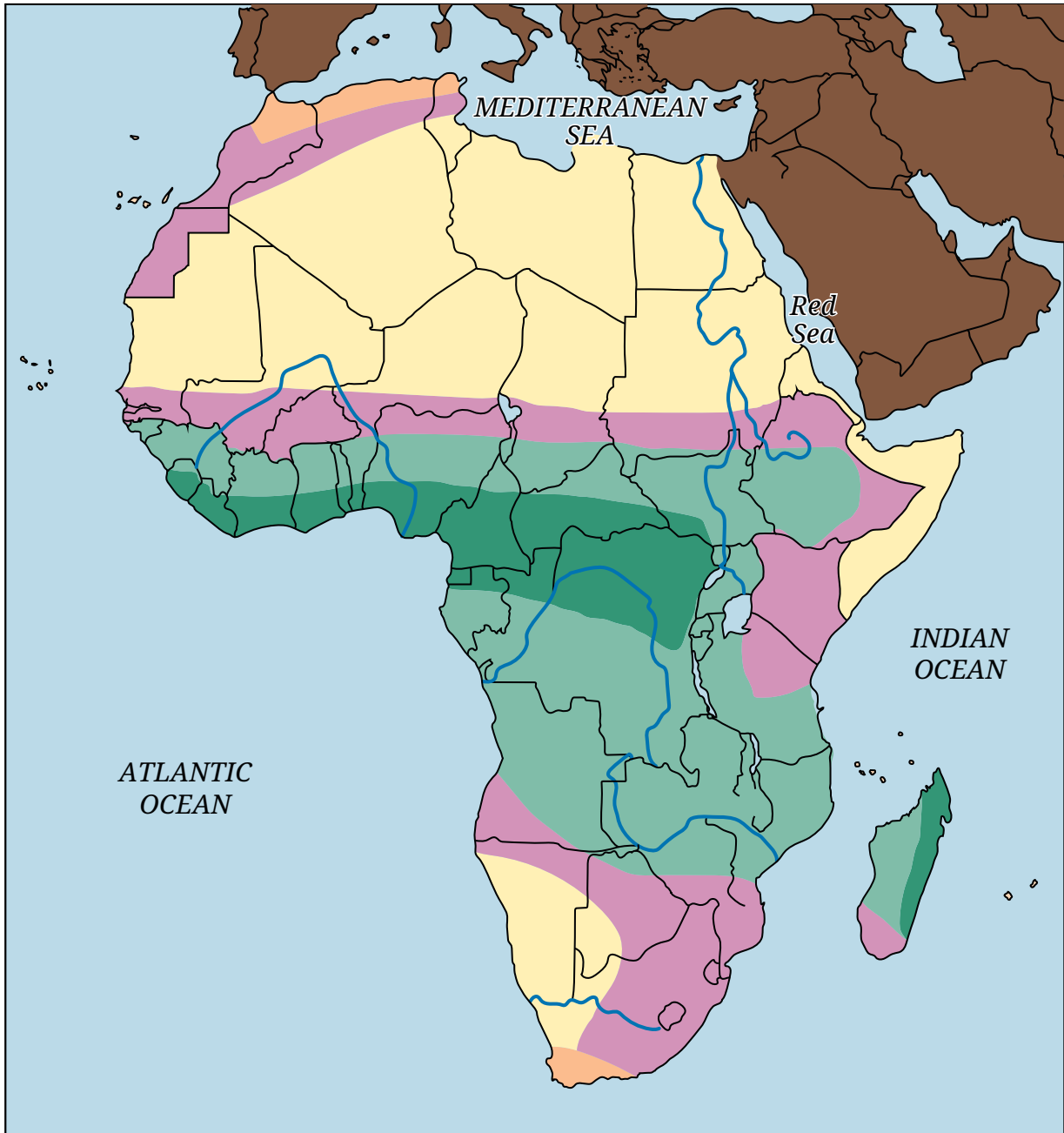
In the savannas, people cultivated grain crops.

EK 1.2.B.3.iv

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

Source


Map 1.2: Major climate regions of Africa



TOPIC 1.3

Population Growth and Ethnolinguistic Diversity

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2D

Describe and draw conclusions from patterns, trends, and limitations in data, making connections to relevant course content.

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCES

- Map showing the movement of Bantu people, languages, and technologies

LEARNING OBJECTIVES

LO 1.3.A

Describe the causes of Bantu expansion across the African continent.

LO 1.3.B

Explain how the Bantu expansion affected the linguistic diversity of West and Central Africa and the genetic heritage of African Americans.

ESSENTIAL KNOWLEDGE

EK 1.3.A.1

Technological innovations (e.g., the development of tools and weapons) and agricultural innovations (e.g., cultivating bananas, yams, and cereals) contributed to the population growth of West and Central African peoples.

EK 1.3.A.2

This population growth triggered a series of migrations throughout the continent, from 1500 BCE to 500 CE, called the Bantu expansion.

EK 1.3.B.1

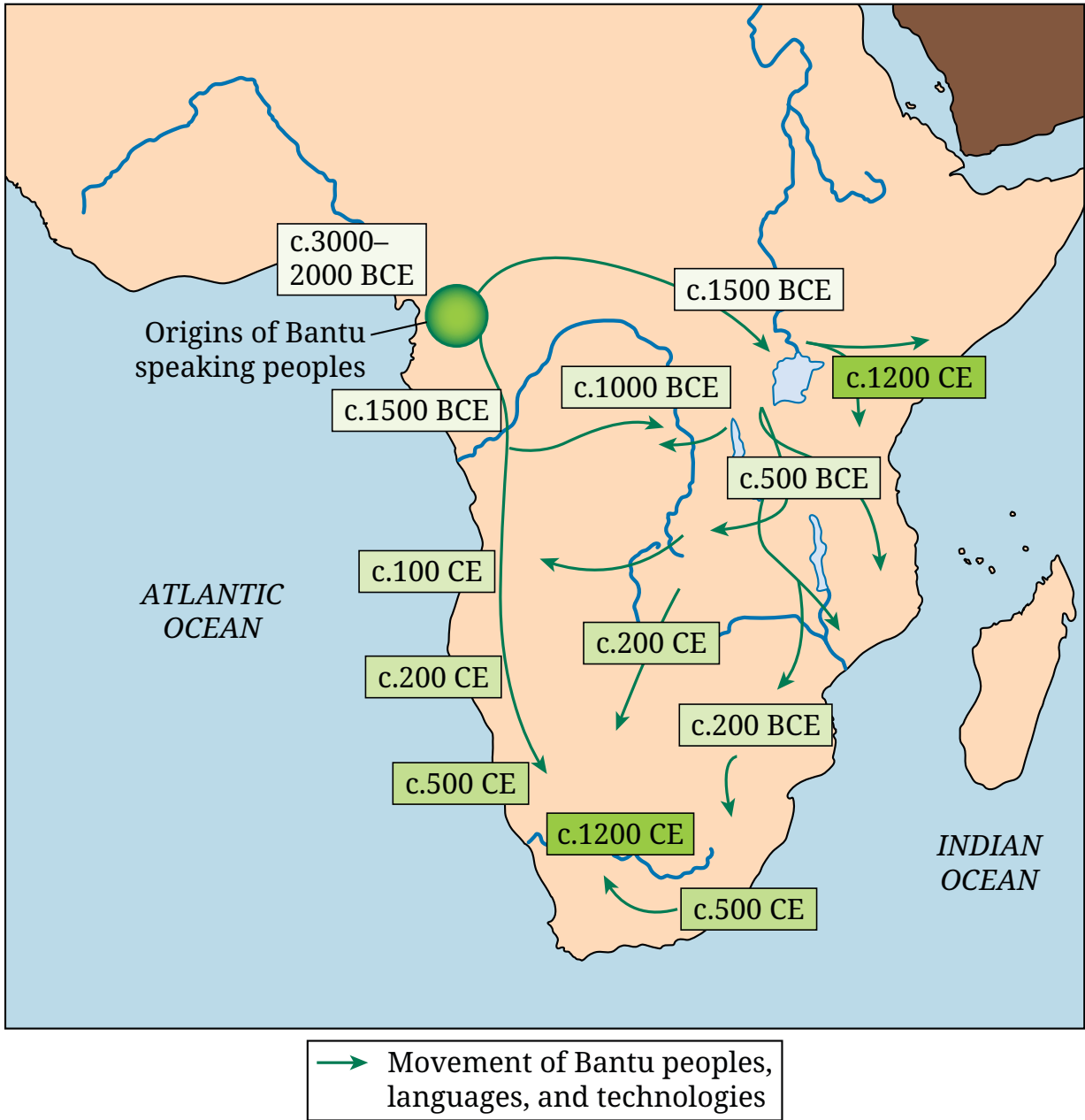
Bantu-speaking peoples' linguistic influences spread throughout the continent. Today, the Bantu linguistic family contains hundreds of languages that are spoken throughout West, Central, and Southern Africa (e.g., Xhosa, Swahili, Kikongo, Zulu).

EK 1.3.B.2

Africa is the ancestral home of thousands of ethnic groups and languages. A large portion of the genetic ancestry of African Americans derives from Western and Central African Bantu speakers.

Source

Map 1.3: Movement of Bantu people, languages, and technologies



TOPIC 1.4

Ancestral Africa: Ancient Societies and African American Studies

Required Course Content

SOURCES

- Image of Aksumite coin showing King Ezana, c. 300–340
- Image of Nok sculpture, c. 900 BCE–200 CE

LEARNING OBJECTIVES

LO 1.4.A

Describe the features of and goods produced by complex societies that emerged in ancient East and West Africa.

ESSENTIAL KNOWLEDGE

EK 1.4.A.1

Several of the world’s earliest complex, large-scale societies arose in Africa during the ancient era, including Egypt, Nubia (also known as Kush/Cush), and Aksum in East Africa and the Nok society in West Africa.

EK 1.4.A.2


Egypt and Nubia emerged along the Nile River around 3000 BCE. Nubia was the source of Egypt’s gold and luxury trade items, which created conflict between the two societies. Around 750 BCE, Nubia defeated Egypt and established the 25th dynasty of the Black Pharaohs, who ruled Egypt for a century.

EK 1.4.A.3

The Aksumite Empire (present-day Eritrea and Ethiopia) emerged in eastern Africa around 100 BCE. The Red Sea connected the empire to major maritime trade networks from the Mediterranean and the Roman Empire to India, and its strategic location contributed to its rise and expansion. Aksum developed its own currency and script (Ge’ez).

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SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

1D

Explain how course concepts, developments, and processes relate to the discipline of African American studies.

INSTRUCTIONAL PERIODS

2

LEARNING OBJECTIVES**LO 1.4.A**

Describe the features of and goods produced by complex societies that emerged in ancient East and West Africa.

LO 1.4.B

Explain why Africa's ancient societies are culturally and historically significant to Black communities and African American studies.

ESSENTIAL KNOWLEDGE**EK 1.4.A.4**

The Nok society (present-day Nigeria), one of the earliest iron-working societies of West Africa, emerged around 500 BCE. They are best known for their terracotta sculptures, pottery, and stone instruments. These figures are the most ancient extant evidence of a complex, settled society in sub-Saharan Africa.

EK 1.4.B.1

Aksum became the first African society to adopt Christianity under the leadership of King Ezana. Ge'ez, its script, is still used as the main liturgical language of the Ethiopian Orthodox Church. The Aksumite Empire exemplifies African societies that adopted Christianity on their own terms, beyond the influence of colonialism or the later transatlantic slave trade.

EK 1.4.B.2

From the late 18th century onward, African American writers emphasized the significance of ancient African societies in sacred and secular texts. These texts countered racist stereotypes that portrayed Africans and their descendants as societies without government or culture and formed part of the early canon of African American studies.

EK 1.4.B.3

In the mid-20th century, scholarship demonstrating the complexity and contributions of Africa's ancient societies underpinned Africans' political claims for self-rule and independence from European colonialism.

Source Notes

- Nubia emerged in present-day Egypt and Sudan. Meroë developed its own system of writing.
- Archaeological research in the 1940s helped to uncover the Nok society's history. Common features of Nok sculptures include naturalistic sculptures of animals and sculptures of people adorned by various hairstyles and jewelry.
- The similarity of Nok sculptures to the brass terracotta works of the Ife Yoruba and Benin cultures suggests that the Nok society may be their early ancestor.

Source

Image of Aksumite coin showing King Ezana, c. 300–340 (top) and Nok sculpture, c. 900 BCE – 200 CE (bottom)




BMIimages © The Trustees of the British Museum



Werner Forman/Universal Images Group/Getty Images

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Argumentation*

3B

Support a claim or argument using specific and relevant evidence.

INSTRUCTIONAL PERIODS

1

TOPIC 1.5

The Sudanic Empires

Required Course Content

SOURCES

- Map of Africa's kingdoms and empires

LEARNING OBJECTIVES

LO 1.5.A

Explain how the influence of gold and trade shaped the political, economic, and religious development of the ancient West African empires of Ghana, Mali, and Songhai.

ESSENTIAL KNOWLEDGE

EK 1.5.A.1

The Sudanic empires, also known as the Sahelian empires of Ghana, Mali, and Songhai, emerged and flourished from the 7th to the 16th century. Each reached their height at different times and expanded from the decline of the previous empire: Ghana, fl. 7th–13th century; Mali, fl. 13th–17th century; and Songhai, fl. 15th–16th century.

EK 1.5.A.2

Ancient Ghana, Mali, and Songhai were renowned for their gold mines and strategic location at the nexus of multiple trade routes, connecting trade from the Sahara (toward Europe) to sub-Saharan Africa.

EK 1.5.A.3

Trans-Saharan commerce brought North African traders, scholars, and administrators who introduced Islam to the region and facilitated its spread throughout West Africa.

EK 1.5.A.4

Songhai was the last and the largest of the Sudanic empires. Following Portuguese exploration along the western coast of Africa, trade routes shifted from trans-Saharan to Atlantic trade, diminishing Songhai's wealth.

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LEARNING OBJECTIVES

LO 1.5.B

Explain the connection between the Sudanic empires and early generations of African Americans.

ESSENTIAL KNOWLEDGE

EK 1.5.B.1

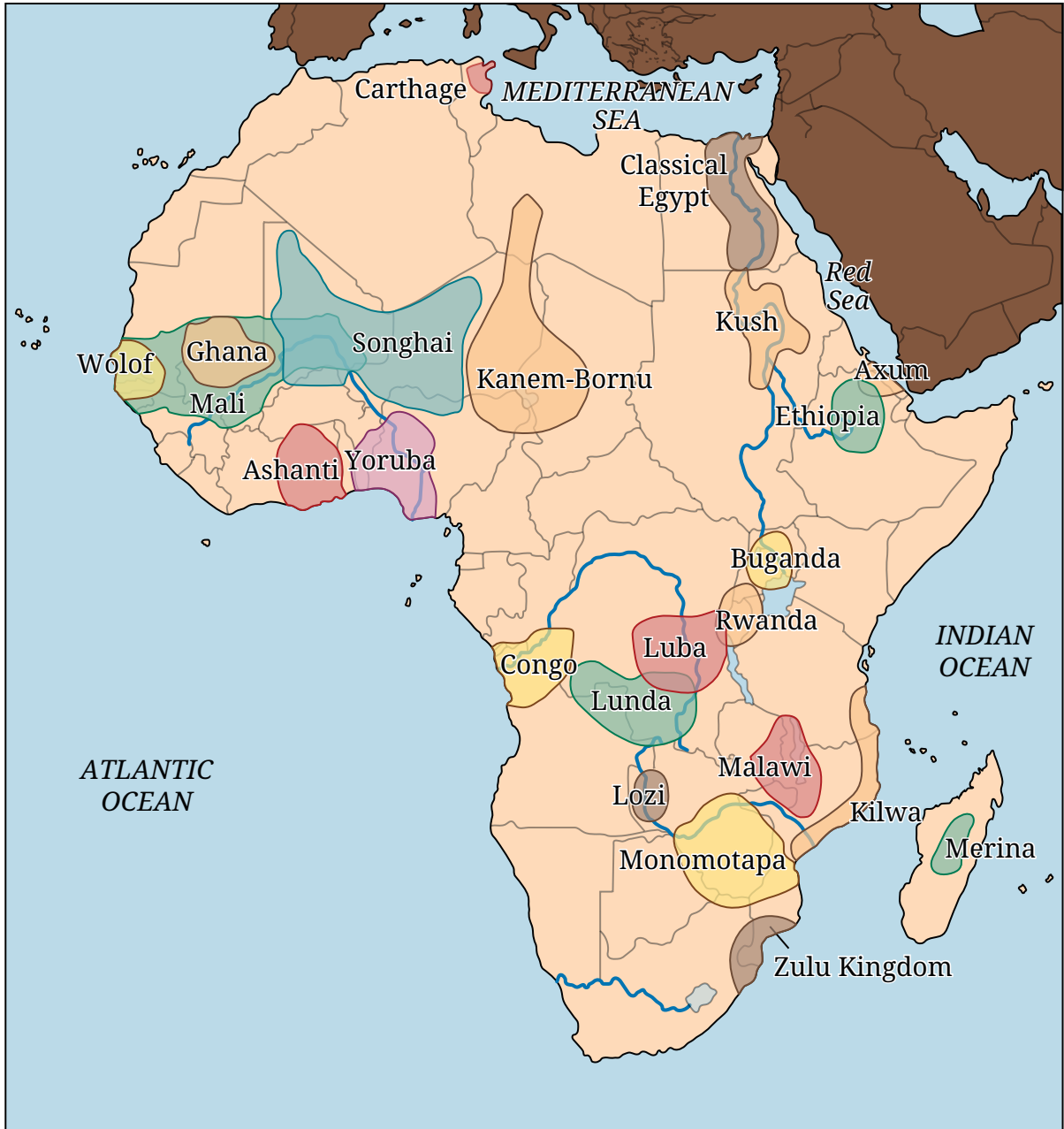
The Sudanic empires in West Africa stretched from Senegambia to the Ivory Coast and included regions of Nigeria. The majority of enslaved Africans transported directly to North America descended from societies in two regions: West Africa and West Central Africa.

Source Notes

- Ancient Ghana was located in present-day Mauritania and Mali. The present-day Republic of Ghana embraced the name of the ancient empire when it achieved independence from colonial rule.

Source

Map 1.5: Africa's kingdoms and empires, c. 600-1600 CE



TOPIC 1.6

Global Visions of the Mali Empire

Required Course Content

SOURCES

- Catalan Atlas by Abraham Cresques, 1375
- Image of Mali equestrian figure, 13th–15th century

LEARNING OBJECTIVES

LO 1.6.A

Explain how Mali’s wealth and power created opportunities for the empire to expand its reach to other societies within Africa and across the Mediterranean.

ESSENTIAL KNOWLEDGE

EK 1.6.A.1

In the 14th century, the Mali Empire was ruled by the wealthy and influential Mansa Musa, who established the empire as a center for trade, learning, and cultural exchange.


EK 1.6.A.2

Mali’s wealth and access to trans-Saharan 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 neighboring groups.

EK 1.6.A.3

Mali’s wealth and Mansa Musa’s *hajj* (pilgrimage to Mecca) in 1324 attracted the interest of merchants and cartographers across the eastern Mediterranean to southern Europe, prompting plans to trade manufactured goods for gold.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2C

Explain the significance of a source’s perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

Source Notes

- The Mali Empire encompassed portions of present-day Mali, Mauritania, and Senegal.
- The title *Mansa* refers to a ruler or king among Mande speakers.
- 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.

Source

Image of Mali equestrian figure, 13th–15th century




Smithsonian National Museum of African Art

TOPIC 1.7

Learning Traditions

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCES

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

LEARNING OBJECTIVES

LO 1.7.A

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

ESSENTIAL KNOWLEDGE

EK 1.7.A.1

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 1.7.A.2

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


EK 1.7.A.3

Gender played an important role in the griot tradition. Griots included African women and men who preserved knowledge of a community's births, deaths, and marriages in their stories.

Source Notes

- Mande griots have passed down oral traditions such as the *Epic of Sundiata* (the "lion prince") for centuries, and it is still celebrated today in the nation of Mali. 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 Mande people.

SUGGESTED SKILLS

 *Applying
Disciplinary
Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

TOPIC 1.8

Indigenous Cosmologies and Religious Syncretism

Required Course Content

SOURCES

- “Osain del Monte - Abbilona” (video, 4:00; from 36:00–40:00)

LEARNING OBJECTIVES

LO 1.8.A

Explain how syncretic practices in early West African societies developed and were carried forward in African-descended communities in the Americas.

ESSENTIAL KNOWLEDGE

EK 1.8.A.1

The adoption by leaders of some African societies to Islam (e.g., in Mali and Songhai) or to Christianity (e.g., in Kongo) often resulted in their subjects blending aspects of these introduced faiths with indigenous spiritual beliefs and cosmologies.

EK 1.8.A.2

Africans who blended indigenous spiritual practices with Christianity and Islam brought their syncretic religious and cultural practices from Africa to the Americas. About one quarter of African Americans descends from Christian societies in Africa and one quarter descends from Muslim societies in Africa.

EK 1.8.A.3

Spiritual practices that can be traced to West Africa, such as veneration of the ancestors, divination, healing practices, and collective singing and dancing, have survived in African diasporic religions, including Louisiana Voodoo; Vodun, in Haiti; *Regla de Ocha-Ifa* (once known as *santería*), in Cuba; and *Candomblé*, in Brazil. Africans and their descendants who were later enslaved in the Americas often performed spiritual ceremonies of these syncretic faiths to strengthen themselves before leading revolts.

TOPIC 1.9

Southern Africa: Great Zimbabwe

SUGGESTED SKILLS

 *Source Analysis*

2C

Explain the significance of a source's perspective, purpose, context, and audience.

 *Argumentation*

3B

Support a claim or argument using specific and relevant evidence.

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCES

- Images of Great Zimbabwe's walls and stone enclosures, 12th–15th century

LEARNING OBJECTIVES

LO 1.9.A

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

ESSENTIAL KNOWLEDGE

EK 1.9.A.1

The Kingdom of Zimbabwe and its capital city, Great Zimbabwe, flourished in Southern Africa from the 12th to the 15th century. The kingdom 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.A.2

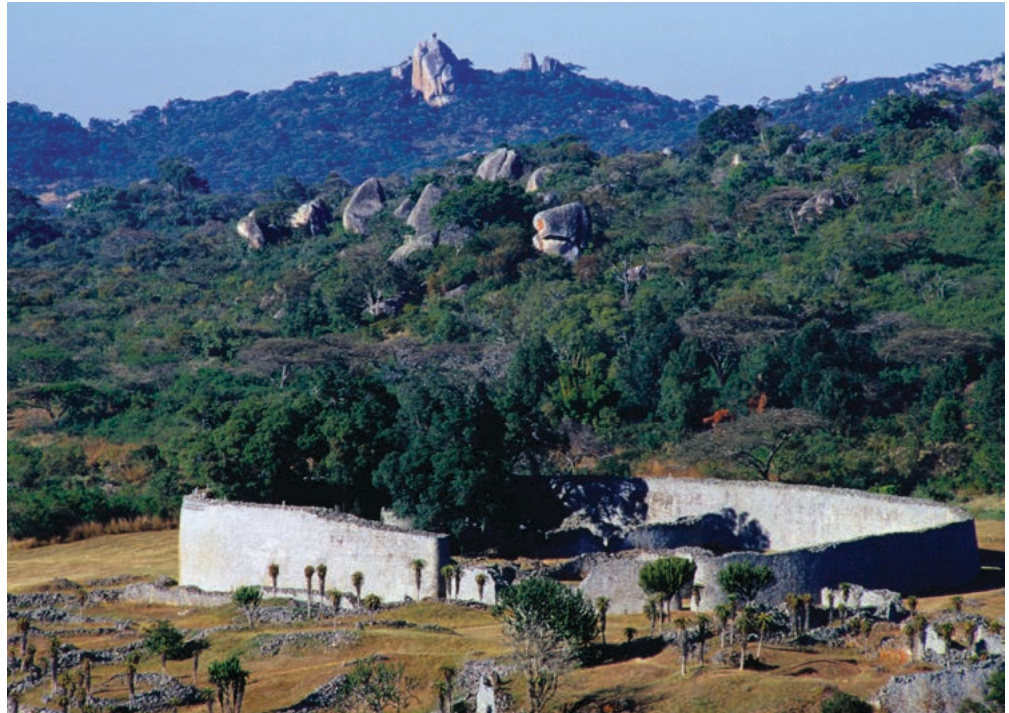
Great Zimbabwe is best known for its large stone architecture, which offered military defense and served as a hub for long-distance trade. The Great Enclosure was a site for religious and administrative activities and the conical tower likely served as a granary.

EK 1.9.A.3

The stone ruins remain an important symbol of the prominence, autonomy, and agricultural advancements of the Shona kings and early African societies such as Great Zimbabwe.

Source

Images of Great Zimbabwe's walls and stone enclosures



Richard l'Anson/Getty



Robin Smith/Getty




Photo by DeAgostini/Getty Images

SUGGESTED SKILLS

 Source Analysis

2D

Describe and draw conclusions from patterns, trends, and limitations in data, making connections to relevant course content.

 Argumentation

3A

Formulate a defensible claim.

INSTRUCTIONAL PERIODS

1

TOPIC 1.10

East Africa: Culture and Trade in the Swahili Coast

Required Course Content

SOURCES

- Map showing Indian Ocean trade routes from the Swahili Coast

LEARNING OBJECTIVES

LO 1.10.A

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

ESSENTIAL KNOWLEDGE

EK 1.10.A.1

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 1.10.A.2

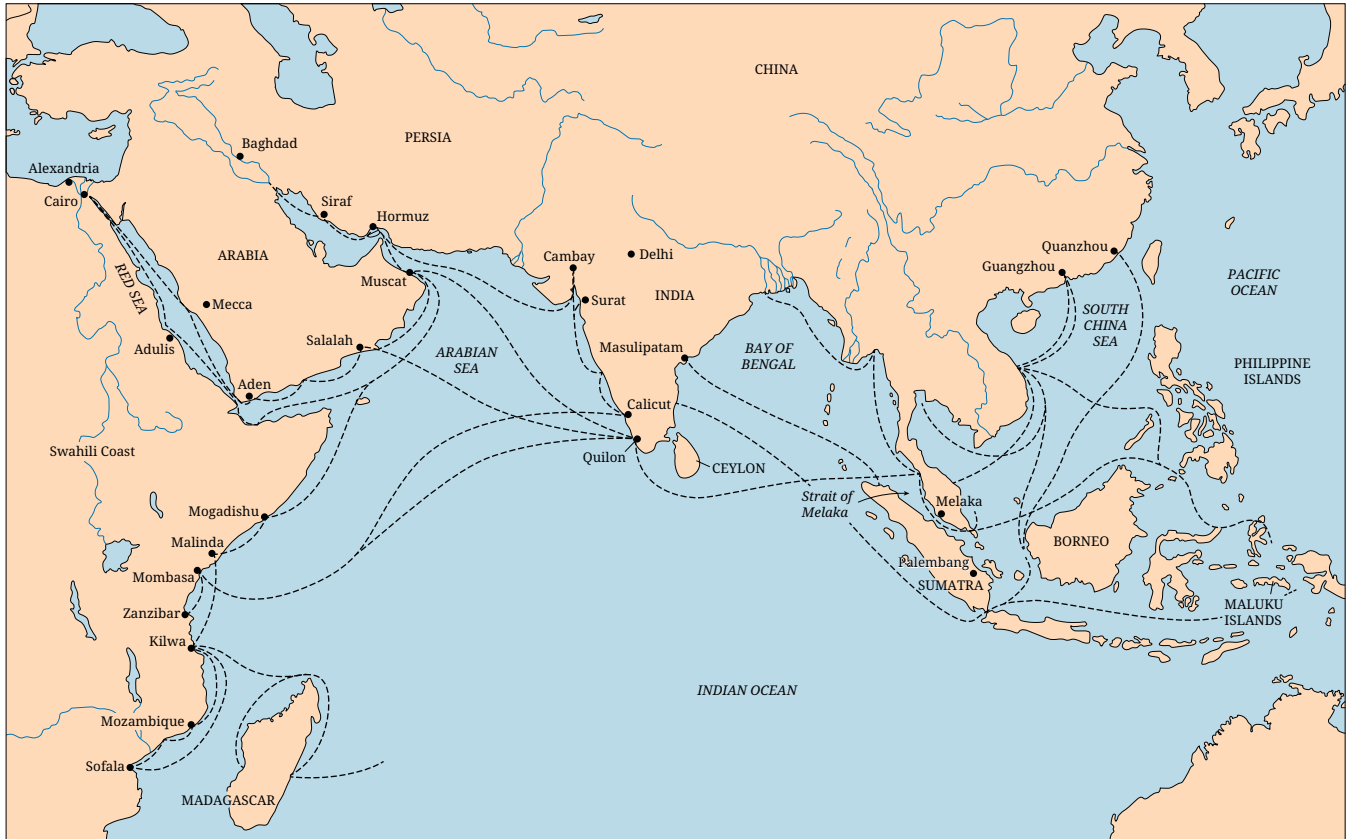
Between the 11th and 15th centuries, the Swahili Coast city-states were united by their shared language (Swahili, a Bantu lingua franca) and shared religion (Islam).

