Unit Introduction and Notes
Myths vs. Realities: Why Study Black History?

The historical experience of Americans of African descent began more than 5000 years before the Christian Era, on the African continent, the original homeland of the human race. The African and African American experience is one of great achievement, including the creation of magnificent empires, nations and civilizations. It includes outstanding male and female leaders—inventors, builders, doctors, philosophers, explorers, scholars, militarists, etc.—who made numerous contributions to the world and humankind. It is also an experience of struggle against persecution, oppression, and injustice. For two and a half centuries, the great mass of Americans of African descent were victims of a brutal and inhumane system of enslavement.

When the nation's legal system of slavery ended following a devastating civil war, African Americans faced segregation, discrimination, and second class citizenship. Both the nation and the world have been changed permanently because of the African Americans' struggle to end racist injustice and persecution. Art, music, science, politics, economics, law, government, education, technology, military, agriculture, and virtually every other aspect of life in United States, reflect the influence of African Americans.

Unfortunately, the historical and cultural legacies of Africans and Americans of African ancestry have been distorted by massive propaganda campaigns based on myths-stories, beliefs, and notions commonly held to be true but without factual basis. These myths were originally fostered as a means of control, not only to demean and discredit Africans, but also to ease the conscience of racists who had created or gained profit from the "peculiar institution of slavery" which had become the law of the land.

Why, how, and who perpetuates these myths?

Propagated and perpetuated day after day in all of the nation's institutions, as well as its mass media, i.e. the popular history taught in movies, television, classrooms, nurseries, and social gatherings; and passed on from one generation to the next into every aspect of human life, these myths have negatively affected all Americans, but particularly African Americans. So much negative conditioning has resulted from these myths that as a consequence, millions of African Americans accept and even act out of these negative stereotypical images. Natural bridges of human understanding and cooperation between African Americans and non-African Americans who share a common heritage have been prevented due to this unfortunate reality.
BEST PRACTICES: TEACHING STRATEGIES/ACTIVITIES

OGT Vocabulary: stereotypes, bias, minorities, reliability, credibility
Content Vocabulary: Black Studies, African Americans, myth, reality, Hip Hop, Minstrel Show, media

Core Teaching Strategies:

- Write the word Africa on the overhead or chalkboard. Ask students to generate a list of all of the words, terms, people, or places that they can associate with Africa. Then write the words Black People on the board and ask students to generate a list of all the words negative words associated with Black people. Discuss with students that the goals of this course are to debunk the myths and stereotypes of Africa and African Americans. Have students write a paragraph on where they think these stereotypes originated.

- Make Attachment A, Images: Myths and Realities into a transparency. First, discuss with students the Myth Images. Then discuss with student the Reality Images. Have a discussion around the question: how did Africans go from Kings and Queens to Sambos and Mamies?

- Show one of the following movies: Bamboozled, Classified X, or Ethnic Notions. These films give students a history of the negative stereotypes and ideas that have distorted the view of African Americans. Use Attachment B, Bamboozled Questions or Attachment C, Classified X to accompany the movie.

- Assign students Attachment D, How Hip-Hop Music Lost Its Way and Betrayed Its Fans. Students should read the article and answer the questions that follow. Divide students into groups of four. Explain that they will be working in groups to discuss the lyrics of some rap and hip-hop songs that have positive themes. Distribute one song's lyrics to each group, giving each student in the group a copy of the lyrics. The following suggested songs are all conscious lyrics and show diversity in hip hop music: (lyrics can be found at [http://www.lyrics.lv/]) "Dear Mama" by Tupac Shakur; "Ladies First" by Queen Latifah; "Summertime" by Will Smith; "Big Mama (Unconditional Love)" by LL Cool J; "Beauty And The Beat" by Salt-N-Pepa; "Letter To The Future" by Heavy D; "Where I'm From" by Digable Planets; "Jazz Music" by Gang Starr; "I'll Be Missing You" by Puff Daddy; "Self-Destruction" by the Stop the Violence All-Stars. Then give each student two additional copies of their song lyrics, and ask students to re-group with two students from other groups. Students in these new groups should share their lyrics and responses. Explain to students that they are now to imagine that the three songs discussed in their last group will be compiled onto a CD. For homework, each student should complete the following assignment: Create an original artwork for your CD's cover that reflects the messages in the songs it contains. Include a title for the album. Write the liner notes (introductory text) that would appear on the inside of the CD cover. This should be a short essay introducing listeners to the collection of songs on the CD and how they are related.

- Have students create a collage of images of African Americans. Half of the collage should consist of past and present negative images of African Americans. Minstrel images can be found online at [http://www.jath.virginia.edu/utc/minstrel/mihp.html]. Present-day negative images may be found in various magazines and Internet sites. The other half should consist of positive images of African Americans. Positive images should be of famous African Americans in history. Some magazines may also feature positive African American Images. Student should write a paragraph explaining their collage. Post collages around the room and conduct a "gallery walk".

- Have students read Chapter 52 of the textbook and answer the comprehension review on page 482. Then have students write a letter to someone explaining why they have enrolled in this course and how it may benefit them. Ask: How is culture used as a tool for empowerment?
Reteaching Strategies:

- Assign Attachment E, Blood, Gore, Sex and Now: Race. Have students answer the questions that follow and have a discussion with the provided roundtable questions.

- Over the course of several days, students should keep a log of stereotypes they notice in television shows, commercials, or movies. Students should record the name of the show, movie, or product advertised; the group stereotyped; the stereotype portrayed; and any thoughts or feelings the student experienced while watching the program. Explain that this exercise might not be as easy as it seems; many of us are so accustomed to seeing certain stereotypes that we don’t even notice them. Encourage students to look for patterns in the images they watch.

- Have students go to the Hip Hop Website at online archives (http://hiphopraplyricz.com/) Have students search through their favorite lyrics. Students should find a song that reinforces a negative stereotype of someone and a song that blows a stereotype away. Then have students journal the following question: How much is the entertainment media (video games, television, movies, music) responsible for the actions and beliefs of those who enjoy them?

- Show a re-run on television of one of the predominantly African-American cast shows such as "The Jeffersons," "The Cosby Show" and "Sanford and Sons." Have students write a review of the show by answering the following questions: Who are the characters in this show, and what are they like? What issues are presented on the show, and how are they addressed? How does race play a role in how these issues are addressed? Are there any racial stereotypes presented, and if so, what are they and how are they presented? How was this show revolutionary? Do you think this show would be popular today? Why or why not?

RESOURCES

Textbook: African American History: A Journey of Liberation, Chapter 52, pp. 476-482

Additional Resources:
Bamboozled (Video) 2000
Ethnic Notions (Video) 1987
Classified X (Video) 1998


INTERDISCIPLINARY CONNECTIONS

Journalism- Interview people in your school and community on race in the United States today. You may want to ask general questions about issues of race, or focus on a specific topic, such as blacks in television. Write a feature article for your school newspaper on your findings.

Civics- Examine the history of regulations on the entertainment media regarding what they can and cannot portray or show. Examine how these regulations came to be adopted.
Attachment A
Images: Myths and Realities

Myths: Bamboozled Black Images

[Images of various black caricatures and stereotypes]
TRANSPARENCY

Reality

AKHENATON
The Creator of Monotheism
(1375-1358 B.C)

SHAKA
KING OF THE ZULUS (1818-1828)

RAMSES II
THE GREAT

IMHOTEP
THE WORLD FIRST KNOWN GENIUS
Attachment B
*Bamboozled* Questions

**Directions:** In the space provided, write your answers in complete sentences.

1. Synonyms for "bamboozled" include puzzled, confused, or perplexed. Why do you think Spike Lee chose this as the title?

2. A satire uses comedy to make a point. How is *Bamboozled* a satire? What is the point that Spike Lee is trying to make?

3. What was DeLa Croix initial reason for pitching and developing the Mantan New Millennium Minstrel Show?

4. Why were Manray and his partner willing to perform in "black face"? If you were Manray, would you do the same thing?

5. What was satiric about the Mau Mau rap group?

6. Do you think there could ever be a modern Minstrel Show on television today?

7. What stereotypes of African Americans exist today?
Attachment C
Classified X Questions

1. Before the Movie:

1. What does the following quote mean: "What some might find funny, some might find tragic"?

2. What does a person mean when they say “take off your rose colored glasses”?

II. During the movie:

1. What was the “Mamie” in movies?

2. What was the “New Negro” in Hollywood?

3. What is the American Golden Rule?

4. What was the movie “Pinky” about?

5. Whose hands is the perception of Black to the world in?

6. How did Independent Black films portray Blacks?

7. How were the heroes portrayed in African American cinema?
Attachment D
How Hip-Hop Music Lost Its Way and Betrayed Its Fans
By Brent Staples

Friday, May 13, 2005

African-American teenagers are beset on all sides by dangerous myths about race. The most poisonous one defines middle-class normalcy and achievement as "white," while embracing violence, illiteracy and drug dealing as "authentically" black. This fiction rears its head from time to time in films and literature. But it finds its most virulent expression in rap music, which started out with a broad palette of themes but has increasingly evolved into a medium for worshiping misogyny, materialism and murder.

This dangerous narrowing of hip-hop music would be reason for concern in any case. But it is especially troubling against the backdrop of the 1990's, when rappers provoked a real-world gang war by using recordings and music videos to insult and threaten rivals. Two of the music's biggest stars - Tupac Shakur and the Notorious B.I.G. - were eventually shot to death.

People who pay only minimal attention to the rap world may have thought the killings would sober up the rap community. Not quite. The May cover of the hip-hop magazine Vibe was on the mark: "The Art of Hip-Hop Murders: Why Haven't We Learned Anything?"

The cover may have been prompted in part by a rivalry between two rappers that culminated in a shootout at a New York radio station, Hot 97, earlier this spring. The shooting was triggered by two events that led up to the shooting:lef to the shooting show how recording labels now exploit violence to make and sell recordings.

At the center of the Hot 97 shootout was none other than 50 Cent, whose given name is Curtis Jackson III. Mr. Jackson is a confessed former drug dealer who seems to revel in the fact that he was shot several times while dealing in Queens. He has also made a career of "beef" recordings, in which he whips up controversy and heightens tension by insulting rival artists.

He was following this pattern in a radio interview in March when a rival showed up at the station. The story's murky, but it appears that the rival's entourage met Mr. Jackson's on the street, resulting in gunfire.

Mr. Jackson's on-air agitation was clearly timed to coincide with the release of "The Massacre," his grotesquely violent and misogynist compact disc. The CD cover depicts the artist standing before a wall adorned with weapons, pointing what appears to be a shotgun at the camera. The photographs in the liner notes depict every ghetto stereotype - the artist selling drugs, the artist in a gunfight - and includes a mock autopsy report that has been seen as a covert threat aimed at some of his critics.

The "Massacre" promotion raises the ante in a most destructive way. New artists, desperate for stardom, will say or do anything to win notice - and buzz - for their next projects. As the trend escalates, inner-city listeners who are already at risk of dying prematurely are being fed a toxic diet of rap cuts that glorify murder and make it seem perfectly normal to spend your life in prison.
Critics who have been angered by this trend have pointed at Jimmy Iovine, the music impresario whose Interscope Records reaped millions on gangster rap in the 90's. Mr. Iovine makes a convenient target as a white man who is lording over an essentially black art form. But also listed on "The Massacre" as an executive producer is the legendary rapper Dr. Dre, a black man who happens to be one of the most powerful people in the business. Dr. Dre has a unique vantage point on rap-related violence. He was co-founder of Death Row Records, an infamous California company that marketed West Coast rap in the 1990's and had a front-row seat for the feud that led to so much bloodshed back then.

The music business hopes to make a financial killing on a recently announced summer concert tour that is set to feature 50 Cent and the mega-selling rap star Eminem. But promoters will need to make heavy use of metal detectors to suppress the kind of gun-related violence that gangster artists celebrate. That this lethal genre of art has grown speaks volumes about the industry's greed and lack of self-control.

But trends like this reach a tipping point, when business as usual becomes unacceptable to the public as a whole. Judging from the rising hue and cry, hip-hop is just about there.
attachment e
blood, gore, sex and now: race
by michel marriott

October 21, 1999

For years, when Orpheus Hanley, a composer and computer-game sound designer in San Diego, sat down to play a computer game, he often felt a gnawing sense of estrangement from the action. Part of the problem, he recently explained, was that as an African-American, he seldom found characters within the game that looked or behaved anything like him.

"In the 80's and 90's you never saw black characters," Hanley said. "If there were black ones, they would get beat up, really whumped so fast, before they had time to get into character."

That may now be changing. As a result of a series of rapid developments, both technological and sociological, blacks and members of other minorities are being represented in more and more computer games as fully realized characters. More often than ever before, the resourceful, square-jawed white guys with tousled hair are less certain to dominate center stage in popular games. In a broad range of new releases like Wu-Tang Clan's Shaolin Style, Urban Chaos, Shadow Man and Ready 2 Rumble Boxing, nonwhite characters are stars rather than bit players.

Leah Guckenberg, a 14-year-old video game veteran from Palm Springs, Calif., applauds these new characters.

"I think that it's awesome," she said as she wandered around a video game arcade in New York last week. "It shows that we don't care about race or sex."

But while they are fighting to save virtual worlds, boldly drawn computer game characters of identifiable races are also raising sticky issues in the real world about the nature of racial identity.

What sets some of these characters apart from those of previous video games is that their creators have tried to imbue them with "convincing," racially identifiable movements, personalities and vocal qualities. Black running backs in Sega Dreamcast's new NFL2K, for example, are more likely to prance and dance in the end zone than their white computerized counterparts. In the boxing game Ready 2 Rumble, Afro Thunder, one of more than a dozen boxers drawn in often crude racial and ethnic stereotypes, enters the ring with a James Brown-like screams before announcing, "It's time to dance; it's time to dance, dance, sucker."

"I don't think it's funny," said a player outside a New York video arcade who would identify himself only as a Puerto Rican who lives in the Bronx. "They just look like another group of silly stereotypes to me."

Adam Clayton Powell 3d, vice president for technology and programs of the Freedom Forum, an advocacy group for journalists and journalism education, said he was concerned about the threat of furthering racial stereotyping in computer games, which he called "high-tech blackface."

"Because the players become involved in the action of the character far more than sitting back and watching a character on television," Powell said, "they become much more aware of the
moves that are programmed into the game. Any game has a certain stereotype, negative or positive, but a computer game is going to pass that message along pretty powerfully."

Computer games, at least the ones that have included characters, have always relied on stereotypes. As computing power increased and the figures became more fleshed out, that polygon-created flesh was mostly likely white. The result was a kind of racial stereotyping in which white men were all muscle-bound, violence-prone, silent types who mostly negated obstacles with grenades and machine guns. White women were given the impossible physical characteristics of Lara Croft.

But in recent years, the personal computer itself (and television-based game consoles like Dreamcast) became muscle-bound, packing microprocessors two or three times as powerful as high-end models only a couple of years older. Consequently, some of the best game play looks much more cinematic than cartoonish. Gone are the days of simply darkening the skin color and calling a character black or Indian, many game designers say.

In Shadow Man, a computer game from Acclaim, the character through which the game is played is a black cabdriver who has been turned into a "supreme zombie-warrior slave." To give Shadow Man's voice a certain authenticity, an African-American was selected to do the voice work. To give Shadow Man his catlike stroll, a black boxer's athletic stride was digitally captured and infused into the computer character, said Guy Miller, who designed the game.

"We wanted to make sure that the motion capture and the voice were black," Miller, who is white, said in a telephone interview from his office in Teesside, England. "We knew we had to get it right."

Urban Chaos, a new computer game by Eidos Interactive, features a rookie police officer named D'Arci Stern, a black woman born in Chicago. In the game, Ms. Stern wears neck-length dreadlocks with a strand of colored beads that dangles over the left side of her honey-hued face. She is depicted with well-developed arms and thighs more reminiscent of Gail Devers charging the finish line than Wonder Woman leaping across the pages of a comic book.

There are, of course, commercial considerations for the game industry as it tries to broaden its audience. Several analysts said that the mix of black and white characters amounted to nothing more than a marketing strategy that had already proved successful in movies and television.

"It is a general trend for game designers to try to appeal to the greatest number of potential players," said Jeremy Schwartz, a senior analyst at Forrester Research. "Look at television and advertising. You've typically got a range of racial types."

Game makers like Emmanuel Valdez, who is Filipino, say a game with a nonwhite focus is a means of making the game stand out in an oversaturated marketplace that is swarmed by almost 2,000 new games a year.

"I think people are a little tired of the Aryan, square-jawed, blond hero," said Valdez, a computer game artist for Midway, the company that makes Ready 2 Rumble.

Valdez used Hanley as the model for Afro Thunder — a spindly-legged, gigantic, Afro-wearing trash talker, whom Valdez said was the game's most recognized character. Hanley also lent his voice to the character.
Besides Afro Thunder, the game features a Croatian brute named Boris (The Bear) Knokimov, a Hawaiian sumo-wrestler-turned-overweight-heavyweight boxer called Salua Tua and a wild-eyed, wild-haired Mexican boxer named Angel (Raging) Rivera.

Many of the characters were based on real people in or around the company, Valdez said. A curvy Brazilian character is based on Valdez’s wife.

But some critics contend that these characters are destructive. “The downside is that all of this can create differences that don’t need to be there,” said Lalit Jain, president of Unified Access Communications, an Internet security and network company in Boston. Born in northern India, Jain said he shuddered to imagine how an Indian man would be depicted in a game like Ready 2 Rumble. “Yoga man,” he joked. “He’s scrawny and flexible.”

But Adrian Smith, the British game designer and operations director of Core Design — the company created Lara Croft, star of the $17 million Tomb Raider game franchise — said designing nonwhite game characters had little or nothing to do with racial politics or political correctness. Sometimes, he said, the development of a character required nontraditional approaches.

He said he was developing a computer game that featured a character called Roach who must quickly convey a particular blend of wit, strength and bite. “We hadn’t made a conscious decision — I never even thought about it,” Smith, who is white, said about choosing not to make Roach a white man. “But he is right for the character.”

Elijah Anderson, a professor of sociology at the University of Pennsylvania, said that the racial and ethnic shorthand behind these nonwhite characters might be intended for white computer game players.

“Black people have always been the other in this country,” said Dr. Anderson, who is black, adding that black culture was at once frightening to some whites while also being mysterious and cool.

“A lot of people living in the suburbs admire this fire and this spunk they see in blacks, a kind of aggressiveness a lot of them want, too,” said Dr. Anderson, whose new book, “Code of the Street” (W. W. Norton), examines the nature and value of urban-hardened behavior. “A lot of these suburban, white-bread kids hunger for this kind of experience.” Perhaps, he said, by inhabiting the soul of a virtual black character in a computer game, they can safely get a taste of urban-inspired cool.

Dr. Anderson said, “Another part of this is that we all live in a diverse society now, and these kinds of games play to that diversity.”

“In a certain sense,” he added, “it’s a positive.”

Leon Wynter, who is writing a book about social and commercial depictions of race and ethnicity in the marketplace, notes that the generations likely to reach for a computer game are far less rigid in their conceptions of race, ethnicity and sex.

He said young white Americans, especially those under age 30, were much more accepting of nonwhite heroes, like Kobe Bryant, with his wins on the basketball court, and Will Smith, with his
exploits saving the world on the movie screen, than previous generations. So why wouldn't a 15-year-old white boy want to be a black or Hispanic character in a game?

"That end of the market," Wynter said, "is very inclined to see racial distinctions and the connections between the races as fluid."

Answer questions on a separate sheet of paper

1. How have video game characters changed in the past twenty years?
2. What is meant by the phrase "authentic" racially identifiable movements, personalities and vocal qualities"? What might serve as "racially identifiable" characteristics of different minority groups? Do you agree with the man quoted in the article that these portrayals "look like another group of silly stereotypes"?
3. What does Adam Clayton Powell 3d mean by saying that some of these video game characters are "high-tech black face"?
4. How have "computer games... always relied on stereotypes," and why?
5. The article offers many examples of how minority characters in video games are being made to seem more realistic. Why would video game companies want to do this? From the examples given, do you think that these characters are realistic? Why or why not?
6. How does the commercial aspect of video games relate to this debate?
7. How might the "racial and ethnic shorthand behind these non-white characters...be intended for white computer game players"?
8. Do you agree that the diverse characters in video games reflect the acceptance of diversity in your generation? Why or why not?
9. Now that you have completed reading the article, what do you think about the inclusion of more minority characters as main players in video games?

Discuss, in round-table format, the following questions:

—Do you think that any stereotypes are "accepted"? If so, which ones?
—Are all stereotypes harmful? Are all stereotypes inaccurate?
—How much is the entertainment media (video games, television, movies, music) responsible for the actions and beliefs of those who enjoy them?
—Should video games and other forms of entertainment media attempt to be "stereotype-free"? Why or why not?
—How do you think the increasing number of minorities in the entertainment media has affected your perceptions of the diversity?
—What do you think the increasing number of minorities in the entertainment media suggests about society today?
Unit Introduction and Notes

A Rich Legacy

The ancestral homeland of most African Americans is West Africa. Other regions—Angola and
East Africa—were caught up in the great Atlantic slave trade that carried Africans to the New
World during a period stretching from the sixteenth to the nineteenth century. But West Africa
was the center of the trade in human beings. Knowing the history of West Africa, therefore, is
most important in achieving an understanding of the people who became the first African
Americans.

That history is best understood within the larger context of the history and geography of the
whole African continent. This unit will begin with a survey of the larger context, emphasizing
the aspects of the broader African experience that shaped life in West Africa before the arrival of
Europeans to that region. Therefore, students will begin the unit studying Africa as the cradle of
civilization by exploring archaeology discoveries, human migration and adaptation, and the
empires of ancient Egypt. It will then explore West Africa’s unique heritage and the facets of its
culture that have influenced the lives of African Americans from the diaspora to the present.

Finally, students will explore the sorrow and loss the Atlantic slave trade inflicted on the
enslaved Africans it tore from their homelands. This extensive enterprise, which lasted for more
than three centuries, brought millions of Africans three thousand miles across the Atlantic Ocean
to the Americas. It was the largest forced migration in history. By the eighteenth century, the
voyage across the ocean in European ships called “slave” had become known as the “middle
passage”. British soldiers used this phrase to describe the middle leg of a triangular journey first
from England to Africa, then from Africa to the Americas, and finally from the Americas back to
England. Today middle passage denotes an unbelievable descent into an earthly hell of cruelty
and suffering. It was from the middle passage that the first African Americans emerged.
BEST PRACTICES: TEACHING STRATEGIES/ACTIVITIES

OGT Vocabulary: imperialism, colonized, colonizers, indigenous

Content Vocabulary: ancestors, civilization, differentiation, genetic adaptation, Kemet, dynasty, Egypt, Imhotep, Kush, Nubia, ghanas, mansas, askias, Mansa Musa, Mali, Songhay, Timbuktu, African Diaspora, European Slave Trade, dehumanization, enslavement, labor, Middle Passage, Triangular Trade, resistance, inferior, uncivilized, superiority, racism

Core Teaching Strategies:

- Read pages 4-6 of the textbook. Next, as a class, read Attachment A, Skull Article. Then discuss the importance of establishing Africa as the cradle of the human race and how this debunks the misconceptions of African people.


- Have students complete Attachment D, Using a Timeline: Ancient African Civilizations

- As a class or in small groups, have students explore Web sites, paying particular attention to the geographic features and important structures of ancient Egypt. Ask students to also take notes on Attachment E, Egyptian Daily Life on what they learn about daily life in ancient Egypt: what people wore, how they buried their dead, etc. Ask students to pretend they are living in ancient Egypt. Have them write letters to friends who want to know all about what daily life is like in ancient Egypt.

- Assign students Attachment F, Imhotep. Have students read and answer the questions that follow. Using the reading, students can create an obituary for Imhotep to be published in a current day newspaper.

- Assign students Attachment G, Reading a Map: West African Trade Routes and Empires

- Divide the class into five groups, and assign each group to research one the following West African Empires or peoples in the 1200s to 1500s: Kanem-Bornu empire, Huasau states, Ibo, Yoruba, and Edo. Have students present their finding to the class. This project may also be done individually. See Attachment H, West African Research Project for suggested format.

- Label each country with its official name and capital on the political map of Africa (available in textbook teacher’s guide). Have students study and take a quiz over the countries of Africa. It may be helpful to quiz students on sections instead of the entire continent at once.

- Using the Four-Column Chart (See Graphic Organizers Appendix), divide Chapter 5 into four sections: Portugal, Spain, British, Dutch. Complete the chart with the information on that particular countries involvement in the European Slave Trade. Be sure to include the economics of each country’s involvement.

- As a class, read the bullet points on page 46 that describe how enslavement of Africans by Europeans differed from the form of slavery in other cultures. Then have students write a letter from the point of view of an enslaved African at a slave fort. Give the following prompt: Write a letter to the leader of your village warning him about the European Slave Trade. Describe the treatment that you’ve received from European Slave Traders and explain the differences between European enslavement and African slavery.
• With a partner, have students complete Attachment I, *Advantages and Disadvantages to Slave Trade* using pages 56-57 of the textbook.

• Have students read Chapter 7 “The Dreaded Middle Passage” of the textbook. Distribute Attachment J, *The Slave Ship Brookes* and complete as a class. Next, distribute Attachment K, *Two Sides of a Story*. Explain to the students that the first person accounts give two different views of how people were captured in Africa and placed on ships to be sold into slavery in America. Read the two first person accounts aloud to students as they follow along, or have students read them with a partner. Provide the students with a Venn diagram (See Graphic Organizers Appendix) on which they can compare and contrast the two views of the slave trade according to a slave trader and a kidnapped African. Explain to students that they will be writing in character, taking on the persona of a United States citizen in 1807. Using specific examples from the three accounts, as well as information from the textbook, have them write a persuasive letter to Congress, urging them to outlaw the importation of slaves from Africa. When they have completed their letters, have students share them with the whole class.

• Using Attachment L, *Olaudah Children’s Book Assignment* students will create a children’s book that tells the story of Olaudah Equiano.

• Divide students into four groups. Distribute one image from Attachment M, *Images of Slavery* to each group. Groups should analyze their image and complete the image analysis questions. When all groups have finished, have them share their image and analysis with the class.

• Direct students to read Attachment N, *Ethnicities in the United States*. Discuss with students and have them create two bar, line, or pie charts, each one reflecting the information for the following:
  • First paragraph about ethnicities in the lowlands of South Carolina and Georgia.
  • Second paragraph about ethnicities in the Maryland-Virginia tidewater region. Once the charts are completed, ask students to compare and contrast the two charts, discussing which African ethnic groups were dominant in each region.

• Have students choose a port city in Africa from which slave ships embarked (Elmina, Zanbezi Valley, Abreda, Janjanbureh, James Island, Assin Manso, Cape Coast Castle, Badagry, Luanda). Have students write a one-page essay or create a brochure about the city and its history during that era.

