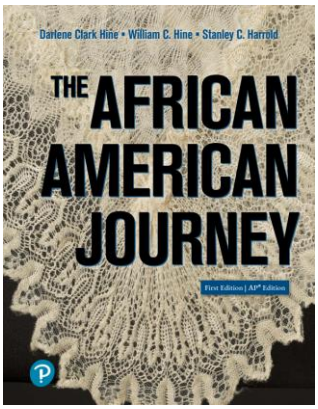

The African American Journey

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Full framework found here: https://apcentral.collegeboard.org/media/pdf/ap-african-american-studies-course-framework.pdf

AP African American Studies - Correlation Guide (December 2023)

Unit 1: Origins of the African Diaspora

Topic	Topic Description	Learning Objectives	Essential Knowledge	Hine AP Chapter
1.1	What Is African American Studies?	**LO 1.1.A** Describe the features that characterize African American studies.	**EK 1.1.A.1** African American studies combines an interdisciplinary approach with the rigors of scholarly inquiry to analyze the history, culture, and contributions of people of African descent in the U.S. and throughout the African diaspora. **EK 1.1.A.2** African American Studies emerged from Black artistic, intellectual, and political endeavors that predate its formalization as a field of study. The discipline offers a lens for understanding contemporary Black freedom struggles within and beyond the academy. **EK 1.1.A.3** African American Studies examines the development of ideas about Africa's history and the continent's ongoing relationship to communities of the African diaspora.	Ch. 24
		LO 1.1.B Describe the developments that led to the incorporation of African American Studies into United States colleges and universities in the 1960s and 1970s.	**EK 1.1.B.1** Toward the end of the Civil Rights movement and during the Black Power movement in the 1960s and 1970s, Black college students entered predominantly white institutions in large numbers for the first time in American history. **EK 1.1.B.2** During the Black Campus movement (1965–1972), hundreds of thousands of Black students and Latino, Asian, and white supporters led protests at over 1,000 colleges nationwide, demanding greater opportunities to study the history and experiences of Black people and greater support for Black students, faculty, and	Ch. 22

			administrators.	
		LO 1.1.C Explain how African American Studies enriches the study of early Africa and its relationship to communities of the African diaspora.	**EK 1.1.C.1** Africa is the birthplace of humanity and the ancestral home of African Americans. African American Studies examines developments in early African societies in fields including the arts, architecture, technology, politics, religion, and music. The long history of these innovations informs African Americans'experiences and identities. **EK 1.1.C.2** Interdisciplinary analysis in African American Studies dispels misconceptions of early Africa as a place with an undocumented or unknowable history. Research in this field documents early Africa as a diverse continent with complex societies that made enduring contributions to humanity. These societies were globally connected well before the onset of the transatlantic slave trade.	Ch. 22
1.2	The African Continent: A Varied Landscape	**LO 1.2.A** Describe the geographic features of the African continent.	**EK 1.2.A.1** As the second-largest continent in the world, Africa is geographically diverse with five primary climate zones: desert (e.g., the Sahara), semiarid (e.g., the Sahel), savanna grasslands, tropical rainforests, and the Mediterranean zone. **EK 1.2.A.2** Africa is bordered by seas and oceans (Red Sea, Mediterranean Sea, Atlantic Ocean, and Indian Ocean) with five major rivers (Niger River, Congo River, Zambezi River, Orange River, and Nile River) connecting regions throughout the interior of the continent.	Ch. 1
		LO 1.2.B Explain how Africa's varied landscape impacted patterns of settlement and trade between diverse cultural regions.	**EK 1.2.B.1** The proximity of the Red Sea, Mediterranean Sea, and Indian Ocean to the African continent supported the emergence of early societies and fostered early global connections beyond the continent. **EK 1.2.B.2** Population centers emerged in the Sahel and the savanna grasslands of Africa for three important reasons: **EK 1.2.B.2.i** Major water routes facilitated the movement of people and goods through trade. **EK 1.2.B.2.ii** Fertile land supported the expansion of agriculture and domestication of animals. **EK 1.2.B.2.iii** The Sahel and savannas connected trade between communities in the Sahara to the north and in the tropical regions to the south. **EK 1.2.B.3** Variations in climate facilitated diverse opportunities for trade in Africa. **EK 1.2.B.3.i** In desert and semiarid areas, herders were often nomadic, moving in search of food and water, and some traded salt. **EK 1.2.B.3.ii** In the Sahel, people traded livestock.	Ch. 1