EK 1.10.A.3

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.


Source

Map 1.10 Indian Ocean trade routes from the Swahili coast, c. 600-1600 CE



----- Trade routes

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2C

Explain the significance of a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

2

TOPIC 1.11

West Central Africa: The Kingdom of Kongo

Required Course Content

SOURCES

- "Excerpt of letter from Nzinga Mbemba to Portuguese King João III," 1526, World History Commons
- Image of triple crucifix, 16th–19th century

LEARNING OBJECTIVES

LO 1.11.A

Explain how the adoption of Christianity affected economic and religious aspects of the Kingdom of Kongo.

ESSENTIAL KNOWLEDGE

EK 1.11.A.1

In 1491, King Nzinga a Nkuwu (João I) and his son Nzinga Mbemba (Afonso I) voluntarily converted the powerful West Central African Kingdom of Kongo to Roman Catholicism.

EK 1.11.A.2

The Kingdom of Kongo's conversion to Christianity strengthened its trade relationship with Portugal, leading to Kongo's increased wealth. Ivory, salt, copper, and textiles were the primary goods of trade.

EK 1.11.A.3

The nobility's voluntary conversion allowed the faith to gain mass acceptance, as the presence of the Church was not tied to foreign colonial occupation. A distinct form of African Catholicism emerged that incorporated elements of Christianity and local aesthetic and cultural traditions.

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LEARNING OBJECTIVES

LO 1.11.B

Explain how the Kingdom of Kongo's political relations with Portugal affected the kingdom's participation in the slave trade.

LO 1.11.C

Explain how the Kingdom of Kongo's Christian culture influenced early generations of African Americans.

ESSENTIAL KNOWLEDGE

EK 1.11.B.1

As a result of the Kingdom of Kongo's conversion to Christianity and subsequent political ties with Portugal, the king of Portugal demanded access to the trade of enslaved people in exchange for military assistance.

EK 1.11.B.2

Kongo nobles participated in the slave trade, but they were unable to limit the number of captives sold to European powers.

EK 1.11.B.3

Kongo, along with the greater region of West Central Africa, became the largest source of enslaved people in the history of the Atlantic slave trade to the Americas.


EK 1.11.C.1

About a quarter of enslaved Africans directly transported to what became the United States hailed from West Central Africa. Many West Central Africans were Christians before they arrived in the Americas.

EK 1.11.C.2

In Kongo, the practice of naming children after saints or according to the day of the week on which they were born ("day names") was common before the rise of the Atlantic slave trade. As a result, Christian names among early African Americans (in Iberian and English versions, such as Juan, João, and John) also have African origins and exemplify ways that ideas and practices endured across the Atlantic.

SUGGESTED SKILLS

 *Applying
Disciplinary
Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

2

TOPIC 1.12

Kinship and Political Leadership

Required Course Content

SOURCES

- Image of Illustration of Queen Njinga, 1754
- Image of Queen Mother Pendant Mask: Iyoba, 16th century

LEARNING OBJECTIVES**LO 1.12.A**

Describe the function of kinship along with the varied roles women played in early West and Central African societies.

ESSENTIAL KNOWLEDGE**EK 1.12.A.1**

Many early West and Central African societies were comprised of family groups held together by extended kinship ties, and kinship often formed the basis for political alliances.

EK 1.12.A.2

Women played many roles in West and Central African societies, including spiritual leaders, political advisors, market traders, educators, and agriculturalists.

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LEARNING OBJECTIVES**LO 1.12.B**

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

LO 1.12.C

Describe the legacy of Queen Idia of Benin's and Queen Njinga of Ndongo-Matamba's leadership.

ESSENTIAL KNOWLEDGE**EK 1.12.B.1**

In the late 15th century, Queen Idia became the first *iyoba* (queen mother) in the Kingdom of Benin (present-day Nigeria). She served as a political advisor to her son, the king.

EK 1.12.B.2

In the early 17th century, when people from Ndongo became the first large group of enslaved Africans to arrive in the American colonies, Queen Njinga became queen of Ndongo (present-day Angola).

EK 1.12.B.3

Both Queen Idia and Queen Njinga led armies into battle. Queen Idia relied on spiritual power and medicinal knowledge to bring victories to Benin.

EK 1.12.B.4

Queen Njinga engaged in 30 years of guerilla warfare against the Portuguese to maintain sovereignty and control of her kingdom. She participated in the slave trade to amass wealth and political influence, and also expanded Matamba's military by offering sanctuary for those who escaped Portuguese enslavement and joined her forces.

EK 1.12.C.1

Queen Idia became an iconic symbol of Black women's leadership throughout the diaspora in 1977 when an ivory mask of her face was adopted as the symbol for FESTAC (Second Festival of Black Arts and Culture).

EK 1.12.C.2

Queen Njinga's reign solidified her legacy as a skilled political and military leader throughout the African diaspora. The strength of her example led to nearly 100 more years of women rulers in Matamba.

Source Notes

- The 16th-century ivory mask of Queen Idia was designed as a pendant to be worn to inspire Benin's warriors. It includes features that express the significance of Queen Idia's leadership. Faces adorn the top of Queen Idia's head, representing her skill in diplomacy and trade with the Portuguese. Her forehead features scarifications made from iron, which identify her as a warrior. The beads above her face depict afro-textured hair, valorizing her natural features.

Source

Illustration of Queen Njinga, 1754 (top) and Image of Queen Mother Pendant Mask: Iyoba, 16th century (bottom)




Photo by Fine Art Images/Heritage Images/Getty Images



The Michael C. Rockefeller Memorial Collection, Gift of Nelson A. Rockefeller, 1972. The Metropolitan Museum of Art.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2C

Explain the significance of a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

TOPIC 1.13

Global Africans

Required Course Content

SOURCES

- Chafariz d'El Rey (The King's Fountain), 1570–1580

LEARNING OBJECTIVES

LO 1.13.A

Explain the reasons why Africans went to Europe and Europeans went to Africa before the onset of the transatlantic slave trade.

ESSENTIAL KNOWLEDGE

EK 1.13.A.1

In the late 15th century, trade between West African kingdoms and Portugal for gold, goods, and enslaved people grew steadily, bypassing the trans-Saharan trade routes. African kingdoms increased their wealth and power through slave trading, which was a common feature of hierarchical West African societies.

EK 1.13.A.2

Portuguese and West African trade increased the presence of Europeans in West Africa and the population of sub-Saharan Africans in Iberian port cities like Lisbon and Seville.

EK 1.13.A.3

African elites, including ambassadors and the children of rulers, traveled to Mediterranean port cities for diplomatic, educational, and religious reasons. In these cities, free and enslaved Africans also served in roles ranging from domestic labor to boatmen, guards, entertainers, vendors, and knights.

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LEARNING OBJECTIVES**LO 1.13.B**

Explain how early forms of enslaved labor by the Portuguese shaped slave-based economies in the Americas.

ESSENTIAL KNOWLEDGE**EK.1.13.B.1**

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 using the labor of enslaved Africans.

EK.1.13.B.2

By 1500, about 50,000 enslaved Africans had been removed from the continent to work on Portuguese-colonized Atlantic islands and in Europe. These plantations became a model for slave-based economies in the Americas.

Source Notes

- The *Chafariz d'El-Rey* illustrates the substantial presence of Africans and the range of roles they played in urban Iberian port cities like Lisbon, where they comprised 10% of the city's population in the 16th century. It depicts João de Sá Panasco, an African Portuguese knight of the Order of Saint James, riding a horse and two African noblemen in European attire bearing swords in the right corner. It also depicts an African court guard and Muslim African traders in the upper left. The painting shows the interchange between African and European societies well before the height of the transatlantic slave trade.

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AP AFRICAN AMERICAN STUDIES

UNIT 2

**Freedom,
Enslavement,
and
Resistance**



8
WEEKS

UNIT AT A GLANCE

Skill Categories

1 Applying Disciplinary Knowledge **2** Source Analysis **3** Argumentation

| Topic | Required Sources | Suggested Skills | Instructional Periods |
|---|--|---------------------|-----------------------|
| <i>Instructional Focus: Atlantic Africans and the Transatlantic Slave Trade</i> | | | |
| 2.1 African Explorers in America | Juan Garrido's petition, 1538 Juan Garrido on a Spanish expedition, 16th century | 2B 3A | 1 |
| 2.2 Departure Zones in Africa and the Slave Trade to the U.S. | Departure zones and destinations of captive Africans, 1500-1900 CE Map showing the regional origins of enslaved people forcibly transported to North America | 1A 2D | 2 |
| 2.3 Capture and the Impact of the Slave Trade on West African Societies | Excerpt from <i>The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African. Written by Himself</i> by Olaudah Equiano, 1789 "On Being Brought from Africa to America" by Phillis Wheatley, 1773 | 1A 2A | 2 |
| <i>Instructional Focus: From Capture to Sale: The Middle Passage</i> | | | |
| 2.4 Architecture and Iconography of a Slave Ship | Stowage of the British slave ship Brookes, early 19th century Stowage by Willie Cole, 1997 | 1B 2C | 1 |
| 2.5 Resistance on Slave Ships | Plea to the Jurisdiction of Cinque and Others, 1839 Sketches of the captive survivors from the Amistad trial, 1839 | 1A 2A | 1 |
| 2.6 Slave Auctions | Solomon Northup's description of the New Orleans Slave Market, 1841 "The Slave Auction" by Frances Ellen Watkins Harper, 1854 | 1B 2B | 2 |

| Topic | Required Sources | Suggested Skills | Instructional Periods |
|--|---|---------------------|-----------------------|
| <i>Instructional Focus: Slavery, Labor, and American Law</i> | | | |
| 2.7 The Domestic Slave Trade and Forced Migration | <p>Map showing cotton expansion and the growth of slavery in the U.S. South</p> <p>Broadside for an auction of enslaved persons at the Charleston Courthouse, 1859</p> | 1C 2D | 1 |
| 2.8 Labor, Culture, and Economy | <p>Broadside advertising “Valuable Slaves at Auction” in New Orleans, 1859</p> <p>Rice fanner basket, c. 1863</p> | 1B 3B | 2 |
| 2.9 Slavery and American Law: Slave Codes and Landmark Cases | <p>Excerpts from the South Carolina Slave Code, 1740</p> <p>Articles 1–10 from the Louisiana Slave Code, 1724</p> <p>Article 1, Section 2 and Article 4, Section 2 of the U.S. Constitution, 1787</p> <p>Excerpts from Dred Scott’s plea and Chief Justice Roger B. Taney’s opinion in <i>Dred Scott v. Sanford</i>, 1857</p> | 1C 2A | 2 |
| <i>Instructional Focus: Culture and Community</i> | | | |
| 2.10 The Concept of Race and the Reproduction of Status | <p>Laws of Virginia, Act XII, General Assembly, 1662</p> <p>“Am I not a woman and a sister” from <i>The Liberator</i>, 1849</p> | 1A 2A | 2 |
| 2.11 Faith and Song Among Free and Enslaved African Americans | <p><i>My Bondage and My Freedom</i> by Frederick Douglass, 1855</p> <p>Contemporary gospel performance of “Steal Away” by Shirley Caesar and Michelle Williams (video)</p> <p>Lyrics of “Steal Away,” mid-19th century</p> | 1B 2C | 1 |

Skill Categories

- 1 Applying Disciplinary Knowledge 2 Source Analysis 3 Argumentation

| Topic | Required Sources | Suggested Skills | Instructional Periods |
|---|--|------------------|-----------------------|
| 2.12 Music, Art, and Creativity in African Diasporic Cultures | Gourd head banjo, c. 1859 Storage jar by David Drake, 1858 | 1C 2B | 1 |
| 2.13 Black Pride, Identity, and the Question of Naming | Selections of letters written to newspapers from <i>Call and Response</i> , 1831–1841 | 1A 3A | 1 |
| <i>Instructional Focus: Radical Resistance and Revolt</i> | | | |
| 2.14 The Stono Rebellion and Fort Mose | Letter from Governor of Florida to His Majesty, 1739 Excerpt from an Account of the Stono Rebellion, 1739 Fort Mose Artifacts Watercolor of Fort Mose | 1A 2B | 1 |
| 2.15 Legacies of the Haitian Revolution | The Preliminary Declaration from the Constitution of Haiti, 1805 Frederick Douglass's lecture on Haiti at the Chicago World's Fair, 1893 <i>L'Ouverture</i> , 1986, <i>To Preserve Their Freedom</i> , 1988, and <i>Strategy</i> , 1994, from The Life of Toussaint L'Ouverture series by Jacob Lawrence | 1D 2C | 2 |
| 2.16 Resistance and Revolts in the U.S. | Letter from Thomas Jefferson to Rufus King, 1802 | 1C 3A | 1 |
| 2.17 Black Organizing in the North: Freedom, Women's Rights, and Education | "Why Sit Here and Die" by Maria W. Stewart, 1832 | 1B 2A | 1 |

| Topic | Required Sources | Suggested Skills | Instructional Periods |
|---|--|---------------------|-----------------------|
| <i>Instructional Focus: Resistance Strategies, Part 1</i> | | | |
| 2.18 Maroon Societies and Autonomous Black Communities | <p>Leonard Parkinson, a Captain of the Maroons, 1796</p> <p>Maroon War in Jamaica, 1834</p> <p><i>The Hunted Slaves</i> by Richard Ansdell, 1862</p> <p>The Maroons in Ambush on the Dromilly Estate in the Parish of Trelawney, Jamaica by F.J. Bourgoin, 1801</p> | 1A 2B | 1 |
| 2.19 Diasporic Connections: Slavery and Freedom in Brazil | <p>Escravo Africano - Mina and Escrava Africano - Mina by José Christiano de Freitas Henriques Junior, 1864</p> <p>Festival of Our Lady of the Rosario, Rio de Janeiro, Brazil by Carlos Julião, c. 1770</p> | 1C 2B | 1 |
| 2.20 African Americans in Indigenous Territory | <p>Arkansas Petition for Freedmen’s Rights, 1869</p> <p>Abraham, a Black Seminole leader, 1863</p> <p>Gopher John, a Black Seminole leader and interpreter, 1863</p> <p>Diary entry recounting the capture of 41 Black Seminoles by Gen. Thomas Sidney Jesup, 1836</p> | 1B 3A | 1 |
| 2.21 Emigration and Colonization | <p><i>The Condition, Elevation, Emigration, and Destiny of the Colored People of the United States, Politically Considered</i> by Martin R. Delany, 1852</p> <p>“Emigration to Mexico” by “A Colored Female of Philadelphia” <i>The Liberator</i>, 1832</p> | 1A 2B | 1 |
| 2.22 Anti-Emigrationism: Transatlantic Abolitionism and Belonging in America | <p>“West India Emancipation” by Frederick Douglass, 1857</p> <p>“What to the Slave Is the Fourth of July’: Descendants Read Frederick Douglass’s Speech,” 2020 (video)</p> | 1C 2A | 1 |

UNIT
2

Freedom, Enslavement, and Resistance

Skill Categories

1 Applying Disciplinary Knowledge **2** Source Analysis **3** Argumentation

| Topic | Required Sources | Suggested Skills | Instructional Periods |
|--|---|---------------------|-----------------------|
| <i>Instructional Focus: Resistance Strategies, Part 2</i> | | | |
| 2.23 Radical Resistance | <p><i>Appeal</i> by David Walker, 1829</p> <p>"An Address to the Slaves of the United States" by Henry Highland Garnet, 1843</p> | 1A 3B | 2 |
| 2.24 Race to the Promised Land: Abolitionism and the Underground Railroad | <p>Freedom on the Move: Rediscovering the Stories of Self-Liberating People (teacher choice of advertisements)</p> <p>Excerpt from <i>Harriet, the Moses of Her People</i> by Sarah H. Bradford, 1886</p> <p>Harriet Tubman's reflection in <i>The Refugee</i> by Benjamin Drew, 1856</p> | 1B 2B | 2 |
| 2.25 Legacies of Courage in African American Art and Photography | <p><i>I Go to Prepare a Place for You</i> by Bisa Butler, 2021</p> <p>Photographs of Harriet Tubman throughout her life: carte-de-visite, 1868–1869; matte collodion print, 1871–1876; albumen print, c. 1908</p> | 1B 2C | 1 |


| Topic | Required Sources | Suggested Skills | Instructional Periods |
|--|---|---------------------|-----------------------|
| <i>Instructional Focus: Abolition and the War for Freedom</i> | | | |
| 2.26 Gender and Resistance in Slave Narratives | <p>Excerpts from <i>Incidents in the Life of a Slave Girl: Written by Herself</i> by Harriet Jacobs, 1860</p> <p>Excerpt from <i>The History of Mary Prince, a West Indian Slave</i> by Mary Prince, 1831</p> | 1A 3A | 2 |
| 2.27 The Civil War and Black Communities | <p>"The Colored Soldiers" by Paul Laurence Dunbar, 1895</p> <p>Washerwoman for the Union Army in Richmond, VA, 1860s;</p> <p>Photograph of Charles Remond Douglass, 1864</p> | 1B 2C | 2 |
| 2.28 Freedom Days: Commemorating the Ongoing Struggle for Freedom | <p>General Order 3 issued by Maj. Gen. Gordon Granger, 1865</p> <p>Juneteenth celebration in Louisville, 2021</p> <p>Juneteenth celebration in West Philadelphia, 2019</p> <p>Juneteenth celebration in Galveston, 2021</p> | 1C 3B | 1 |

SUGGESTED SKILLS

 Source Analysis

2B

Describe a source's perspective, purpose, context, and audience.

 Argumentation

3A

Formulate a defensible claim.

INSTRUCTIONAL PERIODS

1

TOPIC 2.1

African Explorers in America

Required Course Content

SOURCES

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

LEARNING OBJECTIVES

LO 2.1.A

Explain the significance of the roles *ladinos* played as the first Africans to arrive in the territory that became the United States.

ESSENTIAL KNOWLEDGE

EK 2.1.A.1

In the early 16th century, some free and enslaved Africans familiar with Iberian culture journeyed with Europeans in their earliest explorations of the Americas; among them were the first Africans in territory that became the United States. These Africans were known as *ladinos*.

EK 2.1.A.2

Ladinos were part of a generation known as *Atlantic creoles*. *Atlantic creoles* were Africans who worked as intermediaries before the predominance of chattel slavery. Their familiarity with multiple languages, cultural norms, and commercial practices granted them a measure of social mobility.

EK 2.1.A.3

Ladinos were essential to the efforts of European powers laying claim to Indigenous lands. Black participation in America's colonization resulted from Spain's early role in the slave trade and the presence of enslaved and free Africans in the parties of Spanish explorers who laid claim to "La Florida"—Spain's name for an area that included Florida, South Carolina, and Georgia.

continued on next page

LEARNING OBJECTIVES

LO 2.1.B

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

ESSENTIAL KNOWLEDGE

EK 2.1.B.1

In the 15th and 16th centuries, Africans in the Americas played three major roles:

EK 2.1.B.1.i

As conquistadores, participating in the work of conquest, often in hopes of gaining their freedom

EK 2.1.B.1.ii

As enslaved laborers, working largely in mining and agriculture to produce profit for Europeans

EK 2.1.B.1.iii

As free skilled workers and artisans

EK 2.1.B.2

Juan Garrido, a conquistador born in the Kingdom of Kongo, moved to Lisbon, Portugal. A free man, he became the first known African to arrive in North America when he explored present-day Florida during a Spanish expedition in 1513. Garrido maintained his freedom by serving in the Spanish military forces, participating in efforts to conquer Indigenous populations.

EK 2.1.B.3

Estevanico (also called Esteban), an enslaved African healer from Morocco, was forced to work in 1528 as an explorer and translator in Texas and in territory that became the southwestern United States. He was eventually killed by Indigenous groups that were resisting Spanish colonialism.

Source**Juan Garrido on a Spanish expedition, 16th century**

G. Dagli Orti / De Agostini Picture Library via Getty Images

TOPIC 2.2

Departure Zones in Africa and the Slave Trade to the U.S.

Required Course Content

SOURCES

- Departure zones and destinations of captive Africans, 1500-1900 CE
- Map showing the regional origins of enslaved people forcibly transported to North America

LEARNING OBJECTIVES

LO 2.2.A

Describe the scale and geographic scope of the transatlantic slave trade.

ESSENTIAL KNOWLEDGE

EK 2.2.A.1

Due to the slave trade, before the 19th century, more people arrived in the Americas from Africa than from any other region.

EK 2.2.A.2

The transatlantic slave trade lasted over 350 years (from the early 1500s to the mid 1800s), and more than 12.5 million enslaved Africans were forcibly transported to the Americas. Of those who survived the journey, only about 5% (approximately 388,000) came directly from Africa to what became the United States.

EK 2.2.A.3


Forty-eight percent of all Africans who were brought to the United States directly from Africa landed in Charleston, S.C., the center of U.S. slave trading.

EK 2.2.A.4

Portugal, Great Britain, France, Spain, and the Netherlands were the top five enslaving nations involved in the transatlantic slave trade.

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SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2D

Describe and draw conclusions from patterns, trends, and limitations in data, making connections to relevant course content.

INSTRUCTIONAL PERIODS

2

LEARNING OBJECTIVES**LO 2.2.B**

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

LO 2.2.C

Explain how the distribution of distinct African ethnic groups during the era of slavery shaped the development of African American communities in the U.S.

ESSENTIAL KNOWLEDGE**EK 2.2.B.1**

Enslaved Africans transported directly to mainland North America primarily came from locations that correspond to nine contemporary African regions: Senegambia, Sierra Leone, Liberia, Ivory Coast, Ghana, Benin, Nigeria, Angola, and Mozambique. Captives from Senegambia and Angola comprised nearly half of those taken to mainland North America (about a quarter from each region).

EK 2.2.C.1

Enslaved Africans' cultural contributions in the U.S. varied based on their many different places of origin. The interactions of various African ethnic groups produced multiple combinations of African-based cultural practices, languages, and belief systems within African American communities.

EK 2.2.C.2

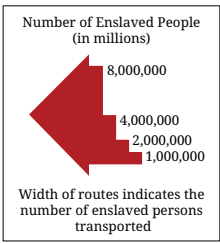
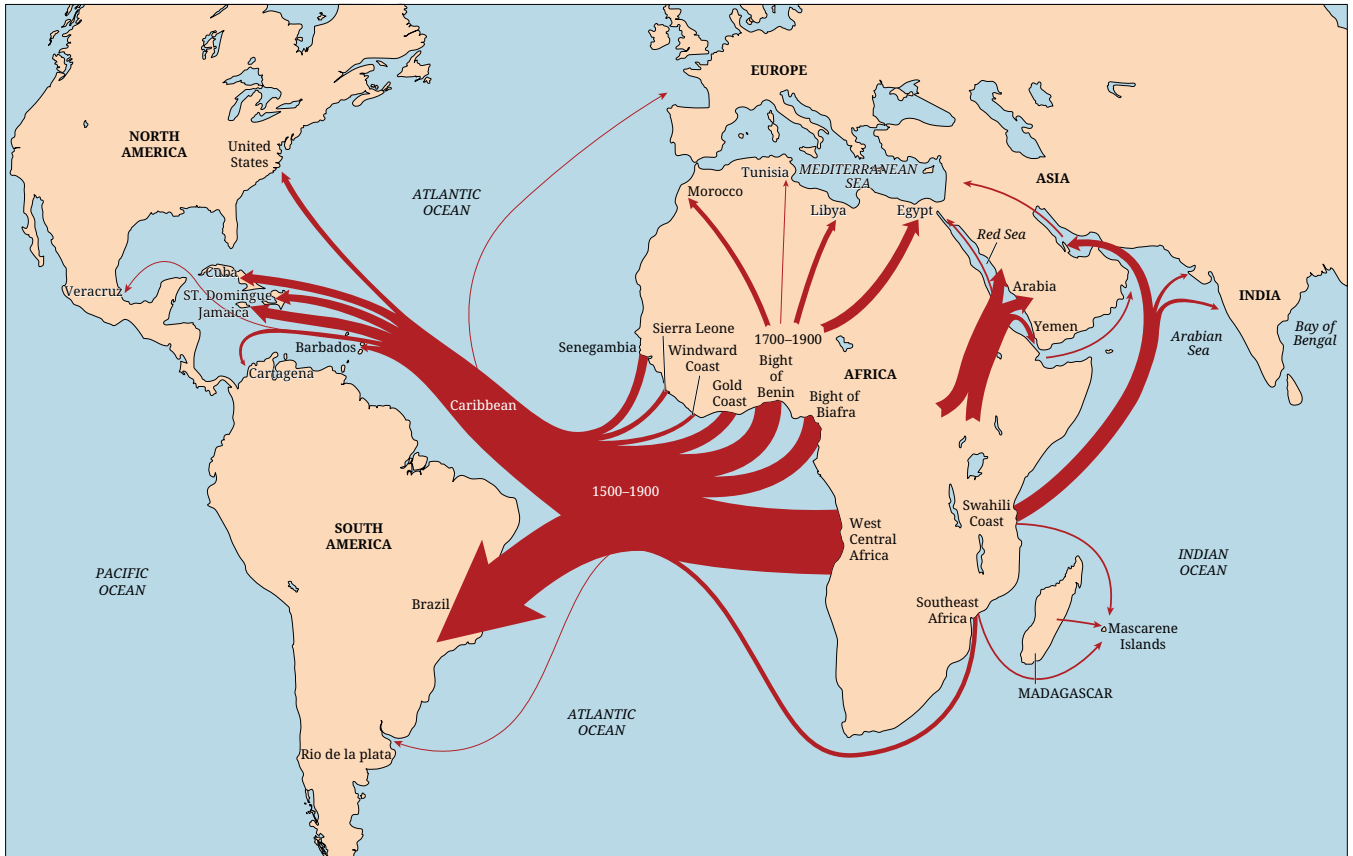
The ancestors of early generations of African Americans in mainland North America derived from numerous West and Central African ethnic groups, such as the Wolof (Senegambia), Akan (Ghana), Igbo, and Yoruba (Nigeria). Nearly half of those who arrived in the U.S. came from societies in Muslim or Christian regions of Africa.

EK 2.2.C.3

The distribution patterns of numerous African ethnic groups throughout the American South created diverse Black communities with distinctive combinations of African-based cultural practices, languages, and beliefs.