Reteaching Strategies:

• Have students use a *Three-Column Chart* (See Graphic Organizers Appendix), to compare present day Mali, Songhay, Ghana

• Have students create a small booklet about the accomplishments of Sundiata, Mansa Musa, Abubakari II, Sunni Ali Ber, and Ahmed Baba

• Assign Attachment O, *Interpreting a Primary Source: A Traveler in Mali*
• Divide students into three teams and provide each team with construction paper of a single color. Assign each of the teams one of the following sections from Attachment P, Capture and Enslavement, Development of Trade, Suppression of Slave Trade Ask students to review their section for key events and their dates, and then create a single entry for each date and related event. A single piece of construction paper should include a date, a heading identifying the event, and a short description of the event. Once each page has been created, the group will organize all their pages chronologically into a timeline. When all groups have created their entry pages and organized them into a timeline, ask them to combine their timelines, merging the three streams from the three sections into a single timeline. Depending on the physical characteristics of the classroom, this may be done on the wall (or walls) either vertically or horizontally. Once the single timeline has been organized, ask students where there are long breaks in activity. Ask students to determine if some events seem clustered.

• Ask students to read and analyze the poem Attachment Q, The Slave Ship. Then ask them to assume that Garrison has recruited them to help with his antislavery crusade. Students should write poems expressing views on slavery and exposing the horrors that took place on slave ships during the middle passage.

• Using books, the Internet, and magazine articles, have students research the history of slavery in Ancient Egypt. Use Attachment R, Ancient Egypt and United States Slavery to compare the differences and similarities between slavery in Ancient Egypt and enslavement of Africans in the colonies.

OGT Extension Strategies:

History C
Assign students to work in small groups. Distribute Attachment S, Outline Map of Africa to each group. Distribute Attachment T, Student Information Sheet. Using Attachment U, Map Set A for reference, have each group identify and label the blank map with Africa’s major physical features, language groups and tribal kingdoms, and existing European settlements in 1884. (They may wish to use color to accentuate rivers and mountain ranges.) Once the labeling of the map is complete, students should consider the following question: “How would you divide the continent into nation-states, assuming there was no further expansion of European settlements on the continent?” Have each group divide the continent into nation-states by drawing boundaries where they believe they should go. (They can make as few or as many nation-states as they wish.) Each group should write two to three reflective paragraphs describing their rationale for the boundaries they created, taking into account the geographic and human characteristics of the continent. Then distribute Attachment V, Map B to all groups. Map B exhibits the political boundaries of new nation-states in Africa after the Berlin Conference held in 1884-1885 and the subsequent scramble for Africa. Ask the students, within their groups, to identify the differences in nation-state boundaries seen on Map B and on the map they drew of Africa. Ask them to make notes identifying the major differences between the two maps. Ask them to consider what rationale the Europeans may have used in determining where they drew the boundaries of Africa's nation-states as seen on Map B. Students should write two to three paragraphs on their discussion of the European perspective. Log on to: http://www.newberry.org smith/k-12plans/africa/africa.html for a full lesson plan.
RESOURCES

Textbooks: African American History: A Journey of Liberation, Chapters 1-7, pp. 2-222
The African American Experience

Websites:
Breaking the Silence: Learning about the Transatlantic Slave Trade,
http://www.antislavery.org/breakingthesilence/

The Slave Kingdom
http://www.pbs.org/wonders/fr_c3.htm

In Motion The African American Migration Experience
http://www.inmotionsame.org/home.cfm

Additional Books:

From the Browder Files: 22 essays on the African Experience by Anthony T. Browder, Zelma Peterson, Malcolm Aaron, and Asa G., Ill Hilliard (Paperback - Jan 1, 1989)

The Middle Passage (2002) Maka Kotto Video


INTERDISCIPLINARY CONNECTIONS

Fine Arts - Create a fashion show detailing the different cultural attire in regions of Africa. For each fashion entry, write a description for the "script" that explains the particular event or ceremony and/or the particular season or time of year that such a fashion would be worn.

Literature- Read Chinua Achebe's novel "Things Fall Apart," the story of a traditional Nigerian society and the changes it is forced to make when the country is colonized by the British

Geography- Students research maps of the West Coast of Africa and the North American colonies in the seventeenth century to locate major slave trading ports.

Music- Modern American music owes much to African music tradition. Ask students to find examples of African influences in modern music as reflected by: instruments, form (call and response, litany, additional), rhythm, scale and pitch, vocal style and ornamentation, and tone color,
Skull offers insights into human ancestors

By William McCall
Associated Press

A million-year-old skull found in Ethiopia appears to confirm the argument that modern man evolved from a single pre-human species that developed in Africa and migrated throughout much of the world, scientists say.

Most anthropologists believe that Homo erectus, the species that is said to bear the first recognizable human characteristics, emerged nearly 2 million years ago in Africa and spread across several continents to serve as an ancestor to modern man, or Homo sapiens.

But some scientists maintain that another pre-human species known as Homo ergaster emerged in Africa about the same time, migrated around the world, and evolved into Homo erectus. Then, according to this hypothesis, Homo erectus traveled to Africa.

Researchers from the United States and Ethiopia said this skull appears to be Homo erectus. They said the find helps prove that Homo erectus originated in Africa and persisted there for hundreds of thousands of years as some of its numbers migrated around the world.

In fact, they said the differences discovered around the world between Homo erectus and specimens considered to be Homo ergaster — primarily variations in facial and skull bones — are too minor to represent different species and that Homo ergaster did not exist as a separate species.

The study was led by University of California at Berkeley anthropologist Tim White and appeared today in the journal Nature.

"There's been a recent tendency to give a different name to each of the fossils that come out of the ground, and that has led to what we think is a very misleading portrayal of the biology of human evolution," said White, who co-directs the Laboratory for Human Evolutionary Studies.

"But when you find a fossil like this one, so similar to Asian and European ones, it indicates the same species."

Other anthropologists called the Ethiopian skull an important find but said it does not resolve the debate. "This whole species question is all about what you accept as a sharp enough distinction to tell you that it is a separate species," said Susan Anton, a Rutgers University anthropologist. "This particular skull is not going to solve that problem."
As 1986 came to a close, a new door in world history was opened. This newly opened door could lead to greater understanding of humanity and mankind, if it is recognized as such.

The sign on the door is rather simplistic, but its significance must be recognized as very profound. It reads: All Family Trees Lead To An African.

About 200,000 years ago there lived one woman who was the maternal ancestor of every human being on this planet. This was the conclusion reached by a team of biologists at the University of California, at Berkeley. They reached this conclusion after analyzing special genes in the cells of people from all the world’s major racial and ethnic groups.

What this means is that all people of the world are of African descent. This is a claim that the late African scholar Cheikh Anta Diop and European anthropologist George Leakey, have stated for years.

Now that this theory has been “proven” by the scientific community, it can be regarded as truth. The truth is that the first humans came from the Great Lakes region in central Africa. From there they migrated to all four corners of the earth and evolved into the various races of mankind.

The term human can be divided into two basic words, hue and man. This literally means “man from the humus” (soil, the earth) — a fancy way of saying Black man or man of color (hue). Mankind is composed of the words man and kind, which describes the kinds of man that evolved from human.

Basic genetics states that all colors are contained within melaninated or dark cells and that white cells contain no color. Simply put, it is possible for a race of brown, yellow and white people to be produced from the cells of black people. But, it is impossible for a race of black people to be produced from the cells of brown, yellow or white races of people.

At the early references speak of man as coming from the earth. Adam, the Biblical first man, is a word which means “Man of the earth.” The original name for Egypt was Kemet, which means “people of the Blackland.” The ancient Kemetic word Africa literally meant the “birthplace” of humanity.

As late as the mid 1600’s the entire continent of Africa was called Ethiopia, a Greek word which meant sun-burnt or dark-skinned people. This definition gives new meaning to Psalm 68:31, “Princes shall come out of Egypt (the land of the Blacks); Ethiopia (the land of the sun burnt people) and shall stretch forth her hands unto God.” Science has now proven that an African woman has stretched forth her hand unto the world.

The question is often asked, “If the first humans originated in Africa, and all other people descended from an African source, how did the different races of people evolve?” The late Senegalese scientist, Cheikh Anta Diop, discussed this phenomenon in his book, Two Cradle Theory of Civilization. He explained that as Africans migrated down the Nile, out of Africa, and into Europe, populating various regions of the world, they experienced profound physical and psychological changes as a remit of changes in climate and environment.

These physical changes evolved over thousands of years. For example, in a warm, tropical environment, skin cells are darker to protect the body from the harmful ultraviolet rays of the sun. Hair is naturally curly and short to cool the scalp and protect the brain from overheating. Noses and tips are broad to take in the warm and humid air.
However, in a cold environment where there is less sunlight, skin cells become lighter in color. Since the sun's rays are blocked by heavy clothing worn to protect the body from cold weather, the skin becomes even lighter. Hair is straight and long to insulate the body from the cold. Noses are pointed and thin because cold air must be warmed in the nostrils before entering the lungs.

In the South, the abundance of warmth and sunlight produced a very broad selection of food. Inhabitants saw the Creator of the universe as a generous being and an ally of man. Life in this type of environment was much more conducive to the development of a higher civilization and society. In cold climatic conditions, people saw nature and the environment as enemies to be fought and conquered on a regular basis. They were forced to protect themselves from cold weather, wild animals and, sometimes, each other.

The “Children of the Sun”, in Africa, developed a great affinity toward life and their creator. While the Ice People, living in the caves of northern Europe, felt the creative force was something set removed from them.

Diop’s theory explains the basic differences between people of the northern and southern regions. He spoke of a “cultural unity” binding all Africans together. Since all people are descendants of the original humans in Africa, there must also exist a cultural bond between all people.

Martin Luther King, Jr. often spoke of a “brotherhood of humanity.” But true brotherhood cannot exist in the shadow of ignorance.

Each year during Black History Month, we have a new truth which must be told as a part of our Black (African/African American) History. We now know our history is also a part of the entire world’s history.

This is a truth which we should not allow to slip through our fingers. We should hold this truth for all the world to see, that we are all an African people. This is indeed Black history in its most significant form.

From the Browder Files: 22 essays on the African Experience by Anthony T. Browder, Zelma Peterson, Malcolm Aaron, and Asa G., III Hilliard

These materials are only intended for scholarly research or for use in preparation to teach a class. Please refer to the guidelines on multiple copies for classroom use at the beginning of this curriculum guide.
Attachment C
Africa, The Beginning of Civilization

Africa is the second largest continent in the world with an area of twelve million square miles.

Most maps show the United States and Africa as equal in size, but Africa is almost three times as large.

Often people think of Africa as a country. Africa is composed of 54 different countries covering its entire area.

The largest river in the world, the Nile, along with the Niger and Congo rivers provide Africa with much of its water. One of the tallest mountains in the world, Mount Kilimanjaro, rises nearly twenty thousand feet to its snow-capped peak, Kibo, in the East African nation of Tanzania. Africa is mostly tropical as it stretches from 37° north latitude to 35° south latitude. Africa has a large desert region known as the Sahara.
Attachment D
Using a Timeline: Ancient African Civilizations

A timeline is a useful tool for understanding how events are related in time. A timeline shows when a historical event took place in relation to other events. A timeline also indicates the course of events over long periods of time. Study the timeline below, which contains information about ancient civilizations in Africa. Then answer the questions that follow.

1. What is the earliest date shown on the timeline? What is the latest date shown on the timeline?

2. What is the total number of years covered by this timeline?

3. How many years are there in each equal section?

4. For approximately how many years did the New Kingdom last?

5. Which of Egypt's three kingdoms lasted for the shortest period of time?

6. What event took place during the time of the Old Kingdom?

7. What event took place in 591 B.C.?

8. Approximately when did Menes unite Egypt?

9. Who was first to invade or conquer Egypt?

10. During the period shown on the timeline, how many different groups invaded or conquered Egypt?
Attachment E
Egyptian Daily Life

Egyptian Websites:
http://members.aol.com/Donnclass/Egyptlife.html
http://www2.splines.com/Egypt/Egypt1Credit.4.2.html
http://www.mnsu.edu/emuseum/prehistory/egypt/dailylife/dailylife.html
http://www.civilization.ca/civil/egypt/ec101e.html

Notes on Egyptian Daily Life:

Now, pretend you are living in ancient Egypt. On a separate sheet of paper write two letters to friends who want to know all about what daily life is like in ancient Egypt.
Imhotep, Doctor, Architect, High Priest, Scribe and Vizier to King Djoser
by Jimmy Dunn

Of the non royal population of Egypt, probably one man is known better than all others. So successful was Imhotep (Imhotep, Greek Imouthes) that he is one of the world's most famous ancients. And his name, if not his true identity, has been made even more famous by various mummy movies. Today, the world is probably much more familiar with his name then that of his principal king, Djoser. Imhotep, who's name means "the one that comes in peace", existed as a mythological figure in the minds of most scholars until the end of the nineteenth century when he was established as a real historical person.

He was the world's first named architect who built Egypt's first pyramid, is often recognized as the world's first doctor, a priest, scribe, sage, poet, astrologer, and a vizier and chief minister, though this role is unclear, to Djoser (reigned 2630–2611 BC), the second king of Egypt's third dynasty. He may have lived under as many as four kings. An inscription on one of that kings statues gives us Imhotep's titles as the "chancellor of the king of lower Egypt", the "first one under the king", the "administrator of the great mansion", the "hereditary Noble", the "high priest of Heliopolis", the "chief sculptor", and finally the "chief carpenter".

Of the details of his life, very little has survived though numerous statues and statuettes of him have been found. Some show him as an ordinary man who is dressed in plain attire. Others show him as a sage who is seated on a chair with a roll of papyrus on his knees or under his arm. Later, his statuettes show him with a god like beard, standing, and carrying the ankh and a scepaler.

Imhotep may have been born in Ankhétôwê, a suburb of Memphis early in Egyptian history. However, other classical writers suggested that he was from the village of Gebelein, south of ancient Thebes. His father might have been an architect named Kanofer. His mother could have been Kheduonkh, who probably belonged to the province of Mendes, and he may have had a wife named Romfentert but none of this is by any means certain. As a commoner at birth, he rose through the ranks quickly due to his genius, natural talents and dedication.

Inscription with the names of Netjerikhet (Djoser) and Imhotep
As the High Priest of Heliopolis, he would have been one of the chief priests of Lower (northern) Egypt. Even though Egypt's capital may have been located at Memphis, it is likely during this period that Heliopolis was recognized as the religious capital of Egypt.

As a builder, Imhotep is the first master architects who we know by name. He is not only credited as the first pyramid architect, who built Djoser's Step Pyramid complex at Saqqara, but he may have had a hand in the building of Sekhemkhet's unfinished pyramid, and also possibly with the establishment of the Edfu Temple, but that is not certain. The Step Pyramid remains today one of the most brilliant architecture wonders of the ancient world and is recognized as the first monumental stone structure.

Imhotep's best known writings were medical text. As a physician, Imhotep is believed to have been the author of the Edwin Smith Papyrus in which more than 90 anatomical terms and 48 injuries are described. He may have also founded a school of medicine in Memphis, a part of his cult center possibly known as "Asklepion, which remained famous for two thousand years. All of this occurred some 2,200 years before the Western Father of Medicine Hippocrates was born.

Sir William Osler tells us that Imhotep was the:

"...first figure of a physician to stand out clearly from the mists of antiquity." Imhotep diagnosed and treated over 200 diseases, 15 diseases of the abdomen, 11 of the bladder, 10 of the rectum, 29 of the eyes, and 18 of the skin, hair, nails and tongue. Imhotep treated tuberculosis, gallstones, appendicitis, gout and arthritis. He also performed surgery and practiced some dentistry. Imhotep extracted medicine from plants. He also knew the position and function of the vital organs and circulation of the blood system. The Encyclopedia Britannica says, "The evidence afforded by Egyptian and Greek texts support the view that Imhotep's reputation was very respected in early times. His prestige increased with the lapse of centuries and his temples in Greek times were the centers of medical teachings."

Along with medicine, he was also a patron of architects, knowledge and scribes. James Henry Breasted says of Imhotep:

"In priestly wisdom, in magic, in the formulation of wise proverbs; in medicine and architecture; this remarkable figure of Zoser's reign left so notable a reputation that his name was never forgotten. He was the patron spirit of the later scribes, to whom they regularly poured out a libation from the water-jug of their writing outfit before beginning their work.

Imhotep is one example of the "personality cult" of Kemet, whereby a learned sage or otherwise especially venerated person could be deified after death and become a special intercessor for the
living, much as the saints of Roman Catholicism. About 100 years after his death, he was
elevated as a medical demigod. In about 525, around 2,000 years after his death, he was
elevated to a full god, and replaced Nefertum in the great triad at Memphis. In the Turin Canon,
he was known as the "son of Ptah". Imhotep was, together with Amenhotep, the only mortal
Egyptians that ever reached the position of full gods. He was also associated with Thoth, the god
of wisdom, writing and learning, and with the Ibis, which was also associated with Thoth.

We are told that his main centers of worship were in the
Ptolemaic temple to Hathor at Dier el-Medina and at
Karnak in Thebes, where he was worshipped in
conjunction with Amenhotep-Son-of-Hapu, a sanctuary
on the upper terrace of the temple at Deir el-Bahari, at
Philae where a chapel of Imhotep stands immediately in
front of the eastern pylon of the temple of Isis and of
course, at Memphis in Lower (northern) Egypt, where a
temple was erected to him near the Serapeum. At
saqqara, we are told that people bought offerings to his
cult center, including mummified ibises and sometimes,
clay models of diseased limbs and organs in the hope of
being healed.

He was later even worshipped by the early Christians as
one with Christ. The early Christians, it will be recalled,
adapted to their use those pagan forms and persons
whose influence through the ages had woven itself so
powerfully into tradition that they could not omit them.

He was worshiped even in Greece where he was
identified with their god of medicine, Asclepius. He was
honored by the Romans and the emperors Claudius and
Tiberius had inscriptions praising Imhotep placed on the
walls of their Egyptian temples. He even managed to
find a place in Arab traditions, especially at Saqqara where his tomb is thought to be located.

Imhotep lived to a great age, apparently dying in the reign of King Huni, the last of the dynasty.
His burial place has not been found but it has been speculated that it may indeed be at
Saqqara, possibly in an unattested mastaba 3518,
Directions: Use the reading to answer the following questions on Imhotep.

1. What does the name Imhotep mean?

2. What "firsts" are Imhotep being recognized for achieving?

3. What are two ways that Imhotep has been portrayed in the statues and statuettes that have been found of him?

4. What might his father and mother's name have been?

5. What three things are Imhotep credited for building?

6. What is the Step Pyramid recognized as?

7. What does the Edwin Smith Papyrus contain?

8. When was Imhotep elevated to a full god?

9. What other two groups also worshiped Imhotep? How?
Maps are useful tools for historians as well as geographers. Using maps, historians are able to summarize movements, economic conditions, political changes, and other historic events in any given period of time. Maps are also useful tools for students. To gather information from a historical map, look at all the map's parts. First, look at the title. It usually indicates the purpose, content, and time period of the map. Second, look for the compass rose, or directional arrow, which shows where north is on the map. Third, find the map scale, which shows the actual distance on the earth that a given distance on the map represents. Finally, study the map key, which explains the special symbols used on the map.

The map below summarizes the role of trade in aiding the growth of empires in West Africa. Read the map carefully by studying all its parts. Then answer the questions that follow.
Name ___________________ Date ___________________ Period ___________________

1. What is the purpose of this map? ____________________________

2. What body of water lies to the south of Bilma? ________________

3. Name two of the cities that are shown on the Niger River. ________

4. What city lies directly east of Timbuktu? _____________________

5. In what direction is a trader traveling from Djenne to Timbuktu? ______

6. What physical feature shown on the map occupies much of North Africa? ______

7. Approximately how many miles would a caravan have to travel from Fez to Timbuktu? _____

8. What source of salt is the nearest to Kano? ____________________

9. What was probably the major product exported from Djenne? ______

10. Which West African Empire covered territory that was once part of other "West African empires? ______

11. Along what river would goods going from Gao to Benin travel? ______

12. Why would Ghat have been an important stopping place for travelers going from Cairo to Gao? ______

13. How might gold from Djenne have reached Mombasa on the coast of the Indian Ocean? List the places a caravan would have traveled through. ____________________________

THE AFRICAN AMERICAN EXPERIENCE © Globe Book Co.
Attachment H
West African Empires
Poster Presentations

Task: Working in pairs, you will research one of the following West African Empires or peoples: Ghana, Mali, Songhai, Kanem-Bornu, Hausa states, Ibo, Yoruba, and Edo. Research will be presented in the form of a poster presentation.

Information Checklist
(Information on poster board must be typed and labeled)

✓ Background and History _______/50
✓ Religion _______/25
✓ Source of Wealth _______/25
✓ Rulers/Important individuals _______/25

Poster Checklist

✓ Pictures _______/10
✓ Neat and Colorful _______/15

Total _______/150
Attachment I
Advantages and Disadvantages of Slave Trade

Directions: Using pp. 56-57 of the textbook complete the chart below.

<table>
<thead>
<tr>
<th>Advantages to Europe</th>
<th>Disadvantages to Africa</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Summary:
Attachment J
Explaining Illustrations: The Slave Ship Brookes

The illustrations below are diagrams of an actual slave ship, the Brookes. The original views were prepared in 1788, by a committee making a report on the African slave trade. The ship was built to accommodate 451 enslaved persons. On one of its voyages, however, the Brookes carried as many as 609 enslaved Africans. Study the three crosswise drawings (Views A, B, & C) and the view looking down at the platforms and the lower deck (View D). Note the labels. Then answer the questions that follow.

Key
1 Platform/Women's Area
2 Women's Area
3 Boy's Area
4 Platform/Boys' Area
5 Platform/Men's Area
6 Men's Area

1. What do all the views show?

2. What does View A represent?

3. What does the number 4 indicate?

4. What do views Band C show?

5. What does View D show?

6. Based on these views, how would you describe the conditions for Africans on such a ship?
TWO SIDES OF A STORY

Olaudah Equiano

One day, when all our people were come out to their works as usual and only I and my dear sister were left to mind the house, two men and a woman got over our walls, and in a moment seized us both, and without giving us time to cry out or make resistance, they stopped our mouths and ran off with us into the nearest wood... we had advanced but a little way before I discovered some people down under the decks; I had received such a salutation in my nostrils as I had never experienced in my life: so that, with the loathsome stench of the stench, and crying together, I became so sick and low that I was not able to eat, nor had I the least desire, till about noon, when I was wished for the last time to die. I then went down on my knees, and laid my head on the side of the deck, and my feet on the other who were not chained down to the decks, lest we should leap into the water. I found some of my own nation, which in a small degree gave ease to my mind. I inquired of these what was to be done with us. They gave me to understand we were to be carried to these white people's country to work for them. They were a little revived, and thought; if it were no worse than working, my situation was not so desperate; but still I feared I should be put to death.
Those sold by the Blacks are for the most part prisoners of war, taken either in fight, or pursuit, or in the incursions they make into their enemies territories; others are stolen away by their own countrymen; and some there are, who will sell their own children, kindred, or neighbours... The kings are so absolute, that upon any slight pretense of offences committed by their subjects, they order them to be sold for slaves, without regard to rank, or possession.... In times of dearth and famine, abundance of those people will sell themselves, for a maintenance, and to prevent starving.

These slaves are severely and barbarously treated by their masters, who subsist them poorly, and beat them inhumanly... This barbarous usage of those unfortunate wretches, makes it appear, that the fate of such as are bought and transported from the coast to America, or other parts of the world, by Europeans, is less deplorable, than that of those who end their days in their native country; for aboard ships all possible care is taken to preserve and subsist them for the interest of the owners, and when sold in America, the same motive ought to prevail with their masters to use them well, that they may live the longer, and do them more service. Not to mention the inestimable advantage they may reap, of becoming Christians, and saving their souls, if they make a true use of their condition....

Many of those slaves we transport from Guinea to America are prepossessed with the opinion, that they are carried like sheep to the slaughter, and that the Europeans are fond of their flesh; which notion so far prevails with some, as to make them fall into a deep melancholy and despair, and to refuse all sustenance... And tho' I must say I am naturally compassionate, yet have I been necessitated sometimes to cause the teeth of those wretches to be broken, because they would not open their mouths, or be prevailed upon by any entreaties to feed themselves; and thus have forced some sustenance into their throats....

One thing is to be taken notice of by sea-faring men, that this Fida and Ardra slaves are of all the others, the most apt to revolt aboard ships [and] easily draw others into their plot: for being used to see men's flesh eaten in their own country, and publick markets held for the purpose, they are very full of the notion, that we buy and transport them to the same purpose; and will therefore watch all opportunities to deliver themselves, by assaulting a ship's crew, and murdering them all, if possible....
Attachment L
The Life of Olaudah Equiano or Gustavus Vassa
Children's Book Assignment

Directions: Your task is to create a children's book that tells the life story of Olaudah Equiano. You will use the attached handout for information about Olaudah Equiano. Below is the checklist for how the assignment will be scored. Turn this assignment sheet in with your assignment.

Illustrations
- creative
- child friendly

Accuracy
- retell the story correctly
- child friendly

Total

Teachers Comments:
Olaudah Equiano

Olaudah Equiano or Gustavus Vassa was born, in 1745, to the Ibo tribe of a kingdom called Benin, which is located in Nigeria, Africa. His home life in Africa was prosperous with artists such as dancers, musicians, and poets. His African name, Olaudah, signifies mutability or fortunate. The chiefs and elders in the tribe conducted every transaction of the government. His father was one of those elders who held the highest title and distinction within the tribe. Olaudah was the youngest of all of his brothers and was, therefore, his mother’s favorite. She was responsible for the cultivation of his mind, as he was always under her supervision. His mother had him trained in the arts of agriculture and in war. Life for Olaudah was content and his instruction and training continued, all the way up to the tender age of 11.

In the year that Olaudah turned 11, his life took a tragic and dramatic change. It was then that he and his sister were kidnapped. Two men and one woman crossed over the walls to the compound where the two youngsters were tending to the house. They gagged Olaudah and his sister, bounded their hands, and carried them off into the nearest woods.

The assailants journeyed through Africa, and before reaching the West African coast, Olaudah had been separated from his sister and had changed through several different masters. During his stay with one of his masters, he was reunited with his sister for a short while. The two were again separated, never to see each other again. Soon after, Olaudah was taken to the West African coast. There, Olaudah was held in captivity for seven months in what was called trading posts or "lactories".

Olaudah was sold to British slavers and then taken upon a ship and squeezed in with hundreds of other African slaves, to begin his journey through the middle passage. Once upon the ship, Olaudah experience many horrors and atrocities, such as murders, suicides, degradation, hunger, and more. He was uncertain about his future, as he was unaware of what would become of him. It was rumored, back at his homeland, that the white people would eat the Africans that they caught. So, Olaudah was in great fear. It wasn’t until one of the other slaves told him of his fate that he had any inkling of what was to come.

The ship that Olaudah was on was bound for the Barbados. He was in Barbados for a short period of time before being shipped off to Virginia. In Virginia, he was sold to a royal naval lieutenant named Michael Henry Pascal. It was Lieutenant Pascal who gave him the name Gustavus Vassa, and with him Olaudah, now Gustavus, travel extensively. He was treated extremely well, by Lt. Pascal; thus, he became very much attached to him.