			EK 1.2.B.3.iii In the savannas, people cultivated grain crops. **EK 1.2.B.3.iv** In the tropical rainforests, people grew kola trees and yams and traded gold.	
1.3	Population Growth and Ethnolinguistic Diversity	**LO 1.3.A** Describe the causes of Bantu expansion across the African continent.	**EK 1.3.A.1** Technological innovations (e.g., the development of tools and weapons) and agricultural innovations (e.g., cultivating bananas, yams, and cereals) contributed to the population growth of West and Central African peoples. **EK 1.3.A.2** This population growth triggered a series of migrations throughout the continent, from 1500 BCE to 500 CE, called the Bantu expansion.	Ch. 1
		LO 1.3.B Explain how the Bantu expansion affected the linguistic diversity of West and Central Africa and the genetic heritage of African Americans.	**EK 1.3.B.1** Bantu-speaking peoples' linguistic influences spread throughout the continent. Today, the Bantu linguistic family contains hundreds of languages that are spoken throughout West, Central, and Southern Africa (e.g., Xhosa, Swahili, Kikongo, Zulu). **EK 1.3.B.2** Africa is the ancestral home of thousands of ethnic groups and languages. A large portion of the genetic ancestry of African Americans derives from Western and Central African Bantu speakers.	Ch. 1
1.4	Africa's Ancient Societies	**LO 1.4.A** Describe the features of and goods produced by complex societies that emerged in ancient East and West Africa.	**EK 1.4.A.1** Several of the world's earliest complex large-scale societies arose in Africa during the ancient era, including Egypt and Nubia (also known as Kush/Cush). Egypt and Nubia emerged along the Nile River around 3000 BCE. Nubia was the source of Egypt's gold and luxury trade items, which created conflict between the two societies. Around 750 BCE, Nubia defeated Egypt and established the twenty-fifth dynasty of the Black Pharaohs, who ruled Egypt for a century. **EK 1.4.A.2** The Aksumite Empire (present-day Eritrea and Ethiopia) emerged in eastern Africa around 100 BCE. The Red Sea connected the empire to major maritime trade networks from the Mediterranean and the Roman Empire to India, and its strategic location contributed to its rise and expansion. Aksum developed its own currency and script (Ge'ez). **EK 1.4.A.3** The Nok society (present-day Nigeria), one of the earliest iron-working societies of West Africa, emerged around 500 BCE. They are best known for their terracotta sculptures, pottery, and stone instruments. These figures are the most ancient extant evidence of a complex, settled society in sub-Saharan Africa.	Ch. 1
		LO 1.4.B Explain why Africa's ancient societies are	**EK 1.4.B.1** Aksum became the first African society to adopt Christianity under the leadership of King Ezana.	Ch. 1