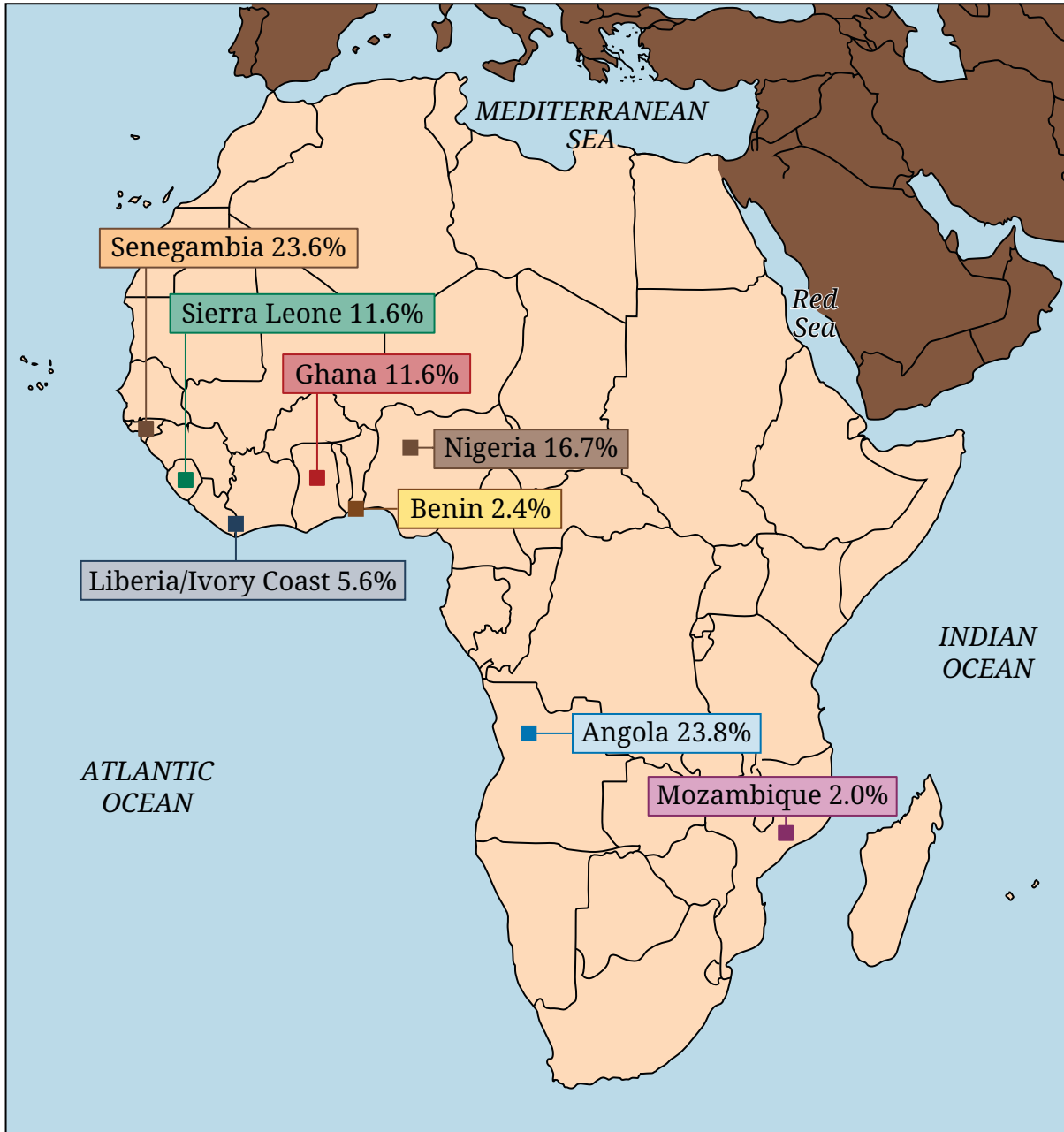
Source

Map 2.2a: Departure zones and destinations of captive Africans, 1500-1900 CE



Source

Map 2.2b: Regional origins of enslaved people forcibly transported to North America



- These figures only reflect arrivals to territories that became the United States
- Figures for Senegambia include off-shore Atlantic
- Figures for Angola include St. Helena
- Figures for Mozambique include Indian Ocean islands

Adapted from map created by Henry Louis Gates Jr., created by the Harvard Center for Geographic Analysis.

TOPIC 2.3

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

Required Course Content

SOURCES

- Excerpt from *The Interesting Narrative of the Life of Olaudah Equiano, or Gustavus Vassa, the African. Written by Himself* by Olaudah Equiano, 1789 (selection from chapter 2)
- “On Being Brought from Africa to America” by Phillis Wheatley, 1773

LEARNING OBJECTIVES

LO 2.3.A

Describe the conditions of the three-part journey enslaved Africans endured during the slave trade.

ESSENTIAL KNOWLEDGE

EK 2.3.A.1

In the first part of the journey, which could last several months, Africans were captured and marched from interior states to the Atlantic coast. On the coast they waited in crowded, unsanitary dungeons.


EK 2.3.A.2

The second part of the journey, the Middle Passage, involved traveling across the Atlantic Ocean, and it lasted up to three months. For most, the Middle Passage established permanent separation from their communities. Aboard slave ships Africans were humiliated, beaten, tortured, and raped and suffered from widespread disease and malnourishment. Fifteen percent of captive Africans perished in the Middle Passage.

EK 2.3.A.3

The third, or “final” passage, occurred when those who arrived at ports in the Americas were quarantined, resold, and transported domestically to distant locations of servitude—a process that could take as much time as the first and middle passages combined.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2A

Identify and explain a source’s claim(s), evidence, and reasoning.

INSTRUCTIONAL PERIODS

2

continued on next page

LEARNING OBJECTIVES**LO 2.3.B**

Explain how the transatlantic slave trade destabilized West African societies.

LO 2.3.C

Describe the key features and purposes of narratives written by formerly enslaved Africans.

ESSENTIAL KNOWLEDGE**EK 2.3.B.1**

The slave trade 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.

EK 2.3.B.2

Coastal states became wealthy from trade in goods and people, while interior states became unstable under the constant threat of capture and enslavement.

EK 2.3.B.3

To maintain local dominance and grow their wealth, African leaders sold soldiers and war captives from opposing ethnic groups. In some areas of the Americas, this led to a concentration of former African soldiers, which aided enslaved communities' ability to revolt.

EK 2.3.B.4

As a result of the slave trade, 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.

EK 2.3.C.1

Formerly enslaved Africans detailed their experiences in genres such as slave narratives and poetry.

EK 2.3.C.2

Slave narratives serve as historical accounts, literary works, and political texts and are examined through interdisciplinary lenses.


EK 2.3.C.3

As political texts, slave narratives aimed to end slavery and the slave trade, demonstrate Black humanity, and advocate for the inclusion of people of African descent in American society.

Source Notes

- Phillis Wheatley became the first African American to publish a book of poetry. Her iconic portrait, attributed to the enslaved African American painter Scipio Moorehead, is the first known individual portrait of an African American.

SUGGESTED SKILLS

 *Applying
Disciplinary
Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2C

Explain the significance of a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

TOPIC 2.4

Architecture and Iconography of a Slave Ship

Required Course Content

SOURCES

- Stowage of the British slave ship *Brookes*, early 19th century
- *Stowage* by Willie Cole, 1997

LEARNING OBJECTIVES

LO 2.4.A

Describe the features of slave ship diagrams created during the era of the slave trade.

ESSENTIAL KNOWLEDGE

EK 2.4.A.1

Slave ship diagrams depict a systematic arrangement of captives that aimed to maximize profit by transporting as many people as possible; even so, the diagrams typically show only about half the number of enslaved people on any given ship.

EK 2.4.A.2

Slave ship diagrams show unsanitary and cramped conditions that increased incidence of disease, disability, and death during a trip that could last up to 90 days.

EK 2.4.A.3

Slave ship diagrams rarely include the features enslavers used to minimize resistance, such as guns, nets to prevent captives from jumping overboard, and iron instruments to force-feed those who resisted.

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LEARNING OBJECTIVES

LO 2.4.B

Explain how abolitionists and Black artists have utilized slave ship diagrams during and since the era of slavery.

ESSENTIAL KNOWLEDGE

EK 2.4.B.1

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


EK 2.4.B.2

Since abolition, Black visual and performance artists have repurposed the iconography of the slave ship to process historical trauma and honor the memory of their ancestors—the more than 12.5 million Africans who were forced onto over 36,000 known voyages for over 350 years.

Source Notes

- In the 18th and 19th centuries, slave ship diagrams created a visual archive of commodification by depicting individual Africans as an anonymous, homogenous group of fungible goods for sale.
- Today, 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.
- 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 detailed 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.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2A

Identify and explain a source's claim(s), evidence, and reasoning.

INSTRUCTIONAL PERIODS

1

TOPIC 2.5

Resistance on Slave Ships

Required Course Content

SOURCES

- Plea to the Jurisdiction of Cinquè and Others, 1839
- Sketches of the captive survivors from the Amistad trial, 1839

LEARNING OBJECTIVES

LO 2.5.A

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

ESSENTIAL KNOWLEDGE

EK 2.5.A.1

Aboard slave ships, African captives resisted the trauma of deracination, commodification, and enslavement individually and collectively by staging hunger strikes, attempting to jump overboard rather than live enslaved, and overcoming linguistic differences to form revolts.

EK 2.5.A.2

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


EK 2.5.A.3

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 revolts aboard a slave ship. During the revolt, the enslaved Africans took over the schooner *La Amistad*. After a trial that lasted two years, the Supreme Court granted the Mende captives their freedom. The trial generated public sympathy for the cause of abolition.

Source Notes

- Although they outnumbered their enslavers, Africans faced incredible obstacles and risked near-certain death by resisting their enslavement aboard slave ships.
- Sengbe Pieh was also known as Joseph Cinquè.

SUGGESTED SKILLS

 *Applying
Disciplinary
Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

2

TOPIC 2.6

Slave Auctions

Required Course Content

SOURCES

- Solomon Northup's description of the New Orleans Slave Market, 1841
- "The Slave Auction" by Frances Ellen Watkins Harper, 1854

LEARNING OBJECTIVES

LO 2.6.A

Describe the nature of slave auctions in the 19th-century U.S. South.

LO 2.6.B

Explain how African American authors advanced the causes of abolition and equality in their writings about slave auctions.

ESSENTIAL KNOWLEDGE

EK 2.6.A.1

Slavery leveraged the power of the law and white supremacist doctrine 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 2.6.B.1

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.


EK 2.6.B.2

African American writers sought to counter enslavers' claims that slavery was a benign institution and to advance the cause of abolition.

Source Notes

- Solomon Northup, a free Black musician who was captured and illegally sold into slavery on a cotton plantation in Louisiana, provided an eyewitness account in his narrative, *Twelve Years a Slave*.
- Frances Ellen Watkins Harper, a poet, suffragist, and abolitionist was the first African American woman to publish a short story.

SUGGESTED SKILLS

 *Applying
Disciplinary
Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2D

Describe and draw conclusions from patterns, trends, and limitations in data, making connections to relevant course content.

INSTRUCTIONAL PERIODS

1

TOPIC 2.7

The Domestic Slave Trade and Forced Migration

Required Course Content

SOURCES

- Map showing cotton expansion and the growth of slavery in the U.S. South
- Broadside for an auction of enslaved persons at the Charleston Courthouse, 1859

LEARNING OBJECTIVES

LO 2.7.A

Explain how the rise in cotton as a cash crop drove the growth of the domestic slave trade in the United States.

ESSENTIAL KNOWLEDGE

EK 2.7.A.1

The invention of the cotton gin increased U.S. production, profits, and dependency on cotton as a cash crop.

EK 2.7.A.2

The forced removal of Indigenous communities by the U.S. government through the Trail of Tears made lands available for large-scale cotton production.

EK 2.7.A.3

After the U.S. government formally banned the transatlantic slave trade in 1808, the enslaved population grew primarily through childbirth rather than new importations, increasing the supply of enslaved agricultural laborers.

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LEARNING OBJECTIVES

LO 2.7.B

Explain how the growth of the cotton industry in the U.S. displaced enslaved African American families.

ESSENTIAL KNOWLEDGE

EK 2.7.B.1

The lower South (South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, and Texas) was dominated by the slave-cotton system, where enslaved African Americans were especially valuable as commodities due to the demand for laborers.


EK 2.7.B.2

During the cotton boom in the first half of the 19th century, many African Americans were forcibly relocated through the domestic slave trade from the upper South (inland states like Tennessee, Kentucky, Arkansas, and Missouri) to the lower South.

EK 2.7.B.3

Marching hundreds of miles, over one million African Americans were displaced by this "Second Middle Passage"—over two-and-a-half times more people than had arrived from Africa during the original Middle Passage. This massive displacement was the largest forced migration in American history.

SUGGESTED SKILLS

 *Applying
Disciplinary
Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Argumentation*

3B

Support a claim or argument using specific and relevant evidence.

INSTRUCTIONAL PERIODS

2

TOPIC 2.8

Labor, Culture, and Economy

Required Course Content

SOURCES

- Broadside advertising “Valuable Slaves at Auction” in New Orleans, 1859
- Rice fanner basket, c. 1863

LEARNING OBJECTIVES

LO 2.8.A

Describe the range and variety of specialized roles performed by enslaved people.

ESSENTIAL KNOWLEDGE

EK 2.8.A.1

Enslaved people of all ages and genders performed a wide variety of domestic, agricultural, and skilled labor in both urban and rural locales.

EK 2.8.A.2

In some areas, there were distinct roles separating domestic and agricultural laborers, although enslaved persons could be reallocated to another type of labor according to the preferences of their enslaver.

EK 2.8.A.3

Many enslaved people relied on skills developed in Africa, such as rice cultivation.

EK 2.8.A.4

In addition to agricultural work, enslaved people learned specialized trades and worked as painters, carpenters, tailors, musicians, and healers in the North and South. Once free, American Americans used these skills to provide for themselves and others.

EK 2.8.A.5

Some enslaved people were bound to institutions such as churches, factories, and colleges, rather than to an individual person.

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LEARNING OBJECTIVES

LO 2.8.B

Explain how slave labor systems enabled the formation of African American musical and linguistic practices.

LO 2.8.C

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

ESSENTIAL KNOWLEDGE

EK 2.8.B.1

Enslaved agricultural laborers often worked in a gang system or a task system.

EK 2.8.B.2

In the gang system, enslaved laborers worked in groups from sunup to sundown, under the watch and discipline of an overseer as they cultivated crops like cotton, sugar, and tobacco. Enslaved people working in gangs created work songs (in English) with syncopated rhythms to keep the pace of work.

EK 2.8.B.3

In the task system, enslaved people worked individually until they met a daily quota, generally with less supervision. The task system was used for the cultivation of crops like rice and indigo. With less oversight, some enslaved people found the autonomy to maintain linguistic practices, such as the Gullah creole language that developed in the Carolina Lowcountry.

EK 2.8.C.1

Slavery fostered economic interdependence between the North and South. Cities that did not play a major role in the African slave trade nonetheless benefited from the economy created by slavery.

EK 2.8.C.2

Enslaved people were foundational to the American economy, even though they and their descendants were alienated from the wealth that they both embodied and produced.

EK 2.8.C.3

Over centuries, slavery deeply entrenched wealth disparities along the U.S.'s racial lines. Enslaved African Americans had no wages to pass down to descendants and no legal right to accumulate property, and individual exceptions to these laws depended on their enslavers' decision.

Source Notes

- 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 2.9

Slavery and American Law: Slave Codes and Landmark Cases

Required Course Content

SOURCES

- Excerpts from the South Carolina slave code, 1740
- Articles 1–10 from the Louisiana slave code, 1724
- Article 1, Section 2 and Article 4, Section 2 of the U.S. Constitution, 1787
- Excerpts from Dred Scott’s plea and Chief Justice Roger B. Taney’s opinion in *Dred Scott v. Sanford*, 1857

LEARNING OBJECTIVES

LO 2.9.A

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 2.9.A.1

Article 1 and Article 4 of the U.S. Constitution refer to slavery but avoid using the terms *slave* or *slavery*. “Slave” appeared in an early draft but was removed. These terms appear for the first time in the 13th Amendment to the U.S. Constitution, which abolished slavery.


EK 2.9.A.2

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

EK 2.9.A.3

Slave codes and other laws deepened racial divides in American society by reserving opportunities for upward mobility and protection from enslavement for White people on the basis of their race and by denying opportunities to Black people on the same premise.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2A

Identify and explain a source’s claim(s), evidence, and reasoning.

INSTRUCTIONAL PERIODS

2

continued on next page

LEARNING OBJECTIVES**LO 2.9.A**

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

LO 2.9.B

Explain how slave codes developed in response to African Americans' resistance to slavery.

ESSENTIAL KNOWLEDGE**EK 2.9.A.4**

Some free states enacted laws to deny African Americans opportunities for advancement.

EK 2.9.A.i

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

EK 2.9.A.ii

Some states enacted restrictions to keep free Black men from voting (e.g., New York, New Jersey, Pennsylvania, Connecticut) and testifying against Whites in court (e.g., Ohio).

EK 2.9.A.iii

By 1870, with the ratification of the 15th Amendment, only Wisconsin and Iowa had given Black men the right to vote.

EK 2.9.B.1

South Carolina's 1740 slave code was updated in response to enslaved people's resistance during the Stono Rebellion in 1739. The 1740 code classified all Black people and the Indigenous communities that did not submit to the colonial government as nonsubjects and presumed enslaved people.

EK 2.9.B.2

South Carolina's 1740 slave code prohibited enslaved people from gathering, drumming, running away, learning to read, or rebelling. It condemned to death any enslaved persons that tried to defend themselves from attack by a White person.


EK 2.9.B.3

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.

Source Notes

- Louisiana's Code Noir contained restrictions similar to those in South Carolina's slave code, along with a greater emphasis on Catholic instruction and regulations that acknowledged the possibility of marriage between enslaved people but forbid interracial relationships.
- The Dred Scott decision was overturned by the Reconstruction Amendments (the 13th, 14th, and 15th amendments to the U.S. Constitution).
- By 1860, Black men could only vote in five of the six New England states (Maine, Vermont, Massachusetts, Rhode Island, and New Hampshire).

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2A

Identify and explain a source's claim(s), evidence, and reasoning.

INSTRUCTIONAL PERIODS

2

TOPIC 2.10

The Concept of Race and the Reproduction of Status

Required Course Content

SOURCES

- Laws of Virginia, Act XII, General Assembly, 1662
- “Am I not a Woman and a Sister” from *The Liberator*, 1849

LEARNING OBJECTIVES

LO 2.10.A

Explain how *partus sequitur ventrem* impacted African American families and informed the emergence of racial taxonomies in the United States.

ESSENTIAL KNOWLEDGE

EK 2.10.A.1

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 2.10.A.2

Partus codified hereditary racial slavery in the U.S. by ensuring that enslaved African American women's children would inherit their status as property, which invalidated African Americans' claims to their children.

EK 2.10.A.3

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

EK 2.10.A.4

Partus gave male enslavers the right to deny responsibility for the children they fathered with enslaved women (most often through assault) and to commodify enslaved women's reproductive lives.

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LEARNING OBJECTIVES**LO 2.10.B**

Explain how racial concepts and classifications emerged alongside definitions of status.

ESSENTIAL KNOWLEDGE**EK 2.10.B.1**

The concept of race is not based in clear biological distinctions, as more genetic difference and variation appears within racial groups than between racial groups. Concepts and classifications of racial types emerged in tandem with systems of enslavement.

EK 2.10.B.2

Phenotype (e.g., skin color, hair texture) contributes largely to perceptions of racial identity. During the era of slavery, racial categories were also defined by law, regardless of phenotype. Legal statutes like *partus sequitur ventrem* defined racial categories and tied them to rights and status (e.g., enslaved, free, citizen) in order to perpetuate slavery over generations.

EK 2.10.B.3

In the U.S., race classification was determined on the basis of hypodescent. Prior to the Civil War, states differed on the percentage of ancestry that defined a person as White or Black. In the late 19th and 20th centuries, a practice known as the “one-drop rule” classified a person with any degree of African descent as part of a singular, inferior status.

EK 2.10.B.4

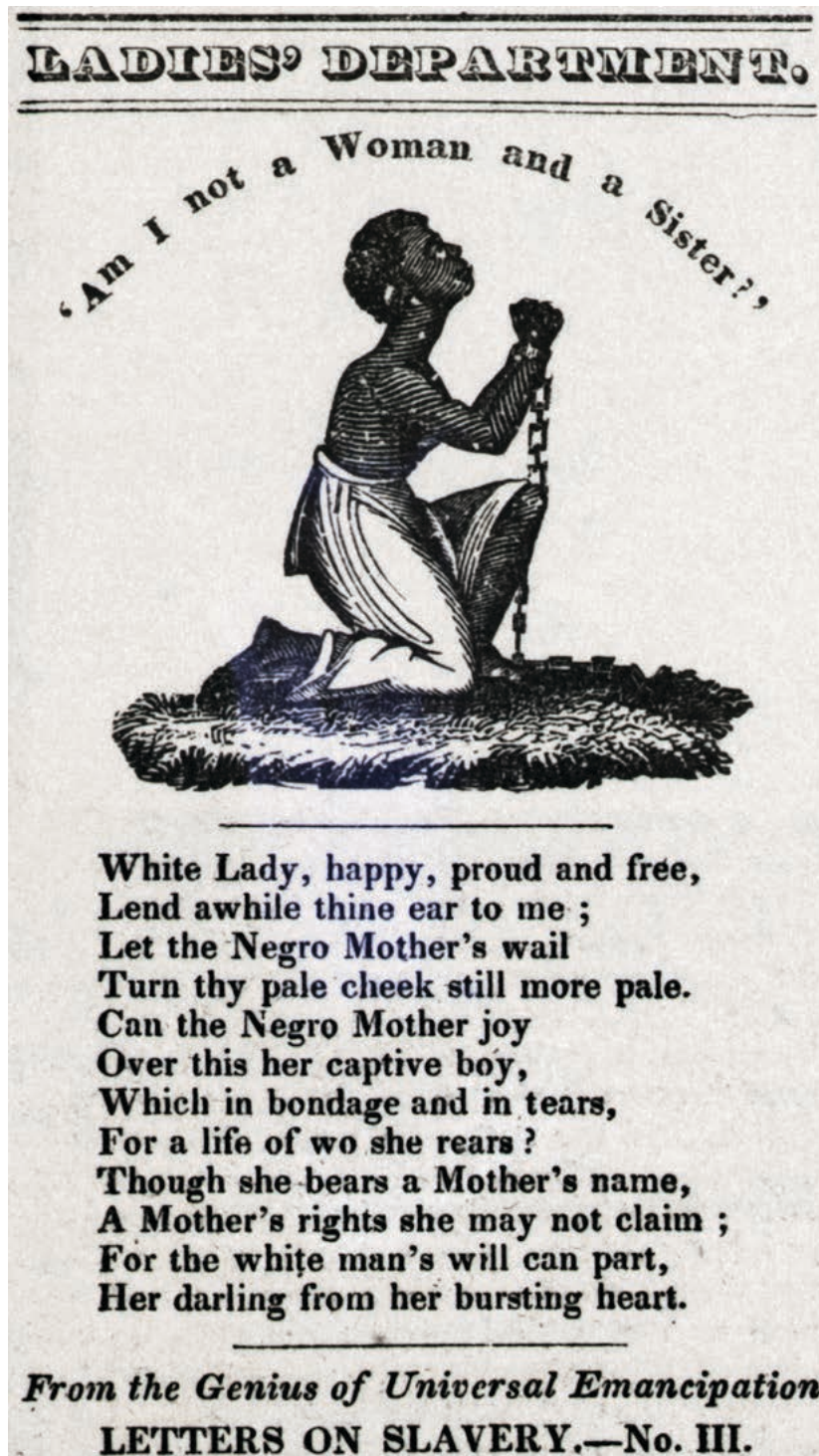
Although many African Americans had European or Indigenous ancestry, race classification prohibited them from embracing multiracial or multiethnic heritage.

Source Notes

- In 1656, Elizabeth Key (born of a White father and an enslaved Black mother) became the first Black woman in North America to sue for her freedom and win. Soon after, in 1662, the legal doctrine of *partus sequitur ventrem* was passed by the General Assembly of Virginia and spread throughout the remaining 13 colonies.

Source

"Am I not a Woman and a Sister" from *The Liberator*, 1849



Bettmann / Contributor/Getty

TOPIC 2.11

Faith and Song Among Free and Enslaved African Americans

Required Course Content

SOURCES

- *My Bondage and My Freedom* by Frederick Douglass, 1855
- Contemporary gospel performance of “Steal Away”
- Lyrics of “Steal Away,” mid-19th century

LEARNING OBJECTIVES

LO 2.11.A

Explain the emergence and growth of African American faith traditions.

ESSENTIAL KNOWLEDGE

EK 2.11.A.1

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


EK 2.11.A.2

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 2.11.A.3

Religious services and churches became sites for community gathering, celebration, mourning, sharing information, and, in the North, political organizing. Religion inspired resistance to slavery in the form of rebellions, such as those led by Nat Turner and Denmark Vesey, and the activism of abolitionists like Maria Stewart, Frederick Douglass, and Henry Highland Garnet.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2C

Explain the significance of a source’s perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

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LEARNING OBJECTIVES**LO 2.11.B**

Explain the multiple functions and significance of spirituals.

ESSENTIAL KNOWLEDGE**EK 2.11.B.1**

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 2.11.B.2

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 2.11.B.3

The lyrics of spirituals often 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.

Source Notes

- Enslaved people maintained a range of spiritual beliefs, including African-derived beliefs, syncretic forms of Christianity, and Islam. For enslaved Afro-descendants, Christianity 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.

TOPIC 2.12

Music, Art, and Creativity in African Diasporic Cultures

Required Course Content

SOURCES

- Gourd head banjo, c. 1859
- Storage jar by David Drake, 1858

LEARNING OBJECTIVES

LO 2.12.A

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 2.12.A.1

African American creative expression drew upon blended influences from ancestors, community members, and local European and Indigenous cultures.

EK 2.12.A.2


Africans' descendants in the U.S. added their aesthetic influences as they made pottery and established a tradition of quilt making as a medium of storytelling and memory keeping.

EK 2.12.A.3

African Americans drew from varied African and European influences 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.

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SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

LEARNING OBJECTIVES**LO 2.12.B**

Explain the influence of enslaved Africans' and their descendants' musical innovations on the development of American music genres.

ESSENTIAL KNOWLEDGE**EK 2.12.B.1**

Enslaved people adapted 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. This became the foundation of later American music genres, including gospel and the blues.

EK 2.12.B.2

Senegambians (such as the Wolof and Mandinka) and West Central Africans arrived in large numbers in Louisiana, which influenced the development of American blues. American blues contains the same musical system as *fodet* from the Senegambia region.

Source Notes

- 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.

TOPIC 2.13

Black Pride, Identity, and the Question of Naming

Required Course Content

SOURCES

- Selections of letters written to newspapers from *Call and Response*, 1831–1841 (pp. 87–89, includes letters from various named and anonymous authors that were originally published between 1831 and 1841 including *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 OBJECTIVES

LO 2.13.A

Explain how changing demographics and popular debates about African Americans’ identity influenced the terms they used to identify themselves in the 19th century and beyond.

ESSENTIAL KNOWLEDGE

EK 2.13.A.1

After the U.S. banned international slave trading in 1808, the percentage of African-born people in the African American population declined (despite the importing of enslaved Africans continuing illegally).


EK 2.13.A.2

The American Colonization Society was founded during the same era by White leaders seeking to exile the growing free Black population to Africa. In response, many Black people emphasized their American identity by rejecting the term *African*, the most common term for people of African descent in the U.S. until the late 1820s.