He served his master under the impression that after six years, he would be free. However, after the years had passed, he found himself in the hands of a West Indian slave trader.

Once in the West Indies, Olaudah witnessed the most extremely severe treatment of black slaves. He was there only a short while before he was sold to Robert King, Mr. King was a Philadelphia Quaker and merchant. It was under the service to Mr. King that Olaudah was able to purchase his freedom, in 1766. He was twenty-one years of
age at that time, as he started his own business.

In the following year, 1776, Olaudah traveled to England and took up a career as a hairdresser. While in England, he had, also, learned extensively in music and mathematics, and even, converted to a Methodist. Olaudah, later, joined others in the antislavery movement, and then presented a petition to Parliament for suppression of the slave trade.

In 1789, Olaudah Equiano published his autobiography, The Interesting Narrative of the Life of Olaudah Equiano, Gustavus Vassa. This was published in two volumes[2]. Olaudah traveled to promote its works in England and Ireland. He continued to travel extensively to lands such as Wales, London, Great Britain, Ireland, Scotland, Africa and the Americas. On April 7, 1792, he married Susanna Cullen, an English woman[3]. It was in London where he settled and died on March 31, 1797,
Attachment M1
Slave Trade Images
Attachment M2
Slave Trade Images
Attachment M3
Slave Trade Images
Attachment M4
Slave Trade Images
Image Analysis Worksheet

Step 1: Observation
A. Study the image for 2 minutes. Form an overall impression of the image and then examine individual items and/or people.

B. Use the chart below to list people, objects, and activities in the image:

<table>
<thead>
<tr>
<th>PEOPLE</th>
<th>OBJECTS</th>
<th>ACTIVITIES</th>
</tr>
</thead>
</table>

Step 2: Inference/Deduction
Based on what you have observed above, list three things you might infer or conclude from this image.

1. 

2. 

3. 

Step 3: Further Questions

1. What questions does this image raise in your mind?

2. Where could you find answers to them?
The largest number of Africans in the lowlands (34 percent) came from Bantu-speaking regions of west-central Africa. Twenty percent were transported from Senegambia, while the Gold Coast and Sierra Leone each accounted for about 15 percent of the total number. Others came from the Bight of Biafra and the Windward Coast.

The enslaved population of Virginia/Maryland was composed mostly of Africans from the Bight of Biafra, some 39 percent. Senegambia accounted for 21 percent of the Africans in this region. Another 17 percent were of Bantu origin, and 10 percent were originally from the Gold Coast.

Therefore, nearly 90 percent of the Africans in these two major regions came from only four zones in Africa. Most came from the west-central area of Angola and Congo where languages - Kikongo, Kimbundu and culture (often referred to as Bantu) were closely related. Many more ended up in the tidewater than in the lowlands, but they comprised nearly a third of all migrants in both sectors.

The Senegambians were much more prominent in North America than in South America and the Caribbean. Senegambia was strongly influenced by Islam, to a greater degree than any other coastal region where enslaved Africans originated. More Muslims were enslaved in North America - except for Brazil - than anywhere else in the New World. Their presence was especially pronounced in Louisiana, to which many Manding people - almost all males - had been transported. This state also had a large presence of non-Muslim Bambara from Mali.

The Upper South had a considerable population of people from the Bight of Biafra, as did lowland South Carolina and Georgia. In all probability, a large number of the many Africans whose origins are not known actually came from this area. These Igbo and Ibibio people would develop a distinct subculture. Women made up a relatively high number among those groups. They gave birth to a new generation, ensuring some transmission of their cultural values and beliefs.

Men and women from Sierra Leone and the adjacent Windward Coast were heavily concentrated in the low country, and most were involved in cultivating rice.

Noticeably absent from North America's African population were substantial numbers of people from the Slave Coast (Togo, Benin, and western Nigeria). Contrary to Brazil and Cuba, the United States received very few Yoruba.
Attachment O
Interpreting a Primary Source: A Traveler in Mali

A primary source, an original document or account from a period of history, is a valuable historical tool. Primary sources include letters, diaries, legal documents, eye-witness accounts, and business records. Textbooks are secondary sources, accounts based on primary sources and other types of information. Although primary sources offer eyewitness information, their authors may not always have had access to all the facts when writing. They may also have been influenced by prejudice or bias.

The account below is a primary source. It was written by Ibn Battuta, a Muslim born in North Africa in 1304, who traveled throughout the Muslim world. In 1352 he visited the West African empire of Mali, spending several months there. The document below is part of his account of this trip and lists the qualities of the people of Mali that he admires.

Read the list below and answer the questions that follow on a separate sheet of paper.

1. The small number of acts of injustice that one finds there; for the Negroes are, of all peoples, those who most abhor [hate] injustice. The sultan [rules] pardons no one who is guilty of it.
2. The complete and general safety one enjoys throughout the land. The traveler has no more reason than the man who stays at home to fear brigands [outlaws], thieves, or ravishers.
3. The blacks do not confiscate [steal] the goods of white men [that is, of North Africans] who die in their country, not even when these consist of big treasures. They deposit them, on the contrary, with a man of confidence among the whites until those who have a right to the goods present themselves and take possession.
4. They make their prayers punctually: . . . On Fridays, anyone who is late at the mosque will find nowhere to pray, the crowd is so great. . . .
5. . . . If by chance a man has no more than one shirt or a soiled tunic, at least he washes it before putting it on to go to public prayer.
6. They zealously learn the Koran by heart. Those children who are negligent in this are put in chains until they have memorized the Koran.

Source: The African Past © 1964 by Basil Davidson

Questions

1. a. What religion do the people of Mali practice?
   b. Explain how you know.

2. What evidence can you find in the primary source that Mali had trading contacts with other nations?

3. Did Ibn Battuta approve or disapprove of the treatment of children described in item 6? Explain.

4. Is Ibn Battuta's opinion of the people of Mali favorable or unfavorable? Explain.

5. Do you think Ibn Battuta's account of Mali is or is not reliable? Explain.
Attachment P
Capture and Enslavement, Development of Trade, Suppression of Slave Trade

The Development of the Trade

In the mid-fifteenth century, Portuguese ships sailed down the West African coast in a maneuver designed to bypass the Muslim North Africans, who had a virtual monopoly on the trade of sub-Saharan gold, spices, and other commodities that Europe wanted. These voyages resulted in maritime discoveries and advances in shipbuilding that later would make it easier for European vessels to navigate the Atlantic. Over time, the Portuguese vessels added another commodity to their cargo: African men, women, and children.

For the first one hundred years, captives in small numbers were transported to Europe. By the close of the fifteenth century, 10 percent of the population of Lisbon, Portugal, then one of the largest cities in Europe, was of African origin. Other captives were taken to islands off the African shore, including Madeira, Cape Verde, and especially São Tomé, where the Portuguese established sugar plantations using enslaved labor on a scale that foreshadowed the development of plantation slavery in the Americas. Enslaved Africans could also be found in North Africa, the Middle East, Persia, India, the Indian Ocean islands, and in Europe as far as Russia.

English and Dutch ships soon joined Portugal's vessels trading along the African coast. They preyed on the Portuguese ships, while raiding and pillaging the African mainland as well. During this initial period, European interest was particularly concentrated on Senegambia. Culturally and linguistically unified through Islam and in some areas, Manding culture and language, the region and Mali to its east had a long and glorious history, centered on the ancient Kingdom of Ghana and the medieval empires of Mali and Songhay. Its interior regions of Bure and Bambuk were rich in gold. It reached the Mediterranean and hence Europe from Songhay. The slave trade was closely linked to the Europeans' insatiable hunger for gold, and the arrival of the Portuguese on the "Gold Coast" (Ghana) in the 1470s tapped these inland sources.

Later, they developed commercial and political relations with the kingdoms of Benin (in present-day Nigeria) and Kongo. The Kongo state became Christianized and, in the process, was undermined by the spread of the slave trade. Benin, however, restricted Portuguese influence and somewhat limited the trade in human beings.

Starting in 1492, Africans were part of every expedition into the regions that became the American Spanish colonies. By the beginning of the sixteenth century, they were brought as slaves to grow sugar and mine gold on Hispaniola, and were forced to drain the shallow lakes of the Mexican plateau, thereby finalizing the subjugation of the Aztec nation. In a bitter twist, the Africans were often forced to perform tasks that would help advance the genocide that would resolve the vexing "Indian question."

By the middle of the seventeenth century, the slave trade entered its second and most intense phase. The creation of ever-larger sugar plantations and the introduction of other crops such as indigo, rice, tobacco, coffee, cocoa, and cotton would lead to the displacement of an estimated seven million Africans between 1650 and 1807. The demand for labor resulted in numerous innovations, encouraged opportunists and entrepreneurs, and accrued deceptions and barbarities, upon which the slave trade rested. Some slave traders - often well-respected men in their communities - made fortunes for themselves and their descendants. The
corresponding impact on Africa was intensified as larger parts of west and central Africa came into the slavers’ orbit.

The third and final period of the transatlantic slave trade began with the ban on the importation of captives imposed by Britain and the United States in 1807 and lasted until the 1860s. Brazil, Cuba, and Puerto Rico were the principal destinations for Africans, since they could no longer legally be brought into North America, the British or French colonies in the Caribbean, or the independent countries of Spanish America. Despite this restricted market, the numbers of deported Africans did not decline until the late 1840s. Many were smuggled into the United States. At the same time, tens of thousands of Africans rescued from the slave ships were forcibly settled in Sierra Leone, Liberia, and several islands of the Caribbean.

Capture and Enslavement

War, slave raiding, kidnapping, and politico-religious struggle accounted for the vast majority of Africans deported to the Americas. Several important wars resulted in massive enslavement, including the export of prisoners across the Atlantic, the ransoming of others, and the use of enslavement within Africa itself.

The Akan wars of the late seventeenth century and the first half of the eighteenth century were a struggle for power among states in the Gold Coast hinterland. Akwamu, Akyem, Denkyira, Fante, and Asante groups battled for more than half a century for control of the region. By the mid-eighteenth century, Asante emerged as the dominant force.

By 1650, Oyo had become a consolidated imperial power in the interior of the Bight of Benin by defeating the Bariba and Nupe in the north and other Yoruba states to the south. The wars between various Gbe groups resulted in the rise of Dahomey and its victory over Allada in 1724. The winners occupied the port of Whydah three years later but were then forced to pay tribute to the more powerful Oyo. These wars accounted for the deportation of over a million Africans along the Bight of Benin coast.

The sixty-year period of the Kongo civil wars, ending in 1740, was responsible for the capture and enslavement of many. Among them were the followers of the Catholic martyr Beatrice of Kongo, who tried to end the wars through pacifist protest.

The spread of militant Islam across West Africa began in Senegambia during the late seventeenth century. The jihad led to two major political transformations: the emergence in the late eighteenth century of the Muslim states of Futa Jallon in the Guinea highlands and Futa Toro on the Senegal River.

The jihad movement continued into the nineteenth century, especially with the outbreak of war in 1804 in the Hausa states (northern Nigeria) under the leadership of Sheikh Usman dan Fodio. These wars in turn exacerbated political tensions in Oyo, which resulted in a Muslim uprising and the collapse of the Oyo state between 1817 and 1833. New strongholds were created at Ibadan, Abeokuta, and Ijebu, and the conflict intensified over attempts to replace or resurrect the Oyo state.

After 1700, the importation of firearms heightened the intensity of many of the wars and resulted in a great increase in the numbers of enslaved peoples. European forces intervened in some of the localized fighting and in warfare all along the Atlantic coast. They sought to obtain captives directly in battle or as political rewards for having backed the winning side. Working from their
permanent colonies at Luanda, Benguela, and other coastal points, the Portuguese conducted joint military ventures into the hinterlands with their African allies.

Africans also became enslaved through non-military means. Judicial and religious sanctions and punishments removed alleged criminals, people accused of witchcraft, and social misfits through enslavement and banishment. Rebellious family members might be expelled from their homes through enslavement. Human pawns, especially children, held as collateral for debt were almost always protected from enslavement by relatives and customary practices. However, debts and the collateral for those debts were sometimes subjected to illegal demands, and pawned individuals, especially children, were sometimes "sold" or otherwise removed from the watchful eyes of the relatives and communities that had tried to safeguard their rights.

Africans were also kidnapped, though kidnapping was a crime in most communities, and sold into slavery. Captives were sometimes ransomed, but this practice often encouraged the taking of prisoners for monetary rewards.

As the slave trade destroyed families and communities, people tried to protect their loved ones. Various governments and communal institutions developed means and policies that limited the trade's impact. Muslims were particularly concerned with protecting the freedom of their co-religionists. Qur'anic law stated that those of the Faith born free must remain free. But this precept was often violated.

Throughout Africa, people of all beliefs tried to safeguard their own. Some offered themselves in exchange for the release of their loved ones. Others tried to have their kin redeemed even after they had been shipped away. Resistance took the form of attacks on slave depots and ships, as well as revolts in the forts, in barracoons, and on slave ships.

But at a higher level, the political fragmentation - many small centralized states and federations governed through secret societies - made it virtually impossible to develop methods of government that could effectively resist the impact of the slave trade. Even the largest states, such as Asante and Oyo, were small by modern standards. Personal gain and the interests of the small commercial elites who dominated trade routes, ports, and secret societies also worked against the freeing of captives, offenders, and displaced children, who could easily end up in the slave trade.

The Suppression of the Slave Trade

Article I, Section 9, Clause 1 of the U.S. Constitution (1787) stipulated that "The Migration or Importation of such Persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the Year one thousand eight hundred and eight, but a Tax or duty may be imposed on such Importation, not exceeding ten dollars for each Person."

In consequence, the United States abolished its slave trade from Africa, effective January 1, 1808. But slave trading, now illegal, continued unabated until 1860.

The U.S. Slave Trade Act, enacted by a vote of 63 in favor and 49 against in February 1807, was a half victory for the slavers because it specified that the Africans illegally brought to slaveholding states would still be sold and enslaved. Penalties merely consisted of fines. With the authorities turning a blind eye and refusing to enforce their own law, the illegal slave trade
flourished for several decades, particularly in Texas (Spanish until 1821), Florida (Spanish until 1818), Louisiana, and South Carolina.

Africans were sold with little secrecy. As recounted by a slave smuggler, it was an easy task: "I soon learned how readily, and at what profits, the Florida negroes were sold into the neighboring American States. The kaffle [coffle] ... was to cross the boundary into Georgia, where some of our wild Africans were mixed with various squads of native blacks, and driven inland, till sold off, singly or by couples, on the road."

The introduction of African captives took such proportions that President Madison wrote to Congress: "It appears that American citizens are instrumental in carrying on a traffic in enslaved Africans, equally in violation of the laws of humanity, and in defiance of those of their own country."

Congress passed a tougher law in 1820 making international slave trading an act of piracy punishable by death. Even though the traffic went on, only one American was ever executed for this crime. In addition, American slavers, particularly from New York and Rhode Island, shipped Africans to Cuba, Puerto Rico, and Brazil, where the slave trade was still legal.

More than 3.3 million Africans were transported between 1801 and 1867, the vast majority to Brazil and Cuba. Half came from west-central Africa, and more than 40 percent were originally from the Bights of Benin and Biafra, and Southeast Africa - Mozambique and Madagascar.

In the 1850s, a movement developed in the South to re-open the international slave trade. It was defeated, but the illegal importation of Africans increased between 1850 and 1860, even though the African Squadron, established by the U.S. government in 1843 patrolled the harbors of the African coast.

Although their respective countries had officially outlawed the transatlantic slave trade, American and British slavers and traders continued to be openly involved in it, and their activities brought money and work to shipbuilders, crews, insurance companies, and manufacturers of various trade goods, guns, and shackles. Slave ships brought Africans until the Civil War. The Clotilda landed more than a hundred men, women, and children from Benin and Nigeria in the summer of 1860 at Mobile, Alabama. The Wanderer had discharged several hundred people from the Congo on Jekyll Island, Georgia, in November 1858. In both cases, the Africans were sold and enslaved. As a testimony to the persistence of the illegal slave trade, the 1870 Census reveals the presence, in the United States, of numerous men and women born in Africa well after 1808.
"ALL ready?" cried the captain;  
"Ay, ay!" the seamen said;  
"Heave up the worthless lubbers,—  
The dying and the dead."

Up from the slave-ship's prison  
Fierce, bearded heads were thrust:  
"Now let the sharks look to it,—  
Toss up the dead ones first!"

Corpse after corpse came up,—  
Death had been busy there;  
Where every blow is mercy,  
Why should the spoiler spare?  
Corpse after corpse they cast  
Sullenly from the ship,  
Yet bloody with the traces  
Of fetter-link and whip.

Gloomily stood the captain,  
With his arms upon his breast,  
With his cold brow sternly knotted  
And his iron lip compressed.  
"Are all the dead dogs over?"  
Growled through that matted lip;  
"The blind ones are no better,  
Let's lighten the good ship."

Hark from the ship's dark bosom,  
The very sounds of hell!  
The ringing clank of iron,  
The maniac's short, sharp yell!  
The hoarse, low curse, throat-stifled;  
The starving infant's moan,  
The horror of a breaking heart  
Poured through a mother's groan.

Up from that loathsome prison  
The stricken blind ones came;  
Below, had all been darkness,  
Above, was still the same.  
Yet the holy breath of heaven  
Was sweetly breathing there,  
And the heated brow of fever  
Cooled in the soft sea air.

"Overboard with them, shipmates!"  
Cutlass and dirk were plied;  
Fettered and blind, one after one,  
Plunged down from the vessel's side.  
The sabre smote above,  
Beneath, the lean shark lay,  
Waiting with wide and bloody jaw  
His quick and human prey.

God of the earth! what cries  
Rang upward unto thee?  
Voices of agony and blood,  
From ship-deck and from sea.  
The last dull plunge was heard,  
The last wave caught its stain,  
And the unsated shark looked up  
For human hearts in vain.
<table>
<thead>
<tr>
<th>Reasons for slavery/enslavement</th>
<th>Ancient Egypt</th>
<th>United States</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number and place of origin of the slaves enslaved</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Destination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transportation to destination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Work Performed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>General treatment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Revolts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Key figures in history</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Attachment T
Student Information Sheet
Colonization and Its Impact on Nation-State Building:
Case Study of the African Continent

Key Terms

Africa's "Gold Coast": This portion of the West African coast along the Gulf of Guinea was so-named by the Europeans because of the rich supplies of gold in the area. The British formally established a colony here that they called the Gold Coast in 1874. This colony became the independent country of Ghana in 1957.

Berlin Conference (1884-85): At the request of Portugal, Otto von Bismarck, the Chancellor of Germany, invited representatives of twelve European countries, Turkey, and the United States to this conference in November 1884. Ostensibly, the conference was intended to insure that the represented countries would work cooperatively to insure that trade and navigation in the interior or Africa—particularly in the Congo River Basin—would remain free. In effect, however, the conference accelerated European advances into the African interior and the subdivision of the virtually the entire continent into European colonies over the next two decades.

colonization: the act or process of establishing control over a country or area by a more powerful and often distant country

colony: a territory settled or conquered by a people from a distant land for the purpose of expanding cultural, economic, or political power

ethnic group: a group of people who share a common identity defined by perceived racial characteristics, customs, language, or culture

tribal kingdom: a social grouping of people consisting of extended families and clans linked by a common ancestry, usually having an informal and impermanent political organization

nation-state: a territorial well-defined independent and sovereign political unit theoretically inhabited primarily by people sharing a common historical origin, cultural traits, and/or language

political geography: the study of, or pertaining to, the surface of the earth in terms of its political divisions, structures, and relationships

self-determination: an international political principle that recognizes the right of the people of a given region to determine their own sovereign status and political system

slavery (especially, African): A practice that allows one human being to be owned by another as chattel or personal property. It has been practiced throughout human history in many parts of the world. Fifteen million Africans were forcibly removed from their homelands as slaves from the mid-1400s to the mid-1800s. Most of them were taken to North and South America, but some ended up in North Africa and the Middle East. Though the practice was banned in most parts of the world by 1900, it is still practiced in modified forms in some areas. The long-term social and economic effects of African slavery and its suffering linger in every country touched by the practice.
LANGUAGES OF AFRICA

1. INDO-EUROPEAN FAMILY
2. AFRO-ASIATIC FAMILY
   2A Semitic Subfamily
   2B Berber Subfamily
   2C Cushitic Subfamily
3. NIGER-CONGO FAMILY
   3A Atlantic Subfamily
   3B Voltaic Subfamily
   3C Guinean Subfamily
   3D Hausa Subfamily
   3E Bantu Subfamily
4. SAHARAN FAMILY
5. SUDANIC FAMILY
   5A Central and Eastern Subfamily
   5B Nilotic Subfamily
6. KHOISAN FAMILY
7. MALAY-POLYNESIAN FAMILY

0 500 1000 Miles

0 500 1000 Kilometers
Unit Introduction and Notes
Lost in America

In an effort to psychologically weaken the Africans, colonists took deliberate actions to isolate the enslaved from their cultural roots. Enslaved Africans discovered that their traditions, cultures, languages—even their names—were unwelcome in Colonial America. In spite of these difficult circumstances, many Africans showed their resilience and firmly held onto memories of their cultural traditions.

As prejudice against Africans grew, the practice of classifying people by skin color was born. Whiteness became a badge of advantage, while blackness was the badge of enslavement. Discriminatory practices evolved into laws that violated the rights of African Americans. Africans could be held for life. Additional laws described the conditions under which the enslaved were kept captive. Colonial legislatures developed laws that prescribed how Africans were to dress, live, and even work. These laws served to permanently establish Africans as inferior within the American legal system. Many Africans recorded their life stories for future generations to discover. These memoirs describe a life filled with pain, sorrow, and great suffering.

However, many Africans were not willing participants in their enslavement. The intense desire to win back the freedom and natural rights of Africans fueled various acts of resistance in many parts of the world. On the African continent, some rulers attempted to keep their kingdoms free from the influence of European powers. On the sea, mutinies aboard slave ships became a common occurrence. In the Americas, rebellions and uprisings occurred in the Caribbean, Central America, South America, and in the North American colonies.

Free Africans were forced to live under harsh conditions in 18th- and 19th-century America. Their legal status as free people could be taken away without appeal. They were legally prohibited from voting, gathering in groups, entering certain professions, and even traveling without permission.

African Americans also took part in the Revolution from the buildup to the war to the British surrender at Yorktown. Some joined the Patriots, believing in the ideals expressed by the Declaration of Independence. Others joined the British, who promised freedom to African American slaves who served them. Although the Revolutionary War brought independence from Great Britain, it neither ended slavery nor extended equal rights to free African Americans. An ugly question nagged at the nation's conscience: How could a nation founded upon liberty deprive some of its peoples of their basic human rights?
BEST PRACTICES: TEACHING STRATEGIES/ACTIVITIES

**OGT Vocabulary:** imperialism, reliability, credibility, Enlightenment ideas, natural rights

**Content Vocabulary:** African Americans, colonial America, names, stereotype, griots, decentering, whites, blacks, durante vita, civil codes, recourse, narrative, auction block, enslavers, abolitionists, Amistad, Madison Washington, slave codes, mulattoes, Toussaint L’Ouverture, Gabriel Prosser, Denmark Vesey, Stono Rebellion, The Great Compromise, Crispus Attucks, free Africans, free papers, antebellum South

---

**Core Teaching Strategies:**

- Read and discuss Chapter 8 of the textbook. Clarify the concepts of decentering and dislocation by discussing the poems by Phillis Wheatley on pages 74 and 75. Then have students select another poem by Phillis Wheatley from the poemhunter.com website and answer the questions under Multiple Perspectives on page 81 of the textbook.

- To further discuss the dislocating and decentering of African Americans, read Attachment A, *Breaking the Chains of Psychological Slavery* and answer the questions that follow.

- As a class read over page 76 of the textbook “Early Attempts to Justify Enslavement”. Discuss with students and have them write counter arguments to the colonists’ reasoning.

- Assign student Attachment B, *Alex Haley Biography and Questions*.

- Show students the six volumes of the movie *Roots*. The movie is a very powerful visual representation of the experience of the African slave in America. The movie can be broken up over a period of a few weeks. There are a total of six volumes. Use Attachment C, *Roots Quizzes* to check for understanding throughout the film. When the class has finished the movie, have them complete Attachment D, *Roots First Person Narrative* as the final assessment. *Roots* may be available in the public library and some video stores.

- Assign students Attachment E, *Slavery in the United States*.

- Have students read Chapter 12 of the textbook. Assign students additional Slave Narratives from Attachment F. Then have students complete Attachment G, *Slave Diary Entries Assignment Sheet*

- Discuss the act of running away as a common form of slave protest and the importance of runaway slave notices. Explain that these notices are primary source documents, often containing considerable information about their subjects. Divide the class into groups and assign each group a notice from Attachment H, *Runaway Slave Notices*. Have each group analyze its notice and then indicate what they learned from the notice about runaway slaves and slavery in general. Ask students to discuss whether the information found in these runaway notices is likely to be accurate. Have the students prepare a runaway slave notice on white paper. These notices should reflect accurately what we know about colonial slaves (such as names, occupations, African origins).

- Read about Solomon Northrup on pages 172-173 of the textbook. Indicate to students that one factor defining the slave experience was the particular crop cultivated. Have students discuss whether, if they were slaves, they would have preferred cultivating cotton, sugar, or rice. Indicate to students that another factor was whether the slave was a house servant or field hand. Have students read Attachment I, *Solomon Northrup’s Twelve Years a Slave*. Have them then write a short play in which the two main characters, one a house slave and the other a field hand, discuss why they would not want to exchange places.
• Write the following on the board, "The Trade has always posed problems for those seeking to portray slavery as a benign and paternal institution...." Have students discuss this paragraph of the narrative and consider the following:
  1. Are there times that the media selectively portrays news?
  2. Are there times when students have been selective in telling a story, to make things appear better than they are? Give examples from real life.
  3. Should this "selectivity" occur when interpreting history?

Then, have students look at the websites of these plantations and examine each website carefully using Attachment J, Plantation Website Assignment Sheet. Bring students back to the class and discuss their findings by posing such questions as:
  1. Which websites have been true to their history?
  2. Which sites have practiced selective memory?
  3. Do you think it is appropriate to avoid discussing the issue of slavery on a tourist website?
  4. Which websites are you more likely to believe?

• Divide the class into three teams to research the Gabriel, Vesey, and Turner rebellions, considering the questions on Attachment K, Slave Rebellions. Students can use page 136-138 of the textbook and the Internet for information on the rebellions. Students will present the research to the class in one of the following formats: a meeting in which the conspirators discuss their plans, the trial of the conspirators, or a discussion of the rebellion among free northern blacks.

• As a class read the section about the Declaration of Independence under the heading "Excluded and Ignored" on pages 150-151 of the textbook. Read the second paragraph of the Declaration of Independence aloud. Then assign students Attachment L, Slavery and Independence. Next, ask students to imagine themselves as an African American, Native American, or poor white – man or woman – who is hearing it for the first time in 1776. Have them write an "authentic" response (based on their research about what life would have been like then) in the form of a speech, letter, or diary entry.