		culturally and historically significant to Black communities.	Ge'ez, its script, is still used as the main liturgical language of the Ethiopian Orthodox Church. The Aksumite Empire exemplifies African societies that adopted Christianity on their own terms, beyond the influence of colonialism or the later transatlantic slave trade. **EK 1.4.B.2** From the late 18th century onward, African American writers emphasized the significance of ancient African societies in sacred and secular texts. These texts countered racist stereotypes that portrayed Africans and their descendants as societies without government or culture and formed part of the early canon of African American studies. **EK 1.4.B.3** In the mid-20th century, scholarship demonstrating the complexity and contributions of Africa's ancient societies underpinned Africans' political claims for self-rule and independence from European colonialism.	
1.5	The Sudanic Empires: Ghana, Mali, and Songhai	**LO 1.5.A** Explain how the influence of gold and trade shaped the political, economic, and religious development of the ancient West African empires of Ghana, Mali, and Songhai.	**EK 1.5.A.1** The Sudanic empires, also known as the Sahelian empires of Ghana, Mali, and Songhai, emerged and flourished from the 7th to the 16th century. Each reached their height at different times and expanded from the decline of the previous empire: Ghana, fl. 7th–13th century; Mali, fl. 13th–17th century; and Songhai, fl. 15th–16th century. **EK 1.5.A.2** Ancient Ghana, Mali, and Songhai were renowned for their gold mines and strategic location at the nexus of multiple trade routes, connecting trade from the Sahara (toward Europe) to sub-Saharan Africa. **EK 1.5.A.3** Trans-Saharan commerce brought North African traders, scholars, and administrators who introduced Islam to the region and facilitated its spread throughout West Africa. **EK 1.5.A.4** Songhai was the last and the largest of the Sudanic empires. Following Portuguese exploration along the western coast of Africa, trade routes shifted from trans-Saharan to Atlantic trade, diminishing Songhai's wealth.	Ch. 1
		LO 1.5.B Explain how Mali's wealth and power created opportunities for the empire to expand its reach to other societies within Africa and across the Mediterranean.	**EK 1.5.B.1** In the 14th century, the Mali Empire was ruled by the wealthy and influential Mansa Musa, who established the empire as a center for trade, learning, and cultural exchange. **EK 1.5.B.2** Mali's wealth and access to trans-Saharan trade routes enabled its leaders to crossbreed powerful North African horses and purchase steel weapons, which contributed to the empire's ability to extend power over neighboring groups. **EK 1.5.B.3**	Ch. 1

			Mali's wealth and Mansa Musa's *hajj* (pilgrimage to Mecca) in 1324 attracted the interest of merchants and cartographers across the eastern Mediterranean to southern Europe, prompting plans to trade manufactured goods for gold.	
		LO 1.5.C Explain the connection between the Sudanic empires and early generations of African Americans.	**EK 1.5.C.1** The Sudanic empires in West Africa stretched from Senegambia to the Ivory Coast and included regions of Nigeria. The majority of enslaved Africans transported directly to North America descended from societies in two regions: West Africa and West Central Africa.	Ch. 1
1.6	Learning Traditions	**LO 1.6.A** Describe the institutional and community-based models of education present in early West African societies.	**EK 1.6.A.1** West African empires housed centers of learning in their trading cities. In Mali, a book trade, university, and learning community flourished in Timbuktu, which drew astronomers, mathematicians, architects, and jurists. **EK 1.6.A.2** Griots were prestigious historians, storytellers, and musicians who maintained and shared a community's history, traditions, and cultural practices. **EK 1.6.A.3** Gender played an important role in the griot tradition. Griots included African women and men who preserved knowledge of a community's births, deaths, and marriages in their stories.	Ch. 1
1.7	Indigenous Cosmologies and Religious Syncretism	**LO 1.7.A** Explain how syncretic practices in early West African societies developed and were carried forward in African-descended communities in the Americas.	**EK 1.7.A.1** The adoption by leaders of some African societies to Islam (e.g., in Mali and Songhai) or to Christianity (e.g., in Kongo) often resulted in their subjects blending aspects of these introduced faiths with indigenous spiritual beliefs and cosmologies. **EK 1.7.A.2** Africans who blended indigenous spiritual practices with Christianity and Islam brought their syncretic religious and cultural practices from Africa to the Americas. About one quarter of African Americans descends from Christian societies in Africa and one quarter descends from Muslim societies in Africa. **EK 1.7.A.3** Spiritual practices that can be traced to West Africa, such as veneration of the ancestors, divination, healing practices, and collective singing and dancing, have survived in African diasporic religions, including Louisiana Voodoo; Vodun, in Haiti; *Regla de OchaIfa* (once known as *santería*), in Cuba; and *Candomblé*, in Brazil. Africans and their descendants who were later enslaved in the Americas often performed spiritual ceremonies of these syncretic faiths to strengthen themselves before leading revolts.	Ch. 1
1.8	Culture and Trade in Southern and East Africa	**LO 1.8.A** Describe the function and importance of Great Zimbabwe's stone architecture.	**EK 1.8.A.1** The Kingdom of Zimbabwe and its capital city, Great Zimbabwe, flourished in Southern Africa from the 12th to the 15th century. The kingdom was linked to trade on the Swahili Coast, and its	