Source Notes

- Beginning in the 1830s, African Americans began to hold political meetings, known as Colored Conventions, across the U.S. and Canada. These meetings foregrounded their shared heritage and housed debates about identity and self-identification in African American communities.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Argumentation*


3A

Formulate a defensible claim.

INSTRUCTIONAL PERIODS

1

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

TOPIC 2.14

The Stono Rebellion and Fort Mose

Required Course Content

SOURCES

- Letter from Governor of Florida to His Majesty, 1739
- Excerpt from an Account of the Stono Rebellion, 1739 (first paragraph)
- Fort Mose Artifacts, Florida Museum of Natural History
- Watercolor of Fort Mose, Florida Museum of Natural History

LEARNING OBJECTIVES

LO 2.14.A

Explain effects of the asylum offered by Spanish Florida to enslaved people in the 17th and 18th centuries.

ESSENTIAL KNOWLEDGE

EK 2.14.A.1

Founded in Florida in 1565, St. Augustine is the oldest continuously occupied settlement of African American and European origin in the U.S. Beginning in the 17th century, enslaved refugees escaping Georgia and the Carolinas fled to St. Augustine, seeking asylum in Spanish Florida, which offered freedom to enslaved people who converted to Catholicism.

EK 2.14.A.2

In 1738, the governor of Spanish Florida established a fortified settlement under the leadership of Francisco Menéndez, an enslaved Senegambian who fought against the English in the Yamasee War and found refuge in St. Augustine. The settlement, called Fort Mose, was the first sanctioned free Black town in what is now the U.S.

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LEARNING OBJECTIVES**LO 2.14.A**

Explain key effects of the asylum offered by Spanish Florida in the 17th and 18th centuries.

ESSENTIAL KNOWLEDGE**EK 2.14.A.3**

The emancipation from slavery offered by Spanish Florida to slaves fleeing the British colonies inspired the Stono Rebellion in South Carolina in 1739. Led by Jemmy, an enslaved man from the Angola region, nearly 100 enslaved African Americans set fire to plantations and marched toward sanctuary in Spanish Florida.


EK 2.14.A.4

After the Stono Rebellion, in 1740, the British province of South Carolina passed a restrictive slave code that prohibited African Americans from organizing, drumming, learning to read, or moving abroad, including to other colonial territories. One month later, British colonial forces invaded Florida, eventually seizing and destroying Fort Mose.

Source Notes

- The full name of the Florida town established in 1738 was Gracia Real de Santa Teresa de Mose.
- The names of African-born leaders like Francisco Menéndez and Jemmy reflect the names they acquired as enslaved people in Spanish and British colonies.
- Many of the enslaved people participating in the Stono Rebellion were from the Kingdom of Kongo (present-day Angola), and they were Portuguese speakers familiar with Catholicism.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1D

Explain how course concepts, developments, and processes relate to the discipline of African American studies.

 *Source Analysis*

2C

Explain the significance of a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

2

TOPIC 2.15

Legacies of the Haitian Revolution

Required Course Content

SOURCES

- The Preliminary Declaration from the Constitution of Haiti, 1805
- Frederick Douglass's lecture on Haiti at the Chicago World's Fair, 1893
- *L'Ouverture*, 1986, *To Preserve Their Freedom*, 1988, and *Strategy*, 1994, from The Life of Toussaint L'Ouverture series by Jacob Lawrence

LEARNING OBJECTIVES

LO 2.15.A

Explain the historical and cultural significance of the Haitian Revolution.

ESSENTIAL KNOWLEDGE

EK 2.15.A.1

The Haitian Revolution (1791–1804) was the only uprising of enslaved people that resulted in overturning a colonial, slaveholding government. It transformed a European colony (Saint-Domingue) into a Black republic free of slavery (Haiti) and created the second independent nation in the Americas, after the U.S.

EK 2.15.A.2

The Haitian Revolution had a broad impact:

EK 2.15.A.i

France lost the most lucrative colony in the Caribbean.

EK 2.15.A.ii

The cost of fighting Haitians prompted Napoleon to sell the Louisiana Territory to the United States. This sale nearly doubled the size of the U.S. and also increased the land available for the expansion of slavery.

EK 2.15.A.iii

France temporarily abolished slavery (from 1794 to 1802) throughout the empire, in colonies like Guadeloupe, Martinique, and French Guiana.

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LEARNING OBJECTIVES

LO 2.15.A

Explain the historical and cultural significance of the Haitian Revolution.

LO 2.15.B

Describe the role of maroons in the Haitian Revolution.

LO 2.15.C

Explain the impacts of the Haitian Revolution on African diaspora communities and Black political thought.

ESSENTIAL KNOWLEDGE

EK 2.15.A.iv

The destruction of the plantation slavery complex in Haiti shifted opportunities in the market for sugar production to the U.S., Cuba, and Brazil.

EK 2.15.A.v

The Haitian Revolution brought an influx of White planters and enslaved Black refugees to U.S. cities like Baltimore, New York, and Philadelphia and increased anxieties about the spread of slave revolts.

EK 2.15.B.1

Afro-descendants who escaped slavery to establish free communities were known as *maroons*.

EK 2.15.B.2

During the Haitian Revolution, maroons disseminated information across disparate groups and organized 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 2.15.C.1

For some African Americans, Haiti's independence and abolition of slavery highlighted the unfulfilled promises of the American Revolution.

EK 2.15.C.2

The Haitian Revolution inspired uprisings in other African diaspora communities, such as the Louisiana Slave Revolt (1811), one of the largest on U.S. soil, and the Malê Uprising of Muslim slaves (1835), one of the largest revolts in Brazil.

EK 2.15.C.3

The legacy of the Haitian Revolution had an enduring impact on Black political thinking, serving as a symbol of Black freedom and sovereignty.


Source Notes

- 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.
- Frederick Douglass was appointed General Consul and U.S. Minister to Haiti (1889–1891) by President Benjamin Harrison.

TOPIC 2.16

Resistance and Revolts in the U.S.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Argumentation*

3A

Formulate a defensible claim.

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCES

- Letter from Thomas Jefferson to Rufus King, 1802

LEARNING OBJECTIVES

LO 2.16.A

Describe the daily forms of resistance demonstrated by enslaved people.

LO 2.16.B

Explain connections between enslaved resistance within the U.S. and political developments outside of the U.S.

ESSENTIAL KNOWLEDGE

EK 2.16.A.1

Enslaved people continually resisted their enslavement by slowing work, breaking tools, stealing food, or attempting to run away.

EK 2.16.A.2

Daily methods of resistance helped galvanize and sustain the larger movement toward abolition.

EK 2.16.B.1

In 1526, Africans enslaved in Santo Domingo (Dominican Republic) were brought to aid Spanish exploration along the South Carolina–Georgia coastline. They led the earliest known slave revolt in what is now U.S. territory and escaped into nearby Indigenous communities.

EK 2.16.B.2

Inspired by the Haitian Revolution, Charles Deslondes 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 self-emancipated people from Haiti) and led them on a march toward New Orleans. The revolt was violently suppressed.

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LEARNING OBJECTIVES**LO 2.16.B**

Explain connections between enslaved resistance within the U.S. and political developments outside of the U.S.

ESSENTIAL KNOWLEDGE**EK 2.16.B.3**

In 1841, Madison Washington, an enslaved cook, led a mutiny aboard the slave brig, *Creole*, which transported enslaved people from Virginia to New Orleans. Washington seized the ship and sailed it to the Bahamas, knowing that the British had ended slavery in the West Indian colonies in 1833. As a result, nearly 130 African Americans gained their freedom in the Bahamas.

EK 2.16.B.4

Shaped by common struggles, inspirations, and goals, a revolt in one region often influenced the circumstances and political actions of enslaved Afro-descendants in another region.

TOPIC 2.17

Black Organizing in the North: Freedom, Women’s Rights, and Education

Required Course Content

SOURCES

- “Why Sit Here and Die” by Maria W. Stewart, 1832

LEARNING OBJECTIVES

LO 2.17.A

Explain how free Black people in the North and South organized to support their communities.

LO 2.17.B

Describe the techniques used by Black women activists to advocate for social justice and reform.

ESSENTIAL KNOWLEDGE

EK 2.17.A.1

Throughout the late 18th and early 19th centuries, the free Black population grew in the U.S. By 1860, free people were 12% of the Black population. Although there were more free Black people in the South than in the North, their numbers were small in proportion to the enslaved population.

EK 2.17.A.2

The smaller number of free Black people in the North and South built community through institutions that thrived in cities like Philadelphia, New York, and New Orleans. They created mutual-aid societies that funded the growth of Black schools, businesses, and independent churches and supported the work of Black writers and speakers.


EK 2.17.B.1

In the 19th century, Black women activists used speeches and publications to call attention to the need to consider gender and Black women’s experiences in antislavery discussions.

EK 2.17.B.2

Maria Stewart was the first Black woman to publish a political manifesto, and one of the first American women to give a public address. Her advocacy in the 1830s contributed to the first wave of the feminist movement.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2A

Identify and explain a source’s claim(s), evidence, and reasoning.

INSTRUCTIONAL PERIODS

1

continued on next page

LEARNING OBJECTIVES**LO 2.17.C**

Explain why Black women's activism is historically and culturally significant.

ESSENTIAL KNOWLEDGE**EK 2.17.C.1**

Black women activists called attention to the ways that they experienced the combined effects of race and gender discrimination.

EK 2.17.C.2

Black women activists fought for abolitionism and the rights of women, paving a path for the women's suffrage movement.

EK 2.17.C.3

By highlighting the connected nature of race, gender, and class in their experiences, Black women's activism anticipated political debates that remain central to African American politics.

TOPIC 2.18

Maroon Societies and Autonomous Black Communities

Required Course Content

SOURCES

- Leonard Parkinson, a Captain of the Maroons, 1796
- Maroon War in Jamaica, 1834
- *The Hunted Slaves* by Richard Ansdell, 1862
- The Maroons in Ambush on the Dromilly Estate in the Parish of Trelawney, Jamaica by F.J. Bourgoïn, 1801

LEARNING OBJECTIVES

LO 2.18.A

Describe the characteristics of maroon communities and the areas where they emerged across the African diaspora.

ESSENTIAL KNOWLEDGE

EK 2.18.A.1

Maroon communities emerged throughout the African diaspora, often in remote and hidden environments beyond the purview of enslavers. Some communities lasted for just a few years, while others continued for a full century.

EK 2.18.A.2

Maroon communities consisted of self-emancipated people and those born free in the community.


EK 2.18.A.3

In maroon communities, formerly enslaved people created autonomous spaces where African-based languages and cultural practices blended and flourished, even as maroons faced illness, starvation, and the constant threat of capture.

EK 2.18.A.4

African Americans formed maroon communities in areas such as the Great Dismal Swamp (between Virginia and North Carolina) and within Indigenous communities.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

continued on next page

LEARNING OBJECTIVES**LO 2.18.A**

Describe the characteristics of maroon communities and the areas where they emerged across the African diaspora.

LO 2.18.B

Describe the purposes of maroon wars throughout the African diaspora.

ESSENTIAL KNOWLEDGE**EK 2.18.A.5**

Beyond the U.S., maroon communities emerged in Jamaica, Suriname, Colombia, and Brazil. They were called *palenques* in Spanish America and *quilombos* in Brazil. The Quilombo dos Palmares, the largest maroon society in Brazil, lasted nearly 100 years.

EK 2.18.B.1

Maroon leaders and their militias often staged wars (as distinct from slave revolts) against colonial governments to protect their collective freedom and autonomy. Others made treaties with colonial governments that required them to assist in the extinguishing of slave rebellions.

EK 2.18.B.i

Bayano led a maroon community in wars against the Spanish for several years in Panama in the 16th century.

EK 2.18.B.ii

Queen Nanny led maroons in Jamaica in the wars against the English in the 18th century.

Source Notes

- *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.


Source

Maroon War in Jamaica, 1834



Universal History Archive/Universal Images Group via Getty Images

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

TOPIC 2.19

Diasporic Connections: Slavery and Freedom in Brazil

Required Course Content

SOURCES

- Escravo Africano - Mina and Escrava Africano - Mina by José Christiano de Freitas Henriques Junior, 1864, www.slaveryimages.org
- Festival of Our Lady of the Rosario, Rio de Janeiro, Brazil by Carlos Julião, c. 1770, www.slaveryimages.org

LEARNING OBJECTIVES

LO 2.19.A

Describe features of the enslavement of Africans in Brazil.

ESSENTIAL KNOWLEDGE

EK 2.19.A.1

More enslaved Africans disembarked in Brazil than anywhere else in the Americas. Approximately half of the 10 million Africans who survived the Middle Passage landed in Brazil, where they were forced to labor in various enterprises such as sugar plantations, gold mines, coffee plantations, cattle ranching, and production of food and textiles for domestic consumption.

EK 2.19.A.2

The massive number of African-born people who arrived in Brazil formed communities that preserved cultural practices. Some of those practices still exist in Brazil, such as *capoeira* (a martial art developed by enslaved Africans that combines music and call-and-response singing) and the *congada* (a celebration of the king of Kongo and Our Lady of the Rosary).

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LEARNING OBJECTIVES**LO 2.19.B**

Explain shifts in the numbers of enslaved Africans in Brazil and the United States during the 19th century.

ESSENTIAL KNOWLEDGE**EK 2.19.B.1**

During the 19th century in Brazil, the number of enslaved Africans steadily decreased as Brazil's free Black population grew significantly, due to the increased frequency of manumission (release from slavery). Accordingly, by 1888 when Brazil became the last country in the Americas to abolish slavery, approximately 4 million people in Brazil with African ancestry were already free, and Brazil's abolition freed the approximately 1.5 million Africans still enslaved at that point.


EK 2.19.B.2

Even after the 1808 ban against the importing of enslaved Africans, the number of enslaved people in the United States increased steadily throughout the 19th century as children of enslaved people were born into enslavement themselves. Approximately 4 million Africans remained enslaved in the U.S.—about 50% of all enslaved people in the Americas—at the time of the Emancipation Proclamation.

Source Notes

- The source photographs portray enslaved people who arrived in Brazil as children, likely during the collapse of the Oyo Empire (Nigeria) in the early 1830s.
- The drawings display the diversity of labor forms, from marketers to medical work, and a festival by the brotherhood of Our Lady of the Rosary, which speaks to the ways enslaved people in Brazil recreated Afro-Catholic customs from West Central Africa.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Argumentation*

3A

Formulate a defensible claim.

INSTRUCTIONAL PERIODS

1

TOPIC 2.20

African Americans in Indigenous Territory

Required Course Content

SOURCES

- Arkansas Petition for Freedmen's Rights, 1869
- Abraham, a Black Seminole leader, 1863
- Gopher John, a Black Seminole leader and interpreter, 1863
- Diary entry recounting the capture of 41 Black Seminoles by Gen. Thomas Sidney Jesup, 1836

LEARNING OBJECTIVES

LO 2.20.A

Explain how the expansion of slavery in the U.S. South impacted relations between Black and Indigenous peoples.

ESSENTIAL KNOWLEDGE

EK 2.20.A.1

Some African American freedom seekers (maroons) found refuge among the Seminoles in Florida and were welcomed as kin. They fought alongside the Seminoles in resistance to relocation during the Second Seminole War from 1835 to 1842.

EK 2.20.A.2

Some 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.

EK 2.20.A.3

The five large Indigenous American nations (Creek, Cherokee, Choctaw, Chickasaw, Seminole) adopted slave codes, created slave patrols, and assisted in the recapture of enslaved Black people who fled for freedom.

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LEARNING OBJECTIVES

LO 2.20.A


Explain how the expansion of slavery in the U.S. South impacted relations between Black and Indigenous peoples.

ESSENTIAL KNOWLEDGE

EK 2.20.A.4

The embrace of slavery by the five large Indigenous American nations hardened racial categories, making it difficult for mixed-race Black-Indigenous people to be recognized as members of Indigenous communities.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

TOPIC 2.21

Emigration and Colonization

Required Course Content

SOURCES

- *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, from *Call and Response*

LEARNING OBJECTIVES

LO 2.21.A

Explain how 19th-century emigrationists aimed to achieve the goal of Black freedom and self-determination.

ESSENTIAL KNOWLEDGE

EK 2.21.A.1

African American supporters of emigration and colonization observed the spread of abolition in Latin America and the Caribbean from 1820 to 1860 and advocated building new communities outside the United States. The continuation of slavery and racial discrimination against free Black people in the U.S. raised doubts about peacefully achieving racial equality in the states.

EK 2.21.A.2

Emigrationists embraced Black nationalism, which was ushered in by abolitionists, like Paul Cuffee and Martin R. Delany. Black nationalism promoted Black unity, self-determination, pride, and self-sufficiency.


EK 2.21.A.3

Emigrationists promoted moving away from the U.S. as the best strategy for African Americans to prosper freely, and evaluated locations in Central and South America, the West Indies, and West Africa. Due to their large populations of people of color, shared histories, and a promising climate, Central and South America were considered the most favorable areas for emigration.

Source Notes


- The 19th-century movement for African American emigration among Black abolitionists was distinct from the American Colonization Society, a White-led organization that drove earlier attempts to colonize parts of Africa in order to relocate free Black people from the U.S. Through emigration, African Americans envisioned a new homeland beyond the reach of racism and slavery.
- Martin 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.
- Paul Cuffee was the first person to take African Americans from the U.S. to Africa. In 1815, he took 39 African Americans to the British Black settlement of Freetown in Sierra Leone, where some of the Black Loyalists during the Revolutionary War were taken by the British after their defeat.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2A

Identify and explain a source's claim(s), evidence, and reasoning.

INSTRUCTIONAL PERIODS

1

TOPIC 2.22

**Anti-Emigrationism:
Transatlantic Abolitionism
and Belonging in America**

Required Course Content

SOURCES

- "West India Emancipation" by Frederick Douglass, 1857
- "'What to the Slave Is the Fourth of July': Descendants Read Frederick Douglass's Speech," 2020 (video, 6:59)

LEARNING OBJECTIVES

LO 2.22.A

Explain how transatlantic abolitionism influenced anti-emigrationists' political views about the potential for African Americans belonging in American society.

ESSENTIAL KNOWLEDGE

EK 2.22.A.1

Anti-emigrationists 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. They saw themselves as having "birthright citizenship."

EK 2.22.A.2

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 abroad.

EK 2.22.A.3

Some anti-emigrationists used moral suasion, rather than radical resistance, to change the status of African Americans in American society.

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LEARNING OBJECTIVES

LO 2.22.A

Explain how transatlantic abolitionism influenced anti-emigrationists' political views about the potential for African Americans belonging in American society.

ESSENTIAL KNOWLEDGE


EK 2.22.A.4

In the wake of emancipation in the British West Indies (1831-34) and the Dred Scott decision (1857), 19th-century integrationists highlighted the paradox of celebrating nearly a century of American independence while excluding millions from citizenship because of their race.

Source Notes

- Frederick Douglass's ideas about how American slavery should end changed throughout the 19th century; before the Civil War started, he went from advocating nonviolent resistance to accepting violence as a likely necessity for the overthrow of slavery.
- In the West India emancipation speech (1857), Frederick Douglass spoke the famous line, "If there is no struggle, there is no progress." 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.

SUGGESTED SKILLS

 *Applying
Disciplinary
Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Argumentation*

3B

Support a claim or argument using specific and relevant evidence.

INSTRUCTIONAL PERIODS

2

TOPIC 2.23

Radical Resistance

Required Course Content

SOURCES

- *Appeal* by David Walker, 1829
- “An Address to the Slaves of the United States” by Henry Highland Garnet, 1843

LEARNING OBJECTIVES

LO 2.23.A

Describe the features of 19th-century radical resistance strategies promoted by Black activists to demand change.

ESSENTIAL KNOWLEDGE

EK 2.23.A.1

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


EK 2.23.A.2

Advocates of radical resistance leveraged publications that detailed the horrors of slavery to encourage enslaved African Americans to use any tactic, including violence, to achieve their freedom. Anti-slavery pamphlets were smuggled into the South as a radical resistance tactic.

Source Notes

- David Walker addressed his *Appeal* to the larger African diaspora and rejected the idea of emigration to Africa. He wrote 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 came to support African American emigration in the mid-19th century. He helped establish the Cuban Anti-Slavery Society in New York (1872) and was appointed U.S. minister to Liberia after the Civil War.
- 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.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

2

TOPIC 2.24

Race to the Promised Land: Abolitionism and the Underground Railroad

Required Course Content

SOURCES

- Freedom on the Move: Rediscovering the Stories of Self-Liberating People (teacher choice of advertisements)
- Excerpt from *Harriet, the Moses of Her People* by Sarah H. Bradford, 1886 (p. 27–29)
- Harriet Tubman's reflection in *The Refugee* by Benjamin Drew, 1856 (p. 30)

LEARNING OBJECTIVES

LO 2.24.A

Describe the role and scale of the Underground Railroad in providing freedom-seeking routes.

ESSENTIAL KNOWLEDGE

EK 2.24.A.1

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 in free territories in the U.S. North, Canada, and Mexico in the 19th century.

EK 2.24.A.2

An estimated 30,000 African Americans reached freedom through the Underground Railroad in this period.

EK 2.24.A.3

Due to the high number of African Americans who fled enslavement, Congress enacted the Fugitive Slave Acts of 1793 and 1850, authorizing local governments to legally kidnap and return escaped refugees to their enslavers.

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LEARNING OBJECTIVES**LO 2.24.B**

Describe the broader context of the abolitionist movement in which the Underground Railroad operated.

LO 2.24.C

Explain the significance of Harriet Tubman's contributions to abolitionism and African Americans' pursuit of freedom.

ESSENTIAL KNOWLEDGE**EK 2.24.B.1**

The abolitionist movement in the United States between 1830 and 1870 advocated for the end of slavery. The movement was led by Black activists and White supporters, and was championed and spread by a number of existing churches as well as organizations created solely for this cause.

EK 2.24.B.2

Abolitionists effectively utilized speeches and publications to galvanize public sentiment and to engage in heated debates and confrontations with those who upheld slavery.

EK 2.24.C.1

Harriet Tubman is one of the most well-known conductors of the Underground Railroad. After fleeing enslavement, Tubman returned to the South at least 19 times, leading about 80 enslaved African Americans to freedom. She sang spirituals to alert enslaved people of plans to leave.

EK 2.24.C.2

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 2.24.C.3

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

Source Notes

- The Underground Railroad was large; early portrayals suggesting its influence was limited were not accurate. 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 Harriet Tubman; however, 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

 *Applying Disciplinary Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2C

Explain the significance of a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

TOPIC 2.25

Legacies of Courage in African American Art and Photography

Required Course Content

SOURCES

- *I Go To Prepare A Place For You* by Bisa Butler, 2021
- Photographs of Harriet Tubman throughout her life: carte-de-visite, 1868–1869; matte collodion print, 1871–1876; albumen print, c. 1908

LEARNING OBJECTIVES

LO 2.25.A

Explain the significance of visual depictions of African American leaders in photography and art during and after the era of slavery.

ESSENTIAL KNOWLEDGE

EK 2.25.A.1

In the 19th century, African American leaders embraced photography, a new technology, to counter stereotypes about Black people by portraying themselves as citizens worthy of dignity, respect, and equal rights.

EK 2.25.A.2

Sojourner Truth sold her carte-de-visites to raise money for the abolitionist cause as well as activities such as speaking tours and recruiting Black soldiers to the Union army. Her photos showcased the centrality of Black women's leadership in the fight for freedom.

EK 2.25.A.3

Frederick Douglass was the most photographed man of the 19th century. Photos of formerly enslaved African Americans like Harriet Tubman and Frederick Douglass were especially significant, as they demonstrated Black achievement and potential through freedom.


EK 2.25.A.4

Many contemporary African American artists draw from Black aesthetic traditions to integrate historical, religious, and gender perspectives in representations of African American leaders. Their works preserve the legacy of these leaders' bravery and resistance.

TOPIC 2.26

Gender and Resistance in Slave Narratives

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Argumentation*

3A

Formulate a defensible claim.

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCES

- Excerpts from *Incidents in the Life of a Slave Girl: Written by Herself* by Harriet Jacobs, 1860 (sections V–VIII, XIV, XXI)
- Excerpt from *The History of Mary Prince, a West Indian Slave* by Mary Prince, 1831

LEARNING OBJECTIVES**LO 2.26.A**

Explain how enslaved women used methods of resistance against sexual violence.

LO 2.26.B

Explain how gender impacted the genre and themes of slave narratives in the 19th century.

ESSENTIAL KNOWLEDGE**EK 2.26.A.1**

Laws against rape did not apply to enslaved African American women. Some resisted sexual abuse and the enslavement of their children through various methods, including fighting their attackers, using plants as abortion-inducing drugs, infanticide, and running away with their children when possible.

EK 2.26.B.1

Slave narratives described firsthand accounts of suffering under slavery, methods of escape, and acquiring literacy, with an emphasis on the humanity of enslaved people to advance the political cause of abolition.

EK 2.26.B.2

Narratives by formerly enslaved African American women convey their distinct experiences of constant vulnerability to sexual violence and exploitation.

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LEARNING OBJECTIVES**LO 2.26.C**

Explain the impact of Black women's enslavement narratives on political movements in the 19th century.

ESSENTIAL KNOWLEDGE**EK 2.26.B.3**

Narratives by formerly enslaved Black women reflected 19th-century gender norms. They focused on domestic life, modesty, family, and resistance against sexual violence, whereas narratives by enslaved men emphasized autonomy and manhood.

EK 2.26.C.1

In the U.S. and the Caribbean, Black women's narratives of their distinct experiences under slavery advanced the causes of abolition and feminist movements in their respective societies.


Source Notes

- Harriet Jacobs' *Incidents in the Life of a Slave Girl, Written by Herself* (1861) became the first narrative published by an enslaved African American woman.

TOPIC 2.27

The Civil War and Black Communities

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2C

Explain the significance of a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCES

- "The Colored Soldiers" by Paul Laurence Dunbar, 1895
- Civil War era photographs: Washerwoman for the Union Army in Richmond, VA, 1860s; or Photograph of Charles Remond Douglass, 1864

LEARNING OBJECTIVES**LO 2.27.A**

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

ESSENTIAL KNOWLEDGE**EK 2.27.A.1**

Thousands of free and enslaved African Americans from the North and South joined the Union war effort to advance the causes of abolition and Black citizenship.

EK 2.27.A.2

Men participated as soldiers and builders, and women contributed as cooks, nurses, laundresses, and spies.

EK 2.27.A.3

Enslaved people in the South fled slavery to join the Union war effort, while free African Americans in the North raised money for formerly enslaved refugees and journeyed south to establish schools and offer medical care.

EK 2.27.A.4

Of the 200,000 Black men who served in the Civil War, 50,000 were free men from the North and about 150,000 were formerly enslaved men liberated during the Civil War by Union troops and the Emancipation Proclamation.

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LEARNING OBJECTIVES**LO 2.27.B**

Describe African American soldiers' motivations for enlisting during the U.S. Civil War and the inequities they faced.

LO 2.27.C

Explain how Black soldiers' service impacted Black communities during and after the U.S. Civil War.

ESSENTIAL KNOWLEDGE**EK 2.27.B.1**

For many free and enslaved African American men, service in the Union army demonstrated their view of themselves as U.S. citizens, despite the inequities they faced.

EK 2.27.B.2

Initially excluded from serving in the Civil War, African American men were permitted to join the Union Army when it faced labor shortages; they also served in the Union Navy. African American men enrolled under unequal conditions (e.g., receiving half the salary of White soldiers) and risked enslavement and death if captured by the Confederate Army.

EK 2.27.C.1

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 citizenship and political equality. Some White working class men, largely Irish immigrants, resented being drafted to fight in the Civil War and rioted against Black neighborhoods.