• Assign Attachment M, The United States and the War of 1812. Then have students read Chapter 17 of the textbook and answer the Comprehension Review on page 164.

• Chapters 13, 14, and 15 of the textbook explore African resistance on the continent, sea, and the Americas. Read the three chapters and use Attachment N, African Resistance Comparison Chart to show dates and key events associated with these resistance movements. Include the key figures and events, goals of the movements, and successes and/or failures to date. From the chart, have students write a short paragraph of conclusions concerning the movement in each of the three areas.

• Assign students Attachment O, Where Africans Were Taken Activity Sheet

• Assign students Attachment P, African American Population

• As a class read pp. 176-177 of the textbook. Then assign students Attachment Q, Black Inventors Power Point Presentation. Students should gather information from the Internet for this project. The slides should include background information on the inventor and if possible a picture of the inventor and their inventions.

• Assign Attachment R, Free Mind and Spirit
Reteaching Strategies:

- Divide the class into groups, and assign each group chapter 13, 14 or 15. Have each group design and write a front-page for a newspaper based on the section. Use Attachment S, Resistance to Enslavement Newspaper for instructions.

- Divide the class into groups of 4 to 5 students, assign each group chapter 16, 17, 18, or 19. Tell each group to organize a short lesson in which they teach the rest of the class about information in the section. Advise students to make full use of any graphics in the section that they might use to illustrate this lesson. Each group should develop questions for a student-generated chapter test.

- Assign Attachment T, Slavery in the United States-I

- Assign Attachment U, Recognizing a Point of View: An African American's Letter

- Assign Attachment V, Black Fights in the Fight for America's Freedom

- Assign Attachment W, Recognizing Cause and Effect: A Former Slave Speaks

OGT Extension Strategies:

History A
Using Attachment X, have students read and list the main ideas in John Locke's theory of natural rights and revolution. Then have students read Jefferson's first two paragraphs in the Declaration of Independence. Using a Venn Diagram (See Graphic Organizers Appendix), have students answer the following question: What similarities and differences do you see? Then have students read "The Meaning of the Fourth of July for the Negro." Then have students write a letter to Thomas Jefferson expressing their views on Jefferson's ideas about equality and slavery.

Social Studies Skills and Methods A
Review with students the definition of a primary source: "anything serving as a proof of or recording a past event (printed, written, visual imagery, or sound), including eyewitness accounts, documents, and artifacts." Generate a list of types of primary sources on the chalkboard. Explain to students that they will be examining primary sources for themselves, so they will have a chance to work with the raw material that historians turn into textbooks, essays, and exhibits. Next, project Attachment Y, Credibility of Sources Benchmark. Discuss the Benchmark and GLI with students. Next, provide students with a primary source from some of the following website (you will need to find at least 15-20 different types of sources): http://memory.loc.gov/ammem/aahome/aahome.html
http://www.s1.umich.edu/CHICO/Schomburg/text/exhibition.html

Distribute Attachment Z1, Primary Source Worksheet. After working individually, ask all students to separate into groups consisting of those who had: a.) Written primary sources (of any type); b.) Artifacts, buildings, or monuments; c.) Photographs, posters, illustrations or other artwork; and d.) All other students will form a final group.

Direct students in each group to select a group recorder who will complete Attachment Z2, Primary Source Summary Report.
RESOURCES

Textbooks: African American History: A Journey of Liberation, Chapters 1-7, pp. 2-222
The African American Experience

Additional Sources:
Breaking the Chains of Psychological Slavery by Na'im Akbar (Paperback-1996)
Roots (DVD or Video)
Slavery and the Making of America (PBS Video) 2005
Unchained Memories (HBO Video) 2002

Websites:
In Motion: The African American Migration Experience
http://www.inmotionaame.org/home.cfm

Africans in America Part 2: Revolution: 1750-1805
http://www.pbs.org/wgbh/ala/part2/index.html

Africans in America Part 3: Brotherly Love: 1791-1831

African-American Perspectives: Pamphlets from the Daniel A. P. Murray Collection, 1818-1907
http://memory.loc.gov/ammem/aap/aaphome.html

INTERDISCIPLINARY CONNECTIONS

Social Sciences (Government): Ask students to review the list of countries involved in the contemporary slave trade, select one, and then determine what is being done by governmental and non-governmental institutions in the country to combat slavery. Alternately, students may wish to look at efforts by the United Nations to enforce the Universal Declaration of Right's prohibition against slavery. List available at the U.S. State Department at:

Art/Graphic Design: In collaboration with the Art Department, students may wish to design an exhibit examining the images of slavery. They may collect, arrange, and script the exhibition. In particular, if the community is one where slavery once existed, students may wish to contact the local history society for assistance in acquiring locally relevant images. Coordinate with the school administration or media center for a location to mount the exhibit.
Attachment A
Breaking the Chains of Psychological Slavery

Psychological Legacy of Slavery: Work

One of the attitudes which has been passed to us from slavery is the rather distorted African-American attitude towards work.

Slavery was forced labor. Kenneth Stampp (1956) described the work of the slave occurring "from day clear to first dark." The day's toll would begin just before sunrise and would end at dusk. Stampp observed:

Except for certain essential chores, Sunday work was uncommon but not unheard of if the crops required it. On Saturdays, slaves were often permitted to quit the fields at noon. They were also given holidays, most commonly at Christmas and after crops were laid by.

Basically, however, work was a daily chore, beginning in early childhood and continuing until death or total disability.

The slave was forced to work under the threat of abuse, or even death, but the work was not for the purpose of providing for his life's needs. Instead, he worked to produce for the slave master. He would neither profit from his labor nor enjoy the benefits of labor. A good crop did not improve his life, his family, or his community. Instead, it improved the life and community of the slave master. Frederick Douglass (1855) describes the slave's work accordingly:

"...from twelve o'clock (mid-day) till dark, the human cattle are in motion, wielding their clumsy hoes: turned on by no hope of reward, no sense of gratitude, no love of children; nothing, save the dread and terror of the slave driver's lash. So goes one day, and so comes and goes another?"

Work, in a natural society, is looked upon with pride, both because it permits persons to express themselves and because it supplies their survival needs. As a natural form of expression, work is not too distinguishable from play. During slavery, work was used as a punishment. The need for workers was the most identifiable cause of the African-American's enslavement. Work came to be despised as any punishment is despised. Work became hated as does any activity which causes suffering and brings no reward for the doer. Work became equated with slavery. Even today, the African-American slang expression which refers to a job as a "slave" communicates this painful connection.

Over the course of generations, work came to be a most hated activity. Despite the fact that we are over one hundred years removed from the direct slavery experience, African-Americans still, to a great extent, hate work. Work is identified with punishment. Work is equated with inferiority. Stampp (1956) also observes:

Masters who had at their command as few as a half dozen field hands, were tempted to improve their social status by withdrawing from the fields and devoting most of their time to managerial functions... but most slaves never saw their masters toiling in the fields...

Consequently, slaves equated work with enslavement and freedom with the avoidance of work. Work was identified as the activity of the underdog and was difficult to be viewed with pride. Work is something approached unwillingly and out of necessity only. It is also a badge of disparagement. The ability to look successful without doing any identifiable work became the
image of affluence of many street hustlers and pimps.

Many African-Americans have developed a variety of habits to avoid work, such as reliance upon gambling, and other get-rich-quick schemes. Some of the difficulty that we experience in generating independent businesses and institutions is because of our hatred of work. It is still difficult to view the long-term reward of sustained work as being adequate to erase the stigma of such toil. It is much easier to work (often considerably harder) for someone else and get a predictable periodic salary and a work schedule which lets one create an illusion of leisure. Every Friday evening until Sunday becomes “Emancipation Day” all over again.

There are some African-Americans who become over-dependent on welfare as a way of life because of this “work phobia.” Often, considerable energy is put into schemes to avoid work because “real work” is so distasteful. This, too, can be related to the historical root of associating work with slavery.

Certainly, the historical origin of the hatred of work does not completely explain the African-American’s orientation to work. Equally as relevant is the vast shortage of jobs and the many obstacles to receiving the same benefits from work as do other members of the society. Work is still geared toward community-building for others and not for African-Americans. In addition, the society itself has developed such a leisure orientation that work has come to be something to be despised by all members of the society.

It is important, however, for African-Americans to know that many of our attitudes toward work are a result of our slavery experiences. These negative experiences associated with work continue to function as unconscious influences on us that make us respond in ways which may be contrary to our conscious intention. Awareness of these influences and their source begins to free us from their effects. Our slang, our songs, our jokes, our attitudes, transmitted from one generation to the next, preserve these reactions as if they were acquired yesterday.

from Breaking the Chains of Psychological Slavery by Na’im Akbar

These materials are only intended for scholarly research or for use in preparation to teach a class. Please refer to the guidelines on multiple copies for classroom use at the beginning of this curriculum guide.

Directions: Write the answer in the space provided. Each question is worth 2 points.

1. How long was the work of the slave?

2. At what age did work begin and end for the slave?

3. What forced the slave to work?

4. In a natural society, how is work looked upon?

5. How did slaves view work? Why?

6. Slaves equated work with ___________ and freedom with the ___________.

7. What habits have African Americans developed to avoid work?

8. What also may explain African Americans hatred of work besides slavery?

9. The author believes that African Americans attitude toward work was a result of what?
Psychological Legacy of Slavery: Family

Probably the most serious effect of all was the impact that slavery had on the African-American family. The family is the very foundation of healthy, constructive, personal and community life. Without a strong family, individual life and community life are likely to become very unstable. The destruction or damage to the African-American was accomplished by destroying marriage, fatherhood and motherhood:

Slavery does away with fathers, as it does away with families. Slavery has no use for either fathers or families, and its laws do not recognize their existence in the social arrangement of the plantation. When they do exist, they are not the outgrowths of slavery, but are antagonistic to that system.

William Goodell (1853) describes the institution of marriage as it was viewed by the slave holders:

The slave has not rights, of course; he or she cannot have the rights of a husband, a wife. The slave is a chattel and chattels do not marry. The slave is not ranked among sentient beings, but among things, and things are not married.

Goodell continues in his graphic description of slave marriages:

The obligations of marriage are evidently inconsistent with the conditions of slavery, and cannot be performed by a slave. The husband promises to protect his wife and provide for her. The wife promises to be the helpmeet of her husband. They mutually promise to live with and cherish each other, until parted by death. But what can such promises by slaves mean? The legal relation of master and slave renders them void! It forbids the slave to protect even himself if clothes his master with authority to bid him to inflict deadly blows on the woman he has sworn to protect. It prohibits his possession of any property wherewith to sustain her...It gives master unlimited control and full possession of her own person, and forbids her, on pain of death, to resist him, if he drags her to his bed! It severs the plighted pair at the will of their masters, occasionally or forever.

This description rather graphically illustrates the ultimate meaninglessness of marriage for the slaves. Even under circumstances where the marriage ties were not arbitrarily violated, the very condition of slavery contradicted much about the vital and fundamental conditions of marriage.

The African-American man was evaluated by his ability to endure strenuous work and to produce children. He was viewed by the slave master as a stud and a work horse. The stronger and more children he could sire, the greater the expansion of the master’s slave holdings and the greater his financial worth. The more work the slave could perform, the greater the production, the greater were the profits that came to the master. African-American manhood was defined by his ability to impregnate a woman and the magnitude of his physical strength.

The virtues of being able to protect, support and provide for one’s offspring, which is the cornerstone of true fatherhood, were not considered the mark of a man on the plantation. In fact, the slave who sought to assert such rights for his offspring was likely to be branded as a trouble-maker and either punished or killed. After several generations of such unnatural treatment, the African-American man adapted and began to resist the role of a true father.
Today in African-American communities around America, we carry the mark of the strong-armed stud from slavery. He occurs as the modern-day pimp or the man who delights in leaving neglected babies dispersed around town. He is the man who feels that he is a man only by his physical, violent or sexual exploits. He leaves welfare or chance to father his children—and he fathers his "ride," his "vines," or his "pad." This peculiar behavior is often characterized as a racial trait attributable to some type of moral weakness in African-American men. Such conclusions fail to identify the real origin of such characteristics. Such family irresponsibility does not occur among African people who have never endured the ravages of slavery or who were able to preserve their cultural integrity in spite of slavery.

The African-American woman was valued primarily as a breeder or sexual receptacle capable of having many healthy children. Again, Goodell (1853) offers an example of a newspaper advertisement for an African woman which demonstrates the desirable qualities of the slave woman:

A girl, about 20 years of age (raised in Virginia), and her two female children, one four and the other two years old, is remarkably strong and healthy, never having had a day's sickness, with the exception of the smallpox, in her life. The children are fine and healthy. She is very profic in her generating qualities and affords a rare opportunity to any person who wishes to raise a family of healthy servants for their own use.

Her work as a human being was reduced to the particular financial value or personal pleasure she could hold for the master. As a breeder, she was to be mated with the plantation's strongest "studs" regardless of human attachment. She was also usually expected to be receptive to the sexual exploitation of the slave master, his relatives or friends. Goodell (1853) documents this point:

Forced concubinage of slave women with their masters and overseers, often coerced by the lash, contributed another class of facts, equally undesirable. Rape committed on a female slave is an offense not recognized by law.

Such abuse of African-American women began to damage the natural nurturing and dignity of motherhood. Children were conceived out of convenience for an oppressor—not even at the level of animal lust. The child was doomed to continue in the very conditions which had bred him/her. Many women either became abusive to their children or over-protective of them in response to such inhuman conditions.

Even today, we find too many frustrated young African-American women choosing to become breeders in their search for an identity. Too many of those young mothers become abusers of those children, or turn them into spoiled and irresponsible pimps by indulgently protecting them against a cruel world.

The massive confusion around sexual identity so often addressed in the African-American media and periodicals, has its foundation in the conditions of slavery. Men seeking to be men through physical exploits, sexual exploits or even violence, is predictable in a setting where natural avenues to manhood have been systematically blocked. Women will experience inevitable frustration of their natural feminine aspirations when the paths to natural womanhood have been blocked.
The historical images which we have inherited continue to sabotage many of our efforts for true manhood (fatherhood) and womanhood (motherhood). In nature and throughout the historical development of cultured people, the roles of man and father, woman and mother, have been inextricably bound. Only in instances of decaying culture, such as Ancient Greece, Rome, and modern Euro-America, has this bond been broken. With its break has come family dissolution, followed closely by total societal dissolution.

Although current attitudes and conditions (such as unemployment) feed these patterns and keep them growing, the origins of the African-American family problems rest in the plague of slavery, if we understand the historical origin of these roles and patterns, then perhaps we will refuse to play them any longer.

---

from *Breaking the Chains of Psychological Slavery* by Na'im Akbar

These materials are only intended for scholarly research or for use in preparation to teach a class. Please refer to the guidelines on multiple copies for classroom use at the beginning of this curriculum guide.

**Directions:** Write the answer in the space provided. Each question is worth 3 points.

1. How was the destruction of the African American accomplished?

2. Did the slave right to marry? Why or Why not?

3. How were the obligations of marriage inconsistent with slavery?

4. How was the African American man evaluated during slavery?

5. African American manhood was defined by ________________________________

6. What could happen to a slave if he tried to assert the rights for his offspring?

7. What was the result of several generations of unnatural treatment?

8. How was the African American woman valued?

9. According to the advertisement, what were the desirable qualities of the slave woman?

10. What continues to sabotage African American efforts for the true manhood and womanhood?
Attachment B
Alex Haley Biography and Questions

Alex Haley Biography

Alex Haley was born in Ilhaca, New York, as the son of Simon Alexander Haley and the former Bertha George Palmer. Haley's father was a teacher of agriculture - he taught at several Southern colleges. In 1921 the family moved to the small town of Henning, Tennessee. Alex lived there for five years. His grandfather owned the lumber company and when he died, Haley's father took over the business. Alex's mother taught in the local elementary school. She died when Alex was 10 and his father remarried two years later. In Henning Alex heard stories from his maternal grandmother, Cynthia Palmer, who traced the family genealogy to Haley's great-great-great-great-grandfather, who was an African, called "Kin-fay". He was brought by slave-ship to America and named Toby.

Haley did not excel at school or university. From 1937 to 1939 he studied at Elizabeth City Teachers College in North Carolina. During WW II Haley enlisted in the Coast Guard as a messboy. In 1941 he married Nannie Branch. The marriage ended in divorce in 1964, and in the same year Haley married Juliette Collins. They divorced in 1972. Haley's third wife was the former Myra Lewis of Los Angeles. "I'm just not a stationary husband," Haley once said.

Haley started to write adventure stories to stave off the boredom, and getting a new rating - Chief Journalist. For his fellow sailors he composed love letters, which they sent to their girlfriends and wives. His other writings Haley submitted for magazines for eight years and received countless rejection slips, before his first text was published. However, during these frustrating years he learned the basics of his craft. After twenty years of service, Haley left the Coast Guard in 1959 to become a full-time writer. After 30 years of service he was entitled to a pension. He wrote for Reader's Digest biographical features, interviewed Miles Davis for Playboy, and produced THE AUTOBIOGRAPHY OF MALCOLM X, his first major work. It appeared in 1965 and had an immense effect on the black power movement in the United States. Haley worked with the spokesman for the Nation of Islam (Black Muslim) movement, Malcolm X (Malcolm Little, 1925-1965), for nearly two years, one year writing the text. From their conversations he created the story of Malcolm X, told in his own words. The book sold more than six million copies by 1977 in the United States and other countries.

In 1965 Haley stumbled upon the names of his maternal great-grandparents, when he was going through post-Civil War records in National Archives in Washington, D.C. During a trip to the British Museum in London he saw the famous Rosetta Stone, which had unlocked the secret of the Egyptian hieroglyphs. The idea - to decipher a historic unknown by matching it with that was known, started an odyssey that took 11 years and which is now part of literary history. On basis of family tradition and research, Haley traveled by safari to the village of Juffure, to trace his own ancestor and to meet with a native ghat, oral historian, who could name Haley's own ancestor Kunta Kinte.

In 1977 Roots won the National Book Award and a special Pulitzer Prize. The book sold in one year more than a million copies and became the basis of courses in 500 American colleges and universities. It challenged the view of black history as explored in such works as Stanley M. Elkin's Slavery (1959). Slaves did not give up all their ties to African culture, but humor, songs, words and folk beliefs survived. The book showed that the oppressed never became docile: Kunta Kinte suffered amputation of a foot for his repeated attempts to run away. He valued his heritage so
much that he never accepted the ways of his slave masters and insisted on being called by his real name Kinte, not by his slave name Toby.

Among Haley's later literary projects were the history of the town of Henning and a biography of Frank Wills, the security guard who discovered the Watergate break-in. In television series Palmerstown, USA (1980) Haley collaborated with producer Norman Lear. The series was based on author's boyhood experiences in Henning. A DIFFERENT KIND OF CHRISTMAS (1988) was a short novella in which a slave escapes and the son of slaveholding Southern parents slowly realizes that the practice of slavery is wrong. QUEEN (1993), a strong epic novel, examined the roots of his father's side of the family. The book was completed by David Stevens. In 1987 Haley left his home in Beverly Hills, California, and moved to Tennessee, his family's home state. Haley died of heart attack on February 10, 1992, at Swedish Hospital Medical Center in Seattle.

Directions: In the space provided, answer the following questions using the Alex Haley biography. Each question is worth two points.

1. Where was Haley born?

2. Was Haley good in school?

3. What job did Haley have when he began in the military?

4. When did Haley leave the Coast Guard?

5. What was Haley's first famous book (1965)?

6. Where did Haley first discover the name of his maternal (mother's side) great grandparents?

7. How many years did it take Haley to discover the history of his family?

8. What is a griot?

9. What award did Roots win in 1977?

10. How and when did Haley die?
Attachment C
Roots Quizzes

Roots Volume 1 Quiz

Directions: In the space provided, write the answer. Each question is worth five points.

1. What part of Africa was Volume 1 set in?

2. What is the religion of the Africans?

3. What two reasons does Captain Slater give for slavery being good for Africans?

4. What did Kunta Kinte have to catch for manhood training?

5. Why did the director of the movie emphasize and make the capture scene long and dramatic?

6. What is a "tight pack" on a slave ship?

7. What is a "belly warmer"?

8. How did the crew "exercise" the African?

Roots Volume 2 Quiz

Directions: In the space provided write the correct answer below. Each question is worth five points.

1. What was the new "good Christian" name that was given to Kunta Kinte?
2. Why was it hard to make Kunta Kinte a slave?

3. At first, who was put in charge of "breaking" Kunta Kinte?

4. What did Fiddler mean when he said that "There will be another day"?

5. What did Fiddler mean when he said "You didn't even think about me" when Kunta Kinte broke his chains off?

6. What is the name of the Master who bought Kunta Kinte?

**Roots Questions**

**Directions:** In the space provided, write the answer to the question. In order to receive full credit, answers must be in complete sentences. Each question is worth 5 points.

1. So far, who is your favorite character in the movie? Why?

2. So far, who is your least favorite character in the movie? Why?

3. Select an action performed by one of the characters in the film and explain why the character took that action. What motivated him or her? What did this motivation have to do with the theme of the film?

4. Have all of the events so far portrayed in the movie ring true? Describe the scenes that you found especially accurate. Which sequences didn’t seem to match reality? Why?

5. Roots 3: Did Kunta Kinte do the right thing by having a child with Bell and giving up his dream of running away to freedom?
Attachment D
Roots First Person Narrative

Roots First Person Narrative

Task: Your task is to select a significant scene and character from the movie Roots and write a first person narrative. You are to write the narrative as if you have become that character and are retelling a specific experience. Possible examples are listed below:

- Kunta Kinto captured in Africa
- Kunta Kinto's foot being cut off
- Kizzie being sold off
- George finding out Tom Moore is his father
- Tom killing Jimmie

Below is a list of the requirements for the Roots First Person Narrative. This assignment is due on _____________. Turn this sheet in with your narrative.

- Writing Workshop: First-Person Narrative Handout
- Prewriting Handout
- Accurate
- Story Format
- Descriptive Language
- Grammar/Spelling/Typed

Total: /

Teacher Comments:
Writing Workshop: A First-Person Narrative

Writing that describes personal experiences is called first-person narrative. It is an account of an event told by a person who actually experienced the event, either as a participant or an observer. Such stories supply information to historians in their quest to understand historical periods, events, or persons. Olaudah Equiano, also known as Gustavus Vassa, used first-person narrative to tell about an incident that occurred on the slave ship on which he was a captive.

Discover
- the events that take place
- the feelings that give the event meaning

Look at the Model

One day, when we had a smooth sea, and moderate wind, two of my wearied [tired] countrymen, who were chained together (I was near them at the time), preferring death to such a life of misery, somehow made through the netting, and jumped into the sea; immediately another quite dejected [very sad] fellow, who, on account of his illness, was suffered to be out of irons, also followed their example; and I believe many more would very soon have done the same, if they had not been prevented by the ship's crew, who were instantly alarmed. Those of us that were the most active were in a moment put down under the deck; and there was such a noise and confusion amongst the people of the ship as I never heard before, to stop her, and get the boat out to go after the slaves. However, two of the wretches were drowned, but they got the other, and afterwards flogged him unmercifully, for thus attempting to prefer death to slavery. In this manner we continued to undergo more hardships than I can now relate; hardships which are inseparable from this accursed [liated] trade.

—Gustavus Vassa, The Interesting Narrative of the Life of Olaudah Equiano— or Gustavus Vassa. Written by Himself (London, 1793)

1. From whose point of view is the narrative written? How do you know?

2. What event is the writer telling about? Where and when did the event happen?

3. What emotions does the writer associate with the event?

4. List three words and phrases that show the writer's feelings.
PreWriting Handout

Choose your topic

Imagine that you are one of the characters in Roots. Write down the event or events you will relate here:

Brainstorm

Use the following questions as springboards for your ideas.

When?

Where?

What?

Why?
Attachment E
Slavery in the United States

A slave was considered property, and he could be bought and sold like a piece of furniture. Whole families were separated in these sales; husband from wife, sister from brother, etc. A slave served one master but was expected to respect all white men. He was subjected to many rules. He was not to be taught to read, to write, or possess books. He was allowed to preach to other Blacks only in the presence of a White person. Slaves could not gather in large groups. They could not work with or marry free Blacks, nor could they work with Whites.

Punishment for breaking slave laws took several forms. The most common was whipping with a lash. There were other punishments: persons with easy jobs were forced to do hard work in the fields; lawbreakers often had their food rations cut; some offenders were put in the plantation jail, in chains or irons; many were branded or mutilated.

Slaves found comfort in religion. Death was the only escape for many. They sang songs, not because they were happy, but because they were troubled. They sang of relief from earthly sorrows and the joys they hoped to find in heaven. Many of these thoughts have been preserved and are sung today in the form of “Negro Spirituals”.

Some slaves persuaded their masters to let them hire out. They saved the money they made and paid for their own release. Others persuaded their masters to write statements in their wills which would free them after the master’s death. Slaves often argued in the courts and petitioned for their freedom.

Although each of the thirteen colonies had slaves, most of the slaves were in the South. The warm climate and type of soil allowed the growth of several plantation crops, all of which required the use of many slaves.

Not all slaveowners were White. Some were Blacks who had been granted freedom. These Blacks still had relatives and friends in bondage. In order to free them, they purchased them from their masters. Successful Black planters owned as many as eighty-four to one hundred slaves. Some also employed White helpers.

Other free persons living in the towns were escaped slaves and those whose ancestors had always been free. They were denied most of the privileges of citizenship. They could not live in any area they desired. They were permitted to hold only the unimportant jobs. Often they were forced to live on charity. They had to be ready to show papers which proved that they were really free; otherwise, they ran the risk of being resold into slavery. Despite these handicaps, some became outstanding citizens.

REVIEW QUESTIONS

Answer these questions on a separate sheet of paper.

1. What unpleasantness were freed slaves subjected to?
2. What was one reason Black persons owned slaves?
3. Why were most slaves in the South?
4. What were some of the rules slaves had to follow?
5. Name several punishments for breaking the rules.
Attachment F
Slave Narratives

Alexander, Alice
Age 88
400 East Grand Avenue
Oklahoma City, Oklahoma
Bertha P. Tipton, Reporter
5/8/1937

1. I was 88 years old 15th of last March. Born March 15, 1839 at Jackson Parish, La. My mother's name is Mary Marlow, an' father Henry Marlow.

2. Lets see, I cannot remembah very much 'bout slavery 'cause you know I was awful small, but I can remembuh that my mother's master, Colonel Threff died, an' my mother, her husband and we three chillun was handed down to Colonel Threff's po' kin folks. Chile Colonel Threff owned about two or three hundred head o' niggers, and all of 'em was tributed to his po' kin. Ooh wee! he had jest a lot o' dem po' kin. Marster Joe Threff, one of his po' kin took my mother, her husband and three of us chillun fum Louisiana to the Mississippi line.