			inhabitants, the Shona people, became wealthy from its gold, ivory, and cattle resources. **EK 1.8.A.2** Great Zimbabwe is best known for its large stone architecture, which offered military defense and served as a hub for long-distance trade. The Great Enclosure was a site for religious and administrative activities and the conical tower likely served as a granary. **EK 1.8.A.3** The stone ruins remain an important symbol of the prominence, autonomy, and agricultural advancements of the Shona kings and early African societies such as Great Zimbabwe.	
		LO 1.8.B Explain how geographic, cultural, and political factors contributed to the rise and fall of the city-states on the Swahili Coast.	**EK 1.8.B.1** The Swahili Coast (named from *sawahil*, the Arabic word for coasts) stretches from Somalia to Mozambique. The coastal location of its city-states linked Africa's interior to Arab, Persian, Indian, and Chinese trading communities. **EK 1.8.B.2** Between the 11th and 15th centuries, the Swahili Coast city-states were united by their shared language (Swahili, a Bantu lingua franca) and shared religion (Islam). **EK 1.8.B.3** The strength of the Swahili Coast trading states garnered the attention of the Portuguese, who invaded major city-states and established settlements in the 16th century to control Indian Ocean trade.	
1.9	West Central Africa: The Kingdom of Kongo	**LO 1.9.A** Explain how the adoption of Christianity affected economic and religious aspects of the Kingdom of Kongo.	**EK 1.9.A.1** In 1491, King Nzinga a Nkuwu (João I) and his son Nzinga Mbemba (Afonso I) voluntarily converted the powerful West Central African Kingdom of Kongo to Roman Catholicism. **EK 1.9.A.2** The Kingdom of Kongo's conversion to Christianity strengthened its trade relationship with Portugal, leading to Kongo's increased wealth. Ivory, salt, copper, and textiles were the primary goods of trade. **EK 1.9.A.3** The nobility's voluntary conversion allowed the faith to gain mass acceptance, as the presence of the Church was not tied to foreign colonial occupation. A distinct form of African Catholicism emerged that incorporated elements of Christianity and local aesthetic and cultural traditions.	Ch. 1
		LO 1.9.B Explain how the Kingdom of Kongo's political relations with Portugal affected the kingdom's participation in the transatlantic slave trade.	**EK 1.9.B.1** As a result of the Kingdom of Kongo's conversion to Christianity and subsequent political ties with Portugal, the king of Portugal demanded access to the trade of enslaved people in exchange for military assistance. **EK 1.9.B.2**	