EK 2.27.C.2

Many Black soldiers shared their pride in their role in preserving the Union and in ending slavery, even though after the war they were not immediately celebrated. African American poetry and photographs preserve an archive of the participation, dignity, and sacrifice of Black soldiers and Black communities during the Civil War.

Source Notes

- Black soldiers served in every American military initiative, including well before they were eligible for American citizenship. The recruitment of Black soldiers into the military was written into the Emancipation Proclamation.
- Paul Laurence Dunbar's poem was written after the Civil War to honor Black soldiers, and to counter narratives that minimized their participation in the conflict and ignored the stakes of the war for Black liberty and citizenship.

TOPIC 2.28

Freedom Days: Commemorating the Ongoing Struggle for Freedom

Required Course Content

SOURCES

- General Order 3 issued by Maj. Gen. Gordon Granger, 1865
- Juneteenth celebration in Louisville, 2021
- Juneteenth celebration in West Philadelphia, 2019
- Juneteenth celebration in Galveston, 2021

LEARNING OBJECTIVES

LO 2.28.A

Describe the events that officially ended legal enslavement in the United States.

ESSENTIAL KNOWLEDGE

EK 2.28.A.1

The 1863 Emancipation Proclamation, a wartime order, declared freedom for enslaved people held in the 11 Confederate states still at war against the Union. After the Civil War, legal enslavement of African Americans continued in the border states and did not end until the ratification of the 13th Amendment in 1865.


EK 2.28.A.2

The 13th Amendment secured the permanent abolition of slavery in the U.S. It freed four million African Americans, nearly a third of the South's population, and signified a monumental first step toward achieving freedom, justice, and inclusion in the land of their birth.

EK 2.28.A.3

The 13th Amendment did not apply to the nearly 10,000 African Americans enslaved by Indigenous nations. The U.S. government negotiated treaties with these nations to end legal slavery in Indian Territory in 1866, though these treaties did not grant freed men rights as tribal citizens.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Argumentation*

3B

Support a claim or argument using specific and relevant evidence.

INSTRUCTIONAL PERIODS

1

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LEARNING OBJECTIVES**LO 2.28.B**

Explain why Juneteenth is historically and culturally significant.

ESSENTIAL KNOWLEDGE**EK 2.28.B.1**

Juneteenth marks the end of slavery in the last state of rebellion—Texas. It commemorates June 19, 1865, the day that enslaved people in Galveston, Texas, were informed that they were free by Major-General Gordon Granger’s reading of General Order No. 3. This order was the first document to mention racial equality through “an absolute equality of personal rights and rights of property between former masters and slaves.”

EK 2.28.B.2

African American communities have a long history of commemorating local Freedom Days, since the celebration of abolition in New York on July 5th, 1827. Juneteenth is one of the many Freedom Days that African American communities have consistently celebrated. Over 150 years after its first celebration, it became a federal holiday in 2021.

EK 2.28.B.3

The earliest Juneteenth celebrations included singing spirituals and wearing new clothing that symbolized newfound freedom, along with feasting and dancing. At that time, Juneteenth was also called Jubilee Day and Emancipation Day.

EK 2.28.B.4

Juneteenth and other Freedom Days commemorate:

EK 2.28.B.4.i

African Americans’ ancestors’ roles in the struggle to end legal enslavement in the United States

EK 2.28.B.4.ii

African Americans’ embrace, postslavery, of a fragile freedom even as they actively engaged in ongoing struggles for equal rights, protections, and opportunities in the United States

EK 2.28.B.4.iii

African Americans’ commitment to seeking joy and validation among themselves, despite the nation’s belated recognition of this important moment in its own history

Source

Juneteenth celebrations in Louisville, 2021



Jon Cherry/Getty Images

Source**Juneteenth celebrations in Galveston, 2021**

Go Nakamura/Getty Images

Source

Juneteenth celebration in West Philadelphia



Bastiaan Slabbers/NurPhoto via Getty Images

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AP AFRICAN AMERICAN STUDIES

UNIT 3

**The Practice
of Freedom**



5
WEEKS

UNIT AT A GLANCE

Skill Categories

1 Applying Disciplinary Knowledge **2** Source Analysis **3** Argumentation

| Topic | Required Sources | Suggested Skills | Instructional Periods |
|---|---|---------------------|-----------------------|
| <i>Instructional Focus: Reconstruction and Black Politics</i> | | | |
| 3.1 The Reconstruction Amendments | The 13th, 14th, and 15th amendments to the U.S. Constitution, 1865, 1868, and 1870 Engraved portrait of five African American legislators from Reconstruction Congresses, early 1880s | 1C 2B | 1 |
| 3.2 Social Life: Reuniting Black Families | Last Seen: Finding Family After Slavery database Marriage Certificate with tintypes of Augustus L. Johnson and Malinda Murphy, 1874 | 1B 2B | 1 |
| 3.3 Black Codes, Land, and Labor | Picture postcard of a North Carolina Convict Camp, 1910 Juvenile convicts at work in the fields, 1903 Circular No. 8 from the Bureau of Refugees, Freedmen, and Abandoned Lands, 1866 | 1C 2C | 3 |
| 3.4 The Defeat of Reconstruction | <i>Plessy v. Ferguson</i> Supreme Court ruling, 1896 | 1A 3A | 2 |
| <i>Instructional Focus: The Color Line: Black Life in the Nadir</i> | | | |
| 3.5 Disenfranchisement and Jim Crow Laws | Segregated water fountains, n.d. Segregated restrooms, c. 1960 Excerpt from <i>A Red Record</i> by Ida B. Wells-Barnett, 1895 | 1A 2B | 1 |
| 3.6 White Supremacist Violence and the Red Summer | "If We Must Die" by Claude McKay, 1919 Interactive map from Visualizing the Red Summer Photograph of destruction in Greenwood after the Tulsa Race Massacre, 1921 | 1C 2D | 1 |

| Topic | Required Sources | Suggested Skills | Instructional Periods |
|--|--|------------------|-----------------------|
| 3.7 The Color Line and Double Consciousness in American Society | <p>Excerpts from <i>The Souls of Black Folk</i> by W.E.B. Du Bois, 1903</p> <p>"We Wear the Mask" by Paul Laurence Dunbar, 1895</p> | 1D 2C | 2 |
| <i>Instructional Focus: Racial Uplift</i> | | | |
| 3.8 Uplift Ideologies | <p>"The Atlanta Exposition Address" by Booker T. Washington, 1895</p> <p>"How the Sisters Are Hindered from Helping" by Nannie Helen Burroughs, 1900</p> <p>"Lift Every Voice and Sing" by James Weldon Johnson and J. Rosamond Johnson, 1900</p> | 1A 2B | 1 |
| 3.9 Lifting as We Climb: Black Women's Rights and Leadership | <p>Excerpts from <i>A Voice from the South: By a Black Woman of the South</i> by Anna Julia Cooper, 1892</p> <p>Banner used by the Oklahoma Federation of Colored Women's Clubs, c. 1924</p> | 1A 2A | 1 |
| 3.10 Black Organizations and Institutions | <p>Advertisement for Madam C.J. Walker products, 1906–1950</p> <p>Photograph of a convention of Madam C.J. Walker agents at Villa Lewaro, 1924</p> <p>Clock used by the Citizens Savings and Trust Company, 1920–2013</p> | 1A 3A | 1 |
| 3.11 HBCUs and Black Education | <p>Jubilee Singers of Fisk University, 1875</p> <p>George Washington Carver with students in his laboratory at Tuskegee Institute, 1902</p> <p>Howard University class in nursing, 1915</p> <p>Omega Psi Phi members with baskets of canned food for charity, 1964</p> | 1B 2B | 1 |


Skill Categories

1 Applying Disciplinary Knowledge **2** Source Analysis **3** Argumentation

| Topic | Required Sources | Suggested Skills | Instructional Periods |
|--|--|-------------------------------|-----------------------|
| <i>Instructional Focus: The New Negro Renaissance</i> | | | |
| 3.12 The New Negro Movement and the Harlem Renaissance | Excerpt from <i>The New Negro: An Interpretation</i> by Alain Locke, 1925 "The Negro Artist and the Racial Mountain" by Langston Hughes, 1926 | 1A 2A | 1 |
| 3.13 Photography and Social Change | Images from W.E.B. Du Bois' exhibit at the 1900 Paris Exposition Images from James Van Der Zee's "Portfolio of Eighteen Photographs, 1905-38" | 2C 3B | 2 |
| 3.14 Envisioning Africa in Harlem Renaissance Poetry | "Heritage" by Gwendolyn Bennett, 1922 "Heritage" by Countee Cullen, 1925 | 2C 3A | 1 |
| 3.15 The Birth of Black History | <i>The Mis-Education of the Negro</i> by Carter G. Woodson, 1933 | 1B 1D 2A | 1 |
| 3.16 Genealogy of the Field of African American Studies | "The Negro Digs Up His History" by Arturo A. Schomburg, in <i>The New Negro: An Interpretation</i> edited by Alain Locke, 1925 | 1D 2A | 1 |

| Topic | Required Sources | Suggested Skills | Instructional Periods |
|---|--|------------------|-----------------------|
| <i>Instructional Focus: Migrations and Black Internationalism</i> | | | |
| 3.17 The Great Migration | <p>Anonymous letter beckoning African Americans to leave the South, 1920</p> <p>The Migration Series by Jacob Lawrence, 1940–1941</p> <p>Map of the Great Migration from 1916–1930</p> | 1C 2B | 2 |
| 3.18 Afro-Caribbean Migration | <p>"Restricted West Indian Immigration and the American Negro" by Wilfred A. Domingo, 1924</p> | 1C 2A | 1 |
| 3.19 The Universal Negro Improvement Association | <p>"Address to the Second UNIA Convention" by Marcus Garvey, 1921</p> <p>Marcus Garvey at his desk, 1924</p> <p>Marcus Garvey in Harlem, 1924</p> | 1A 1D 2C | 1 |

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

TOPIC 3.1

The Reconstruction Amendments

Required Course Content

SOURCES

- The 13th, 14th, and 15th amendments to the U.S. Constitution, 1865, 1868, and 1870 (from the 13th, sections 1–2; 14th, sections 1, 3, and 4; 15th, sections 1–2)
- Engraved portrait of five African American legislators from Reconstruction Congresses, early 1880s

LEARNING OBJECTIVES

LO 3.1.A

Explain how the Reconstruction Amendments impacted African Americans by defining standards of citizenship.

ESSENTIAL KNOWLEDGE

EK 3.1.A.1

During Reconstruction (1865–1877), the federal government sought to reintegrate the former Confederate states and to establish and protect the rights of free and formerly enslaved African Americans, granting them citizenship, equal rights, and political representation in American government.

EK 3.1.A.2

The 13th Amendment (1865) officially abolished slavery, or involuntary servitude, except as a punishment for a crime.

EK 3.1.A.3

The 14th Amendment (1868) defined the principle of birthright citizenship in the United States and granted equal protection to all people, overturning the *Dred Scott v. Sanford* (1857) Supreme Court decision and related state-level Black codes.


EK 3.1.A.4

The 15th Amendment (1870) prohibited the federal government and each state from denying or abridging a citizen's right to vote "on account of race, color, or previous condition of servitude," thereby granting voting rights to Black men.

Source Notes

- The engraved portrait from the early 1880s depicts Hiram R. Revels (Mississippi), James T. Rapier (Alabama), Blanche K. Bruce (Mississippi), Joseph H. Rainey (South Carolina), and John R. Lynch (Mississippi).
- Senator Hiram Revels (of African and Indigenous ancestry) was the first African American to serve in either house of the United State Congress. James Rapier founded Alabama's first Black-owned newspaper and became Alabama's second Black representative. Blanche K. Bruce, born enslaved, was the first African American elected to serve a full term in the U.S. Senate. Joseph Rainey, born enslaved, was the first African American to serve in the House of Representatives and to preside over a debate in the House, and the longest-serving Black lawmaker in Congress during Reconstruction. John Lynch, born enslaved, was elected as the first African American Speaker of the Mississippi House of Representatives, and he went on to be the only African American in the following century to represent Mississippi in the U.S. House of Representatives.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

TOPIC 3.2

Social Life: Reuniting Black Families

Required Course Content

SOURCES

- Last Seen: Finding Family After Slavery database (teachers can select different or additional advertisements based on their local community or student interest)
 - ♦ Clarissa Reed, ad in the *Southwestern Christian Advocate*, New Orleans, LA, 1883
 - ♦ Elizabeth Brisco, ad in *The Christian Recorder*, Philadelphia, PA, 1864
- Marriage certificate with tintypes of Augustus L. Johnson and Malinda Murphy, 1874

LEARNING OBJECTIVES

LO 3.2.A

Explain how African Americans strengthened family bonds after abolition and the Civil War.

ESSENTIAL KNOWLEDGE

EK 3.2.A.1

After emancipation, African Americans were able to locate kin separated by the domestic slave trade. They relied on newspapers, word of mouth, and help from the Freedmen's Bureau as they traveled to find lost family and friends.

EK 3.2.A.2

Thousands of formerly enslaved African American men and women sought to consecrate their unions through legal marriage when it became available to them.


Source Notes

- Founded in 1852, *The Christian Recorder*, the official newspaper of the African Methodist Episcopal Church (the first Black denomination in the U.S.), is the oldest continuously published African American newspaper in the U.S.

TOPIC 3.3

Black Codes, Land, and Labor

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C
Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2C
Explain the significance of a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS
3

Required Course Content

SOURCES

- Picture postcard of a North Carolina Convict camp, c. 1910
- Juvenile convicts at work in the fields, 1903
- Circular No. 8 from the Bureau of Refugees, Freedmen, and Abandoned Lands, 1866

LEARNING OBJECTIVES

LO 3.3.A

Explain how Black codes undermined the ability of African Americans to advance after the abolition of slavery.

ESSENTIAL KNOWLEDGE

EK 3.3.A.1

In 1865, Union General William T. Sherman issued Special Field Orders No. 15, which aimed to redistribute about 400,000 acres of land between South Carolina and Florida to newly freed African American families in segments of 40 acres.

EK 3.3.A.2

In 1865 and 1866, during Presidential Reconstruction, many state governments enacted Black codes—restrictive laws that undermined the newly gained legal rights of African Americans and controlled their movement and labor. Black codes aimed to restore the social controls and surveillance of earlier slave codes.

EK 3.3.A.3

Black codes restricted the advancement of African Americans in various ways, including limiting their options for property ownership and requiring them to enter into unfair labor contracts. Many annual labor contracts provided very little pay. Those who tried to escape a labor contract were often whipped, and those without a labor contract could be fined or imprisoned for vagrancy.

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LEARNING OBJECTIVES**LO 3.3.A**

Explain how Black Codes undermined the ability of African Americans to advance after the abolition of slavery.

LO 3.3.B

Explain how new labor practices impeded the ability of African Americans to advance economically after the abolition of slavery.

ESSENTIAL KNOWLEDGE**EK 3.3.A.4**

One set of Black codes disrupted African American families by allowing Black children to be taken by the state and forced to serve unpaid apprenticeships without their parents' consent.

EK 3.3.B.1

President Andrew Johnson revoked Special Field Orders No. 15, and confiscated plantations were returned to their former owners or purchased by northern investors. As a result, African Americans were evicted or shifted into sharecropping contracts.

EK 3.3.B.2

Through sharecropping, landowners provided land and equipment to formerly enslaved people or indigent White people; as part of this exchange, the farmers were required to return a large share of the crops to the landowner, making economic advancement very difficult.

EK 3.3.B.3

Through crop liens, farmers who began with little or no cash received food, farming equipment, and supplies, borrowing against the future harvest. Their harvested crops often did not generate enough money to repay the debt, leading the farmers into a vicious cycle of debt accumulation.


EK 3.3.B.4

Through convict leasing, Southern prisons profited by hiring out African American men imprisoned for debt, false arrest, or other minor charges to landowners and corporations. Prisoners worked without pay under conditions akin to those of slave labor.

TOPIC 3.4

The Defeat of Reconstruction

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Argumentation*

3A

Formulate a defensible claim.

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCES

- *Plessy v. Ferguson* Supreme Court ruling, 1896

LEARNING OBJECTIVES

LO 3.4.A

Explain how Reconstruction-era reforms were dismantled during the late 19th century.

ESSENTIAL KNOWLEDGE

EK 3.4.A.1

After the election of 1876 and the Compromise of 1877, some states began to rewrite their state constitutions to include *de jure* segregation laws.

EK 3.4.A.2

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


EK 3.4.A.3

African Americans were endangered by acts of racial violence (e.g., lynching) and retaliation from former Confederates, political terrorist groups like the Ku Klux Klan, and others who embraced white supremacist doctrine.

EK 3.4.A.4

With the Supreme Court ruling in *Plessy v. Ferguson*, 1896, the doctrine of "separate but equal" became the legal basis for racial segregation in American society. In practice, the decision legalized separate and unequal resources, facilities, and rights.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

TOPIC 3.5

Disenfranchisement and Jim Crow Laws

Required Course Content

SOURCES

- Segregated water fountains, n.d.
- Segregated restrooms, c. 1960
- Excerpt from *A Red Record* by Ida B. Wells-Barnett, 1895 (selection from chapter 1)

LEARNING OBJECTIVES

LO 3.5.A

Explain how the introduction of Jim Crow laws impacted African Americans after Reconstruction.

LO 3.5.B

Describe the responses of African American writers and activists to racism and anti-Black violence during the nadir.

ESSENTIAL KNOWLEDGE

EK 3.5.A.1

Jim Crow laws were local and state-level statutes passed primarily (but not exclusively) in the South under the protection of the Supreme Court's decision in *Plessy v. Ferguson* (1896).

EK 3.5.A.2

Jim Crow laws limited African American men's right to vote and enforced the racial segregation of hospitals, transportation, schools, and cemeteries for Black and White citizens.

EK 3.5.B.1

African American studies scholars refer to the period between the end of Reconstruction and the beginning of World War II as the "nadir," or lowest point of American race relations. This period included some of the most flagrant public acts of racism (including lynching and mob violence) in U.S. history.

EK 3.5.B.2

African American journalists and writers of the era highlighted the racism at the core of Southern lynch laws that sought to justify the rampant, unjust killing of Black people.

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LEARNING OBJECTIVES

LO 3.5.B

Describe the responses of African American writers and activists to racism and anti-Black violence during the nadir.

ESSENTIAL KNOWLEDGE

EK 3.5.B.3

African American activists responded to attacks on their freedom with resistance strategies, such as trolley boycotts. Activists relied on sympathetic writers in the press to publicize the mistreatment and murder of African Americans.

Source Notes

- Jim Crow–era segregation restrictions would not be overturned until the civil rights movement of the 1950s and 1960s.
- Rayford W. Logan, a Pan-Africanist and historian of the post-Reconstruction period, named this period “the nadir.”
- Born into slavery, Ida B. Wells-Barnett became a journalist, civil rights advocate, and feminist active in the late 19th and early 20th centuries. Her writings described how lynching aimed to terrorize African Americans from seeking any form of advancement.

Sources

Segregated water fountains, n.d.



kickstand/Getty Images

Segregated restrooms, c. 1960



Hulton Archive/Getty Images

TOPIC 3.6

White Supremacist Violence and the Red Summer

Required Course Content

SOURCES

- “If We Must Die” by Claude McKay, 1919
- Interactive map from Visualizing the Red Summer
- Photograph of destruction in Greenwood after the Tulsa Race Massacre, 1921

LEARNING OBJECTIVES

LO 3.6.A

Describe the causes of heightened racial violence in the early 20th century.

ESSENTIAL KNOWLEDGE

EK 3.6.A.1

Between 1917 and 1921 there was a proliferation of racial violence incited by white supremacists. The acute period of tensions in 1919 is known as the “Red Summer.”

EK 3.6.A.2


In the summer of 1919, a global flu pandemic, competition for jobs, and racial discrimination against Black World War I veterans all contributed to a rise in hate crimes across the country. More than 30 urban race riots occurred that summer.

EK 3.6.A.3

In 1921, a mob of White residents and city officials incited the Tulsa race massacre, in Tulsa, Oklahoma. The Tulsa race massacre destroyed more than 1,250 homes and businesses in Greenwood, also known as “Black Wall Street,” which was one of the most affluent African American communities in the U.S.

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SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2D

Describe and draw conclusions from patterns, trends, and limitations in data, making connections to relevant course content.

INSTRUCTIONAL PERIODS

1

LEARNING OBJECTIVES**LO 3.6.B**

Explain how African Americans responded to white supremacist attacks in the early 20th century.

ESSENTIAL KNOWLEDGE**EK 3.6.B.1**

African Americans resisted white supremacist attacks on their communities through political activism, published accounts, and armed self-defense.

EK 3.6.B.2

Racial discrimination and violence, coupled with a lack of economic opportunities in the South, spurred the beginnings of the Great Migration.

Source Notes

- James Weldon Johnson, an African American writer and activist, coined the term “Red Summer.”
- In “If We Must Die,” Jamaican poet Claude McKay, a key figure in the Harlem Renaissance, encouraged African Americans to preserve their dignity and fight back against anti-Black violence and discrimination.
- The U.S. Senate did not classify lynching as a hate crime until 2018, and it did not become a federal law until March 2022. The brutal murder of 14-year-old Emmett Till in 1955 demonstrates the longevity of lynching as a tactic of white supremacist violence.

TOPIC 3.7

The Color Line and Double Consciousness in American Society

Required Course Content

SOURCES

- Excerpts from *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”)
- “We Wear the Mask” by Paul Laurence Dunbar, 1895

LEARNING OBJECTIVES

LO 3.7.A

Explain how W.E.B. Du Bois’s groundbreaking text *The Souls of Black Folk* (1903) portrays Black humanity and the effects of racism on African Americans in the early 20th century.

ESSENTIAL KNOWLEDGE

EK 3.7.A.1

The symbol of “the Veil” in *The Souls of Black Folk* represents African Americans’ separation from full participation in American society and struggle for self-improvement due to discrimination.

EK 3.7.A.2

The metaphor of the “color line” refers to racial discrimination and legalized segregation that remained in the United States after the abolition of slavery. Du Bois identified “the problem of the twentieth century is the problem of the color line.”


EK 3.7.A.3

“Double-consciousness” refers to the internal conflict experienced by subordinated groups in an oppressive society. Double-consciousness gave African Americans a way to examine the unequal realities of American life.

EK 3.7.A.4

Double-consciousness resulted from social alienation created through racism and discrimination. However, it also fostered agency, adaptation, and resistance.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1D

Explain how course concepts, developments, and processes relate to the discipline of African American studies.

 *Source Analysis*

2C

Explain the significance of a source’s perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

2


Source Notes

- 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.

TOPIC 3.8

Uplift Ideologies

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCES

- “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 Johnson and J. Rosamond Johnson, 1900

LEARNING OBJECTIVES

LO 3.8.A

Describe strategies for racial uplift (or social advancement) proposed by African American writers, educators, and leaders at the turn of the 20th century.

ESSENTIAL KNOWLEDGE

EK 3.8.A.1

Leaders such as Booker T. Washington advocated for industrial education and training as a means of economic advancement and independence.

EK 3.8.A.2

Educators and activists called for women's education and suffrage to promote greater inclusion of Black women in American society.

EK 3.8.A.3

African American literature, poetry, and music, such as the song “Lift Every Voice and Sing,” encouraged African Americans to take pride in their heritage and cultural achievements.

Source Notes

- In a speech known as “The Atlanta Exposition Address,” Booker T. Washington, a formerly enslaved education leader, appealed to a conservative audience and suggested that Blacks should remain in the South and focus on gaining an industrial education before political rights. He debated strategies for Black advancement with W.E.B. Du Bois, who promoted a civil rights agenda.
- Nannie Helen Burroughs was the daughter of enslaved people and an educator, suffragist, and church leader. She helped establish the National Association of Colored Women in 1896 and founded a school for women and girls in Washington, D.C., in 1909.
- James Weldon Johnson, a writer, lawyer, 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.

TOPIC 3.9

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

Required Course Content

SOURCES

- Excerpts from *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”)
- Banner used by the Oklahoma Federation of Colored Women’s Clubs, c. 1924

LEARNING OBJECTIVES

LO 3.9.A

Describe ways that Black women promoted the advancement of African Americans.

ESSENTIAL KNOWLEDGE

EK 3.9.A.1

Black women leaders advocated for the rights of Black women during the women’s suffrage movement of the early 20th century.


EK 3.9.A.2

Black women’s leadership was central to rebuilding African American communities in the generations after slavery. Black women entered the workforce to support their families and organized labor unions with the goal of fair treatment.

EK 3.9.A.3

Black women leaders created women’s clubs that countered race and gender stereotypes by promoting the dignity, capacity, beauty, and strength of Black women.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2A

Identify and explain a source’s claim(s), evidence, and reasoning.

INSTRUCTIONAL PERIODS

1


Source Notes

- 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. Her work details the inequities that Black women have experienced and the incomplete picture of U.S. historical narratives that exclude the voices of African Americans and specifically Black women.
- Black women's clubs and regional federations came together in 1896 to form The National Association of Colored Women (1896). Churchwomen also formed denominational organizations at the state and national levels, as was the case of Black Baptist women like Nannie Helen Burroughs.

TOPIC 3.10

Black Organizations and Institutions

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Argumentation*

3A

Formulate a defensible claim.

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCES

- Advertisement for Madam C.J. Walker products, 1906–1950
- Photograph of a convention of Madam C.J. Walker agents at Villa Lewaro, 1924
- Clock used by the Citizens Savings and Trust Company, 1920–2013

LEARNING OBJECTIVES**LO 3.10.A**

Explain how African Americans promoted the economic stability and well-being of their communities in the early 20th century.

ESSENTIAL KNOWLEDGE**EK 3.10.A.1**

As a response to their ongoing exclusion from broader American society, many African Americans created businesses and organizations that catered to the needs of Black citizens and improved the self-sufficiency of their communities.

EK 3.10.A.2

Citizens Savings Bank and Trust Company, founded in 1904, is the oldest, continuously operating African American–owned bank in the U.S. Originally known as the One Cent Savings Bank, it became the first African American–owned bank in the U.S. to become a member of the Federal Deposit Insurance Corporation (FDIC) and the Federal Reserve System.

EK 3.10.A.3

African Americans continued to transform Christian worship in the U.S. and created their own institutions. The African Methodist Episcopal Church (AME) was founded in 1816 as the first Black Christian denomination in the U.S., and after Reconstruction the number of Black churches increased significantly.

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LEARNING OBJECTIVES**LO 3.10.A**

Explain how African Americans promoted the economic stability and well-being of their communities in the early 20th century.

ESSENTIAL KNOWLEDGE**EK 3.10.A.4**

Black churches served as safe spaces for Black organizing, joy, and cultural expression. Black churches created leadership opportunities that developed Black activists, musicians, and political leaders.

EK 3.10.A.5

African American inventors and entrepreneurs like Madame C.J. Walker, the first woman millionaire in the U.S., developed products that highlighted the beauty of Black people, fostered Black economic advancement, and supported community initiatives through philanthropy.

TOPIC 3.11

HBCUs and Black Education

Required Course Content

SOURCES

- Jubilee Singers of Fisk University, 1875
- George Washington Carver with students in his laboratory at Tuskegee Institute, 1902
- Howard University class in nursing, 1915
- Omega Psi Phi members with baskets of canned food for charity, 1964

LEARNING OBJECTIVES

LO 3.11.A

Describe the founding of historically Black colleges and universities (HBCUs) in the late 19th and early 20th centuries, including the role White philanthropists played.

ESSENTIAL KNOWLEDGE

EK 3.11.A.1

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


EK 3.11.A.2

The first wave of HBCUs were private colleges and universities established largely by White philanthropists. Wilberforce University (Ohio, 1856), founded by the African Methodist Episcopal Church, was the first university fully owned and operated by African Americans.