3. Down thar I worked 'round the house an' looked aftah de smaller chillun, I mean my mother's chillun.

4. We lived in a one room log hut, and slept on homemade rail bed steads wid cotton, an' sum times straw, mos'ly straw summers an' cotton winners.

5. My mother died rite heah in dis house. She was 111 yeahs old. She been dead 'bout 20 yeahs.

6. Diden no any Crismus was in dem days.

7. I got great great gran' chillun heah, rite heah.

8. We et yeller meal corn bread an' sorghum molasses. I et possums but couldn' stan' rabbit.

9. I can't membuh nuthin' 'bout no churches in slavery. I was a sinner an' luv to dance I remembuh I was on the floor one nite dancing an' I had fo' daughters on the floor wid me an' mah son was playing de music - That got me, I jest stopped and said I wouldn' cut another step.


11. Know nothing 'bout Jeff Davis. Heard of 'im.


14. Yas, we had a overseers an' my mother said he was the meanest man on earth.
   He'd jest go out in de fields and beat dem niggers, an' my mother tole me one day
   he come out in de field beatin' her sister an' she jumped on 'im an'nelly beat 'im half
   to death an' ole Marster come up jest in time to see it all an' fired dat overseer. Said
   he didn want no man working fer 'im dat a woman could whip.

15. Remembah just a little 'bout de war. De soljers had on blue clothes. Membuh lot of
   talk 'bout 4th of August

16. My pappy moved us away an' stayed 'roun down dare 'till I got to be a grown
   woman an' married. You know I had a pretty fare weddin' 'cause my pappy had
   worked hard an' commence to be prospus. He had cattle, hogs, chicken an' all dat.

17. A college of dem niggers got togeadder an' pack up to leave Louisiana in March.
   We had covered wagons, an' chile let me tell you I walked all the way from
   Louisiana to Oklahoma. We left in March, diden git heah 'till May. Came in soch of
   ejecation. I got a pretty fare ejecation down dar but diden take care of it. We
   come to Oklahoma looking for de same thang then dat darkies go north looking fer
   now. We got dissipinted.

18. I luv to fish. Chile I've woiked hard in my days. Washed an' ironed for thirty years.
   Paid fur dis home. Yes dis is my home.

19. Never did go to school 'till aftah the surrender. Commence going to school in
    Memphis. What little I learnt I quit takin' care of it and seeing aftah it an' lost it all.

20. I'm a membuh of the Baptist Church an' been for 25 or thirty years. I jined 'cause I
    wanted to be good 'cause I was a awful sinner.

21. I have three daughters here married. You know Sussie Pruitt, don'tcha? Bertie
    Shannon an' Irene Freeman. Irene lost her husband.
Andy J. Anderson, Texas
Cauthier, Sheldon F. 9-16-37
Tarrant Co., Dist. #7(Yes)

Andy J. Anderson, 94, was born a slave to Mr. Jack Haley, who also owned Andy's parents with 12 other families and a plantation located in Williamson Co., Tex. In view of the fact that all slaves used the name of their owner, Andy was known as Andy Haley but after his freedom, he changed his name to Anderson, the name his father used because he was owned by a Mr. Anderson before his sale to Mr. Haley. Shortly after the Civil War began, Andy was sold to Mr. W. T. House, of Blanco Co., Tex., who sold him again in less than a year to his brother, Mr. John House. After the Emancipation Act became effective, Andy was hired by a Mr. Whisterman. His first wages were his clothes, room and board with $2.00 per mo. He farmed all of his life and has been married three times, now living with his third wife and eight of his children at 301 Armour St., Ft. Worth, Tex. His story:

1. "My name am Andy J. Anderson an' I's bo'n on Marster Jack Haley's plantation in Williamson County, Texas. Marster Haley owned my folks an' 'bout 12 udder families ob cullud folks.

2. "How come I's took de name ob Anderson, 'stead ob Haley? It am dis away, my poppy was owned by Marster Anderson who sold him to Marster Haley, so he goes by de name ob Anderson. Dey use to call me Haley but aftah Surrendah, Ise change de name to Anderson to have it de same as my poppy's.

3. 'I's bo'n in 1843. Dat makes me 94 yeahs ol', an' 18 yeahs ol' w'en de war stahted. Tharfo', dis nigger has seen a good deal of slave life an' some hahnd 'speriences dunn' dat time an' good times too.

4. "Marster Haley am kind to his cullud folks. In fact, him am kind to ever'body an' all de folks lak him. Whuppin's am not given 'cept w'en it am necessary an' dat am not often an' am reasonable w'en it am given. De udder w'ite folks use to call wouns de petted niggers.

5. "De plantation have 12 fam'lies ob slaves. Thar am 'bout 30 ol' an' young workers an' 'bout 20 piccaninnies dat am too young fo' work. Dem dat am too young fo' work am took care ob by a nurse durin' de day w'il de mammies am a workin' in de field an' sich.

6. "J's gwine to 'splain how it am managed on Marster Haley's place. Marster Haley am a good manager an' ever'one am 'signed to do certain jobs. It am diff'nt now, dan 'twas den. A plantation am sort ob lak de small town. Ever'thing dat am used on de place am made thar. So, thar am de shoemaker. Him also am de tanner an' make de leather f'om de hides.

7. "Thar am 'bout 1,000 sheep on de Marster's place, so thar am de person dat 'tends to de sheep an' de wool. De sheep am sheared twice a yeah.
8. "De wool am carded, spun an' weaved into cloth an' f'om dat cloth, all de clothes am made. Thar am 'bout 25 head ob cattle, sich p'vides de milk an' buttah, also beef meat fo' eatin'. Den thar am turkeys, chickens, hawgs an' bees.

9. "De plantation am planted in cotton, mostly. Co'ose, dere am co'n an' wheat. De con am fo' feed fo' de stock an' to make co'n meal fo' de humans. De wheat am fo' to make flourah. Mars- ter don' sell any co'n or wheat, 'less if he have extra. Cotton am w'at he raised fo' sale.

10. "Let me tell yous how we cut an' thresh de wheat. Thar am no binders, or threshin' machines, so weuns cut de wheat by han', usin' a cradle. To thresh de grain, it am hung over a rail wid de heads down, an' de heads am beat wid a stick. Dat knocks de kernals out an' dey falls on a canvass dat am spread to catch dem. Now, to clean de wheat, weuns have to wait fo' a day w'en de wind am blowin' jus' right. W'en dat day comes, weuns pick de wheat up wid pails, raise it up an' pour it out an' de wind blows de chaff an' sich away.

11. "De livin' fo' de cullud folks am good. De quahahs am built f'om logs lak deys all am in dem days. De flooah am dirt but weuns have a table an' bench, a bunk wid straw ticks on fo' sleepin' pupose, an' a fiah place fo' cookin' an' heat. Marster 'lows plenty ob good rations, but he watch close fo' de wastin' oh de food.

12. "De wah stahts an' dat makes a big change on de Marster's place. De Marster j'ins de ahmy an' hires a man named Delbridge fo' overseer to he'p de Marster's son, John. Den, in 'bout three months, de soldiers come an' took Marster John to de ahmy fo'ce. Deys put him on a hoss an' toks him away.

13. "Thar come pretty neah bein' some hu't niggers de day deys took Marster John away. You see, weuns don' know dey had de right to took Marster 'way, so weuns cullud folks crowded 'roun' de Marster an' warn't gwine to 'low dem to took him. De Marster tol' weuns to go 'way 'cause de soldiers have de right to took him an' weuns jus' git hu't if weuns try to stop de soldiers, so weuns dispatched.

14. "Aftah Marster John am took away an' de overseer am lef' in whole charge, hell stahts to pop. De fust thing he does am to cut de rations. He weigh out de meat, three pounds to de person fo' de week an' he measures out a peck ob meal, 'twartn' nough. He ha'f starve do niggers an' demands mo' wo'k an' he stahts de whuppin'. Is' guess he 'clides to edumacate dem. Is' guess Delbridge went to hell w'en he died. Is' don' think he go dat far, though. Is' don' see how de devil could stand him.

15. "Weuns cullud folks on Marster's place am not used to sich treatment an' some run off. W'en deys am caught, thar am a whuppin' at de stake. Thar am a couple ob de runaway niggers dat am never caughted.

16. "Is' s'caped de worst ob Delbridge 'cause he sol' me. Is' sol' to Marster W.T. House ob Blanco County. Is' sho glad w'en Is' sol', but it am sho' gladness. W.T. House am anudder man dat hell am too good fo'. Is' not on dat place long, jus' a few months 'lil Is' sol' to his brothah, John House, who had a big plantation close by.
17. "'ts git one whuppin' while on de W.T. House place. De scabz am on my ahms, see
thar, an' on my back too. Dem I's will carry to my grave. De whuppin' I's git am fo' de
cause as I's will 'splain. 'Twas dis away; De overseer sent me fo' de dry fish wood.
W'en I's gits de wood loaded an' stahts to drive, de wheel hits a shot stump, de
team jerks an' dat breaks de whippletree. I's tries to fix dat so dat de load could be
hauled in. I's delayed quite a spell while de cook am waitin' fo' de wood. Aftah I's
tries an' tries, it am necessary fo' me to walk to de bahn fo' anudder whippletree. De
overseer am at de bahn wen I's gits dere. He am gittin' ready to staht aftah me. I's
tell w'at am de delay. Me am poweful mad 'cause I's hit de stump an' sich.

18. "De overseer ties me to de stake an' ever' ha'f hour, fo' fouah hours, deys lay 10
lashes on my back. Fo' de fust couple ob hours, de pain am awful. I's never fo'git it.
Aftah I's stood dat fo' a couple oh hours. I's could not feel de pain so much an' w'en
dey took me loose, I's jus' ha'f dead. I's could not feel de lash 'cause my body am
numb, an' my mind am numb. De last thing I's 'membahs am dat I's wishin' fo' death.
I's laid in de bunk fo' two days gittin' over dat whuppin'. Dat is, gittin' over it in de
body but not in de heart. No Sari I's have dat in my heart 'til dis day.

19. "Aftab dat whuppin', I's don't have my heart in de wo'k fo' de Marster. If I's see some
cattle in de co'n field, I's tu'n my back 'stead ob chasm' dem out. I's guess de
Marster sees dat I's not to be d'pended on an' dat's m'ybe de reason he sol' me to
his brothah, John.

20. "John House am jus' de udder way f'om his brothah 'bout de treatment ob de cullud
folks. Marster John never hit a nigger.

21. "W'en surrendah am 'nounced, Marster right away tells his niggers dat dey am free.
He calls allus together an' tells weuns dat it am jus' a shot time 'til de o'dah fo' to free
de niggers will be given. He says, "Now, dem who stays will be paid wages, or weuns
shall 'range fo' wo'kin' de land on shares". Whar he am a talkin' am in de field undah
a big tree. I's standin' neah him an dere's whar my big mouth gits me all lustup.

22. "De Marster finished his statement asayin', "All yous niggers can stay wid me". I's says
to myself, not loud 'nough fo' anyone to heah, I's thinks, but de Marster heahs me
w'en I's says, "Lak hell I's will".

23. "Now, I's don't mean anything 'gainst de Marster. W'at I's mean am dat I's gwine to
take my freedom, but he took it to mean something else. Something 'gainst him an'
he says:

24. "W'at is dat yous says, nigger8""


26. "I's heahs yous an' I's will 'tend to yous later", he says.

27. W'en dat took place, it am 'bout one hour by sun. I's 'gain talk to myself, but I's sho
keeps my lips closed. I's says, "I's wont be heah long."
26. 'I's not realize wat i's am in fo' 'til aftah i's stahtaed, but 'cose i's couldn't tu'n back. Fo' to tu'n back m'bye mean a whuppin' an' to go on means dangah f'on de Patter Rollers. Dere i's was, but i's kep' on gwine. De Patter Roller's duties am to watch fo' de nigger dat am widout de pass. No nigger am s'posed to be off his Marster's place 'less he have de statement f'on him. If de Patters catch me, deys would give me a whuppin' an' took me back to de Marster. Well, him am already mad over wat i's says an' i's 'spected a whuppin' dere, so dis nigger am in a pernicketten.

29. 'I's travel at night an' ev'rytime i's see someone acomin', dis nigger sho hide 'til dey pass out oh de way. In de day, i's keeps hidden in de brush wid no an' no wautah 'cept wen i's come to a creek. I's sho gittin' weak an' tired de second night. Twice i's sho de Patters pass wile i's hidin'.

30. 'I's den 21 yeahs ol' but it am de fust time dat i's go any place, 'cept to de neighsahs so i's worried 'bout de right way to Marster Haley's place. However, de monin' ob de third day, i's come to de Marster's place, fired, hongry an' skeet 'bout de overseer 'cause Marster Haley am not home f'on de ahmy yet. I's sho wants to keep away f'on Delbridge, so it's waits my chance to see pappy. Wen i's did, he sho am s'prised to see me. Den i's tol' him w'at i's done an' he hides me in his cabin. Dere i's stay fo' a week, den luck comes to me wen Marster Haley comes home.

31. 'De Marster came home at night. De next mo'nin' befo noon, Delbridge am shunt off de place. Wen de Marster gits up in de mo'nin', he looks at de niggers. Deys all are ga'nt an' lots have run off an' de fields am not p'operly plowed. Dere am 'bout ha'f ob his sheep lef', an' de same wid ever'thing.

32. 'De Marster called Delbridge, an' soon attah, Hell am a poppin'. De Marster says to him, "Whar is my sheep, chickens, hawgs, an' all de udder stuff? Wat about dem ga'nt niggers, an' wat did you do wid de rations?" Delbridge stahts to talk an' de Marster says befo' he could says a word, "Shut up! Dere am no words can 'plain wat yous done. Git off my place befo' I's smash yous!" Den 'twant long 'til Delbridge am gwine down de road wid his bundle.

33. 'I's stay wid Marster Haley 'til freedom am o'dered. Den i's hired out to Marster Whisterman fo' $2.00 a month wid de clothes an' boa'd. De work was fahm work. All my life, I's follow fahm work.

34. 'I's married de fust time in 1883. Weuns had two chilluns but dey both died. Den in 1885, i's maried 'gain. My second wife died in 1934. If she had lived 15 days longah, weuns would have been together 50 yeahs. Dere was six chilluns bo'n to weuns. Three am livin' heah an' one in Belton, de udders am dead. I's maried my present wife on June 11th, 1936. Dere am no chilluns yet f'on my third mai'age.

35. 'De last few yeahs, I's not fahmed but worked at odd jobs an'raise chickens on dis big lot. I's live on. Dere am not much mo' work fo' dis person. Still, I's healthy an' able to work but de Bible says fouch score an' ten, an' I's gittin' dere.
Betty Foreman Chessier  
Age 94  
624 N.E. 5th  
Oklahoma City, Oklahoma  
Ida Belle Hunter, Reporter  

1. I was born July 11, 1843 in Raleigh, NC.  

2. My mother was name Melinda Manley, the slave of Governor Henley of N.C. an' my father was name Arnold Foreman, slave of Bob and John Foreman. two young mastahs. They come over from Arkansas and visit my mastah an' my pappy and mammy met an' got married doe my pappy only seen my mammy ever summah when his mastahs come to visit our mastah an' day tuck him rat back. I had three sisters an' two brothers an' none of dem was my whole brothers an' sisters. Funny ting. I stayed in the big house all the time, but my sisters an' brothers was gived to the mastah's sons an' daughters when dey got married an' dey was tole to sen' bac' for some more when dem died. I diden never stay with my mammy doing of slavery. Honey I stayed in the big house. I slep' under the dinin' room table with three other darkies. Doe now the flo' was well carpeted. Don't remembah my grandmammy and grandpappy, but my mastah was they mastah.  

3. I stayed in the big house and waited on the table, kept flies offen my miz and went for the mail. Never made no money, but dey did give the slaves money at Christmas time.  

4. I et what the white folks et an' dey diden eat no 'possums and rabbits, doe dey et fish. My choice food was soup an' still is. No gardens where I lived, cose I diden live on no plantation. I lived in town all the time. Day all had gardens out on the plantation doe.  

5. I never had over two dresses. One was calico and one gingham. I had sich under cloes as dey wore den.  

6. Mastah Manley and Miz had 6 sons an' six darters. Dey raised dem all tell day was grown too. Dey lived in a great big house cross the street from the mansion, rat in town 'fo Mastah was 'lected Governor, den day moved in all dat mansion.  

7. Plantation folks had barbecues and lay crops an' invite the city darkies out. I weren't hungry, I werean' naked and chile I got five licks from the white folks in my life. Dey was for being sich a big fergitful girl.  

8. Mastah had jes' 15 slaves on the place and when his chillun come home to visit ever summah dey had to bring day own niggers. Dey brung two a piece.  

9. I saw 'em sell niggers once. The only pusson I ever seed whipped at dat whipping post, was a white man.  

10. Now, chile I never got no learnin', day kep' us fum dat, but you know some of dem darkies learnt anyhow.
11. We had church in the heart of town or in the basement of some old buildin'. I went to the 'piscopal church mos' all the time, tell I got to be a Baptist.

12. The slaves run 'way to the North 'cause dey wanted to be free. Some of my family run away sometime en' dey didden catch am neither. The pattersrollin' sho' watched the streets. But when day caught any of Mastah's niggers wid out passes, day jest locked him up in the guard house and mastah coma down in the mawnin' an' git 'er out, but dem patters rollin' better not whip one.

13. I doesn't remembah any play songs, 'cause I was almost in prison chile. I couldn't play with any of the darkies. I doesn't remembah playin' in my life when I was a little girl en' when I got grown I diden wanta.

14. When I jist come heah I couldn't understan' the folks heah. cause dey diden quit work on Easter Monday. That is some day in North Caroline even today.

15. I know when the war commenced and ended. Mastah Manley sent me from the big house to the office about 1/2 mile 'way. Jest as I got to the office door, three men rid up in blue uniforms and said, "Dinah, do you have any milk in there?" I was sent down to the office for some beans for to cook dinner, but dem men mos' nigh scraid me to death. They never did go in dat office, jes' rid off on horseback about a quarter of a mile and seem lak rat now. Yankees fell outta the very sky, 'cause hundreds and hundreds was everywhere you could look to save your life. Old Miz sent one of her grandchillin' to tell me to come on and one of the Yankees tole dat chile "You tell your grandmother she ain't comm' now and never will come back there as a slave." Mastah was settin' on the mansion po'ch. Dem Yankees come up on de porch, go down in cellar and don't tech one blessed t'ing. Old Miz tuoh heart trouble. Dem Yankees whipped white folks going and comin'.

16. After the war, I went to mammy and my step-pappy. She done married again. I left and went to Warrington and Hallifax, North Carolina jest for a little while nursing some white chillun.

17. I laid in my bed a many night scared to death of Ku Klux Klan. Dey would come to your house and axe for a drink and no more want a drink den nothin'.

18. When I got married I jumped a broomstick. I am the mother of 4 chillun and 11 grandchillin'. To git unmarried, all you had to do was to jump backwards over the same broomstick.

19. Lincoln and Booker T. Washington was two of the finest men ever lived. Don't thank nothin' of Jeff Davis, 'cause he was a traitor.

20. Freedom for us was the bes' t'ing ever happened.

21. Prayer is bes' t'ing in the wor'. Everybody oughtta pray, cause prayer got us outta slavery.

22. I stayed in Raleigh, where I was born tell 7 years ago, when I come to Oklahoma to live wid my only livin' chile.
Godbold, Hector  
Marion County, S.C.  
Annie Ruth Davis  
June 28, 1937

1. Wha' yuh gwinnna do wid me? I sho' been heah in slavery time. Talk to dem sodjurs when dey wuz 'treatin' dey way back home. My ole Missus wuz Miss Mary Godbold en den she marry uh Haselden. Dey buy my mamma from da ole man Frank Miles right o'er yonner. Harry en Cindy Godbold wuz my parents. We lib in uh one room house in de slave quarter dere on de white folks plantation. My Gawd, sleep right dere on de floor. Hab granparants dat come haeh o'er de water from Africa. Dey tell me dat whey dey come from dey don' ne'er 'low no man en he wife to sleep togedder cause dey is scared uv katchin disease from one annuder. Dat sho' uh good ting, yuh know dat. I tink dat sho' uh good ting.

2. Dey ain' ne'er gi'e none uv da colored peoples no money in dat day en time. Coase dey gi'e us plenty sumptin to eat. Fed us outer big bowl uv pot licker wid plenty corn bread en fried meat en dat bout aw we e'er eat. Dey is de' us hab uh garden uv we own dat we hab to work by da night time. Yuh see de colored folks know'd dey hadder ge' up soon uz dey heared dat cow horn blow an dat been 'fore daylight come haeh. Oh, dey work from dark to dark in dat day en time. Didn't but one day outer aw da year stand dat wuz uh week day an dat wuz de Christmas day. Sweet molasses bread wuz da 'ping dat day. Coase dey gi'e us big supper when dey hab dem cornshucking day. Oh, dey hab uh frolic den dat las' way up to de midnight.

3. I ne'er lib dere to de Haselden plantation wid my parents long 'fore dey hire me to Massa John Mace en I stay dere till ma en Maggie (his wife) come heah to lib. Nu'se six head uv chillun fa de white folks dere. I hear em say my Missus wus uh Watson 'fore she marry Massa John Mace. Lawd. Lawd, lub dem chillun to death. Effen Moses Mace been libbin' yuh wouldn't be talkin' to no Hector Godbold 'bout heah dese days. He de one wha' gi'e me en Maggie dat four room house yuh see settin' dere. My Missus gi'e me uh good beatin' one time when I did drop one uv dem baby. Jes put me head under her feet en beat me dat way.

4. Annuder 'ping I hadder do wuz to carry de baby 'cross de swamp evey four hour en le' my mamma come dere en suckle dat child. One day I go dere an annuder fellow come dere wha' dey call John. He en my mamma ge' in uh argument lak en he le' out en cut my mammmy a big lick right 'cross da leg en de blood jes pour outer dat 'ting lak uh done uh wha'. My mamma took me an come on to de house en when Miss Jane see dat leg, she say, "Cindy, wha' de matter?" My mamma say, "John call me uh liar en I ne'er take it. 'Miss Jane tell em to send a' ter Sam Watson right den. Sam Watson wuz uh rough ole o'perseer en ha been so bowlegged dat effen he stand straddle uh barrel, he'ud be settin' down on it jes uz good uz yuh settin' dere. Sam Watson come dere en make dat fellow lay down on uh plank in de fence jam en he take dat cat o' nine tail he hab tie 'round de waist en strak John 75 times. De blood run down offen him jes lak uh stream run in dat woods. Dat sho' been so cause aw we chillun stand 'bout dere en look on it. I s'pose I wus 'bout big 'rough to plough den. When dey le' John loose from dere, he go in de woods en
ne'er come back no more till freedom come heah. I tellin' yuh when he come back, he come back wid de Yankees.

5. Oh, de colored peoples ne'er know nuthin' more den dogs in dem times. Ne'er couldn't go from one plantation to de udder widout dat dey hab uh tickee' wid em. I see Sam Watson ketch many uv dem dat ha' run way en buff an gag em. Ne'er hab no jails no whey in dat day en time. Dey sho' sell de colored peoples 'way plenty times cause I see dat done right heah to Marion. Stand em up on uh block en sell em to uh speculator dere. I hear em bid offen uh 'oman en uh baby en den dey bid offen my auntie en uncle 'way down to da country. Dey wouldn't take no whippin' offen dey Massa an dat how come dey ga' rid uv em. My grandaddy been worth $1000 en it de Lawd's truth I tellin' yuh, he drawen 'fore he le' em whip him. Den my granmudder use'er run 'way en ketch rides 'long de roads cause de peoples le' em do dat den. Coase effen dey ketch her, dey didn' ne'er do her no harm cause she wuz one uv dem breed 'omans.

6. Ne'er know nuthin' tall 'bout gwinne to school 'bout dere den. Jes pick up wha' l'armin' we ge' heah, dere en eve'whey. Lamed sump'tin' to de white folks chu'ch dere to Antioch settin' on de back side en dem benches wha' de slaves hab to set on. I is know dis mucha dat I voted three times to de courthouse in Marion 'way back in dem days.


8. Ain' near believe in none uv dem charms people talk 'bout an ain' know nuthin' 'bout no conjuring neither, but I know dis mucha en dat uh sperti' sho slapped Maggie (his wife) one night 'bout 12 o'clock. Den annuder time me an her wuz comin' home from uh party one night en I hab uh jug uv sumpthin' dere wid me an Maggie ax me fa it. Say sumpthin' wuz followin' ater her. Da next ting I know I hear dat jag say guggle, guggle, guggle. I look back en she been pourin' it out on da ground. She say she do dat to make da sperti' quit followin' her. Dat sperti sho' been dere cause I see dat licker when it disappear dere on da ground wid me own eyes.

9. Sho' dey hab doctors in dat day en time. Hab plant doctors dat go from one plantation to annuder an doctor de people. Dr. Monroe wuz one uv dem doctor 'bout heah en dere ain' ne'er been no better cures no whey en dem plant cures. I ge' Maggie so she c'n move 'bout dat way. She won' able to walk uh step en I boil some coon root en put uh little whiskey in it en make her drink dat. It sho' raise her up too. Dem coon root look jes lak dese chufas wha' yuh does find down side da river. Dat sho' uh cure fa any rheumatism whoa' is. I know dat aw right

10. Mighty right, I 'member when freedom wuz 'clare. I tink dat must uv been de plan uv Gawd cause it jes lak dis, ef it hadn'a been da right ting, it woulda been. I know it uh good ting. De North wuz freed 20 years head uv de South an yuh know it uh
good t'ing. I uh history man an I sho' recollect dat de history say de North wus freed 20 years 'fore de South wuz.

11. I heared dem guns at Fort Sumter dere en I 'member when dem sodjurs come t'rough dis way dat da elements wuz blue uz indigo 'bout heah. Hab parade 'bout five miles long wid hoss dancin' 'bout an fiddles jes uh playin'. Some uv dem Yankees come dere to da white folks house one uv dem time, when my Massa wuz 'way from home workin' dere on de Manchester Railroad, an ax my Missus whey dey hossas wuz. Dem hossas done been hide in de bay an dey ne'er ge' nuthin' else dere neither, but uh little bit uv corn dat dey take outer da barn.

12. I 87 year ole now an I heah to tell yuh dat I ne'er done nobody no mean trick in aw me life. I does fight cause I cut uh man up worth 19 stitches one uv dem times back dere. Two uv em been on me one time an I whipped both uv em. I tellin' yuh I been good uz e'er wuz born from uh 'oman. It jes lak dis, I say fight aw right but don' ne'er turn no mean trick back. Turn it to Gawd, dat wha' do. Dem wha' go to chu'ch in de right way, dey don' hab no 'veniful sperit 'bout em. I sho' goes to chu'ch cause de chu'ch de one t'ing dat does outstand eve't'ing -- eve't'ing.
Slaves’ lives and culture include many aspects: food, traditions, religion, music and other forms of entertainment, relationships and more. When reading narratives, be sure to pay attention to the “voices” as well—not just what is being said, but how it is being said; the emotions and personalities that are expressed.