			Kongo nobles participated in the slave trade, but they were unable to limit the number of captives sold to European powers. **EK 1.9.B.3** Kongo, along with the greater region of West Central Africa, became the largest source of enslaved people in the history of the Atlantic slave trade to the Americas.	
		LO 1.9.C Explain how the Kingdom of Kongo's Christian culture influenced early generations of African Americans.	**EK 1.9.C.1** About a quarter of enslaved Africans directly transported to what became the United States hailed from West Central Africa. Many West Central Africans were Christians before they arrived in the Americas. **EK 1.9.C.2** In Kongo, the practice of naming children after saints or according to the day of the week on which they were born ("day names") was common before the rise of the Atlantic slave trade. As a result, Christian names among early African Americans (in Iberian and English versions, such as Juan, João, and John) also have African origins and exemplify ways that ideas and practices endured across the Atlantic.	To come in Chapter 3
1.10	Kinship and Political Leadership	**LO 1.10.A** Describe the function of kinship along with the varied roles women played in early West and Central African societies.	**EK 1.10.A.1** Many early West and Central African societies were comprised of family groups held together by extended kinship ties, and kinship often formed the basis for political alliances. **EK 1.10.A.2** Women played many roles in West and Central African societies, including spiritual leaders, political advisors, market traders, educators, and agriculturalists.	Ch. 1
		LO 1.10.B Compare the political and military leadership of Queen Idia of Benin and Queen Njinga of Ndongo-Matamba.	**EK 1.10.B.1** In the late 15th century, Queen Idia became the first *iyoba* (queen mother) in the Kingdom of Benin (present-day Nigeria). She served as a political advisor to her son, the king. **EK 1.10.B.2** In the early 17th century, when people from Ndongo became the first large group of enslaved Africans to arrive in the American colonies, Queen Njinga became queen of Ndongo (present-day Angola). **EK 1.10.B.3** Both Queen Idia and Queen Njinga led armies into battle. Queen Idia relied on spiritual power and medicinal knowledge to bring victories to Benin. **EK 1.10.B.4** Queen Njinga engaged in 30 years of guerilla warfare against the Portuguese to maintain sovereignty and control of her kingdom. She participated in the slave trade to amass wealth and political influence, and also expanded Matamba's military by offering sanctuary for those who escaped Portuguese enslavement and joined her forces.	
		LO 1.10.C	**EK 1.10.C.1**	

		Describe the legacy of Queen Idia of Benin's and Queen Njinga of Ndongo-Matamba's leadership.	Queen Idia became an iconic symbol of Black women's leadership throughout the diaspora in 1977 when an ivory mask of her face was adopted as the symbol for FESTAC (Second Festival of Black Arts and Culture). **EK 1.10.C.2** Queen Njinga's reign solidified her legacy as a skilled political and military leader throughout the African diaspora. The strength of her example led to nearly 100 more years of women rulers in Matamba.	
1.11	Global Africans	**LO 1.11.A** Explain the reasons why Africans went to Europe and Europeans went to Africa before the onset of the transatlantic slave trade.	**EK 1.11.A.1** In the late 15th century, trade between West African kingdoms and Portugal for gold, goods, and enslaved people grew steadily, bypassing the trans-Saharan trade routes. African kingdoms increased their wealth and power through slave trading, which was a common feature of hierarchical West African societies. **EK 1.11.A.2** Portuguese and West African trade increased the presence of Europeans in West Africa and the population of sub-Saharan Africans in Iberian port cities like Lisbon and Seville. **EK 1.11.A.3** African elites, including ambassadors and the children of rulers, traveled to Mediterranean port cities for diplomatic, educational, and religious reasons. In these cities, free and enslaved Africans also served in roles ranging from domestic labor to boatmen, guards, entertainers, vendors, and knights.	Ch. 1
		LO 1.11.B Explain how early forms of enslaved labor by the Portuguese shaped slave-based economies in the Americas.	**EK.1.11.B.1** In the mid-15th century, the Portuguese colonized the Atlantic islands of Cabo Verde and São Tomé, where they established cotton, indigo, and sugar plantations using the labor of enslaved Africans. **EK.1.11.B.2** By 1500, about 50,000 enslaved Africans had been removed from the continent to work on Portuguese-colonized Atlantic islands and in Europe. These plantations became a model for slave-based economies in the Americas.	Ch. 2