EK 3.11.A.3

Later HBCUs were established as land-grant colleges with federal funding. The Second Morrill Act (1890) required that states either demonstrate that race was not a factor in admission to educational institutions or create separate institutions for Black students. As a result, 18 HBCUs were established.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

continued on next page

LEARNING OBJECTIVES**LO 3.11.A**

Describe the founding of historically Black colleges and universities (HBCUs) in the late 19th and early 20th centuries, including the role White philanthropists played.

LO 3.11.B

Explain how the creation of HBCUs in the United States impacted the educational and professional lives of African Americans nationally and internationally.

ESSENTIAL KNOWLEDGE**EK 3.11.A.4**

In the late 19th and early 20th centuries, HBCUs emphasized two education models for learning and professional training across a range of careers: a liberal arts education (e.g., at Fisk University) and a vocational-industrial model (e.g., at Tuskegee Institute).

EK 3.11.A.5

HBCUs were the primary providers of postsecondary education to African Americans up until the Black campus movement of the 1960s.

EK 3.11.B.1

The founding of HBCUs 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.

EK 3.11.B.2

HBCUs created spaces of cultural pride, Black scholarship, and innovation, and helped address racial equity gaps in higher education.

EK 3.11.B.3

Black Greek-letter organizations emerged in colleges and universities across the United States, not only at HBCUs but also at predominantly White institutions. In these organizations, African Americans found spaces to support each other in the areas of self-improvement, educational excellence, leadership, and lifelong community service.

EK 3.11.B.4

The Fisk Jubilee Singers, a student choir at Fisk University, introduced the religious and musical tradition of African American spirituals to the global stage during their international tours.

EK 3.11.B.5

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.

Source Notes

- Cheyney University (originally, the Institute for Colored Youth, Pennsylvania, 1837) was the first HBCU founded. Howard University, in Washington, D.C., was named after the head of the Freedmen's Bureau, General Oliver O. Howard.

Sources

George Washington Carver with students in his laboratory at Tuskegee Institute, 1902



Bettman/Getty Images

Howard University class in nursing, 1915



Buyenlarge/Getty Images

Omega Psi Phi members with baskets of canned food for charity , 1964



North Carolina Central University/Getty Images

TOPIC 3.12

The New Negro Movement and the Harlem Renaissance

Required Course Content

SOURCES

- Excerpt from *The New Negro: An Interpretation* by Alain Locke, 1925
- “The Negro Artist and the Racial Mountain” by Langston Hughes, 1926

LEARNING OBJECTIVES

LO 3.12.A

Describe ways the New Negro movement emphasized self-definition, racial pride, and cultural innovation.

ESSENTIAL KNOWLEDGE

EK 3.12.A.1

The New Negro movement encouraged African Americans to define their own identity and to advocate for themselves politically in the midst of the nadir’s atrocities.

EK 3.12.A.2

The New Negro movement pursued the creation of a Black aesthetic, which was reflected in the artistic and cultural achievements of Black creators.


EK 3.12.A.3

The New Negro movement produced innovations in music (e.g., blues and jazz), art, and literature that served as counternarratives to prevailing racial stereotypes. These artistic innovations reflected the migrations of African Americans from the South to urban centers in the North and Midwest.

EK 3.12.A.4

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

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2A

Identify and explain a source’s claim(s), evidence, and reasoning.

INSTRUCTIONAL PERIODS

1

Source Notes

- The New Negro movement began in the late 19th century, evolving and assuming various and often contradictory forms, ranging from Booker T. Washington's accommodationist strategies to Marcus Garvey's claims that his movement was the embodiment of the New Negro. Alain Locke redefined the trope in terms of an aesthetic movement.
- 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 artifacts but rather in a shift of the "inner mastery of mood and spirit" (in "Negro Youth Speaks").
- Locke became the first African American Rhodes scholar in 1907.

TOPIC 3.13

Photography and Social Change

SUGGESTED SKILLS

 *Source Analysis*

2C

Explain the significance of a source's perspective, purpose, context, and audience.

 *Argumentation*

3B

Support a claim or argument using specific and relevant evidence.

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCES

- Images from W.E.B. Du Bois's exhibit at the 1900 Paris Exposition:
 - ♦ Five Female Negro Officers of Women's League, Newport, RI
 - ♦ Cadets at Haines Normal and Industrial Institute, Augusta, GA
 - ♦ City and Rural Population. 1890
 - ♦ A Series of Statistical Charts Illustrating the Condition of the Descendants of Former African Slaves Now Resident in the United States of America
- Images from James Van Der Zee's "Portfolio of Eighteen Photographs, 1905-38"
 - ♦ Miss Suzie Porter, 1915
 - ♦ Garveyite Family, Harlem, 1924
 - ♦ Swimming Team, Harlem, 1925
 - ♦ Harlem Couple, 1932

LEARNING OBJECTIVES

LO 3.13.A

Explain how African Americans used visual media in the 20th century to enact social change.

ESSENTIAL KNOWLEDGE

EK 3.13.A.1

African American scholars, artists, and activists turned to photography to counter racist representations that were used to justify their mistreatment and Jim Crow segregation.

EK 3.13.A.2

During the New Negro movement, African American photographers, seeking to create a distinctive Black aesthetic, grounded their work in the beauty of everyday Black life, history, folk culture, and pride in an African heritage.

EK 3.13.A.3

W.E.B. Du Bois used photography to show what "the New Negro" looked like at the Paris Exhibition in 1900.

continued on next page

LEARNING OBJECTIVES**LO 3.13.A**

Explain how African Americans used visual media in the 20th century to enact social change.

ESSENTIAL KNOWLEDGE**EK 3.13.A.4**

African American photographers, such as James Van Der Zee, recast global perceptions of African Americans by further illustrating the qualities of the “new negro.” They documented Black expression, labor, leisure, study, worship, and home life, and highlighted the liberated spirit, beauty, and dignity of Black people.

Source Notes

- At the 1900 Paris Exposition, the Exhibit of American Negroes, curated by W.E.B. Du Bois, displayed more than 300 photographs of African Americans. The exhibit demonstrated the diversity and achievements of African Americans. It included dozens of charts and infographics in English and French with data grounded in demographic, scientific, and sociological research on the status of African Americans. The exhibit was visited by 45 million people and increased the global reach of the New Negro movement.
- James 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.

TOPIC 3.14


Envisioning Africa in Harlem Renaissance Poetry

SUGGESTED SKILLS

 *Source Analysis*

2C

Explain the significance of a source's perspective, purpose, context, and audience.

 *Argumentation*

3A

Formulate a defensible claim.

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCES

- "Heritage" by Gwendolyn Bennett, 1922
- "Heritage" by Countee Cullen, 1925

LEARNING OBJECTIVES

LO 3.14.A

Explain how Harlem Renaissance poets express their relationships to Africa in their poetry.

ESSENTIAL KNOWLEDGE

EK 3.14.A.1

Harlem Renaissance writers, artists, and scholars explored connections to and detachments from their African heritage as a response to the legacies of colonialism and Atlantic slavery.

EK 3.14.A.2

Some Harlem Renaissance poets used imagery to counter negative stereotypes about Africa's peoples and landscapes.


EK 3.14.A.3

Some Harlem Renaissance poets explored the relationship between Africa and African American identity and heritage through personal reflection.

Source Notes

- Gwendolyn Bennett and Countee Cullen were major writers of the Harlem Renaissance.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

1D

Explain how course concepts, developments, and processes relate to the discipline of African American studies.

 *Source Analysis*

2A

Identify and explain a source's claim(s), evidence, and reasoning.

INSTRUCTIONAL PERIODS

1

TOPIC 3.15

The Birth of Black History

Required Course Content

SOURCES

- *The Mis-Education of the Negro* by Carter G. Woodson, 1933

LEARNING OBJECTIVES

LO 3.15.A

Explain why New Negro renaissance writers, artists, and educators strove to research and disseminate Black history to Black students.

ESSENTIAL KNOWLEDGE

EK 3.15.A.1

New Negro renaissance writers, artists, and educators believed that U.S. schools reinforced the idea that Black people had made no meaningful cultural contributions and were thus inferior.

EK 3.15.A.2

New Negro writers, artists, and educators urged African Americans to become agents of their own education and study the history and experiences of Black people to inform their future advancement.

EK 3.15.A.3

Writers, artists, 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 to show 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.

Source Notes

- The son of formerly enslaved people, Carter G. Woodson became the founder of what is now the Association for the Study of African American Life and History (ASALH); created Negro History Week, which became Black History Month; and published many works of African American history that started with African origins through the early 20th century.

TOPIC 3.16

Genealogy of the Field of African American Studies

Required Course Content

SOURCES

- “The Negro Digs Up His History” by Arturo A. Schomburg, in *The New Negro: An Interpretation* edited by Alain Lock, 1925

LEARNING OBJECTIVES

LO 3.16.A

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 mid-20th century.

ESSENTIAL KNOWLEDGE

EK 3.16.A.1

The Black intellectual tradition in the United States began two centuries before the formal introduction of the field of African American studies in the late 1960s. It emerged through the work of Black activists, educators, writers, and archivists who documented Black experiences.

EK 3.16.A.2

Beginning in the late 18th century, the African Free School provided an education to the children of enslaved and free Black people in New York. The school helped prepare early Black abolitionists for leadership.


EK 3.16.A.3

The Black Puerto Rican bibliophile Arturo Schomburg’s collection, donated to The New York Public Library, became the basis of the Schomburg Center for Research in Black Culture.

EK 3.16.A.4

The sociologist and activist W.E.B. Du Bois’s research and writings produced some of the earliest sociological surveys of African Americans.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1D

Explain how course concepts, developments, and processes relate to the discipline of African American studies.

 *Source Analysis*

2A

Identify and explain a source’s claim(s), evidence, and reasoning.

INSTRUCTIONAL PERIODS

1

continued on next page

LEARNING OBJECTIVES**LO 3.16.A**

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 mid-20th century.

ESSENTIAL KNOWLEDGE**EK 3.16.A.5**

Anthropologist Zora Neale Hurston's writings documented forms of African American culture and expression.


EK 3.16.A.6

The historian Carter G. Woodson founded what became Black History Month in addition to publishing many works chronicling Black experiences and perspectives in history.

TOPIC 3.17

The Great Migration

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCES

- Anonymous letter beckoning African Americans to leave the South, 1920 (published in *The Messenger*, March 1920, in *Call and Response*, 258)
- The Migration Series by Jacob Lawrence, 1940–1941 (various panels, in particular Panel no. 1)
- Map of the Great Migration from 1916–1930

LEARNING OBJECTIVES

LO 3.17.A

Describe the causes of the Great Migration.

ESSENTIAL KNOWLEDGE

EK 3.17.A.1

The Great Migration was one of the largest internal migrations in U.S. history. Six million African Americans relocated in waves from the South to the North, Midwest, and western United States from the 1910s to 1970s.

EK 3.17.A.2

Labor shortages in the North during World War I and World War II increased job opportunities in northern industrial cities, appealing to African Americans in search of economic opportunities.

EK 3.17.A.3

Environmental factors, such as floods, boll weevils, and spoiled crops, had left many Black Southerners impoverished.

EK 3.17.A.4

African Americans relocated in search of safety for their families. The dangers of unmitigated lynching and racial violence prompted many Blacks to leave the Jim Crow South.

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LEARNING OBJECTIVES**LO 3.17.A**

Describe the causes of the Great Migration.

LO 3.17.B

Explain the impact of the Great Migration on Black communities and American culture.

ESSENTIAL KNOWLEDGE**EK 3.17.A.5**

A new railway system and the Black press made the Great Migration possible. Trains offered a means to travel, and the Black press provided encouragement and instructions for African Americans leaving the South.

EK 3.17.B.1

The effects of the Great Migration transformed American cities, Black communities, and Black cultural movements. The migration infused American cities such as New York, Chicago, Pittsburgh, and Los Angeles with Black Southern culture, creating a shared culture among African American communities across the country.

EK 3.17.B.2

The Great Migration transformed African Americans from primarily rural people to primarily urban dwellers. Black Southerners forged new connections to their northern environment, such as engaging with nature for leisure rather than labor.

EK 3.17.B.3

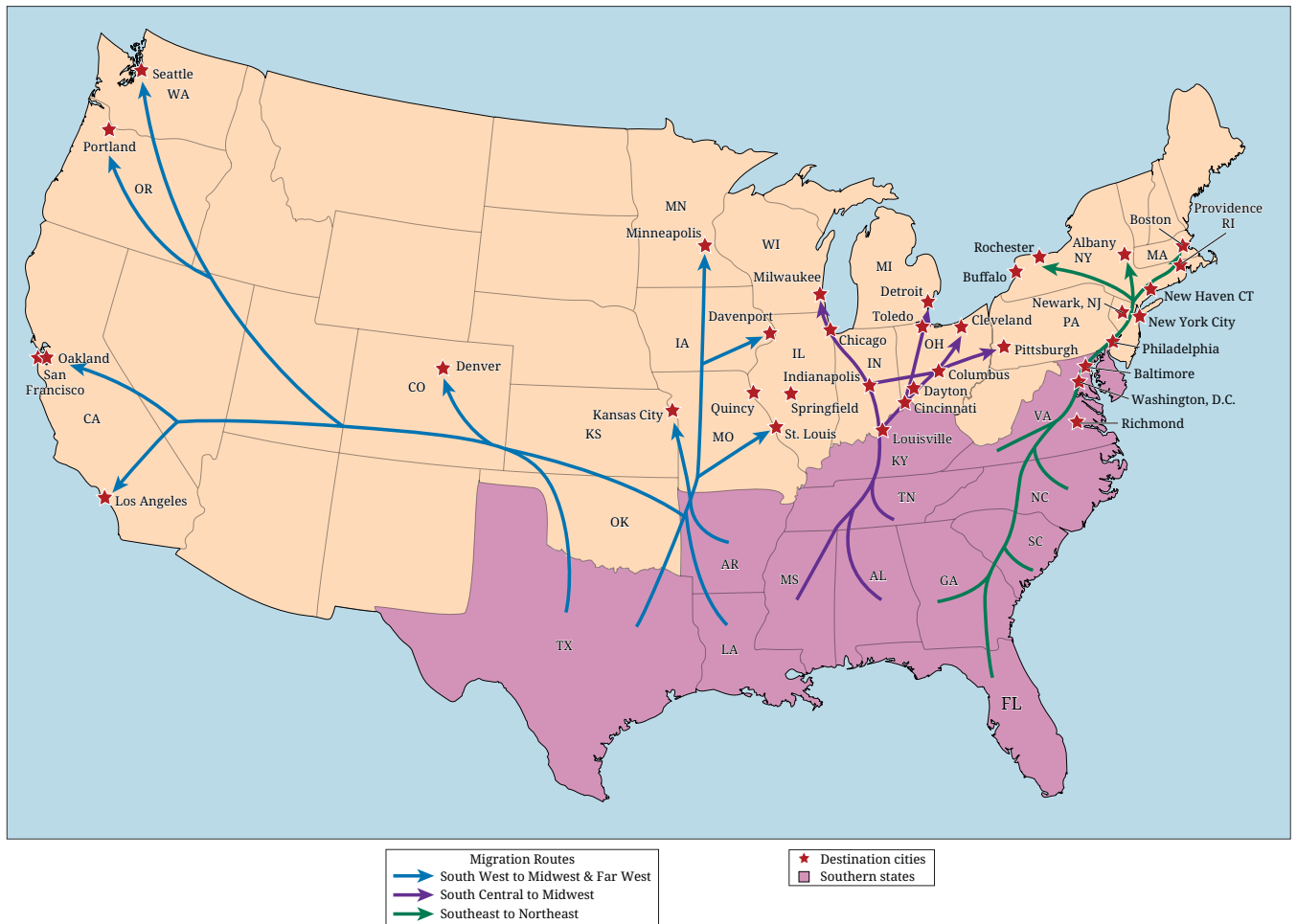
As underpaid and disempowered Black laborers began to leave the South, racial tensions increased. Employers often resisted the flight of African Americans and at times had them unjustly arrested.

Source Notes


- 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 due to his use of visual art to depict historical moments, social issues, and the everyday lives of African Americans.

Source

Map of the Great Migration from 1916–1930



SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2A

Identify and explain a source's claim(s), evidence, and reasoning.

INSTRUCTIONAL PERIODS

1

TOPIC 3.18

Afro-Caribbean Migration

Required Course Content

SOURCES

- "Restricted West Indian Immigration and the American Negro" by Wilfred A. Domingo, 1924 (published in *Opportunity*, Oct. 1924, pp. 298–299)

LEARNING OBJECTIVES

LO 3.18.A

Describe the reasons for the increase in Black Caribbean migration to the United States during the first half of the 20th century.

ESSENTIAL KNOWLEDGE

EK 3.18.A.1

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 region, and they came to the U.S. for economic, political, and educational opportunities.

EK 3.18.A.2

Caribbean migrations to America increased due to U.S. interventions in the region, including the U.S. acquisition of the Panama Canal (1903), the U.S. occupation of Haiti and the Dominican Republic (starting in 1915–1916), and the U.S. purchase of the Virgin Islands (1917).

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LEARNING OBJECTIVES

LO 3.18.B

Describe the effects of Afro-Caribbean migration to the U.S. in the early 20th century and the migration's effect on African American communities.

ESSENTIAL KNOWLEDGE

EK 3.18.B.1

More than 140,000 Afro-Caribbean immigrants arrived between 1899 and 1937. Most settled in Florida and New York.

EK 3.18.B.2

The arrival of Afro-Caribbean immigrants to African American communities sparked tensions but also created new blends of Black culture in the United States.

EK 3.18.B.3

Afro-Caribbean migration to the U.S. increased the religious and linguistic diversity of African American communities, as many of the new arrivals were Catholic, Anglican, and Episcopalian and hailed from non-English-speaking islands.


EK 3.18.B.4

Afro-Caribbean intellectuals also contributed to the radicalization of Black thought in the 20th century by infusing their experiences of Black empowerment and autonomy into the radical Black social movements of the time.

Source Notes

- Africans and their descendants born in the West Indies first arrived in what became the U.S. in the 17th century, when enslaved people from Barbados, Jamaica, and other British colonies in the Caribbean were brought to British North American colonies to work on plantations. In the early 19th century, in the wake of the Haitian Revolution, formerly enslaved people found refuge in cities like New Orleans, Charleston, Norfolk, Baltimore, Philadelphia, and New York.
- Prominent early 20th-century, Afro-Caribbean immigrants include Claude McKay (Jamaica), Arturo Schomburg (Puerto Rico), and Marcus Garvey (Jamaica).

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

1D

Explain how course concepts, developments, and processes relate to the discipline of African American studies.

 *Source Analysis*

2C

Explain the significance of a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

TOPIC 3.19

The Universal Negro Improvement Association

Required Course Content

SOURCES

- "Address to the Second UNIA Convention" by Marcus Garvey, 1921
- Marcus Garvey at his desk, 1924
- Marcus Garvey in Harlem, 1924

LEARNING OBJECTIVES

LO 3.19.A

Describe the mission and methods of the Universal Negro Improvement Association (UNIA).

ESSENTIAL KNOWLEDGE

EK 3.19.A.1

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.

EK 3.19.A.2

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.

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LEARNING OBJECTIVES

LO 3.19.B

Describe the impact of Marcus Garvey and the UNIA on political thought throughout the African diaspora.

ESSENTIAL KNOWLEDGE

EK 3.19.B.1

Marcus Garvey inspired African Americans who faced intense racial violence and discrimination to embrace their shared African heritage and the ideals of industrial, political, and educational advancement and self-determination through separatist Black institutions.

EK 3.19.B.2

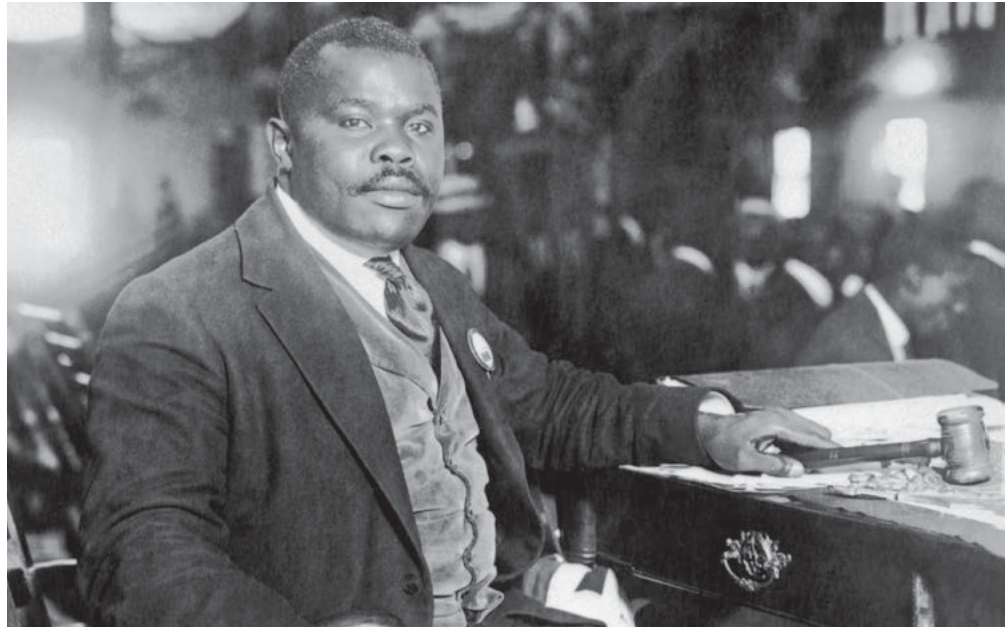
Marcus Garvey outlined the UNIA's objective to achieve Black liberation from colonialism across the African diaspora. This framework became the model for subsequent Black nationalist movements throughout the 20th century. The UNIA's red, black, and green flag continues to be used by advocates of Black solidarity and freedom worldwide.

Source Notes

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

Sources

Marcus Garvey at his desk, 1924



Underwood Archives/Getty Images

Marcus Garvey in Harlem, 1924



Michael Ochs Archives/Getty Images

AP AFRICAN AMERICAN STUDIES

UNIT 4

**Movements
and Debates**



7
WEEKS

UNIT AT A GLANCE

Skill Categories

1 Applying Disciplinary Knowledge **2** Source Analysis **3** Argumentation

| Topic | Required Sources | Suggested Skills | Instructional Periods |
|---|---|---------------------|-----------------------|
| <i>Instructional Focus: Anticolonial Movements and the Early Black Freedom Movement</i> | | | |
| 4.1 The <i>Négritude</i> and <i>Negrismo</i> Movements | <p><i>Les Fétiches</i> by Loïs Mailou Jones, 1938</p> <p><i>The Jungle (La Jungla)</i> by Wifredo Lam, 1943</p> <p>Wifredo Lam, 1978</p> <p>Loïs Mailou Jones, 1990</p> | 1B 2C | 1 |
| 4.2 Discrimination, Segregation, and the Origins of the Civil Rights Movement | <p>Map of “Black Cleveland in 1960: Education, Housing, and Unemployment” from Harambee City</p> | 1A 2D | 1 |
| 4.3 The G.I. Bill, Redlining, and Housing Discrimination | <p>Map of “Black Cleveland in 1960: Education, Housing, and Unemployment” from Harambee City</p> | 1C 2D | 1 |
| <i>Instructional Focus: The Long Civil Rights Movement</i> | | | |
| 4.4 Major Civil Rights Organizations | <p>“Nonviolence and Racial Justice” by Martin Luther King Jr., 1957</p> <p>John Lewis and Colleagues, Prayer Demonstration at a Segregated Swimming Pool, Cairo, Illinois, 1962</p> <p>“The Revolution Is at Hand” by John Lewis, 1963</p> | 2B 3A | 2 |
| 4.5 Black Women’s Leadership in the Civil Rights Movement | <p>“Bigger Than a Hamburger” by Ella Baker, 1960</p> <p>Student Nonviolent Coordinating Committee Founding Statement, 1960</p> <p>SNCC Position Paper: Women in the Movement, 1964</p> <p>Dorothy Height meets with President Lyndon Johnson at the White House, 1963</p> | 1A 2C | 2 |

| Topic | Required Sources | Suggested Skills | Instructional Periods |
|---|--|------------------|-----------------------|
| 4.6 The Arts and the Politics of Freedom | Speech in St. Louis by Josephine Baker, 1952 "Little Rock" by Nicolás Guillén, 1959 "Original Faubus Fables" by Charles Mingus, 1960 (video) | 1A 2A | 2 |
| 4.7 Faith and the Sounds of the Civil Rights Movement | <i>Why We Can't Wait</i> by Martin Luther King Jr., 1964 "Can't Turn Me Around" (video) | 1D 2A | 1 |
| Instructional Focus: Black Power and Black Pride | | | |
| 4.8 Diasporic Solidarity: African Americans and Decolonization in Africa | Interview of Martin Luther King Jr. during visit to newly independent Ghana on invitation from Kwame Nkrumah, 1957 Maya Angelou, Julian Mayfield, and others petition outside the U.S. Embassy in Accra, Ghana, 1963 W.E.B. Du Bois receives the University of Ghana's first honorary degree, 1963 Malcolm X and Maya Angelou in Ghana, 1964 Malcolm X with Nigerians in Harlem on the day Nigeria declared its independence, 1960 | 1C 3B | 1 |
| 4.9 The Black Power Movement | "The Ballot or the Bullet" by Malcolm X, 1964 Malcolm X and Martin Luther King after a press conference at the U.S. Capitol, 1964 | 1B 2A | 1 |
| 4.10 The Black Panther Party | The Black Panther Party's Ten-Point Program, 1966 Black Panther Women in Oakland, CA, 1968 Panther Free Food Program, 1972 | 1A 3A | 1 |


Skill Categories

- 1 Applying Disciplinary Knowledge 2 Source Analysis 3 Argumentation

| Topic | Required Sources | Suggested Skills | Instructional Periods |
|---|---|------------------|-----------------------|
| 4.11 Black Is Beautiful and the Black Arts Movement | <i>Negro es Bello II</i> by Elizabeth Catlett, 1969 "Kathleen Cleaver on Natural Hair," 1968 (video) "Still I Rise" by Maya Angelou, 1978 | 1C 1D | 1 |
| <i>Instructional Focus: Black Women's Voices in Society and Leadership</i> | | | |
| 4.12 Black Women and Movements in the 20th Century | "What the Black Woman Thinks About Women's Lib" by Toni Morrison, 1971 | 1B 2B | 1 |
| 4.13 Overlapping Dimensions of Black Life | "We're the Only Colored People Here" by Gwendolyn Brooks, From <i>Maud Martha</i> , 1953 "I am a Black Woman" by Mari Evans, 1970 | 1C 1D | 2 |
| <i>Instructional Focus: Diversity Within Black Communities</i> | | | |
| 4.14 The Growth of the Black Middle Class | Charts on the Black middle class (e.g., where the Black middle class lives, occupations, home ownership) from Brookings Institution report by Andre M. Perry and Carl Romer, 2020 | 1C 2D | 2 |
| 4.15 Black Political Gains | Colin Powell and Barack Obama at an education roundtable, 2011 Excerpt from Condoleezza Rice's speech at the RNC, 2012 | 1A 3B | 1 |
| 4.16 Demographic and Religious Diversity in Contemporary Black Communities | "The Growing Diversity of Black America" by Christine Tamir, 2021 "Young Black Adults Less Protestant than Their Elders," Pew Research Center, 2021 | 1C 2D | 2 |

| Topic | Required Sources | Suggested Skills | Instructional Periods |
|---|---|------------------|-----------------------|
| <i>Instructional Focus: Identity, Culture, and Connection</i> | | | |
| 4.17 The Evolution of African American Music | "The Evolution of African American Music" by Portia Maultsby, in <i>Africanisms in African American Music</i> Music samples (teacher choice) | 1B 2D | 1 |
| 4.18 Black Achievements in Science, Medicine, and Technology | Mary Jackson at work, 1977 Mae Jemison works at zero gravity, 1992 | 1B 2D | 1 |
| 4.19 Black Studies, Black Futures, and Afrofuturism | "Let's Talk about 'Black Panther' and Afrofuturism" (video) Poster for the film <i>Space Is the Place</i> , c. 1974 | 1D 3A | 2 |

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2C

Explain the significance of a source's perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

TOPIC 4.1

The *Négritude* and *Negrismo* Movements

Required Course Content

SOURCES

- *Les Fétiches* by Loïs Mailou Jones, 1938
- *The Jungle (La Jungla)* by Wifredo Lam, 1943
- Wifredo Lam, 1978
- Loïs Mailou Jones, 1990

LEARNING OBJECTIVES

LO 4.1.A

Describe the context of and connections between the *négritude* and *negrismo* movements in the first half of the 20th century.