There are many kinds of things can be found in a diary: events (big and small—community, family and personal), emotional responses, thoughts, questions, goals, dreams, plans … A diary is usually very personal, and therefore presents the personality of the writer. The ‘voice’ of the writer is strong and evident in most diaries. It is important that you know as much as possible about the person whose voice you are taking on before beginning to write their diaries.

1. After reading narratives, create a “slave persona” for yourself.
   - Your name
   - What kind of a household do you live in?
   - What kind of a person or family owns you
   - What kind of work you are expected to do
   - Any relatives you may have—do you live with those relatives?
   - Anything else that might be important

2. Next, you are to write a series of at least five diary entries.

3. Before turning your diaries in, you will share one or more entries in small groups. This sharing will include questions by the audience—questions about the slave writer and about items in the diary entries.
Thirty Dollars Reward.

RUN-AWAY from the subscriber, living at Connecticut Farms, near Elizabeth-Town, New Jersey, the 13th of March, a negro man named BRET: He is the same fellow the Salmons have had at Weyoming for three years past; is stout and well made, near 6 feet high, about 33 years old: Had on when he went away, a red great coat half worn, a blue coat and a Kersey jacket of the same colour, with flat white metal buttons, buckskin breeches, and black and white stockings. He can read and write, and 'tis supposed will forgo a pass. Whoever takes up and secures the said fellow in either Philadelphia or Easton goal so that his master may get him again, shall have the above reward, and all reasonable charges for bringing him to the subscriber. 'Tis probable he may endeavour to get to the Mississippi; and in case taken there, and sent to New York, the above reward will be paid by Hugh Gaine.... If apprehended, unless well secured, he will endeavour to make his escape, being strong and very artful. Those that harbour said fellow, may depend on being prosecuted by

JECAMIAH SMITH.

The New-York Gazette; and The Weekly Mercury, No. 1124, May 10, 1773.

=================================

FIVE DOLLARS REWARD.

RUN-away from Samuel Ogden, of Baontown, in the County of Morris, and Province of New Jersey, on Sunday the 18th of October last: A Negro Man named Mingo or Tim, he is about 30 years of Age, has a Scar either on his Nose or on one of his Cheeks; is about 5 feet 7 or 8 inches high, plays on the Violin, speaks good Dutch and English, and is much addicted to Strong drink; Had on when he went away a dark brown broad cloth Coat, with brass Philadelphia buttons, a brown broad cloth waist-coat, with basket mohair Buttons, a Pair of red coating Trowsers, a ozenbrig Shirt and wool Hat. He was formerly the property of Isaac Wilkins, Esq; of West-Chester, about which Place it is not unlikely he may be lurking. Whoever apprehends said Negro and returns him to his master, or secures him in any of his Majesty's goals, shall be paid the above Reward, and all reasonable charges by

SAMUEL OGDEN.

[1772]

=================================
FORTY SHILLINGS Reward,

RUN AWAY from the subscriber on Saturday last, the 26th instant, a Negro Man named Peter, about twenty years of age, about 5 feet high, a clumsy looking fellow, stoops a little in his walk. Had on and took with him, a light coloured wilton coat, a red napdito, a clouded knit waistcoat, light coloured jean breeches with silk garters, black plush ditto, almost new shoes, clouded stockings, check shirt, plaited buckles, an old beaver hat, and other articles. As he is a cunning artful fellow will endeavor to pass for a free man, he has a mother living in Trentown, a free woman named Violet, and it is likely he is gone that way. Whoever apprehends and secures said Negro in any of his Majesty's goals so that his master may have him again, shall have the above reward, and reasonable charges if brought home, paid by

JOHN M'CALLA
N.B. All masters of vessels and others are forbid to harbour or carry off said Negro at their peril.

****************************************************************************

THIRTY DOLLARS Reward

RUN-AWAY from the subscribers, living in Hopewell township, Hunterdon county, and province of New Jersey, on Sunday evening last, the 13th inst. three Negro men, viz. BONTURAH, by trade a shoemaker, 27 years of age, and a well-set fellow: Had on and took with him, a suit of black clothes, a brown silk cambiet coat, three linen shirts, good shoes and stockings. The second named JACK, 23 years old, and exceeds the others in stoutness: Had on and took with him a yellowish brown close bodied coat, a vest, the fore parts calf-skin, with the hair on, new buckskin breeches, a new felt hat, good shoes and stockings. The third named FRANK, 19 years old: Had on and took with him, a green sagathy coat, a light coloured cut velvet vest, two striped Holland jackets, a brown coat, a red great coat, a pair of leather breeches, three shirts, the one ruffled, a pair of tow trowsers, a new castor hat, good shoes and stockings. They are all this country born, each near 5 feet 6 inches high, of the blackest kind, and as they can read, it is supposed they have passes, which the subscribers desire to have secured, with them. The one has a wife in Philadelphia. They took with them a tearmourned great coat, Whoever takes up and secures said Negroes in any of his Majesty's goals, so that their masters may have them again, shall have the above reward, or TEN DOLLARS for either, and reasonable charges, paid by SAMUEL STOUT, sen. BENJAMIN STOUTjun. and SAMUEL STOUT, jun. or by THOMAS SHIELDS, in Philadelphia.

-The Pennsylvania Journal, No. 1593, June 16, 1773.

*****************************************************************************
FORTY SHILLINGS REWARD.

RUN away from the subscriber, living at Great Egg Harbour, in Gloucester county, West New Jersey, on the 20th of March, a certain negro man, called PERO, about 28 years old, five feet eight inches high, hobblies in his walk, his left foot having been froze, the great toe of which is considerably shorter than the other; had on and took with him, a blue duffilf great coat, cotton striped underjacket, one pair of grey nap trousers, and one pair of white swanskin ditto, much worn, speaks broken English. Whoever takes up said negro and secures him in any of his Majesty's gaols, so that his master may have him again, shall receive the reward, and reasonable charges, paid by

ELIJAH CLARK
-Newcastle Gaol, April 28, 1773

Ten Dollars Reward,

RUN-away last Thursday from the Subscriber, at Newark, a certain Negro Fellow named Jack, about 25 years old, a square well-built fellow, pretty black, Guiney born, and spoke bad English: He took with him several Sorts of Cloths, his Master's Gun, and a Grenadier's Sword, with Brass Mountings: He is supposed to have had on a good Beaver Hat cocked in the Fashion, a light coloured fine Cloth jacket, without Sleeves, and may wear a Blanket Coat, he has a Scar right down his Forehead to his Nose, his country Mark, can handle a File, and understands the Brass Founder's Business. Whoever takes up the said Fellow, and delivers him to Mrs. Wilkins, near Ogden's Furnace, in Newark, shall have the above reward; or in New-York, to

JACOB WILKINS.

RAN AWAY,
From the subscribers last night,

A Negro named Joe, and a Negro Woman named Hester: the man is about five feet six or seven inches high, well set, full faced, of an open countenance, was formerly a servant to a British officer, speaks the German language well; had on and took with him a brown great coat badly dyed, white pewter buttons with the letters U.S.A. in a cypher, a great coat with red cuffs and cape and yellow buttons, white jacket and leather breeches, a pair of boots and a pair of shoes, two or three pair of stockings, and two or three shirts. The wench is small though well made, and has a lively eye; being bred in Carolina has the manners of the West India slaves; she had on a red striped linsey short gown and petticoat and took with her a dark brown cloak and sundry other clothes. Whoever takes up and secures the above Negroes shall receive Six Spanish milled dollars each, and reasonable charges.

ROBERT L. HOOPER,
Trenton, Jan. 8, 1781
Attachment I
Solomon Northup Twelve Years A Slave

When a new hand, one unaccustomed to the business, is sent for the first time into the field, he is whipped up smartly and made for that day to pick as fast as he can possibly. At night it is weighed, so that his capability in cotton picking is known. He must bring in the same weight each night following. If it falls short, it is considered evidence that he has been laggard, a greater or less number of lashes is the penalty.

An ordinary day’s work is two hundred pounds. A slave who is accustomed to picking, is punished, if he or she brings in a less quantity than that. There is a great difference among them as regards this kind of labor. Some of them seem to have a natural knack, or quickness, which enables them to pick with great celerity, and with both hands, while others, with whatever practice or industry, are utterly unable to come up to the ordinary standard. Such hands are taken from the cotton field and employed in other business....

The hands are required to be in the cotton field as soon as it is light in the morning, and, with the exception of ten or fifteen minutes, which is given them at noon to swallow their allowance of cold bacon, they are not permitted to be a moment idle until it is too dark to see, and when the moon is full, they often times labor till the middle of the night. They do not dare to stop even at dinner time, nor return to the quarters, however late it be, until the order to halt is given by the driver.

The day’s work over in the field, the baskets are “toted,” or in other words, carried to the gin-house, where the cotton is weighed... This done, the labor of the day is not yet ended, by any means. Each one must then attend to his respective chores. One feeds the mules, another the swine—another cuts the wood, and so forth; besides, the packing is all done by candlelight. Finally, at a late hour, they reach the quarters, sleepy and overcome with the long day’s toil. Then a fire must be kindled in the cabin, the corn ground in the small hand-mill, and supper, and dinner for the next day in the field, prepared. All that is allowed them is corn and bacon, which is given out at the corncrib and smoke-house every Sunday morning. Each one receives, as his weekly allowance, three and half pounds of bacon, and corn enough to make a peck of meal. That is all—no tea, coffee, sugar, and, with the exception of a very scanty sprinkling now and then, no salt.

From TWELVE YEARS A SLAVE by Solomon Northup. Copyright (c) 1968 by Louisiana State University Press.

These materials are only intended for scholarly research or for use in preparation to teach a class. Please refer to the guidelines on multiple copies for classroom use at the beginning of this curriculum guide.
Attachment J
Plantation Website Assignment Sheet

1. In the computer lab, assign each student a website. If there are not enough websites, have students work on this project in pairs.

2. Instruct each student to browse through each page in their assigned website, writing down all mentions of slaves, whether in the images or in the text. They should note the following:
   1. What was said?
   2. Where was it located?
   3. Was it easy to find?

3. Assign students to write a persuasive letter to a governing body of a website where slavery was treated topically, including recommendations as to what information such websites should include.
   - Stratford Plantation: http://www.stratfordhall.org/africa.html?
   - Monticello: http://www.monticello.org/plantation/
   - Latza Plantation: http://www.latzaplantation.org/teach/general_history.htm
   - Poplar Grove Plantation: http://www.poplargoove.com/grounds.htm
   - Carnto Plantation: http://www.carnto.org/plantation.htm
   - Belle Meade Plantation: http://www.bellemeadeplantation.com/newweb/education_programs.htm
   - Magnolia Plantation: http://www.magnoliaplantation.com/history/history2.htm#4
   - Middleton Place Plantation: http://www.middletonplace.org/sub_history_african_american.asp
   - Drayton Hall: http://www.draytonhall.org/about/life.html
   - Oak Alley Plantation: http://www.oakalleyplantation.com/ (no direct mention made)
   - Destrehan Plantation: http://www.destrehanplantation.org/history.htm
   - Laura Plantation: http://www.lauraplantation.com/welcome.htm
   - Shadows on the Teche Plantation: http://www.shadowsontheteche.org/history/historyframes.htm (click on "The Other occupants")
   - LeConte Woodmanston Rice Plantation: http://www.hst.armstrong.edu/publichist/LeConte/riceculture.htm
   - Rosswood Plantation: http://www.rosswood.net/history.html
Attachment K
Slave Rebellions

1. What made others see Gabriel, Vesey, or Turner as leaders?

2. What events and ideas prompted the rebellion?

3. Who was involved (e.g., slaves, free blacks, whites)? What alliances had to be formed? What were the risks and dangers for the people involved?

4. What were the goals of the rebellion? Was the rebellion successful? Why or why not? What did the rebellion accomplish?

5. How did the slaveholding community respond after the rebellion? Why? How did their response affect enslaved and free blacks?

Using newspapers, speeches, letters, or other documents, present your research to the class in one of the following formats: a meeting in which the conspirators discuss their plans, the trial of the conspirators, or a discussion of the rebellion among free northern blacks.
Attachment L
Interpreting a Primary Source: Slavery and Independence

As part of the record of the Revolutionary period, the Declaration of Independence is a primary source, an original document that comes from an actual time period. It was written and approved by Americans in 1776. The passage below is from an early draft of the Declaration of Independence.

Thomas Jefferson included this passage when he first wrote the document, but the passage was unacceptable to the Southern delegates at the Continental Congress and they voted to remove it. Read the passage carefully. Decide where Jefferson was placing the blame for slavery in the colonies. Then consider whether Jefferson's passage accurately reflected why African American slavery existed in the colonies. Finally, answer the questions that follow the passage.

He [King George III] has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the approbrium [shameful behavior] of infidel [non-Christian] powers, is the warfare of the Christian king of Great Britain. Determined to keep open a market where MEN [people] should be bought and sold, he has prostituted [misused for financial gain] his negative [veto power] for suppressing every legislative attempt to prohibit or to restrain this execrable [hateful] commerce [trade]; ... he is now exciting these very people to rise in arms among us, and to purchase that liberty of which he deprived them, by murdering the people upon whom he also obtruded [forced] them; thus paying off former crimes committed against the liberties of one people, with crimes which he urges them to commit against the lives of another.

1. Who are the "persons of a distant people" referred to in the passage?

2. What accusation does Jefferson make against the King?

3. According to Jefferson, how does the King propose that these people win their liberty?

4. Based on this passage, what role did colonial merchants, shipowners, and plantation owners play in the trade described?

5. Do you think this passage is a fair and accurate picture of the situation described? Explain.

6. Why do you think that Southern representatives at the Continental Congress removed this passage before adopting the Declaration of Independence?
The careful reading of maps and their map keys opens up their valuable treasures. To make full use of a map, always be sure to read its key carefully. The map below shows the United States during the War of 1812. Study this map and its key to increase your understanding of the war and of the conditions African Americans faced at that time.

**A COMPLETION** Read the map above, and then, in the space provided, write the word or phrase that completes each of the following statements.

1. The nation of ______________ controlled land immediately to the south of the United States.

2. The nation of ______________ controlled land immediately to the north of the United States.

3. At the time of the war, ______________ were the U.S. territories that permitted slavery.

4. U.S. victory at the battle of ______________ stopped a British advance from Canada south through Lake Champlain.
Attachment O
Interpreting a Circle Graph: "Where Africans Were Taken in the Americas"

Statistics are numerical facts about a subject that are systematically collected, classified, and plotted in tables, charts, and graphs. Statistics are often shown in the form of line graphs, bar graphs, and circle graphs. These graphs can make it easier to see relationships among numerical facts. For example, statistics plotted on a circle graph, or pie graph as it is sometimes called, help show the relationship of parts to the whole.

The circle graph in this activity shows an aspect of the Atlantic slave trade. European nations with colonies in the Americas played the largest part in this trade. To discover the nations involved and the trade they carried on, read the title of the graph and the key carefully, then study the graph itself. Finally, answer the questions that follow. Note that figures on a graph like this are often rounded, or written as the closest whole number. In other words, the figure of 6 percent on a graph might actually be 5.8 or 6.2 percent.

**DESTINATION OF AFRICANS BROUGHT AS SLAVES TO AMERICAS, 1500-1870**

![Circle Graph]

United States 6%
Dutch, Danish, and Swedish Caribbean 6%
Brazil 39%
British Caribbean 17%
Spanish Caribbean 17%
French Caribbean 17%


1. Briefly explain what this graph shows.

2. What region imported the lowest percentage of Africans as slaves from 1500 to 1870?

3. What does the "17 percent" in the area of the graph that shows the British Caribbean mean?

4. What percentage of enslaved Africans went to territory in the Caribbean controlled by the French?

5. Add up all up percentages given on the graph.
   a. What is the total?
   b. What does this figure represent?
   c. Have the figures on this graph been rounded?
   d. How do you know?
A chart is an organized way of recording statistics and other data according to categories. When statistics are recorded by categories, comparisons can be made to discover patterns and trends. In the chart below, the percentage of African Americans in the population is organized into two categories: year and geographic location. The chart covers ten year periods from 1740 to 1790. Population percentages are shown for five geographic locations: the nation as a whole; the South—the region made up of the present-day states of Maryland, Virginia, North Carolina, South Carolina, Georgia, Kentucky, and Tennessee; and three of the states within the South. Study the chart carefully. Then write true or false for each of the statements following the table.

### African Americans as a Percentage of the Total Population

<table>
<thead>
<tr>
<th>Year</th>
<th>United States</th>
<th>The South</th>
<th>Virginia</th>
<th>Maryland</th>
<th>South Carolina</th>
</tr>
</thead>
<tbody>
<tr>
<td>1740</td>
<td>16.6</td>
<td>25.2</td>
<td>33.2</td>
<td>20.7</td>
<td>66.7</td>
</tr>
<tr>
<td>1750</td>
<td>20.2</td>
<td>39.4</td>
<td>43.9</td>
<td>30.8</td>
<td>60.9</td>
</tr>
<tr>
<td>1760</td>
<td>20.4</td>
<td>39.6</td>
<td>41.4</td>
<td>30.1</td>
<td>60.9</td>
</tr>
<tr>
<td>1770</td>
<td>21.4</td>
<td>41.6</td>
<td>42.0</td>
<td>31.5</td>
<td>60.5</td>
</tr>
<tr>
<td>1780</td>
<td>20.7</td>
<td>38.6</td>
<td>41.0</td>
<td>32.8</td>
<td>53.9</td>
</tr>
<tr>
<td>1790</td>
<td>19.3</td>
<td>35.2</td>
<td>40.9</td>
<td>33.7</td>
<td>43.7</td>
</tr>
</tbody>
</table>

(Source: Historical Statistics of the United States)

1. One pattern shown by the chart is an increase in the percentage of African Americans in the total population of the United States for each year listed.

2. The percentage of African Americans in the total population of the United States was greatest in 1770.

3. The percentage of African Americans in the total population of the South was greatest in 1750.

4. In 1780, the percentage of African Americans in the total population of the United States was 20.7. This means that, on average, 21 out of every 100 people in the United States were African American Americans.

5. Between 1740 and 1790, the percentage African Americans in the South increased every ten years.

6. Between 1740 and 1790, Maryland had a greater percentage of African Americans in its population than South Carolina.

7. Between 1740 and 1790, the percentage of African Americans in Maryland’s population increased 13 percent.

8. Between 1740 and 1790, the increase in Virginia’s percentage of African Americans was less than the increase in Maryland’s percentage.

9. In South Carolina, American Americans were in the majority for every year shown.

10. In 1780, the percentages of the African American population decreased in every geographic location except for Maryland.
Attachment Q
African American Inventors Power Point Presentation

Assignment: Your task is to create a Power Point that represents various African American inventors and inventions.

Directions:
1. Using the Internet, textbooks, and encyclopedias research five different African American inventors and inventions.
2. In your own words, write a two paragraph summary of the inventor’s life and invention. Also write one paragraph about the importance of the invention.
3. In addition, find pictures of the inventor and the invention to put in the Power Point.

Grade Checklist

Five Inventors
- 2 paragraph bio
- 1 paragraph importance

Organization
- Information was presented in an interesting and logical sequence
- The transitions to new topics were seamless

Design/Technical Specifications
- Very creative and used relevant graphics and animations throughout the presentation to enhance the presentation

Total
Attachment R
The Search for a Free Mind and Spirit

For a short time, the problems of slavery seemed near solution. Free Blacks began to search for freedom of the mind and spirit. They expressed themselves through art, poetry, and writings. They progressed in many phases of everyday life. Phyllis Wheatley, a former slave, became internationally known as a poet. Benjamin Banneker, a mathematician, was named to a commission which surveyed the present site of Washington, D.C. Paul Cuffee began to build ships and to deal in commerce. Black ministers preached to White congregations.

Free Blacks in the North enjoyed more freedom than those in the South. They began to advance economically. Many owned property and had bank accounts. Some were merchants, businessmen, and fur traders. Blacks began to organize into groups in order to better themselves. Masonic orders, fraternal groups, churches, and schools were established. These organizations were responsible for the development and training of Black leaders.

The thoughts of ending slavery were short-lived. Despite the law of 1808, increasing numbers of slaves were imported to satisfy a need created by the invention of the cotton gin.

Resentment toward Blacks began to develop again. Whites became fearful due to news of slave revolts in the West Indies, slave conspiracies in America, and the large number of free Blacks. Freedmen were insulted and assaulted on the streets.

Movements were begun to send Blacks back to Africa, but they were rejected by the majority of Black people. Many were born on American soil. They had labored to help build this country, they had fought for its freedom, and they considered America their home.

Some did return to the land of their ancestors, however. Thirty-eight Blacks were taken to Sierra Leone in 1815. They traveled at the expense of Paul Cuffee, a Black Quaker, ship captain, and merchant. In 1822 the Republic of Liberia was founded and settled by former slaves and free Blacks. The colony was the outgrowth of efforts by the American Colonization Society, which had petitioned Congress for and had been granted one hundred thousand dollars. Contributions were also received from individuals, church groups, and state legislatures. Liberia was granted independence in 1847.

REVIEW QUESTIONS

Answer these questions on a separate sheet of paper.

1. What advances were made by Blacks following the Revolutionary War?

2. A) How did most Blacks feel about being sent back to Africa? B) Why did they feel this way?

3. What group worked for the return of Blacks to Africa? B. What aid did they receive?

Identify each of the following on a separate sheet of paper.

9. Benjamin Banneker 10. The American Colonization Society

Unit 3 Page 44 Lost in America
Task: You will design and write a front-page for a newspaper based on either Chapter 13, 14, or 15.

Your newspaper should include at least one of each of the following on their front-page:

- A hard-news story telling a straight-forward account of events
- A featured article giving a human interest or anecdotal side to events
- An editorial expressing an opinion on an event
- An obituary for one of the rebels mentioned in the section

Here is a possible sample of how the front page might look:

```
NEWSPAPER TITLE

Hard-News Story Headline

Human Interest Story   Editorial

Obituary
```
Attachment T
Slavery in the United States

Slaves worked in practically every skilled and unskilled occupation. Those with special skills did no field work. They were engineers, carpenters, blacksmiths, mechanics, etc. Some slaves were prized domestics. Others worked in sawmills, quarries, fisheries, and iron foundries. Slaves who lived in the towns worked in tanneries, shipyards, laundries, and factories. Artisans such as cabinet makers, blacksmiths, barbers, and shoemakers were often hired out by their masters. Written contracts stated the length of service and type of work the slave would perform. Widows, orphans, and spinsters often lived off the profits gained by hiring out their slaves. Masters provided in the wills that their slaves should be hired out to support their heirs. Churches were given slaves and gained from the profits of their labor. Almost every white artisan had a slave apprentice who worked in return for being taught a trade.

Slaves never adjusted to the status of bondage. They repeatedly attempted to escape. Some escaped from cruel masters who punished them frequently and worked them unmercifully. There were even some who escaped from kind, gentle masters who treated them well. Once they had escaped, they desperately tried to prevent recapture. They were helped along the way by other slaves who fed and hid them and by free Blacks and Whites.

The majority of escapees were men. One woman, Harriet Tubman, escaped from a farm in Maryland. She returned to slave territory many times and led more than three hundred men and women to freedom.

Escaped slaves banded together. Some formed colonies in the forests and boldly attacked plantations, cities, and towns. On August 9, 1831, in Southampton, Virginia, a quiet and trusted slave rose in rebellion. Nat Turner and a band of followers began by killing the family Turner served. Within a two day period, they killed sixty or more Whites. Turner's rebellion was followed by many more. In 1822, a plot by Denmark Vesey was discovered. Another slave revealed his plan of insurrection which would have involved thousands of slaves.

Slaves with no hope of escape showed their dissatisfaction with bondage in other ways. They purposely did as little work as possible. They pretended illness and injury or injured themselves to avoid work. If forced to work, they did so carelessly. Crops and farm equipment were sabotaged by rebellious slaves. Slaves stole meat and food from storehouses to enrich their diets or to trade with other slaves for other items. Slaves did whatever they could to cause the master trouble.

REVIEW QUESTIONS

Answer these on a separate sheet of paper.

1. List ten occupations of slaves.
2. How were the profits of hired-out slaves used?
3. What provisions were provided in contracts involving the slave and his work?
4. Tell what each of the following did in fight slavery: Harriet Tubman; Nat Turner; Denmark Vesey.
5. How did slaves with no hope of escape rebel?
Attachment U
Recognizing a Point of View: An African American's Letter

A point of view is the position from which a person looks at something. A point of view is also reflected in a person's opinions, attitudes, or judgments. A point of view stems from a person's experiences and understandings. Because people's experiences and understandings differ, their points of view also differ. When reading primary source material, be aware of the writer's point of view. Information contained in the primary source can help you understand a point of view.

The reading below is taken from a letter written in 1844 by Henry Bibb, an African American.

Read it carefully, looking for clues to Bibb's experiences, understandings, and point of view. Then, answer the questions that follow.

You may perhaps think hard of us for running away from slavery, but as to myself, I have but one apology to make for it, which is this: I have only to regret that I did not start at an earlier period. I might have been free long before I was. But you had it in your power to have kept me there much longer than you did. I think it is very probable that I should have been a toiling slave on your property to-day, if you had treated me differently.

To be compelled to stand by and see you whip and slash my wife without mercy, when I could afford her no protection, not even by offering myself to suffer the lash in her place, was more than I felt it to be the duty of a slave husband to endure, while the way was open to Canada. My infant child was also frequently flogged by Mrs. Gatewood, for crying, until its skin was bruised literally purple. This kind of treatment was what drove me from home and family, to seek a better home for them. But I am willing to forget the past. I should be pleased to hear from you again, on the reception of this, and should also be very happy to correspond with you often, if it should be agreeable to yourself. I subscribe [sign] myself a friend to the oppressed, and Liberty forever.

1. What might a slave owner call Henry Bibb?

2. To whom is Bibb writing his letter?

3. From what place is he probably writing this letter?

4. What is Bibb's purpose in writing the letter?

5. What forced Bibb to flee?

6. What is Bibb's attitude toward the person to whom he is writing the letter?
In the latter part of the 1700's, the English colonies in America began to rebel against English rule. On March 5, 1770, an incident known as the Boston Massacre occurred. A few Blacks were among a group of fifty or sixty townspeople who attacked several British soldiers. The soldiers fired into the crowd, killing three men and wounding eight. Crispus Attucks, a runaway slave, was the first to die. He had escaped from his master in Framingham, Massachusetts about twenty years earlier. On the night of the massacre, he led a group of townspeople against the soldiers. When the first shots were fired, he fell. The Boston Massacre and the incidents which followed led to the Revolutionary War. Blacks were a part of the skirmishes which preceded the war. They were among the minutemen alerted by Paul Revere during his ride through Massachusetts. They fought in the early battles and in the major battles of the war. Peter Salem and Salem Poor became heroes in the Battle of Bunker Hill. Cuff Hayes, Prince Hall, and Caesar Dickerson were a few of many gallant soldiers who fought during the revolutionary period. Pompey, a Black spy, gathered information which led to the victory at Stony Point. Crossing the Delaware with George Washington were Oliver Cromwell and Prince Whipple.