Unit 2: Freedom, Enslavement, and Resistance

Topic	Topic Description	Learning Objectives	Essential Knowledge	Hine AP Chapter
2.1	African Explorers in America	**LO 2.1.A** Explain the significance of the roles *ladinos* played as the first Africans to arrive in the territory that became the United States.	**EK 2.1.A.1** In the early 16th century, some free and enslaved Africans familiar with Iberian culture journeyed with Europeans in their earliest explorations of the Americas; among them were the first Africans in territory that became the United States. These Africans were known as *ladinos*. **EK 2.1.A.2** *Ladinos* were part of a generation known as *Atlantic creoles*. *Atlantic creoles* were Africans who worked as intermediaries before the predominance of chattel slavery. Their familiarity with multiple languages, cultural norms, and commercial practices granted them a measure of social mobility. **EK 2.1.A.3** *Ladinos* were essential to the efforts of European powers laying claim to Indigenous lands. Black participation in America's colonization resulted from Spain's early role in the slave trade and the presence of enslaved and free Africans in the parties of Spanish explorers who laid claim to "La Florida"—Spain's name for an area that included Florida, South Carolina, and Georgia.	Ch. 3
		LO 2.1.B Describe the diverse roles Africans played during colonization of the Americas in the 16th century.	**EK 2.1.B.1** In the 15th and 16th centuries, Africans in the Americas played three major roles: **EK 2.1.B.1.i** As conquistadores, participating in the work of conquest, often in hopes of gaining their freedom **EK 2.1.B.1.ii** As enslaved laborers, working largely in mining and agriculture to produce profit for Europeans **EK 2.1.B.1.iii** As free skilled workers and artisans **EK 2.1.B.2** Juan Garrido, a conquistador born in the Kingdom of Kongo, moved to Lisbon, Portugal. A free man, he became the first known African to arrive in North America when he explored present-day Florida during a Spanish expedition in 1513. Garrido maintained his freedom by serving in the Spanish military forces, participating in efforts to conquer Indigenous populations. **EK 2.1.B.3** Estevanico (also called Esteban), an enslaved African healer from Morocco, was forced to work in 1528 as an explorer and translator in Texas and in territory that became the southwestern United States. He was eventually killed by Indigenous groups that were resisting Spanish colonialism.	Ch. 3
2.2	Departure Zones in Africa And the Slave Trade to the U.S.	**LO 2.2.A** Describe the scale and geographic scope of the transatlantic slave trade.	**EK 2.2.A.1** Due to the slave trade, before the 19th century, more people arrived in the Americas from Africa than from any other region.	Ch. 2, Ch. 3

			EK 2.2.A.2 The transatlantic slave trade lasted over 350 years (from the early 1500s to the mid 1800s), and more than 12.5 million enslaved Africans were forcibly transported to the Americas. Of those who survived the journey, only about 5% (approximately 388,000) came directly from Africa to what became the United States. **EK 2.2.A.3** Forty-eight percent of all Africans who were brought to the United States directly from Africa landed in Charleston, S.C., the center of U.S. slave trading. **EK 2.2.A.4** Portugal, Great Britain, France, Spain, and the Netherlands were the top five enslaving nations involved in the transatlantic slave trade.	
		LO 2.2.B Identify the primary slave-trading zones in Africa from which Africans were forcibly taken.	**EK 2.2.B.1** Enslaved Africans transported directly to mainland North America primarily came from locations that correspond to nine contemporary African regions: Senegambia, Sierra Leone, Liberia, Ivory Coast, Ghana, Benin, Nigeria, Angola, and Mozambique. Captives from Senegambia and Angola comprised nearly half of those taken to mainland North America.	Ch. 2
		LO 2.2.C Explain how the distribution of distinct African ethnic groups during the era of slavery shaped the development of African American communities in the U.S.	**EK 2.2.C.1** Enslaved Africans' cultural contributions in the U.S. varied based on their many different places of origin. The interactions of various African ethnic groups produced multiple combinations of African-based cultural practices, languages, and belief systems within African American communities. **EK 2.2.C.2** The ancestors of early generations of African Americans in mainland North America derived from numerous West and Central African ethnic groups, such as the Wolof (Senegambia), Akan (Ghana), Igbo, and Yoruba (Nigeria). Nearly half of those who arrived in the U.S. came from societies in Muslim or Christian regions of Africa. **EK 2.2.C.3** The distribution patterns of numerous African ethnic groups throughout the American South created diverse Black communities with distinctive combinations of African-based cultural practices, languages, and beliefs.	Ch. 2, Ch. 3
2.3	Capture and the Impact of the Slave Trade on West African Societies	**LO 2.3.A** Describe the conditions of the three-part journey enslaved Africans endured during the slave trade.	**EK 2.3.A.1** In the first part of the journey, which could last several months, Africans were captured and marched from interior states to the Atlantic coast. On the coast they waited in crowded, unsanitary dungeons. **EK 2.3.A.2** The second part of the journey, the Middle Passage, involved traveling across the Atlantic Ocean, and it lasted up to three months. For most, the Middle Passage established permanent separation from their communities. Aboard slave ships Africans were humiliated, beaten, tortured, and raped and suffered from widespread disease and malnourishment.	Ch. 2