ESSENTIAL KNOWLEDGE

EK 4.1.A.1

The emergence of the *négritude* and *negrismo* movements in the early to mid-20th century affirmed the influence of African heritage and cultural aesthetics on Afro-descendants throughout the African diaspora. These movements reinforced each other, and both movements were influenced by the New Negro renaissance in the U.S.

EK 4.1.A.2

Négritude (meaning “blackness” in French) was a political, cultural, and literary movement of the 1930s through 1950s that started with French-speaking Caribbean and African writers protesting colonialism and the assimilation of Black people into European culture.

EK 4.1.A.3

Negrismo emerged in the Spanish-speaking Caribbean at the same time as the *négritude* movement. *Negrismo* was embraced by Black and mixed-race Latin Americans and celebrated African contributions to Latin American music, folklore, literature, and art.

LEARNING OBJECTIVES

(Continued)

LO 4.1.A

Describe the context of and connections between the *négritude* and *negrismo* movements in the first half of the 20th century.

LO 4.1.B

Explain why proponents of *négritude* and *negrismo* critiqued colonialism.

ESSENTIAL KNOWLEDGE

(Continued)

EK 4.1.A.4

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

EK 4.1.A.5

Langston Hughes played a pivotal role in connecting the New Negro, *négritude*, and *negrismo* movements by translating works from French and Spanish to English and from English to French and Spanish.

EK 4.1.B.1

Proponents of *négritude* and *negrismo*, such as Aimé Césaire (Martinique), Frantz Fanon (Martinique), and Léopold Senghor (Senegal), rejected the notion that European colonialism civilized colonized subjects. They argued that racial ideologies underpinned colonial exploitation, violent intervention, and systems of coerced labor.

EK 4.1.B.2

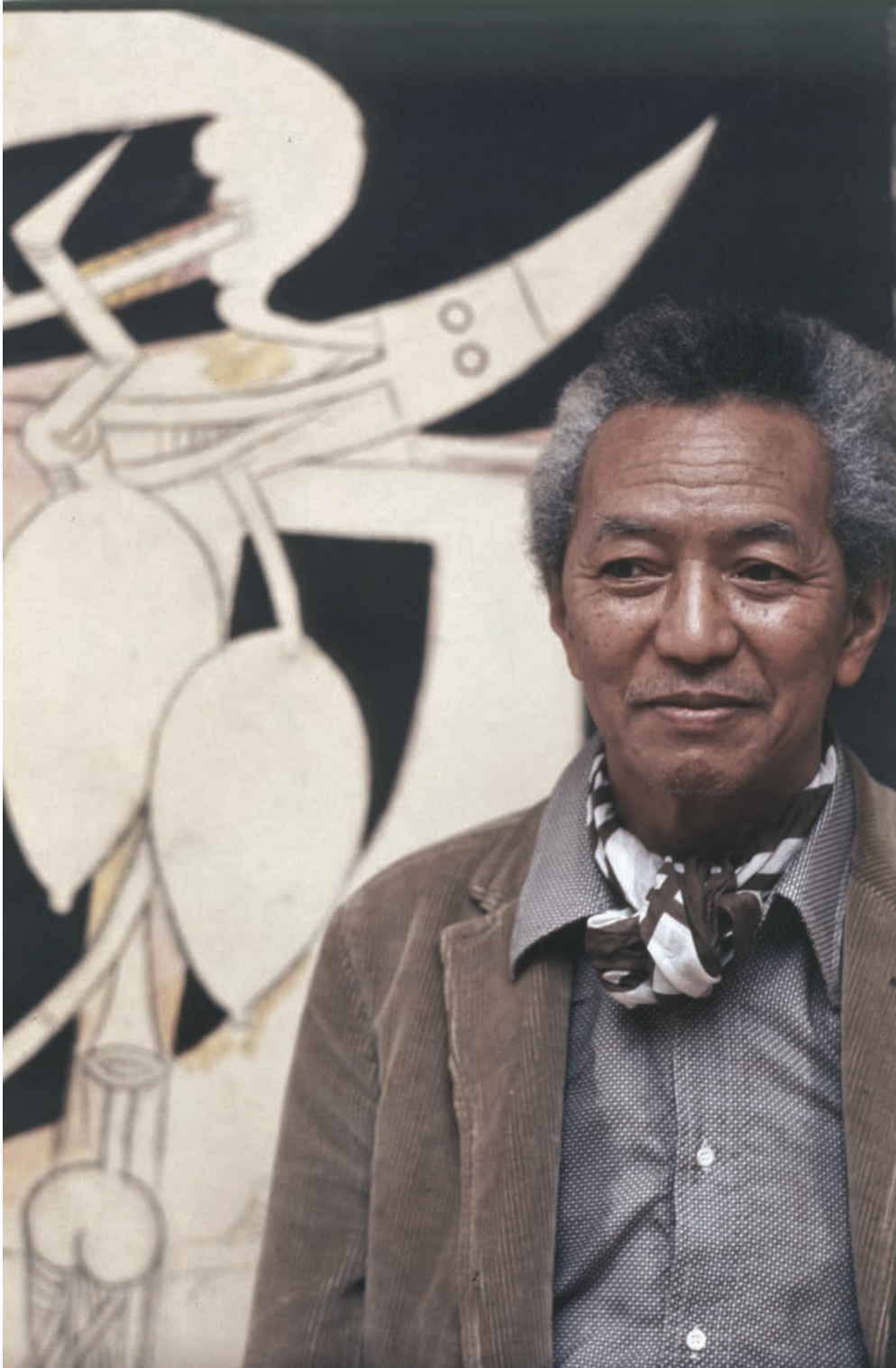
During the anticolonial movement, Black activists in Africa, Europe, and the Americas condemned racism and colonialism as interrelated means of dehumanizing people of African descent.

Source Notes

- *Négritude* emerged in Paris, a diasporic hub for 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.
- 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 on the legacies of slavery and colonialism in Cuba with faces that reference West and Central African art motifs (masks) set in a sugarcane field.
- Lois Mailou Jones's long career began during the Harlem Renaissance. She worked as an illustrator for some of the first Black history magazines published by W.E.B. Du Bois and Carter G. Woodson. Jones completed *Les Fétiches* while in Paris, inspired by the *négritude* movement. The piece conveys strength, beauty, and protection in African ancestral heritage, and features five overlapping masks from different communities in Africa and a red religious fetish figure.

Sources

Wilfredo Lam, 1978



Angelo Cozzi/Archivio Angelo Cozzi/Mondadori via Getty Images

Lois Mailou Jones, 1990



Carol Guzy/The Washington Post via Getty Images

TOPIC 4.2

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

Required Course Content

SOURCES

- Map of “Black Cleveland in 1960: Education, Housing, and Unemployment” from Harambee City

LEARNING OBJECTIVES

LO 4.2.A

Describe the enduring forms of segregation and discrimination in daily life that African Americans faced in the first half of the 20th century.

ESSENTIAL KNOWLEDGE

EK 4.2.A.1

Through the mid-20th century, African Americans in the North and South continued to face racial discrimination, violence, and segregation in education, housing, transportation, and voting. The civil rights movement emerged from the need to eradicate segregation and ensure federal protection of the rights guaranteed by the Reconstruction Amendments and the Civil Rights Act of 1875 (which outlawed racial discrimination in public places).

EK 4.2.A.2


In 1954, the Supreme Court ruled racial segregation in public schools unconstitutional in the *Brown v. Board of Education* decision.

EK 4.2.A.3

De facto segregation in public schools persisted despite the ruling of *Brown v. Board of Education*, as some states cut funding for integrated schools while providing financial support to those that remained predominantly White. Additionally, many middle-class White families fled to the suburbs and private schools, shifting their investment into schools and neighborhoods that few African Americans could access.

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SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2D

Describe and draw conclusions from patterns, trends, and limitations in data, making connections to relevant course content.

INSTRUCTIONAL PERIODS

1

LEARNING OBJECTIVES*(Continued)***LO 4.2.A**

Describe the enduring forms of segregation and discrimination in daily life that African Americans faced in the first half of the 20th century.

ESSENTIAL KNOWLEDGE*(Continued)***EK 4.2.A.4**

Racially segregated transportation remained unequal. Predominantly Black areas often lacked sufficient infrastructure for public transportation. African Americans responded by operating jitneys (small buses that provided taxi services) and starting their own bus companies.

TOPIC 4.3

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

Required Course Content

SOURCES

- Map of “Black Cleveland in 1960: Education, Housing, and Unemployment” from Harambee City

LEARNING OBJECTIVES

LO 4.3.A

Describe African Americans’ access to the benefits of the G.I. Bill.

LO 4.3.B

Explain the long-term effects of housing discrimination on African Americans in the second half of the 20th century.

ESSENTIAL KNOWLEDGE

EK 4.3.A.1

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

EK 4.3.A.2


The G.I. Bill’s funds were administered locally and subject to Jim Crow discriminatory practices, and as a result, they were often disproportionately disbursed to White veterans.

EK 4.3.B.1

In the 20th century, African Americans faced restrictions on their access to home ownership that in turn limited their ability to pass on wealth to their descendants.

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SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2D

Describe and draw conclusions from patterns, trends, and limitations in data, making connections to relevant course content.

INSTRUCTIONAL PERIODS

1

LEARNING OBJECTIVES**LO 4.3.B**

Explain the long-term effects of housing discrimination on African Americans in the second half of the 20th century.

ESSENTIAL KNOWLEDGE**EK 4.3.B.2**

Throughout the mid-20th century, mortgage lenders practiced redlining—the discriminatory practice of withholding mortgages to African Americans and other people of color within a defined geographical area under the pretense of “hazardous” financial risk posed by those communities.

EK 4.3.B.3

Housing segregation was codified in the Federal Housing Administration's *Underwriting Manual* (1938). Restrictions made it illegal for African Americans to live in many communities in the United States. The NAACP fought housing discrimination from 1914 through the passage of the Fair Housing Act in 1968.

EK 4.3.B.4

African Americans who integrated into well-resourced neighborhoods across the country sometimes became targets of mob violence.

EK 4.3.B.5

Housing discrimination intensified preexisting disparities between African Americans and Whites. Many African American communities had limited access to public transportation, clean water and air, recreational spaces, healthy food, and healthcare services, exacerbating health disparities along racial lines.

TOPIC 4.4

Major Civil Rights Organizations

SUGGESTED SKILLS

 *Source Analysis*

2B

Describe a source's perspective, purpose, context, and audience.

 *Argumentation*

3A

Formulate a defensible claim.

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCES

- "Nonviolence and Racial Justice" by Martin Luther King Jr., 1957
- John Lewis and Colleagues, Prayer Demonstration at a Segregated Swimming Pool, Cairo, Illinois, 1962
- "The Revolution Is at Hand" by John Lewis, 1963

LEARNING OBJECTIVES

LO 4.4.A

Describe the leadership, multiracial membership, and essential strategies of the major civil rights organizations.

ESSENTIAL KNOWLEDGE

EK 4.4.A.1

The National Association for the Advancement of Colored People (NAACP) was formed in 1909 as an interracial organization that fought discrimination and racial violence primarily through legal campaigns. 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 4.4.A.2

The National Urban League was founded in New York City in 1910 as an interracial organization. The Urban League assisted African Americans migrating from the rural South during the Great Migration, helping them acclimate to northern urban life and secure housing and jobs. The Urban League would later support A. Philip Randolph's 1941 March on Washington and work directly with the Southern Christian Leadership Conference (SCLC) during the civil rights movement.

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LEARNING OBJECTIVES**LO 4.4.A**

Describe the leadership, multiracial membership, and essential strategies of the major civil rights organizations.

LO 4.4.B

Explain how nonviolent resistance strategies mobilized the civil rights movement.

ESSENTIAL KNOWLEDGE**EK 4.4.A.3**

The Congress of Racial Equality (CORE) was a civil rights organization established by Black and White students in Chicago in 1942. CORE collaborated with other organizations to organize sit-ins, voter registration drives, and the Freedom Rides of 1961.

EK 4.4.A.4

The SCLC was established in 1957. Under its first president, Martin Luther King Jr., the SCLC coordinated the actions of churches and other local organizations to launch major protests, such as the Selma Voting Rights March (1965).

EK 4.4.A.5

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

EK 4.4.A.6

The main leaders of the civil rights movement were known as the "Big Six." These leaders included Martin Luther King Jr. (SCLC), James Farmer (CORE), John Lewis (SNCC), and Roy Wilkins (NAACP), along with A. Philip Randolph (an activist in the labor movement and organizer of the Brotherhood of Sleeping Car Porters) and Whitney Young (National Urban League).

EK 4.4.B.1

The major civil rights organizations unified African Americans with different experiences and perspectives through a common desire to eliminate racial discrimination and inequality. Together, these organizations launched a national movement built on the shared strategy of nonviolent, direct, and racially inclusive protest.

EK 4.4.B.2

Local branches of the major civil rights organizations launched campaigns reliant on wide-ranging strategies, including marches, sit-ins, litigation, other forms of nonviolent civil disobedience, and the use of mass media.

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LEARNING OBJECTIVES

LO 4.4.B

Explain how nonviolent resistance strategies mobilized the civil rights movement.

LO 4.4.C

Describe coalitions that developed between African Americans, Whites, and other groups to advance civil rights.

ESSENTIAL KNOWLEDGE

EK 4.4.B.3

Nonviolent forms of civil disobedience were often met with violence.

EK 4.4.B.4

After the assassinations of Dr. King and members of CORE, some CORE and SNCC members began to lose faith in the effectiveness of nonviolent strategies. Some members and leaders transitioned away from their commitment to nonviolence toward separatist, Black nationalist principles.

EK 4.4.C.1

African American and White civil rights activists partnered as Freedom Riders to protest segregation in the U.S. South. Black and White Freedom Riders traveled on the same interstate buses to challenge segregated transportation practices in the U.S. South. The violence used against the Freedom Riders to enforce segregation generated national attention.

EK 4.4.C.2

The March on Washington was organized by Bayard Rustin and the Big Six leaders of the major civil rights organizations and an alliance with four White leaders from religious and labor organizations. The March on Washington in 1963 was a massive peaceful protest that drew over 250,000 participants. Martin Luther King, Jr. delivered his “I Have A Dream” speech, calling for an end to discrimination and racism.

EK 4.4.C.3

Bayard Rustin faced discrimination for being openly gay, but nonetheless was a significant advisor to Martin Luther King Jr. and leader of the civil rights movement. In addition to his work on the 1963 March, he was an organizer of the Montgomery bus boycott. Pioneering lawyer Pauli Murray, despite being denied admission to Harvard Law School for being a woman developed guidelines for desegregation that are widely cited as critical to *Brown v. Board of Education* and other decisions.

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LEARNING OBJECTIVES**LO 4.4.D**

Explain how civil rights activism in the mid-20th century led to federal legislative achievements.

ESSENTIAL KNOWLEDGE**EK 4.4.D.1**

The coordinated efforts of the civil rights movement resulted in the Civil Rights Act of 1964, which ended segregation and prohibited discrimination on the basis of race, color, and religion.

EK 4.4.D.2

The Voting Rights Act of 1965 outlawed discriminatory barriers in voting.

Source Notes

- 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.
- 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.

TOPIC 4.5

Black Women’s Leadership in the Civil Rights Movement

Required Course Content

SOURCES

- “Bigger Than a Hamburger” by Ella Baker, 1960
- Student Nonviolent Coordinating Committee Founding Statement, 1960
- SNCC Position Paper: Women in the Movement, 1964
- Dorothy Height meets with President Lyndon Johnson at the White House, 1963

LEARNING OBJECTIVES

LO 4.5.A

Describe the ways Black women leaders furthered the goals of the major civil rights organizations.

ESSENTIAL KNOWLEDGE

EK 4.5.A.1


Black women were central leaders in the work of civil rights, though they often faced sex discrimination within those organizations. Leaders such as Ella Baker and Fannie Lou Hamer stressed the importance of addressing both racial and gender discrimination during the Black Freedom movement, building on a long tradition of Black women activists.

EK 4.5.A.2

Ella Baker became known as the “mother of the civil rights movement” for her major impact on the NAACP, the SCLC, and the SNCC. She focused on grassroots organizing and encouraged young people to contribute to social justice efforts that fought both racism and sexism.

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SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2C

Explain the significance of a source’s perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

2

LEARNING OBJECTIVES**LO 4.5.A**

Describe the ways Black women leaders furthered the goals of the major civil rights organizations.

ESSENTIAL KNOWLEDGE**EK 4.5.A.3**

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

EK 4.5.A.4

Dorothy Height led the National Council of Negro Women for 40 years and routinely worked on civil rights projects with the Big Six leaders, including work on the March on Washington.

Source

Dorothy Height meets with President Lyndon Johnson at the White House, 1963




Bettmann/Getty Images

TOPIC 4.6

The Arts and the Politics of Freedom

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Source Analysis*

2A

Identify and explain a source's claim(s), evidence, and reasoning.

INSTRUCTIONAL PERIODS

2

Required Course Content

SOURCES

- Speech in St. Louis by Josephine Baker, 1952
- "Little Rock" by Nicolás Guillén, 1959
- "Original Faubus Fables" by Charles Mingus, 1960 (video, 9 :21)

LEARNING OBJECTIVES

LO 4.6.A

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

ESSENTIAL KNOWLEDGE

EK 4.6.A.1

During the Black Freedom movement of the 20th century, Black artists contributed to the struggle for racial equality through various forms of expression. Their work brought African Americans' resistance to inequality to global audiences and strengthened similar efforts by Afro-descendants beyond the U.S.

EK 4.6.A.2

Performers like Josephine Baker, an internationally known performer and civil rights activist, critiqued the double standards of an American democracy that maintained segregation while promoting ideals of equality domestically and abroad.

EK 4.6.A.3

In their writings, poets such as Nicolás Guillén, a prominent *negrismo* Cuban poet of African descent, examined the connections between anti-Black racism in the United States and Latin America. They denounced segregation and racial violence and brought Black-freedom struggles to the attention of audiences beyond the U.S.

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LEARNING OBJECTIVES**LO 4.6.A**

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

ESSENTIAL KNOWLEDGE**EK 4.6.A.4**


Musicians, such as jazz bassist Charles Mingus, composed protest songs reliant on African American musical traditions like call and response. Their music drew global attention to white supremacist responses to racial integration in the U.S. (e.g., the Little Rock Crisis, 1957).

Source Notes

- 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 and World War II spy for the French Resistance.
- 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.

TOPIC 4.7
Faith and the Sounds of the Civil Rights Movement

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1D

Explain how course concepts, developments, and processes relate to the discipline of African American studies.

 *Source Analysis*

2A

Identify and explain a source’s claim(s), evidence, and reasoning

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCES

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

LEARNING OBJECTIVES

LO 4.7.A

Explain how faith and music inspired African Americans to combat continued discrimination during the civil rights movement.

ESSENTIAL KNOWLEDGE

EK 4.7.A.1

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

EK 4.7.A.2

Many freedom songs emerged through the adaptation of hymns, spirituals, gospel songs, and labor union songs in Black churches, which had created space for organizing and adapting this broad range of musical genres.

EK 4.7.A.3

Freedom songs inspired African Americans, many of whom risked their lives as they pressed for equality and freedom. These songs unified and renewed activists’ spirits, gave direction through lyrics, and communicated their hopes for a more just and inclusive future.

EK 4.7.A.4

Martin Luther King Jr. described “We Shall Overcome” as an anthem of the civil rights movement. Activists often sang the song while marching, while protesting, when they were arrested, and while in jail. Exemplifying the role of freedom songs as an inspiration for political protest, the anthem served as a muse for King’s 1966 speech of the same name.

Source Notes

- Though Harry Belafonte and gospel singers like Mahalia Jackson sang iconic renditions of freedom songs, these songs were most often sung by a group and reflected the community stewardship fostered by Black church leaders and expressed in hymns and spirituals.

TOPIC 4.8

Diasporic Solidarity: African Americans and Decolonization in Africa

Required Course Content

SOURCES

- Interview of Martin Luther King Jr. during visit to newly independent Ghana on invitation from Kwame Nkrumah, 1957
- Maya Angelou, Julian Mayfield, and others petition outside the U.S. Embassy in Accra, Ghana, 1963
- W.E.B. Du Bois receives the University of Ghana’s first honorary degree, 1963
- Malcolm X and Maya Angelou in Ghana, 1964
- Malcolm X with Nigerians in Harlem on the day Nigeria declared its independence, 1960

LEARNING OBJECTIVES

LO 4.8.A

Describe examples of diasporic solidarity that emerged between African Americans and Africans in the 20th century.

ESSENTIAL KNOWLEDGE

EK 4.8.A.1


In the 1950s and 1960s, African American writers, leaders, and activists visited Africa to express solidarity and support for Africa’s decolonization. Some embraced pan-Africanism and advocated for the political and cultural unity of all people of African descent.

EK 4.8.A.2

The Republic of Ghana’s independence from British colonial rule in 1957 inspired visits from African American activists such as Martin Luther King Jr. and Malcolm X, writer Maya Angelou, lawyer Pauli Murray, and historian and sociologist W.E.B. Du Bois.

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SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Argumentation*

3B

Support a claim or argument using specific and relevant evidence.

INSTRUCTIONAL PERIODS

1

LEARNING OBJECTIVES**LO 4.8.B**

Explain the impact of diasporic solidarity between African Americans and Africans in the 20th and 21st centuries.

ESSENTIAL KNOWLEDGE**EK 4.8.B.1**

Africans and African Americans endured similar struggles against anti-Black racism and oppression. The solidarity between Africans and African Americans brought international attention to Africa's decolonization, and in 1960, also known as the "Year of Africa," 17 African nations declared their independence from European colonialism.

EK 4.8.B.2

Diasporic solidarity bolstered the global reach of the Black Freedom movement, a period of activism from the mid-1940s to the 1970s marked by both the civil rights movement, which annulled Jim Crow laws and practices, and the Black Power movement, which heightened Black consciousness and pride.

EK 4.8.B.3

Diasporic solidarity continues to the present day. In 2019, Ghana's government celebrated the Year of Return, an initiative to reunite African descendants in the diaspora to the continent.

Source Notes

- The 1963 photo portrays prominent African American activists presenting a petition for support of the March on Washington and the end of apartheid in South Africa.
- W.E.B. Du Bois is known as the father of modern pan-Africanism. Early advocates of pan-Africanism include 19th-century African American and Caribbean writers such as Martin Delany, Alexander Crummell, and Edward Blyden.
- At the reception celebrating Ghana's independence in 1957, Martin Luther King Jr. famously told then Vice President Richard Nixon, "I want you to come visit us down in Alabama, where we are seeking the same kind of freedom the Gold Coast is celebrating."
- Prime Minister of Ghana Kwame Nkrumah obtained degrees from Lincoln University and the University of Pennsylvania in the late 1930s and early 1940s, where he made connections with African American intellectuals.


Source

Malcolm X with Nigerians in Harlem on the day Nigeria declared its independence, 1960



Lloyd Yearwood/Three Lions/Hulton Archive/Getty Images

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2A

Identify and explain a source's claim(s), evidence, and reasoning.

INSTRUCTIONAL PERIODS

1

TOPIC 4.9

The Black Power Movement

Required Course Content

SOURCES

- "The Ballot or the Bullet" by Malcolm X, 1964
- Malcolm X and Martin Luther King after a press conference at the U.S. Capitol, 1964

LEARNING OBJECTIVES

LO 4.9.A

Explain how Black Freedom movement strategies transitioned from civil rights to Black Power.

ESSENTIAL KNOWLEDGE

EK 4.9.A.1

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 widespread disempowerment and lack of safety they faced in their daily lives. Many embraced Black Power, a movement that promoted self-determination, defended violence as a viable strategy, and strove to transform Black consciousness by emphasizing cultural pride.

EK 4.9.A.2

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.

EK 4.9.A.3

Malcolm X not only encouraged African Americans to exercise their right to vote but also to exercise the Second Amendment's right to keep and bear arms. He further urged African Americans to "defend themselves" if the government was "unwilling or unable to defend the lives and the property" of African Americans. His emphasis on self-defense, sense of dignity, and solidarity influenced the political groups that emerged during the Black Power movement.

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Black Power and Black Pride

LEARNING OBJECTIVES

LO 4.9.A

Explain how Black Freedom movement strategies transitioned from civil rights to Black Power.

ESSENTIAL KNOWLEDGE

EK 4.9.A.4

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.

Source Notes

- 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.


Source

Malcolm X and Martin Luther King after a press conference at the U.S. Capitol, 1964



Universal History Archive/Universal Images Group/Getty Images

SUGGESTED SKILLS

 *Applying
Disciplinary
Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Argumentation*

3A

Formulate a defensible claim.

INSTRUCTIONAL PERIODS

1

TOPIC 4.10

The Black Panther Party

Required Course Content

SOURCES

- The Black Panther Party's Ten-Point Program, 1966
- Black Panther Women in Oakland, CA, 1968
- Panther Free Food Program, 1972

LEARNING OBJECTIVES

LO 4.10.A

Explain how the Black Panther Party pursued political, economic, and social reforms in the 20th century.

ESSENTIAL KNOWLEDGE

EK 4.10.A.1

The Black Panther Party for Self-Defense was a revolutionary Black Power organization inspired by Malcolm X's arguments. The Party's Ten-Point Program called for freedom from oppression and imprisonment, and access to housing, healthcare, education, and employment opportunities.

EK 4.10.A.2

The Black Panthers' platform cited the Second Amendment to promote and justify the right to bear arms in self defense. The party's calls for violent resistance to oppression resulted in armed conflicts. In turn, the FBI waged a campaign against the Black Panthers as a threat to national security.


EK 4.10.A.3

Local Black Panther offices were frequently led by women, who made up about half of the party's membership. The organization quickly expanded, with chapters in dozens of U.S. cities, to advocate for other social reforms. To provide help for low-income communities, the Black Panther Party implemented what they termed "survival programs": the Free Breakfast for School Children Program, legal aid offices, and relief programs that offered free medical care and clothing.

Source Notes

- 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, the brutality experienced by nonviolent protesters, and police killings of unarmed African Americans. The Party functioned from 1966 through the 1980s.

SUGGESTED SKILLS

 *Applying
Disciplinary
Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

1D

Explain how course concepts, developments, and processes relate to the discipline of African American studies.

INSTRUCTIONAL PERIODS

1

TOPIC 4.11

Black Is Beautiful and the Black Arts Movement

Required Course Content

SOURCES

- *Negro es Bello II* by Elizabeth Catlett, 1969
- “Kathleen Cleaver on Natural Hair,” 1968 (video, 0:57)
- “Still I Rise” by Maya Angelou, 1978

LEARNING OBJECTIVES

LO 4.11.A

Explain how the Black Is Beautiful and Black Arts movements influenced Black culture in the 1960s and 1970s.