When the Revolutionary War began in 1775, the British recruited Black slaves by promising freedom to all who would join them. Thousands of slaves succeeded in escaping from their masters and joining British forces. Some served as laborers, spies, carpenters, miners, blacksmiths, etc., while others fought actively as seamen, sailors, etc. After the war, thousands left this country, as free men, on British ships.

Blacks also fought on the side of the colonists. When George Washington was placed in command of colonial troops, he forbade the enlistment of Black soldiers. Some Whites were afraid of placing guns in the hands of Blacks, while others thought it unfair to ask Blacks to fight for White freedom. Because the British encouraged Black enlistments, Washington changed his order. Free Blacks who had fought in earlier battles were allowed to enlist. Later all Blacks, slave and free, were welcomed. Some slaves fought in place of their masters. Some fought as a result of the promise of being granted freedom. Others were free Blacks who volunteered. In the beginning, they were not wanted as soldiers but as laborers. They built fortifications, cared for horses, and worked as personal servants. Later they were allowed to enlist as soldiers. They fought primarily in integrated units; however, there were a few Black companies. They fought nobly and well. As many as five thousand Blacks fought for the freedom of America.

**REVIEW QUESTIONS:**

Answer these questions on a separate sheet of paper.

1. How did the British encourage Blacks to fight in the Revolutionary War?

2. What kinds of duties did Blacks perform for the British?

3. Why did colonial forces hesitate to enlist Blacks?

4. What services did Blacks perform for colonial forces?
Attachment W
Recognizing Cause and Effect: A Former Slave Speaks

What happened to African Americans in the South as a result of armed resistance to slavery?

When you ask a question like this, you are interested in causes and effects. A cause is a person, thing, or event that makes something happen. An effect is the thing that is made to happen by the person, thing, or event. As you read about history, look for cause-and-effect relationships. Sometimes certain words can give you clues. Such words and phrases as because, due to, and reason that often signal causes. Such words and phrases as brought about, as a result of, therefore, thus, and if... then often signal effects. When causes and effects are not directly stated, stop and ask yourself, "What was the effect of this event?" or "What caused this to happen?" The reading below is taken from an interview with Charity Bowery, a former enslaved African American. The interview appeared in 1848 in The Liberator, William Lloyd Garrison's abolitionist newspaper.

In the course of my conversation with this interesting woman [Charity Bowery], she told me much about the patrols, who, armed with arbitrary [unlimited] power, and frequently intoxicated, break into the houses of the colored people, and subject them to all manner of outrages. But nothing seemed to have excited her imagination as much as the insurrection of Nat Turner ....

"On Sundays," said she, "I have seen the negroes up in the country going way under large oaks, and in secret places, sitting in the woods with spelling books. The brightest and best men were killed in Nat's time. Such ones are always suspected. All the colored folks were afraid to pray in the time of the old prophet Nat. There was no law about it; but the whites reported it round among themselves, that if a note was heard, we should have some dreadful punishment; and after that, the low [poor] whites would fall upon any slaves they heard praying or singing a hymn, and often killed them before their master or mistress could get to them."

1. What was the cause of Charity Bowery's excited imagination?

2. According to Charity Bowery, what were three effects of Nat Turner's insurrection?
   a. 
   b. 
   c. 

3. Why do you think whites reacted so violently to the slaves praying or singing hymns?

THE AFRICAN AMERICAN EXPERIENCE © Globe Book Co.
Natural Rights
John Locke

The members of the Continental Congress made only two minor changes in the opening paragraphs of Jefferson’s draft declaration. In these two paragraphs, Jefferson developed some key ideas: “all men are created equal,” “inalienable rights,” “life, liberty, and the pursuit of happiness.” Where did Jefferson get these ideas?

Jefferson was a man of the Enlightenment. This was the period during the 17th and 18th centuries when thinkers turned to reason and science to explain both the physical universe and human behavior. Those like Jefferson thought that by discovering the "laws of nature" humanity could be improved.

Jefferson did not invent the ideas that he used to justify the American Revolution. He himself said that he had adopted the “harmonizing sentiments of the day.” These ideas were, so to speak, “in the air” at the time.

As a man of the Enlightenment, Jefferson was well acquainted with British history and political philosophy. He also had read the statements of independence drafted by Virginia and other colonies as well as the writings of fellow revolutionaries like Tom Paine and George Mason. In composing the declaration, Jefferson followed the format of the English Declaration of Rights, written after the Glorious Revolution of 1689.

Most scholars today believe that Jefferson derived the most famous ideas in the Declaration of Independence from the writings of English philosopher John Locke. Locke wrote his Second Treatise of Government in 1689 at the time of England’s Glorious Revolution, which overthrew the rule of James II.

Locke wrote that all individuals are equal in the sense that they are born with certain “inalienable” natural rights. That is, rights that are God-given and can never be taken or even given away. Among these fundamental natural rights, Locke said, are "life, liberty, and property."

Locke believed that the most basic human law of nature is the preservation of mankind. To serve that purpose, he reasoned, individuals have both a right and a duty to preserve their own lives. Murderers, however, forfeit their right to life since they act outside the law of reason.

Locke also argued that individuals should be free to make choices about how to conduct their own lives as long as they do not interfere with the liberty of others. Locke therefore believed liberty should be far-reaching.

By “property,” Locke meant more than land and goods that could be sold, given away, or even confiscated by the government under certain circumstances. Property also
referred to ownership of one's self, which included a right to personal well being. Jefferson, however, substituted the phrase, "pursuit of happiness," which Locke and others had used to describe freedom of opportunity as well as the duty to help those in want.

The purpose of government, Locke wrote, is to secure and protect the God-given inalienable natural rights of the people. For their part, the people must obey the laws of their rulers. Thus, a sort of contract exists between the rulers and the ruled. But, Locke concluded, if a government persecutes its people with "a long train of abuses" over an extended period, the people have the right to resist that government, alter or abolish it, and create a new political system.

Jefferson adopted John Locke's theory of natural rights to provide a reason for revolution. He then went on to offer proof that revolution was necessary in 1776 to end King George's tyranny over the colonists.

**First Two Paragraphs of Declaration of Independence**

**Thomas Jefferson**

The Unanimous Declaration of the Thirteen United States of America.

When, in the course of human events, it becomes necessary for one people to dissolve the Political Bands which have connected them with another, and to assume among the Powers of the Earth, the separate and equal Station to which the Laws of Nature and of Nature's God entitle them, a decent Respect to the Opinions of Mankind requires that they should declare the causes which impel them to the Separation.

We hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the Pursuit of Happiness — That to secure these Rights, Governments are instituted among Men, deriving their just Powers from the Consent of the Governed, that whenever any Form of Government becomes destructive to these Ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its Foundation on such Principles and organizing its Powers in such Form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient Causes; and accordingly all Experience hath shown that Mankind are more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the Forms to which they are accustomed. But when a long Train of Abuses and Usurpations, pursuing invariably the same Object, evinces a Design to reduce them under absolute Despotism, it is their Right, it is their Duty, to throw off such Government, and to provide new Guards for their future Security. Such has been the patient Sufferance of these Colonies; and such is now the Necessity which constrains them to alter their former Systems of Government. The History of the present King of Great-Britain is a History of repeated Injuries and Usurpations, all having in direct Object the Establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid World.
The Meaning of July Fourth for the Negro
Frederick Douglass

During the 1850s, Frederick Douglass typically spent about six months of the year traveling extensively, giving lectures. During one winter – the winter of 1855-1856 – he gave about 70 lectures during a tour that covered four to five thousand miles. And his speaking engagements did not halt at the end of a tour. From his home in Rochester, New York, he took part in local abolition-related events.

On July 5, 1852, Douglass gave a speech at an event commemorating the signing of the Declaration of Independence, held at Rochester’s Corinthian Hall. It was biting oratory, in which the speaker told his audience, "This Fourth of July is yours, not mine. You may rejoice, I must mourn." And he asked them, "Do you mean, citizens, to mock me, by asking me to speak to-day?"

Within the now-famous address is what historian Philip S. Foner has called "probably the most moving passage in all of Douglass' speeches."

What, to the American slave, is your 4th of July? I answer; a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim. To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sound of rejoicing are empty and heartless; your denunciation of tyrants brass fronted impudence; your shout of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thank-givings, with all your religious parade and solemnity, are to him, mere bombast, fraud, deception, impiety, and hypocrisy – a thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation on the earth guilty of practices more shocking and bloody than are the people of the United States, at this very hour.
Evaluate the reliability and credibility of sources.

GLI 1: Determine the credibility of sources by considering the following:

b. Agreement with other credible sources;
c. Recognition of stereotypes;
e. The circumstances in which the author prepared the source.
Attachment Z1
Primary Source Worksheets

Document Analysis Worksheet

1. Type of document (check one)
   ( ) Newspaper
   ( ) Letter
   ( ) Diary
   ( ) Government Report
   ( ) Interview
   ( ) Legal document
   ( ) Debate transcription
   ( ) Memoir
   ( ) Other

2. Date(s) of document:

3. Author (or creator) of the document:

4. What do you know about the background of the author(s)?

5. Who do you think this document was written for?

6. What is the topic or issue of the document?

7. Document Information: (There are many possible answers to these questions)
   A. List three things the author said that you think are important:
      1.
      2.
      3.

   B. Why do you think this document was written?

   C. What evidence in the document helps you know why it was written? Give an example from the document to support your opinion.

   D. List two things the document tells you about life in Wisconsin at the time the document was written:
      1.
      2.

   E. Does the document conflict or agree with other things you have read about the topic? Explain.

   F. Write a question to the author that is left unanswered by the document.
Image Analysis Worksheet

Step 1: Observation

A. Study the image for 2 minutes. Form an overall impression of the image and then examine individual items and/or people.

B. Use the chart below to list people, objects, and activities in the image:

<table>
<thead>
<tr>
<th>PEOPLE</th>
<th>OBJECTS</th>
<th>ACTIVITIES</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Step 2: Inference/Deduction

Based on what you have observed above, list three things you might infer or conclude from this image.

1. 
2. 
3. 

Step 3: Further Questions

1. What questions does this image raise in your mind?

2. Where could you find answers to them?
Artifact Analysis Worksheet

1. Type of artifact
   Describe the material from which it was made: bone, pottery, wood, stone, leather, glass, paper, cardboard, plastic, cotton, fur, or other material

2. Uses of the artifact
   A. What might it have been used for?
   B. Who might have used it?
   C. Where might it have been used?
   D. When might have it been used?

3. What does the artifact tell us about slavery?
   A. What does it tell us about technology of the time in which it was made and used?
   B. What does it tell us about the life and times of the people who made it and used it?
   C. Can you name a similar item today?

4. Draw a picture, find a photograph, or bring the artifact you listed in 3C above to class.
Map Analysis Worksheet

1. Type of map
   ___ physical map (shows natural features like rivers, lakes, etc)
   ___ political map (shows the location/boundaries of cities, counties, etc)
   ___ economic map (shows products like crops, minerals, etc)
   ___ population map (shows where people live and how many live in each area)
   ___ other kind of map

2. Physical qualities of the map (check all that apply)
   ___ handwritten
   ___ compass
   ___ date
   ___ legend or key
   ___ title
   ___ name of mapmaker

3. Date of map: ____________________________

4. Creator of map: __________________________

5. Where was the map produced? ______________

6. Map information:

   A. List three things in this map you think are important
      1. _____________________________
      2. _____________________________
      3. _____________________________

   B. Why do you think this map was made?

   C. What conclusions can you make about the information on this map?

   D. Does this map support information you have read about this event or subject?
      Explain.

   E. Write a question to the mapmaker that is left unanswered by this map.
Attachment Z2
Primary Source Summary Report

- What types of primary sources did your group members share?

- What time range did the primary sources cover?

- What evidence did these sources provide about slavery in America?

- Were the primary sources generally reliable?
Unit Introduction and Notes
Challenges to Slavery

For years, many Americans hoped slavery would gradually disappear or at least be confined to the South. The Northwest Ordinance of 1787 had barred slavery from territories north of the Ohio River, Congress had ended the Atlantic slave trade in 1808, and state after state in the North had prohibited slavery. But acquisition of new lands to the west and the invention of the cotton gin made the institution of slavery even more important to the economy of the South.

By the mid-1800s, reformers struggled with how they might end the injustice of slavery without ending the Union itself. At first, the mostly white reformers favored a gradual end to slavery through moral persuasion. Soon, however, more radical abolitionists began to call for an immediate end to slavery. African American abolitionist played an important role in bringing the issue to public attention. As abolitionist attacks on slavery increased, slave owners became more insistent in its defense. By the 1850s, arguments over the slave system threatened to divide the nation.

By the late 1850s, hopes for continued compromises vanished as people in the North increasingly demanded an end to slavery, while Southerners hotly defended the institution and pressed for its expansion into new territories. The Republican Party was organized as an antislavery party and, when its candidate, Abraham Lincoln, won the presidency in 1860, the Southern states seceded and the Civil War began.

At first, Lincoln sought to reunite the Union rather than to end slavery. But as fighting dragged on, he made abolition a goal of the war. The war now became a moral crusade for the North. More practically, Union armies now accepted thousands of African Americans into their ranks.

After the war, the battle of Reconstruction began. Radical Republicans took control of Congress seeking to punish the South and to ensure that the defeated states granted full rights to newly emancipated African Americans. As part of their efforts, they gained passage of the 13th, 14th, and 15th Amendments to the Constitution. The Radicals lost their hold on Congress and the nation turned its attention to other problems, ending Reconstruction in 1877. African Americans were left to face a hostile white South and a North that had lost interest in enforcing new laws protecting the rights of African Americans. By the late 1800s, Southern states had begun to restrict the freedoms of African Americans. In the face of this repression, some African Americans moved out to the Great Plains as settlers. Others went to California and Colorado looking for gold and silver while becoming cowhands.
BEST PRACTICES: TEACHING STRATEGIES/ACTIVITIES

OGT Vocabulary: social, political, economic, industrialization, labor organizations, evolution
Content Vocabulary: emancipation, emigration, colonization, Underground Railroad, slave breaker, natural rights, Frederick Douglass, Fugitive Slave Law, compromise, States' Rights, Civil War, Juneteenth, amendment, Reconstruction, Freedmen's Bureau, freedmen, sharecropping, Ku Klux Klan, Black Codes, grandfather clause, Buffalo Soldiers

Core Teaching Strategies:

- Read pp. 190-195 of the textbook. Have students complete the Comprehensive Review questions on page 196. Then have students choose one of the individuals on page 193 to further research and write an obituary for.

- Assign the following scenario: *If you were a recently-freed person, identify three reasons you would want to stay in the United States. Also, in the same role as freed person, identify three reasons for emigrating from the United States.* Discuss and list responses on the board. Put students into four groups and distribute the appropriate reading based on their group (Sierra Leone, Liberia, Haiti, and Other Lands) from Attachment A, *Where Do We Go From Here?* Instruct students to write down the pros and cons of a freed person in 1870 immigrating to their assigned country. In their groups they will become a group of freed people who are deciding whether they will remain in the United States or emigrate from the United States to another country. Each group will make a proposal explaining the pros and cons of immigration to your assigned destination. Give each group five minutes to present its information to the class. Have students return to their groups. Select a student to be the leader of the group. Tell the leader that he or she will facilitate the discussion and call for the vote. Groups should also discuss Pros and Cons for staying in the United States. Distribute the Ballots from Attachment A. Announce the destination at the beginning of the following class period. Have students discuss their projects as a class focusing on: *Why do you think relatively few freed people decided to emigrate? If you were in those circumstances, would you stay or go? Why?*

- Students should read the New York Times article entitled Attachment B, "From Washington Abolition of Slavery" (January 31st, 1865) about the Emancipation Proclamation. Then have students write a 1-page alternative version of the article for an abolitionist audience. Students may emphasize the African American role in the struggle, the impact this decision will have for African American communities, concerns over how to enforce legislation, or some other abolitionist angle. As a class, discuss some of the ways abolitionist newspapers might have reported on the Emancipation Proclamation and why their coverage might have differed from mainstream press coverage.

- Distribute Attachment C, *Music Serving Many Functions* and have students read about the many functions of spirituals in African slave culture. Have students individually or in groups complete the "APPARTS" handout for the following song lyrics: "Free at Last" (1800s) and "We Shall Overcome" (1800s). As a class, discuss the continuities and differences between these songs, and the role of music in communicating ideas, opinions and social protest. Then ask students to write a rap song protesting 19th century slavery or advocating for the Emancipation Proclamation. Have students volunteer to read their lyrics out loud.

- Have students select one of the African abolitionists discussed in Chapter 21 or Chapter 22 and write a one-page biography about the person. Reports can be presented orally along with a picture of the abolitionist and an extract from that person's speeches or writing.
• Read the true story of fugitive slaves William and Ellen Craft and Henry "Box" Brown on pp. 211-213 of the textbook. Have students create a diary entry from the perspective of one of the above mentioned slaves who are traveling to freedom.

• Have students write down the pros and cons of breaking an immoral law like that of the Fugitive Slave Act of 1850, (to prepare for a debate). Then divide students into two groups and prepare to debate the acts of breaking immoral laws, and relate it to modern, real-life situations.

• Schedule a field trip to the Kelton House Museum and Garden (586 East Town Street). Call 462-2022 to schedule a tour. The Kelton House has been authenticated as a stop on the Underground Railroad.

• In four groups, have students debate the impact the policy known as Manifest Destiny.

• As a class read about Dred Scott on page 231 of the textbook. Next, distribute Attachment D, Excerpts from Justice Taney's opinion and Justice Curtis' Dissent in Scott v. Sanford. Have students read the text four times. First read it silently, then aloud, then silently again with highlighters, and finally read aloud what they have highlighted. Students should write a short one page summary of each excerpt. Then students should explain the flaws in Taney's reasoning concerning black citizenship as explained by Curtis.

• Students will take on the role of reporters and write an article on the case of Anthony Burns (pp. 229-30 of the textbook). The first draft will be from an abolitionist point of view and the second draft will be as a southern plantation owner view of events.

• As a class, read the letter from Jourdan Anderson to his old slave master on page 249 of the textbook. Students should write a response to Jourdan Anderson as if they were Old Master Anderson.

• Read about Juneteenth on pp. 248-249 of the textbook. Have students make a poster advertising the news slaves found out on June 19, 1865.

• Assign students Attachment E, Understanding Points of View: A Civil War Song

• Show students the film Glory, the story of the Fifty-fourth Massachusetts Regiment (180 minutes). The film can be obtained from any local video rental facility or library.

• Read pp. 266-267 of the textbook. Discuss the building of African American Colleges during the Reconstruction Era. Assign students Attachment F, HBCU Poster Presentation.

• Have students create a brochure of laws sponsored by African American legislators during the Reconstruction era. The brochure should have sections on topics of education, transportation and labor. Be sure to include whether or not these laws are still in effect. Refer to the list of African American representatives on page 265 to guide your research on the Internet.

• Assign students Attachment G, Rebuilding the South

• Assign students Attachment H, Black in Politics

• As a class read pp. 282-284 of the textbook. Then in small groups, have students act out a role-play meeting between the Buffalo Soldiers and Native Americans in which both sides explain their common interests and conflicting goals. They should write a script with dialogue that shows each side's point of view.
Reteaching Strategies:

- Have students create a two-column chart and label one side “Garnett” and the other side “Delany.” In each column, students record details of the men’s background, views on emigration, and major goals. Ask students to analyze their completed chart to determine which side of the issue they would have agreed with.

- Assign students Attachment I, Comparing and Contrasting Primary Sources: Arguments over Abolition

- Have students select one of the individuals from Chapter 21. Students should write a proposal urging the creation of a national holiday celebrating the person’s life. In the proposal, relate the person’s life story, highlight actions taken to combat enslavement, and explain how commemorating this person’s life will enrich modern American society.

- Have students create a poster announcing an abolitionist speaker using Attachment J, African American Abolitionist Poster.

- Have students create a bounty poster for Harriet Tubman.

- As a class, brainstorm a list of the pros and cons of issuing the Emancipation Proclamation, from Lincoln’s point of view.

- Have students write an article for the local newspaper on the gains and losses of Reconstruction. Students should include the answers of the following questions in the article; How did African Americans participate in Reconstruction? What challenges did they face?

- Assign Attachment K, Reaction Sets In

- Have students create an illustration of the 13th, 14th, and 15th Amendments.

- Show the film Buffalo Soldiers starring Danny Glover. After viewing the film, have students write a review.

OGT Extension Strategies:

Government B
As a class, read about Sojourner Truth on pp. 202 – 203 of the textbook. Then have students complete a Vocabulary Word Map (See Graphic Organizers Appendix) for the word Suffrage. Next, distribute Attachment L, Sojourner Truth's Speech to the Akron Convention, 1851. Discuss with students the article and the eventual passage of the 19th Amendment and women receiving the right to vote. Have students create a poster that might have appeared in the crowd at the speech given by Sojourner Truth to the Akron Convention.

History B
Have students complete a KWL Chart (See Graphic Organizers Appendix) on the topic Labor Unions. Then read pp. 278-281 of the textbook as a class. Students should complete Attachment M, African American Workers Organize.

Have students complete a Venn Diagram (See Graphic Organizers Appendix) to compare and contrast the Knights of Labor and CNLU.
RESOURCES

Textbooks: African American History: A Journey of Liberation, Chapters 20-30, pp. 188-286
The African American Experience (textbook)

Video Resources:
Glory (Video) 1989
Buffalo Soldiers (Video) 1997

Website:
In Motion: The African American Migration Experience
http://www.inmotionaame.org/home.cfm

INTERDISCIPLINARY CONNECTIONS

Geography — Draw a map that shows the free states and territories in the United States and Canada in 1840 and some of the routes that people took from slavery to freedom.

Global History — Choose a country besides the United States that has condoned slavery at some point in its history. Write a profile of slavery in this country. When did it begin? When, if ever, did it end, and how? Did racism or other form of prejudice play a part in justifying the practice of slavery?

Literature— Perhaps the most famous slave narrative is that of Frederick Douglass. Read the "Narrative of the Life of Frederick Douglass" and write a book review.

Current Events— Make a bulletin board display of article and pictures about blacks currently holding elected positions in local, state, or federal government. Each student should contribute an article and picture for the bulletin board.
The Colonization of Sierra Leone

The first known colonization effort took place in Sierra Leone, home to the Temne, Mandingo, Fulani, Bulturum, and Kru people. The original settlers, 450 destitute black men and women from England, called the Black Poor, arrived in 1787. In 1792, they were joined by twelve hundred Black Loyalists from Canada - former U.S. bondsmen who had fought alongside the British Army during the Revolutionary War - who were dissatisfied with conditions in Nova Scotia, where they had been sent. Jamaican Maroons, runaways who had been deceitfully deported to Canada after they had signed a peace treaty with the British, followed them in 1800.

In its early years, the settlement was governed by the Sierra Leone Company, an organization founded by British humanitarians with the goal of developing agricultural and other products for trade with England. Its population rapidly increased after 1807 with Africans recaptured from slave ships following the British and American abolition of the transatlantic slave trade. These "recaptives" or Liberated Africans came from throughout western, central, and southeastern Africa. About 88,000 were eventually settled in Sierra Leone.

African-American involvement in Sierra Leone began in 1811 when Paul Cuffee, a prosperous black and American Indian Quaker, ship owner, and lifelong campaigner for black people's rights, set sail from Massachusetts for Freetown with a crew of nine African-American seamen. The journey came in response to an invitation from England's Royal African Society to visit the colony.

While there, Cuffee decided to develop trade between blacks in England, Sierra Leone, and the United States. He also began to consider the possibility of relocating skilled African Americans to the colony, and founded the Friendly Society of Sierra Leone to put his ideas into practice. In 1815, he took thirty-eight emigrants to the colony. Among them were a Senegalese who had migrated from Haiti, and a Congolese. This would be the first migration of African Americans from the United States to Africa.

The Colonization of Liberia

Though Sierra Leone would continue to receive African-American immigrants over the years, their primary destination soon became Liberia, the country of the Vai, Kru, Kissi, Grebo, Bassa, Kpelle, Mandingo, and other populations. The controversial American Colonization Society (ACS) helped them in this endeavor.

It was founded in 1816 with the expressed aim to colonize free African-Americans in Africa or wherever else it saw fit. An organization with mostly white members and
supporters, many of whom were slaveholders, the ACS did not gain widespread support among African Americans, who saw it as a means by which whites hoped to deport free blacks. Nonetheless, some people, dissatisfied with their lives in the United States, sought help from the society. Its first vessel, the Elizabeth, set sail in 1820 with some eighty migrants on board. They were unable to acquire land in Liberia and took refuge in Sierra Leone.

A year later, the ACS was successful in obtaining acreage, and a ship carrying thirty-three African Americans landed at Cape Mesuado - later to become Monrovia, after U.S. President James Monroe.

Over the course of the nineteenth century, the ACS transported an estimated sixteen thousand migrants to Liberia. The migration peaked between 1848 and 1854; during this period, the ACS chartered forty-one ships, carrying over four thousand colonists to new lives in a new land. Most were free blacks who had either lived in the North all their lives or had been born in the South and later moved across the Mason-Dixon Line.

They came from almost all the Southern states and from as far west as Colorado. Many of the Southern migrants were born free, but a large number had been freed from enslavement on the expressed condition that they leave the United States.

Gen. Robert E. Lee freed most of his slaves before the Civil War. He offered to pay the expenses of those, like William and Rosabella Burke and their children, who wanted to go to Liberia. Burke went to the seminary in Monrovia and became a Presbyterian minister in 1857. A year later, he wrote a friend back home:

Persons coming to Africa should expect to go through many hardships, such as are common to the first settlement in any new country. I expected it and was not disappointed or discouraged at anything that I met with; and so far from being dissatisfied with the country, I bless the Lord that ever my lot was cast in this part of the earth.

In a letter to Mary Custis Lee, Rosabella Burke noted, "I love Africa and would not exchange it for America."

The colonists were predominantly male, and often traveled in family groups. Many were under twenty years old. During the 1820-1828 period, women made up 43 percent of those going to Liberia. Freeborn migrants were mostly artisans, involved in agriculture in some way, or skilled and unskilled laborers; a few were professionals.

As the nineteenth century progressed, an increasing number came from the middle and professional class.

The migration was not always without problems - many prospective settlers died en route. They succumbed to fevers, tuberculosis, pleurisy, and other lung diseases. The primary reason for African Americans to seek freedom through emigration was their perception that there was no other alternative to a hopeless situation. But they also came to Africa because it was the land of their ancestors. Another reason was that the
American Colonization Society paid their passage. Most could scarcely have afforded it and would have remained in the United States had the society not paid their way.

In the early years the ACS ran Liberia's government, but the settlers soon demanded control of their own affairs. In 1837 the Commonwealth was formed, and virtually all power devolved to the emigrants. The society retained only the right to choose the governor. A decade later, Liberia became an independent nation, and in 1848, Joseph Jenkins Roberts - a Monrovia merchant who had emigrated from Virginia twenty years earlier - was elected president.