ESSENTIAL KNOWLEDGE

EK 4.11.A.1

The Black Is Beautiful and Black Arts movements emerged in the 1960s. Both movements embraced Black beauty and well-being and encouraged African Americans to strengthen their connections to Africa. They rejected notions of inferiority and conformity to received standards of beauty.

EK 4.11.A.2

The Black Is Beautiful movement celebrated Afrocentric aesthetics in natural hairstyles (e.g., the afro), fashion (e.g., dashikis and African head wraps), and celebrations like Kwanzaa (established in 1966).

EK 4.11.A.3

Pride in Black heritage manifested in music (e.g., James Brown’s “Say it Loud: I’m Black and I’m Proud,” 1969), television (e.g., Alex Haley’s weeklong miniseries, *Roots*, 1977) and the embrace of Akan adinkra symbols like the Sankofa bird.

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LEARNING OBJECTIVES

LO 4.11.A

Explain how the Black Is Beautiful and Black Arts movements influenced Black culture in the 1960s and 1970s.

LO 4.11.B

Explain how the Black Is Beautiful and Black Arts movements influenced the development of African American studies and ethnic studies.

ESSENTIAL KNOWLEDGE

EK 4.11.A.4

The Black Arts movement (1965–1975) galvanized the work of Black artists, writers, musicians, and dramatists who envisioned art as a political tool to achieve Black liberation. They did not espouse a monolithic vision of what Black art should be, though they were unified by the notion that Black art was distinct in its inspiration, characteristics, and purposes.

EK 4.11.A.5

Like the Harlem Renaissance of the 1920s, which proclaimed a new mentality for the “new negro,” the Black Arts movement created a new political foundation for Black art. It emphasized the long tradition of Black cultural production by connecting contemporary writers and artists to their forerunners.

EK 4.11.B.1

The Black Is Beautiful movement’s rejection of cultural assimilation laid a foundation for later multicultural and ethnic studies movements.

EK 4.11.B.2

The Black Arts movement inspired the creation of Black magazines, publishing houses, art houses, scholarly journals, and some of the earliest African American studies programs in universities. The flourishing of Black cultural forms during this movement helped to establish African American studies as an interdisciplinary field.


Source Notes

- 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.
- 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.
- 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 hairstyle and hair texture.

TOPIC 4.12

Black Women and Movements in the 20th Century

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1B
Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2B
Describe a source’s perspective, purpose, context, and audience.

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCES

- “What the Black Woman Thinks About Women’s Lib” by Toni Morrison, 1971

LEARNING OBJECTIVES

LO 4.12.A

Explain why many Black women became disillusioned with their roles in the fights for civil and women’s rights.

ESSENTIAL KNOWLEDGE

EK 4.12.A.1

Black women played significant roles in civil rights organizations but were frustrated by the opportunities available to them. Black women argued that while they played a substantial role in managing the day-to-day operations of the movement, they played limited-to-no role as leaders and decision makers.

EK 4.12.A.2

Many Black lesbians, in particular, did not see or feel a space for them in the civil rights movement (mostly led by Black men) or the women’s movement (mostly led by White women).


EK 4.12.A.3

Drawing on earlier traditions of Black female leadership, women’s movements such as the Combahee River Collective developed alternative approaches and advocated for greater inclusion in society.

Source Notes

- 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.

SUGGESTED SKILLS

 Applying
Disciplinary
Knowledge

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

1D

Explain how course concepts, developments, and processes relate to the discipline of African American studies.

INSTRUCTIONAL PERIODS

2

TOPIC 4.13

Overlapping Dimensions of Black Life

Required Course Content

SOURCES

- "We're the Only Colored People Here" by Gwendolyn Brooks, from *Maud Martha*, 1953
- "I am a Black Woman" by Mari Evans, 1970

LEARNING OBJECTIVES

LO 4.13.A

Explain how Black writers have articulated the overlapping dimensions of Black lived experiences.

ESSENTIAL KNOWLEDGE

EK 4.13.A.1

Writers like Gwendolyn Brooks and Mari Evans explore the lived experience of Black women and men and show how their race, gender, and social class can affect how they are perceived, their roles, and their economic opportunities.

EK 4.13.A.2

In literature like *Maud Martha*, writers like Gwendolyn Brooks depict how African Americans negotiate the multiple dimensions of their identity and social class as they navigate spaces within and beyond their communities.


EK 4.13.A.3

Writers such as Mari Evans allude to landmark moments in Black history to convey the distinctive perspective of being a Black woman.

Source Notes

- Gwendolyn Brooks began writing poetry as a teenager in Chicago. Her poems document the richness of Black urban life. In 1950, Brooks became the first African American to win the Pulitzer Prize.
- In 1953, Gwendolyn Brooks published her only novel, *Maud Martha*. The novel is a collection of vignettes, including “We’re the Only Colored People Here,” which trace the experiences of Maud Martha Brown from youth to adulthood on Chicago’s South Side.
- Mari Evans may be best known as a poet, but her body of work also includes plays, children’s literature, and literary criticism. As a key figure of the Black Arts Movement, her poetry centers on race and identity and Black Power themes of freedom and self-determination.

SUGGESTED SKILLS

 *Applying
Disciplinary
Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2D

Describe and draw conclusions from patterns, trends, and limitations in data, making connections to relevant course content.

INSTRUCTIONAL PERIODS

2

TOPIC 4.14

The Growth of the Black Middle Class

Required Course Content

SOURCES

- Charts on the Black middle class (e.g., where the Black middle class lives, occupations, home ownership) from Brookings Institution report by Andre M. Perry and Carl Romer, 2020

LEARNING OBJECTIVES

LO 4.14.A

Explain how economic growth in Black communities has been hindered and promoted in the second half of the 20th century.

ESSENTIAL KNOWLEDGE

EK 4.14.A.1

Despite the growth of the Black middle class, substantial disparities in wealth along racial lines remain. Discrimination and racial disparities in housing and employment stemming from the early 20th century limited Black communities' accumulation of generational wealth in the second half of the 20th century. In 2016, the median wealth for Black families was \$17,150 compared to \$171,000 for Whites.

EK 4.14.A.2

Desegregation in the 1950s and 1960s expanded educational opportunities and gradually increased the number of Black college graduates. By 2019, 23% of African American adults had earned a bachelor's degree or higher.


EK 4.14.A.3

Urbanization increased opportunities for employment and the growth of Black businesses. Black entrepreneurs have long contributed to American society and the economy. Black-owned businesses, such as restaurants, banks, and publishing houses, were established to serve Black communities.

TOPIC 4.15


Black Political Gains

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1A

Identify and explain course concepts, developments, and processes.

 *Argumentation*

3B

Support a claim or argument using specific and relevant evidence.

INSTRUCTIONAL PERIODS

1

Required Course Content

SOURCES

- Colin Powell and Barack Obama at an education roundtable, 2011
- Excerpt from Condoleezza Rice’s speech at the RNC, 2012

LEARNING OBJECTIVES

LO 4.15.A

Describe the growth of Black political representation in American politics in the late 20th century.

LO 4.15.B

Describe major advances in Black federal political leadership in the late 20th and early 21st centuries.

ESSENTIAL KNOWLEDGE

EK 4.15.A.1

In the late 20th century, the growth of Black voting power and political representation occurred alongside the expansion of the Black middle class. Many African Americans achieved influential positions as members of Congress, local legislators, judges, and high-ranking officials in presidential administrations.

EK 4.15.A.2

Between 1970 and 2006, the number of Black elected officials in the U.S. grew from about 1,500 to 9,000—a sixfold increase. The largest annual increase occurred in 1971, reflecting the impact of the Black Freedom movement on Black political representation.

EK 4.15.B.1

Shirley Chisholm became the first Black woman in Congress in 1968. In 1971, she helped found the Congressional Black Caucus, a group of Black members of Congress that promotes the growth of Black political power by supporting Black candidates in local elections and lobbying for reforms in healthcare, employment, and social service programs.

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LEARNING OBJECTIVES*(Continued)***LO 4.15.B**

Describe major advances in Black federal political leadership in the late 20th and early 21st centuries.

ESSENTIAL KNOWLEDGE*(Continued)***EK 4.15.B.2**

In 2001, Colin Powell became the first Black secretary of state, serving under President George W. Bush. He founded the America's Promise Alliance, a cross-sector partnership of nonprofits that creates opportunities for America's youth. He was succeeded as secretary of state by Condoleezza Rice—the first Black woman to hold the position.

EK 4.15.B.3

The early 21st century saw historic precedents in Black executive branch political leadership, with the elections of Barack Obama as president (2008) and Kamala Harris as vice president (2020). They are the first African Americans to hold these positions in U.S. history.

TOPIC 4.16

Demographic and Religious Diversity in Contemporary Black Communities

Required Course Content

SOURCES

- “The Growing Diversity of Black America” by Christine Tamir, PEW Research Center, 2021
- “Young Black Adults Less Protestant than Their Elders,” Pew Research Center, 2021

LEARNING OBJECTIVES

LO 4.16.A

Explain how the African American population has grown and become more diverse since 2000.

ESSENTIAL KNOWLEDGE

EK 4.16.A.1

Since 2000, the number of Black college degree holders has more than doubled.

EK 4.16.A.2

The number of Black immigrants in the U.S. has nearly doubled since 2000, driven primarily by immigrants from Africa and the Caribbean. As the Black population grows, the number of its members who identify as Black and Hispanic or otherwise multiracial has also grown.


EK 4.16.A.3

Between 2000 and 2019, the Black-identifying population in the U.S. grew by 30% to approximately 47 million people, nearly 14% of the U.S. population.

EK 4.16.A.4

The unifying term *Black* indicates a community’s shared African heritage and shared experiences. Black communities in the U.S. include people with diverse ancestries and histories, including the descendants of those enslaved in the U.S. (who may use the ethnonym *African American*), recently arrived immigrants (who may identify by their race and nationality (e.g., *Afro-Colombian*), and people who identify as multiracial (e.g., with significant Black and White or other ancestry).

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1C

Identify and explain patterns, connections, or other relationships (causation, changes, continuities, comparison).

 *Source Analysis*

2D

Describe and draw conclusions from patterns, trends, and limitations in data, making connections to relevant course content.

INSTRUCTIONAL PERIODS

2

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LEARNING OBJECTIVES**LO 4.16.B**

Explain how religion and faith have played dynamic social, educational, and community-building roles in African American communities.

ESSENTIAL KNOWLEDGE**EK 4.16.B.1**

In the early 21st century, two-thirds of African American adults identify as Protestant, while 20% do not affiliate with any religion.

EK 4.16.B.2

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, including those beyond Black communities.

EK 4.16.B.3

The Black church has served as an institutional home for developing and debating core values within Black communities related to education, community improvement, race relations, cultural practices, vernacular, and the broader African diaspora.

TOPIC 4.17

The Evolution of African American Music

Required Course Content

SOURCES

- “The Evolution of African American Music” by Portia Maultsby, in *Africanisms in African American Music*, 1980
- Music samples (teacher choice):
 - ♦ 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)
 - ♦ “It’s a Vibe: The Best Soul Train Line Dances” (video, 4:31)

LEARNING OBJECTIVES

LO 4.17.A

Explain how African-based musical elements and changing social conditions in the U.S. influenced the evolution of African American music.

ESSENTIAL KNOWLEDGE

EK 4.17.A.1

African American music is a form of expression that blends African and European musical and performative elements.

EK 4.17.A.2


African-based musical elements, such as improvisation, call and response, syncopation, and the fusion of music with dance, shape the sounds, performances, and interpretations of African American music. These and other cultural elements unite various musical genres throughout the African diaspora.

EK 4.17.A.3

The African American musical tradition has influenced and, in some cases, revolutionized international and American musical genres such as blues, jazz, gospel, rhythm and blues (R&B), and hip-hop.

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SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2D

Describe and draw conclusions from patterns, trends, and limitations in data, making connections to relevant course content.

INSTRUCTIONAL PERIODS

1

LEARNING OBJECTIVES**LO 4.17.A**

Explain how African-based musical elements and changing social conditions in the U.S. influenced the evolution of African American music.

ESSENTIAL KNOWLEDGE**EK 4.17.A.4**

African Americans' changing social conditions, environments, and lived realities influence the evolution and innovations in Black music and performance styles. Contemporary genres, such as hip-hop and R&B, reflect the cultural, political, and economic developments within Black communities, just as earlier genres did.

Source Notes

- *Soul Train* was a popular African American dance program modeled on American Bandstand. The show was created by Don Cornelius 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.

TOPIC 4.18

Black Achievements in Science, Medicine, and Technology

Required Course Content

SOURCES

- Mary Jackson at work, 1977
- Mae Jemison works at zero gravity, 1992

Teachers and students have the flexibility to study a wide range of African American scientists and inventors to support the learning objectives and essential knowledge statements below.

LEARNING OBJECTIVES

LO 4.18.A

Describe African Americans' contributions to scientific or technological advancements.

LO 4.18.B

Describe African Americans' contributions to American medical care, training, and medical advancements.

ESSENTIAL KNOWLEDGE

EK 4.18.A.1

African American inventions and scientific discoveries have had a global impact, with significant contributions in the fields of agriculture, technology, medicine, science, and engineering.


EK 4.18.A.2

African American historical contributions to science and technology are often unattributed or may still remain hidden. In recent years, more public recognition has been given to these figures and their innovations. New contributions continue to emerge.

EK 4.18.B.1

African Americans have contributed in key ways to the American healthcare system, from providing free community-based care that encourages early diagnosis of illness to collaborating with local governments to establish America's first nonsegregated hospitals during the Black hospital movement in the mid-20th century.

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1B

Identify and explain the context of a specific event, development, or process.

 *Source Analysis*

2D

Describe and draw conclusions from patterns, trends, and limitations in data, making connections to relevant course content.

INSTRUCTIONAL PERIODS

1

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LEARNING OBJECTIVES*(Continued)***LO 4.18.B**

Describe African Americans' contributions to American medical care, training, and medical advancements.

ESSENTIAL KNOWLEDGE*(Continued)***EK 4.18.B.2**

African Americans supported training for Black medical professionals by establishing medical schools (e.g., at Meharry College, Howard University, Morehouse, and other HBCUs) and the National Medical Association (Black medical professionals were initially barred from entry into the American Medical Association).

EK 4.18.B.3

African Americans have long contributed to advancements in medicine. Among many examples, contributions include the work of Onesimus, an enslaved man who brought awareness of variolation to the British American colonies, which helped curtail smallpox; Daniel Hale Williams, who founded the first black-owned hospital in the United States and performed the world's first successful heart surgery, in 1893; and Kizzmekia Corbett, who was central to the development of the Moderna COVID-19 mRNA vaccine.

Sources

Mary Jackson at work, 1977




Bob Nye/NASA/Donaldson Collection/Getty Images

Mae Jemison works at zero gravity, 1992



Space Frontiers/Getty Images

SUGGESTED SKILLS

 *Applying Disciplinary Knowledge*

1D

Explain how course concepts, developments, and processes relate to the discipline of African American studies.

 *Argumentation*

3A

Formulate a defensible claim.

INSTRUCTIONAL PERIODS

2

TOPIC 4.19

Black Studies, Black Futures, and Afrofuturism

Required Course Content

SOURCES

- “Let’s Talk about ‘Black Panther’ and Afrofuturism” (video, 2:45)
- Poster for the film *Space is the Place*, c. 1974

LEARNING OBJECTIVES

LO 4.19.A

Explain how the discipline of African American studies has contributed to interdisciplinary academic studies.

LO 4.19.B

Explain how Afrofuturism envisions Black lives in futuristic environments.

ESSENTIAL KNOWLEDGE

EK 4.19.A.1

African American studies emerged from Black artistic, intellectual, and political endeavors that predate its formalization as a field of study. In the 21st century, it continues to offer a lens for understanding contemporary Black freedom struggles within and beyond the academy.

EK 4.19.A.2

African American studies remains a primary means to examine the global influence of Black expression and racial inequities. The field establishes frameworks for analyses of Black history, literature, politics, and other subjects not previously included in more traditional disciplines.

EK 4.19.B.1

Afrofuturism is a cultural, aesthetic and political movement that blends Black experiences from the past with Afrocentric visions of a technologically advanced future that includes data science, forecasting, and AI.

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LEARNING OBJECTIVES*(Continued)***LO 4.19.B**

Explain how Afrofuturism envisions Black lives in futuristic environments.

ESSENTIAL KNOWLEDGE*(Continued)***EK 4.19.B.2**

Afrofuturism is a future-facing, boundless exploration of Black life through the lenses of Black people. It imagines new possibilities for Black people through the intersections of art, music, film, fashion, and literature. Additionally, it spans areas of economics, law, and policy development and implementation.

EK 4.19.B.3

Afrofuturist works date as far back as the early 1900s, though the movement's characteristic works emerged from the 1970s onward, including the music of Sun-Ra and George Clinton, novels by Octavia Butler and Samuel R. Delany, and films like *Black Panther*.

Source Notes

- The influence of Afrofuturism can be found in the performances of artists such as Jimi Hendrix, Herbie Hancock, Janelle Monae, Missy Elliot, and Outkast.
- Edward John's 1904 novel, *Light Ahead for the Negro*, is considered one of the earliest Afrofuturist works.

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AP AFRICAN AMERICAN STUDIES

Course Project

Project Description

The course project provides students with an opportunity to research any topic, theme, issue, or development in the field of African American studies. Students will define a research topic and line of inquiry, conduct independent research to analyze primary and secondary sources from multiple disciplines, and develop an evidence-based written argument. Students should apply the tools African American studies scholars embrace, including analyzing multiple perspectives and integrating evidence from multiple disciplines (e.g. history, art, music, political science).

Timing: While teachers can opt for a different way of incorporating this required project into the AP African American Studies course, the course has been designed to enable teachers to set aside a minimum of 15 instructional class hours for students to work on the project, in addition to the associated homework time for those class periods. Teachers can structure those 15 class hours in a mix of direct instruction on how to undertake the project; individual time for research and drafting; peer review; and other activities designed to help students get the most out of this project.

Project Requirements: Each student's project should have a word count of 1200 – 1500 words and must be anchored in at least 4 sources, at least two of which – and potentially all of which – are secondary sources that reveal distinct and differentiated perspectives on the topic the student selects. Citations must follow an accepted bibliographic citation style (MLA, APA, Chicago, etc.). Students must attest that the written argument submitted is their own work.

Topics: The topic must be selected by the student rather than by the teacher, so that the student is able to explore a topic of their own interest in the field of African American studies. Projects will be scored on the extent to which students utilize evidence and evaluate sources to support their argument, rather than on the topic itself. Students have the liberty to explore topics that may be different from what their teacher prioritizes.

Virtually any sentence in the AP African American Studies course framework could become the topic for deeper student exploration in their project. Historical figures, events, or works of art or literature are all viable subjects for a project.

Topics about Contemporary Debates: Students may elect to extend their learning by selecting contemporary topics or debates that are not part of the required course framework. The project provides students with the flexibility, space, and time to explore complex topics of their choosing. Students are not required to subscribe to any particular perspective about contemporary issues. Rather, the project will be assessed based on command of evidence, thoughtful and accurate use of data, and ability to evaluate and synthesize multiple viewpoints.

The following illustrative list of sample topics includes many that fall outside the required course content. Students are not required to focus on topics from the course framework. Furthermore, this sample list is in no way comprehensive or exhaustive, nor should it be interpreted as a list of recommendations. Rather, these sample topics are intended only to illustrate the broad range of possible topics. Students may select their own topic or draw upon one of the sample illustrative topics listed on the next page.

Project Directions

In your written argument, you should do the following:

1. Make a defensible claim that establishes a line of reasoning.
2. Support your argument using credible evidence strategically selected from multiple sources.
 - a. Evidence must be drawn from at least four different sources.
 - b. At least two secondary sources must be used and cited.
 - c. All sources used in your written argument must be cited using appropriate bibliographic citations (MLA, APA, Chicago, etc.).
3. Demonstrate how the evidence supports the line of reasoning developed in the argument. Your line of reasoning should drive the selection and quantity of evidence needed to effectively support your argument. A well-supported argument requires multiple pieces of evidence that explore all facets of the line of reasoning.
4. Explain how the perspectives of at least two sources provide greater nuance in understanding the selected project topic when placed in dialogue with each other.
5. Type the following attestation at the bottom of your written argument:
 - I attest that the submission is entirely my own work, and I have followed the instructions for this submission to the best of my ability.

Sample Project Topics: Illustrative Only

These topics are not a required part of the course framework that is formally adopted by states and that defines the exam. This list is a partial one for illustrative purposes and can be refined by states and districts.

IN-DEPTH HISTORICAL ENGAGEMENTS

- The impact of the domestic slave trade on Black families
- Abolition and Abolitionists: Major figures, dynamics, and milestones
- The role of religion in African American resistance to enslavement
- Evangelicals and the international movement against the slave trade
- The impact of the G.I. Bill
- Local African American history and culture
- Black participation in the military: barriers and breakthroughs

POLITICS AND POLICY DEBATES

- Affirmative Action: approaches and controversies
- Black Lives Matter: Origins, impacts, critics
- Reparations debates in the U.S./ the Americas
- The legacy of redlining
- Crime, criminal justice, and incarceration
- African American health and healthcare outcomes in the United States
- Black conservatism: development and ideology
- Movements led by Black women: Combahee River Collective and beyond
- Black politics: African Americans and the political spectrum

IMMERSIONS IN THE ARTS

- The influence of African mythology and folklore in the Americas
- African American performance art
- The Harlem Renaissance: major works, figures, influences
- The Chicago Black Renaissance: major works, figures, influences
- Iconography in Black faith traditions
- Politics in the poetry and drama of the Black Arts Movement

GLOBAL STUDIES

- Africa and slavery: resistance, participation, and impact
- African American cultural ties to Africa
- Art and social change across the African diaspora
- Resistance and revolts: struggle across the diaspora
- The evolution of civil rights legislation

SOCIETAL EXAMINATIONS

- African Americans and the built environment: architecture and design
- African American demographics: patterns of migration and ethnic diversity
- Black families in the 20th century
- African American inventors and inventions
- Intersectionality and the dimensions of Black experiences
- The complexities of Afrocentricity and Black Nationalism
- Medical ethics: The Tuskegee Study; Henrietta Lacks
- Black athletes: history, achievement, and social roles
- Black thought leaders: writings, contributions, and impact
- Medicine, technology, and the environment
- The AIDS crisis and African American health
- Gay life and expression in Black communities
- The Black middle class in the 20th century

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AP AFRICAN AMERICAN STUDIES

Exam Information

Exam Overview

The AP African American Studies Exam assesses student understanding of the skills and learning objectives outlined in the course framework. The end of course exam is 2 hours 30 minutes long and includes 60 multiple-choice questions and 4 free-response questions. In addition to the end of course exam, the course includes a project that students will submit prior to the end of course exam. Students submit the project in May alongside their AP exam for scoring by professors and teachers at the annual AP Reading. The project score and the exam score are combined to generate an AP score of 1–5 for college credit and placement. The details of the exam can be found below:

| Section | Number and Type of Questions | Time |
|---------|--|--|
| 1 | 60 Multiple-choice questions | 70 minutes |
| 2 | Free-response question 1: text-based source | 20 minutes recommended |
| | Free-response question 2: non-text-based source | 20 minutes recommended |
| | Free-response question 3 (no source) | 20 minutes recommended |
| | Free-response question 4 (no source) | 20 minutes recommended |
| | Project: written argument | Recommended minimum of 15 instructional hours (15 class periods or three instructional weeks) |

The end of course exam assesses the four units of instruction with the following approximate relative exam weights.

| Unit of Instruction | Exam Weight |
|---|---------------|
| Unit 1: Origins of the African Diaspora | 20-25% |
| Unit 2: Freedom, Enslavement, and Resistance | 30-35% |
| Unit 3: The Practice of Freedom | 20-25% |
| Unit 4: Movements and Debates | 20-25% |

How Student Learning Is Assessed on the AP Exam

All three AP African American Studies skills are assessed on every AP Exam in the multiple-choice section and free-response section as well as in the Course Project as detailed below.

| | Multiple-Choice Questions | Free-Response Questions | Project |
|---|--|--|--|
| Skill 1: Applying Disciplinary Knowledge | Set-based multiple-choice questions assess students' ability to explain course concepts, developments, patterns, and processes (e.g., cultural, historical, political, social). Students will explain patterns, connections, or other relationships, including continuities, changes, similarities, differences, and causation. Additionally, students will need to explain how course concepts, developments, and processes relate to the discipline of African American studies. | All four free-response questions assess Skill 1. | The project assesses Skill 1. |
| Skill 2: Source Analysis | Set-based multiple-choice questions will assess students' ability to evaluate written sources, including historical documents, literary texts, music lyrics, tables, charts, graphs, maps, surveys, infographics, works of art, and/or material culture. Students will need to identify and explain a source's claim, evidence, and reasoning. Additionally, students will need to describe a source's perspective, purpose, context, and audience, as well as explain its significance. Additionally, students will need to describe and draw conclusions from patterns, trends, and limitations in data, making connections to relevant course content. | Free-response questions 1 and 2 assess Skill 2. | The project assesses Skill 2. |
| Skill 3: Argumentation | Set-based multiple-choice questions will assess students' ability to identify, infer, and/or support a claim using specific and relevant evidence. | Free-response questions, 1, 2, 3, and/or 4 will assess students ability to make and/or support a claim using specific and relevant evidence. | The project will assess student ability to establish a research topic, appropriately integrate and cite sources, and develop an argument using a line of reasoning to connect claims and evidence. |

Multiple-Choice Section

The first section of the AP African American Studies Exam includes 60 multiple-choice questions (MCQ) appearing in sets of typically three or four questions per set. Each MCQ set includes one or two sources which serve as stimulus material for the questions in the set. Up to half of the source material included in the multiple-choice section will be drawn from required sources in Course Framework. The remaining sources will be related to required course content, but will not be sources that students will have directly studied as required content in the course. Across each multiple-choice set as a whole, multiple learning objectives and essential knowledge statements will be assessed. Each set includes questions that focus on the source material explicitly, as well as questions that move beyond the source, making connections to related course content.

The multiple-choice section includes 13-14 sets with a single source as stimulus, including the following source types:

- Text: historical primary
- Text: literary
- Text: secondary
- Data: map, chart, table, or graph
- Image: art or architecture
- Image: historical or map

Four to five multiple-choice sets in the multiple-choice section include two paired sources as stimulus. These pairings may include two sources of the same type (e.g. two texts or two images), or two sources of varied types (e.g. one text and one image, etc.).

Free-Response Section

The second section of the AP African American Studies Exam includes four free-response questions.

FREE-RESPONSE QUESTION 1: TEXT-BASED SOURCE

FREE-RESPONSE QUESTION 2: NON-TEXT-BASED SOURCE

Each of these two free-response questions presents students with one source (or, occasionally, two closely related sources), and consists of four or five question parts per question. One of these questions will use a required source as stimulus. The other question will use a source that is related to required course content, but will not be a source that students will have directly studied as required content in the course. Each of these free-response questions will assess multiple learning objectives and essential knowledge statements. Each question will include the following:

- At least one question part that directly assesses the source and its associated content
- At least one question part that moves beyond the source to assess related course content
- At least one question part that assesses student ability to make thematic, chronological, or multidisciplinary connections across the Course Framework

FREE-RESPONSE QUESTIONS 3 AND 4

These two free-response questions present students with a broad thematic concept that recurs throughout multiple course units. In two question parts students will be assessed on their ability provide specific examples related to the thematic concept. In the other two question parts students will be asked to do one or more of the following:

- explain causality (causes or effects)
- contextualize
- compare (explain similarities or differences)
- explain continuities or changes over time
- explain significance or importance