Even as they left the United States behind, the colonists made concerted efforts to create a sort of "little America" in their new surroundings. They spoke English, and their manners, clothing, and even the construction of their homes reflected their previous place of residence. They were not always welcome in Liberia. Heavily influenced by Christian values, many exhibited a missionary zeal toward the indigenous Africans. They wished to "civilize" and Christianize people whom they often perceived as "heathen savages."

Emigration to Africa continued on a small scale into the twentieth century.

Between 1890 and 1910, some one thousand African Americans immigrated to Liberia. In 1913, sixty Oklahomans settled in the Gold Coast under the leadership of Chief Alfred Sam.

Though small in number, these efforts were not insignificant, as in most cases they represented self-initiated migrations, heavily influenced by nationalist ideas. Although individuals continued to migrate to the continent, there were few organized movements. Events in Africa itself may have been the reason. The 1884 partition of the continent resulted in full-scale domination by Europe. African nations, with the exception of Liberia and Ethiopia, came under European rule. In this climate, it was difficult for African Americans to consider emigration schemes.

Migration to Haiti

Because of its association with the ACS, many African Americans opposed Liberian emigration. Other sites were proposed - Central America, the Caribbean islands, the Niger Valley, Canada, and Haiti. For a short while, Haiti proved the most popular of these alternatives.

The first black republic and the second country to gain independence, under the leadership of François Dominique Toussaint L'Ouverture, Haiti had served as a place of asylum for runaways and free men and women over the years. This fact, plus its proximity to the United States and its history of self-liberation and Christianity, made the island attractive to black proponents of emigration. They stressed that since it was so close, emigrants would not be abandoning their enslaved brothers and sisters. White
advocates saw Haiti as another site to which undesirable free blacks could be deported.

In 1824, the New York Colonization Society received a commitment from Haitian President Jean-Pierre Boyer to pay the passage of U.S. emigrants. Boyer also promised to support them for their first four months and to grant them land. The same year, African-American leaders, including wealthy Philadelphia businessman James Forten and Bishop Richard Allen, formed the Haytian Emigration Society of Coloured People. They arranged for the transportation of several hundred people, not only to Haiti but also to Santo Domingo, the Spanish-speaking western part of the island of Hispaniola that had been conquered by Haiti in 1822.

New efforts to settle African Americans in Haiti were launched in the mid-nineteenth century. Emperor Faustin Souloque and James Theodore Holly entered into discussions in 1855 on the settling of African Americans in the island state. After Souloque was deposed, the new President, Nicolas Fabre Geffrard, appointed his own representative, James Redpath, a white American reporter, as General Agent. His mission was to attract immigrants to the island.

One of Redpath's agents was Holly, who emerged as the leading advocate of Haitian emigration. He believed that African Americans could profoundly influence the development of the Haitian Republic:

Our brethren of Haiti, who stand in the vanguard of the race, have already made a name, and a fame for us, that is as imperishable as the world's history... It becomes then an important question for the negro race in America... to contribute to the continued advancement of this negro nationality of the New World until its glory and renown shall overspread the whole earth, and redeem and regenerate by its influence in the future, the benighted Fatherland of the race in Africa.

In the early 1860s, partly as a result of Holly's relentless proselytizing, African American interest in colonization increased. Haiti's president, Fabre Geffrard, hoping to ease the island's labor shortage, promoted policies that encouraged immigration but were not as generous as those offered in the 1820s.

In March 1861, Holly sailed to Haiti with 111 migrants from Connecticut and Canada. During the course of the year, several other journeys brought 800 more to the island. Most were unprepared for life in a different environment. Many complained about the climate and the language barrier, and expressed contempt for Vodou and Catholicism. Haitians were often suspicious of the immigrants, whom they described as lazy and uncooperative. Most immigrants, who came from American cities, did not want to work on farms and sold the land they had received for free in order to settle in the urban centers, where they could not find work. In addition, the government's subsidy policy depleted the country's already minimal treasury by funding emigrants who often left after their four months were over. The majority of the Americans returned home, but others kept on arriving.
President Abraham Lincoln had for some years advocated the removal of freed slaves as a partial solution to the nation’s “race problem.” In 1863, he supported the transportation of 453 men and women - most were former bondspeople from Virginia - to L’Ile-à-Vache, an island off the Haitian coast. The experiment failed due to inadequate planning and poor leadership. In less than a year, the survivors were returned to the United States.

Many Americans, black and white, were opposed to Haitian immigration. Their attacks were not as strong as those against Liberia, mainly because it was a movement initiated, for the most part, by African Americans. In fact, the 1854 National Emigration Convention actually endorsed Haitian immigration. But the opponents of Haiti were numerous. Frederick Douglass, who was opposed to emigration but had finally encouraged the Haitian movement, later abandoned the cause.

Widespread migration to Haiti never materialized. Estimates of the number of African Americans who made the trip range from eight thousand to thirteen thousand, but most returned to the United States. Unlike the situation in Liberia, the island’s fairly large but mostly transient African-American community left no lasting evidence of its presence.

**Migration to Other Lands**

Other Caribbean islands were also proposed as possible destinations, and small numbers of African Americans did immigrate to various colonies.

In the aftermath of the 1812 war between the United States and Great Britain, several hundred African-American soldiers who had sided with England were sent to the southern part of Trinidad. They received sixteen acres of land and quickly became assimilated into Trinidadian society. Between 1839 and 1847, another 1,301 Americans migrated to the island.

Several hundred people moved to Mexico in 1894 as part of a development scheme established by W. H. Ellis, an African-American businessman from Texas.

Ellis later went to Abyssinia (Ethiopia), hoping to arrange for black migration to that country, but nothing appears to have come of it.

Canada’s first critical mass of African-American immigrants comprised five thousand free and enslaved Loyalists. Most had fought alongside the British during the American War for Independence, while a third had been brought by their British owners.

After the War of 1812 between the United States and Britain, about two thousand African Americans crossed the border. Long a safe haven for American runaways, Canada became a land of immigration for free African-Americans after the Fugitive Slave Act of 1850 put them at risk of being fraudulently sold into slavery. Canadian migration was advocated by Theodore Holly, Henry Bibb - a runaway who founded the
newspaper The Voice of the Fugitive - and Mary Ann Shadd, editor of the Provincial Freeman.

By the mid-nineteenth century, the country had about forty black settlements, but it is estimated that thirty thousand black Canadians left during and after the Civil War to fight with the Union Army and be reunited with their families. Immigration to Canada was revived in the twentieth century when over a thousand African Americans settled in the provinces of Saskatchewan and Alberta between 1905 and 1912.

Some arrived from Kansas and Texas, but most came from Oklahoma. The latter left behind a state where racial violence and segregation were on the rise, and where their right to vote had been largely taken away in 1910. Many had moved there from the Deep South to escape racism and discrimination, and once again, they were ready to pack up and leave in search of freedom.

Henry Sneed, an African American from Texas who had migrated to Oklahoma, organized the first group of 194 Canadian settlers. They left with nine railroad carloads of farm implements and livestock. But the movement north stopped in 1912 because of growing opposition from Canada's government and citizens, as well as anti-emigration black advocates.

Where Do We Go From Here? Ballot

Circle your destination choice (You may only choose one):

Sierra Leone
Liberia
Haiti
Trinidad
Mexico
Canada
Remain in the United States

Explain your choice in the space below:
Attachment B
"From Washington Abolition of Slavery" (January 31st, 1865)

Special Dispatches to the New York Times

Washington, Tuesday, Jan. 31.

THE PASSAGE OF THE CONSTITUTIONAL AMENDMENT

The great feature of the existing rebellion was the passage to-day by the House of Representatives of the resolutions submitting to the Legislatures of the several States an amendment to the Constitution abolishing slavery. It was an epoch in the history of the country, and will be remembered by the members of the House and spectators present as an event in their lives. At 3 o'clock, by general consent, all discussion having ceased, the preliminary votes to reconsider and second the demand for the previous question were agreed to by a vote of 113 yeas, to 58 nays; and amid profound silence the Speaker announced that the yeas and nays would be taken directly upon the pending proposition. During the call, when prominent Democrats voted aye, there was suppressed evidence of applause and gratification exhibited in the galleries, but it was evident that the great interest centered entirely upon the final result, and when the presiding officer announced that the resolution was agreed to by yeas 119, nays 56, the enthusiasm of all present, save a few disappointed politicians, knew no bounds, and for several moments the scene was grand and impressive beyond description. No attempt was made to suppress the applause which came from all sides, every one feeling that the occasion justified the fullest expression of approbation and joy.
Spirituals functioned on many levels for enslaved Africans. While the songs primarily expressed deeply held religious convictions, especially for newly converted Christians, they also reflected deep longings for freedom, often masked in the form of secret codes or messages imbedded in the lyrics of the songs.

While the spirituals trumpeted loudly the enslaved community's insistence that they too—like their white slave holders—had a right to partake of "the tree of life," the songs also communicated a clear set of limits on individual freedom. Woven into the songs, for example, were powerful strictures; the experience of victimization in slavery must never excuse acts of abuse or violence against members of one's own community. The songs underscored the idea that one must never be "free" to mistreat others, and every individual has a clear sense of responsibility to the wider community.

This overarching value placed on community welfare served to support and complement the principles of democracy that were also prominent in the songs. These strong communal values were compatible with both old African traditions and with the democratic ideals (honor to God and country) that were fermenting in the new, Christian-centered United States of America, even as African captives were ironically excluded from those ideals.

As enslaved Africans continued to create new spirituals, they were also beginning to experience, stronger than ever, their right to be included in the definition of "American." And while the spirituals conveyed poignantly the developing social values of the enslaved community, the songs also mirrored and advanced the ideals of Christian love and respect, in the context of a developing American democracy.
"FREE AT LAST" from "American Negro Songs" by J.W. Work

Free at last, free at last
I thank God I'm free at last
Free at last, free at last
I thank God I'm free at last

Way down yonder in the graveyard walk
I thank God I'm free at last
Me and my Jesus going to meet and talk
I thank God I'm free at last

On my knees when the light pass'd by
I thank God I'm free at last
Tho' my soul would rise and fly
I thank God I'm free at last

Some of these mornings, bright and fair
I thank God I'm free at last
Goin' meet King Jesus in the air
I thank God I'm free at last

"We Shall Overcome" (1800s)

We shall overcome, we shall overcome
We shall overcome some day
Oh, deep in my heart, I do believe
We shall overcome some day

The Lord will see us through, the Lord will see us through
The Lord will see us through some day
Oh, deep in my heart, I do believe
The Lord will see us some day

We're on to victory, we're on to victory
We're on to victory some day
Oh, deep in my heart, I do believe
We're on to victory some day

We'll walk hand in hand, we'll walk hand in hand
We'll walk hand in hand some day
Oh, deep in my heart, I do believe
We'll walk hand in hand some day

We are not afraid, we are not afraid
We are not afraid today
Oh, deep in my heart, I do believe
We are not afraid today

The truth shall make us free, the truth shall make us free
The truth shall make us free some day
Oh, deep in my heart, I do believe
The truth shall make us free some day

We shall live in peace, we shall live in peace
We shall live in peace some day
Oh, deep in my heart, I do believe
E shall live in peace some day
APPARTS

Directions: Use the following handout as a guide for analyzing the two negro spirituals “Free at Last” and “We Shall Overcome”.

Author
Who constructed this media product? What do you know about who paid for, wrote, created, or commissioned it? What is the producer's point of view?

Place and Time
Where and when was this media product produced? How might this have affected the meaning of this media product? Where did audiences originally encounter it? What larger historical issues or debates does it address?

Prior Knowledge
What do you know from experience or history that would help you further understand this media product?

Audience
Who was the intended audience for this media product, and how does this affect its content and reliability? Who was likely to pay attention to, or be influenced by, this media product? How might different audiences react differently to this media product?

Reason
Why was this media product produced at the time it was produced? What political, economic or social need on the part of the producer(s) does it address? What information or argument does this media product convey? Does it contain any messages about values, ways of life, or how the world should work?

The Main Idea
What point is this media product trying to convey?

Significance
Why is this media product important? What are its social and/or political implications? What effect might this media product have had?
Attachment D
Excerpts from Justice Taney's Opinion and Justice Curtis' Dissent in Scott v. Sanford

Chief Justice Roger Brooke Taney, Opinion of the Court in Dred Scott, Plaintiff in Error v John F. A. Sanford. (excerpts)

March 6, 1857

The question is simply this: Can a Negro, whose ancestors were imported into this country, and sold as slaves, become a member of the political community formed and brought into existence by the Constitution of the United States, and as such become entitled to all the rights, and privileges, and immunities, guarantied by that instrument to the citizen? . . . We think they [people of African ancestry] are not [citizens] and that they are not included, and were not intended to be included, under the word "citizens" in the Constitution, and can therefore claim none of the rights and privileges which that instrument provides for secores to citizens of the United States. . . . They had for more than a century [before the framing of the Constitution] been regarded as beings of an inferior order, and altogether unfit to associate with the white race, either in social or political relations; and so far inferior, that they had no rights which the white man was bound to respect; and that the Negro might justly and lawfully be reduced to slavery. . . . And upon a full and careful consideration of the subject, the court is of opinion, that, . . . Dred Scott was not a citizen of Missouri within the meaning of the Constitution of the United States, and not entitled as such to sue in its courts; and consequently, that the Circuit Court had no jurisdiction of the case...

The act of Congress [the Missouri Compromise], upon which the plaintiff relies, declares that slavery and involuntary servitude, except as a punishment for crime, shall be forever prohibited in all that part of the territory ceded by France, under the name of Louisiana, which lies north of thirty-six degrees thirty minutes north latitude, and not included within the limits of Missouri. [But] . . . [was Congress] authorized to pass this law under any of the powers granted to it by the Constitution[?] . . . The power to expand the territory of the United States by the admission of new States is plainly given; and in the construction of this power . . . it has been held to authorize the acquisition of territory, not fit for admission at the time, but to be admitted as soon as its population and situation would entitle it to admission. . . . But until that time [of statehood] arrives, it is undoubtedly necessary that some Government should be established. [by Congress] in order to organize society, and to protect the inhabitants in their persons and property. . . . But the power of Congress over the person or property of a citizen . . . [is] regulated and plainly defined by the Constitution itself. . . . Thus the rights of property are united with the rights of person, and placed on the same ground by the fifth amendment to the Constitution, which provides that no person shall be deprived of life, liberty, and property, without due process of law. And an act of Congress which deprives a citizen of the United States of his liberty or property, merely because he came himself or brought his property into a particular territory of the United States and who had committed no offence against the laws, could hardly be dignified with the name of due process of law.
It is contended, on the part of the plaintiff [Scott], that he is made free by being taken to Rock Island, in the State of Illinois, . . . and being made so free, he was not again reduced to a state of slavery by being brought back to Missouri. The principle on which [our ruling] depends was decided in this court, upon much consideration, in the case of Strader et al. v. Graham (1850). In that case the slaves had been taken from Kentucky to Ohio, with the consent of the owner, and afterwards brought back to Kentucky. And this court held that their status or condition, as free or slave, depended upon the laws of Kentucky, when they were brought back into that State, and not of Ohio; and that this court had no jurisdiction to revise the judgment of a State court upon its own laws. . . . So in this case, As Scott was a slave when taken into the State of Illinois by his owner, and was there held as such, and brought back in that character, his status, as free or slave, depended on the laws of Missouri, and not of Illinois. . . . Upon the whole, therefore, it is the judgment of this court, that it appears by the record before us that the plaintiff in error [Scott] is not a citizen of Missouri, in the sense in which that word is used in the Constitution; and that the Circuit Court of the United States [federal court] had no jurisdiction in the case, and could give no judgment in it.

Justice Benjamin Robbins Curtis, Dissenting Opinion in Dred Scott, Plaintiff in Error v. John F. A. Sandford (excerpts)

March 6, 1857

To determine whether any free persons, descended from Africans held in slavery, were citizens of the United States . . . at the time of the adoption of the Constitution of the United States, it is only necessary to know whether any such persons were citizens of either of the States under the [Articles of] Confederation, at the time of the adoption of the Constitution. Of this there can be no doubt.

At the time of the ratification of the Articles of Confederation, all free native-born inhabitants of the States of New Hampshire, Massachusetts, New York, New Jersey, and North Carolina, though descended from African slaves, were not only citizens of those States, but such of them as had the other necessary qualifications possessed the franchise of electors [right to vote] on equal terms with other citizens . . . [In Massachusetts] . . . persons of color, descended from African slaves, were by [the 1780 state] Constitution made citizens of the State and such of them as have had the necessary qualifications, have held and exercised the elective franchise, as citizens, from that time to the present . . . [similar examples are provided for other states] Did the Constitution of the United States deprive them [free African-Americans] or their descendants of citizenship?

That Constitution was ordained and established by the people of the United States, through the action, in each State, of those persons who were qualified by its laws to act thereon, in behalf of themselves and all other citizens of that State. In some of the States, as we have seen, colored person were among those qualified by law to act on this subject. These colored persons were not only included in the body of "the people of the United States," by whom the Constitution was ordained and established, but in at least five of the States they had the power to act, and doubtless did act, by their suffrages [right to vote], upon the question of its adoption. It would be strange, if we were to find in that instrument [the Constitution] anything which deprived of their
citizenship any part of the people of the United States who were among those by whom it was established . . .

It has often been asserted that the Constitution of the United States was made exclusively by and for the white race. It has already been shown that in five of the original thirteen states, colored persons then possessed the elective franchise [right to vote], and were among those by whom the Constitution was ordained and established. If so, it is not true, in point of fact, that the Constitution was made exclusively by the white race. And that it was made exclusively for the white race is, in my opinion, not only an assumption not warranted by anything in the Constitution, but contradicted by its opening declaration, that it was ordained and established by the people of the United States, for themselves and for their posterity. And as free colored person were then citizens of at least five states, they were among those for whom and whose posterity the Constitution was ordained and established . . .
Attachment E
Understanding Points of View: A Civil War Song

As a primary source, a song can indicate people's points of view about a historic event or period. The song below was sung by the African American soldiers of the 54th Massachusetts Infantry. Keep the chapter in mind as you read these selected verses and the chorus of the song. Then answer the questions that follow.

Fremont he told them when the war it first begun,
How to save the union and the way it should be done.
But Kentucky swore so hard and Old Abe he had his fears,
Till ev'ry hope was lost but the colored volunteers.

Chorus:
Oh, give us a flag all free without a slave;
We'll fight to defend it as our fathers did so brave;
The gallant Comp'y "A" will make the Rebels dance,
And we'll stand by the Union if we only have a chance.

Old Jeff says he'll hang us if we dare to meet him armed,
A very big thing, but we are not at all alarmed;
For he first had to catch us before their way is clear,
And that is "what's the matter" with the colored volunteer. [Chorus]

So rally, boys, rally, let us never mind the past;
We had a hard road to travel, but our day is coming fast;
For God is for the right and we have no need to fear,
The Union must be saved by the colored volunteer. [Chorus]

1. The person mentioned in the first line of the song's first verse was General John C. Fremont. In 1860, Lincoln placed Fremont in command of federal troops in Missouri. When Fremont ordered the takeover of rebel properties and emancipated all African American slaves in the state, Lincoln removed him from command. Based on this song, what did the volunteers of the 54th Infantry think about Fremont's actions?

2. Who was "Old Abe" and what fears would he have had about Kentucky?

3. Who was "Old Jeff" and what threats did he aim at the African American volunteers?

4. Were the soldiers of the 54th eager or reluctant to serve in the army? Explain.
Attachment F
Historically Black College and University Poster Presentation

Working individually, you will complete a poster presentation of a HBCU. Each student must do a different college. Below is a list of information that must be presented:

Background/History

School Information
* Location
* Enrollment
* Mascot
* Motto
* Degrees Offered
* Notable Graduates
* Athletic Programs
* School Colors
* Mission
* Founding Date
* Tuition/Financial Aid

Admissions Requirements/Graduation Requirements

Contact Information
* Address
* Phone number
* Web site

Scoring is based on:

Organization
Neatness
Accuracy
Use of Pictures
Attachment G
Rebuilding the South

UNDERSTANDING A PROBLEM

When the Civil War ended, the South was in ruins. The four million newly freed slaves faced hardships almost as bad as slavery. What basic problem did they face? What alternatives were available to them?

Read the following account by an ex-slave. Then answer the questions below.

"You been set free" When freedom came, my mama said Old Master called all of 'em to his house, and he said, "You all free, we ain't got nothing to do with you no more. Go on away. We don't whup you no more, go on your way." My mama said they go on off, then they come back and stand around, just looking at him and Old Mistress. They give 'em something to eat and he say, "Go on away, you don't belong to us no more. You been freed." They go away and they kept coming back. They didn't have no place to go and nothing to eat. From what she said, they had a terrible time. She said it was bad times. Some took sick and had no 'tention and died. Seemed like it was four or five years before they got to places they could live. They all got scattered... Old Master every time they go back say, "You all go on away. You been set free. You have to look out for yourselves now."


1. What is the main problem the author is describing?

2. Why do you think the ex-slaves described in the passage kept returning to their former owners?

3. What alternatives did the ex-slaves have? Think of at least two.

4. If you had been an ex-slave at that time, what would you have done to survive?

5. Do you think sharecropping was a good solution to the labor problem for freed blacks? Why or why not?

Copyright © 1990 by Scholastic Inc.
Attachment H
Blacks in Politics

WRITING LAWS

In the South in the 1870s, important changes were being made by black lawmakers in Southern legislatures. In the spirit of Reconstruction, state constitutions were revised and rewritten. Imagine that it is 1875. You are a black lawmaker in a "Reconstruction" legislature that is drawing up a new state constitution.

A. On the lines below, write a list of five provisions or laws you would like to include in the constitution. Give a reason, or justification, for each one. A sample has been done for you.

1. The state shall provide schooling, free of charge, for all children ages 5—18, because education is a means to social equality and economic advancement.

2.

3.

4.

5.

6.

B. Now, from the point of view of the black legislator, tell why you think it is important for blacks participate in politics in the Reconstruction-era South.
Attachment I
Comparing and Contrasting Primary Sources: Arguments over Abolition

By the mid-1800s, arguments over abolition were growing more heated. Primary sources provide a clearer understanding of this issue. Two readings below take opposing viewpoints. **Reading A** is taken from instructions that the American Anti-Slavery Society gave to one of its agents in 1834. **Reading B** is from a book by an anonymous author published in 1836. Study both readings carefully and answer the questions that follow.

**Reading A**

You will inculcate [impress] every where, the great fundamental principle of IMMEDIATE ABOLITION, as the duty of all masters, on the ground that slavery is both unjust and unprofitable. Insist principally on the SIN OF SLAVERY, because our main hope is in the consciences of men, and it requires little logic to prove that it is always safe to do right. ...

We reprobate [condemn] the idea of compensation [payment] to slave holders, because it implies the right of slavery. It is also unnecessary, because the abolition of slavery will be an advantage, as free labor's found to be more profitable than the labor of slaves. We also reprobate all plans of expatriation [resettlement outside the U.S.]. .. as a remedy for slavery, for they all proceed from prejudice against color; and we hold that the duty of the whites in regard to this cruel prejudice is not to indulge it, but to repent and overcome it.

The people of color ought at once to be emancipated and recognized as citizens, and their rights secured as citizens, and their rights secured as such, equal in all respects to others, according to the cardinal [chief] principle laid down in the American Declaration of Independence. Of course we have nothing to do with any equal laws which the states may make, to prevent or punish vagrancy [wandering around without means to make a living] idleness, and crime, either in whites or blacks.

**Reading B**

The object of those who have espoused [backed] the cause of the slave is averred [claimed] to be emancipation. They pronounce his bondage a sin against heaven and claim the freedom of every negro in the country ....

This emancipation is claimed immediately.

They will not submit to any gradual measures for the attainment of their wishes .... When asked, what will be the consequences of so mad and precipitate [hasty] a movement, they inform us that consequences do not enter into their calculations—slavery is a sin, of which the slave-holder should repent, not gradually, but at once ....

The immediate emancipation, thus claimed for the blacks is required to be unconditional. They admit no restraint upon the negro. He is to be turned loose at once. No barrier, no bond, no check—nothing to guard the negroes from their own improvidence [lack of planning], ... nothing to protect the master or his wife and daughters from the ... revenge and cruelty of the brutal and unchained slave ....
The emancipation, thus urged, is expected to be attained without compensation to the master .... The abolitionists, in advocating [urging] emancipation without compensation, ... do not regard, the fact, that the slaves have fallen into the hands of their present owners as property, that the laws ... regard them and respect them, as property. These facts are wholly immaterial to the abolitionists.

Questions

1. What is the major argument against slavery made in Reading A?

2. What stand on expatriation does the American Anti-Slavery Society take in Reading A?

3. What does Reading A say was the main goal of abolitionists?

4. What does Reading B say was the main goal of abolitionists?

5. What are three arguments made in Reading B against the immediate abolition of slavery?
   a. 
   b. 
   c. 

6. Explain how the author of Reading A might have responded to each of these arguments.
   a. 
   b. 
   c. 

Attachment J
African American Abolitionist Poster

Directions: Using the textbook, create a poster announcing one of the following speakers at a university: Henry Highland Garnet, Frederick Douglass or Sojourner Truth. The poster must have background information about the speaker, their arguments, place, and time. It should have a "catch-phrase" that will get people to come and hear the abolitionist speak.
Attachment K
Reaction Sets in

INTERPRETING A CARTOON
Political cartoons make fun of, or dramatize, political situations and problems. They often point out the humor, or irony, in current events. Irony is the humorous use of words that mean the opposite of what they say.

The cartoon below was published in a newspaper after the Reconstruction era in the South had ended. In it, members of two different racial minorities seem ready to move. Study the cartoon. Then answer the questions below.

1. Who do the figures on the left represent and where are they going?

2. Who does the figure on the right represent and where is he going?

3. What do the two sets of characters have in common?

4. How does this cartoon use irony? What do you think is the main idea that the cartoonist wants to communicate?

Copyright © 1990 by Scholastic Inc.
"Well, children, where there is so much racket there must be something out of kilter. I think that between the niggers of the South and the women at the North, all talking about rights, the white men will be in a fix pretty soon. But what's all this here talking about?

That man over there say that women needs to be helped into carriages, lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed, and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man—when I could get it—and bear the lash as well! And ain't I a woman? and when I cried out with my mother's grief, none but Jesus heard me. And ain't I a woman?

Then they talk about this thing in the head; what's this they call it? [Intellect someone whispers near.] That's right, honey. What's that got to do with women's rights or nigger's rights? If my cup won't hold but a pint, and yours holds a quart, wouldn't you be mean not to let me have my little half-measure full?

Then that little man in black there, he says women can't have as much rights as men, because Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Men had nothing to do with Him.

If the first woman God ever made was strong enough to turn the world upside down all alone, these women together ought to be able to turn it back, and get it right side up again! And now that they are asking to do it, the men better let them! Obliged to you for hearing me, and now old Sojourner has got nothing more to say."
# Attachment M
## African American Workers Organizers

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Strategies - How were they going to achieve their goals?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Individuals - Who was involved?</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Successes and Failures</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>