			Fifteen percent of captive Africans perished in the Middle Passage. **EK 2.3.A.3** The third, or "final" passage, occurred when those who arrived at ports in the Americas were quarantined, resold, and transported domestically to distant locations of servitude—a process that could take as much time as the first and middle passages combined.	
		LO 2.3.B Explain how the transatlantic slave trade destabilized West African societies.	**EK 2.3.B.1** The slave trade increased monetary incentives to use violence to enslave neighboring societies, and wars between kingdoms were exacerbated by the prevalence of firearms received from trade with Europeans. **EK 2.3.B.2** Some coastal states became wealthy from trade in goods and people, while some interior states became unstable under the constant threat of capture and enslavement. **EK 2.3.B.3** To maintain local dominance and grow their wealth, African leaders sold soldiers and war captives from opposing ethnic groups. **EK 2.3.B.4** As a result of the slave trade, African societies suffered from long-term instability and loss of kin who would have assumed leadership roles in their communities, raised families, and passed on their traditions.	Ch. 2
		LO 2.3.C Describe the key features and purposes of narratives written by formerly enslaved Africans.	**EK 2.3.C.1** Formerly enslaved Africans detailed their experiences in genres such as slave narratives and poetry. **EK 2.3.C.2** Slave narratives serve as historical accounts, literary works, and political texts and are examined through interdisciplinary lenses. As political texts, slave narratives aimed to end slavery and the slave trade, demonstrate Black humanity, and advocate for the inclusion of people of African descent in American society.	Ch. 2, Ch. 4
2.4	African Resistance on Slave Ships and the Antislavery Movement	**LO 2.4.A** Describe the methods by which Africans resisted their commodification and enslavement individually and collectively during the Middle Passage.	**EK 2.4.A.1** Aboard slave ships, African captives resisted the trauma of deracination, commodification, and enslavement individually and collectively by staging hunger strikes, attempting to jump overboard rather than live enslaved, and overcoming linguistic differences to form revolts. **EK 2.4.A.2** Africans' resistance made the slave trade more expensive and more dangerous, and it led to changes in the design of slave ships (e.g., the construction of barricades and inclusion of nets and guns). **EK 2.4.A.3** In 1839, more than 30 years after the abolition of the slave trade, a Mende captive from Sierra Leone, Sengbe Pieh, led a group of enslaved Africans in one of the most famous revolts aboard a slave ship.	Ch. 2, Ch. 9

			During the revolt, the enslaved Africans took over the schooner *La Amistad*. After a trial that lasted two years, the Supreme Court granted the Mende captives their freedom. The trial generated public sympathy for the cause of abolition.	
		LO 2.4.B Describe the features of slave ship diagrams created during the era of the slave trade.	**EK 2.4.B.1** Slave ship diagrams depict a systematic arrangement of captives that aimed to maximize profit by transporting as many people as possible; even so, the diagrams typically show only about half the number of enslaved people on any given ship. **EK 2.4.B.2** Slave ship diagrams show unsanitary and cramped conditions that increased incidence of disease, disability, and death during a trip that could last up to 90 days. **EK 2.4.B.3** Slave ship diagrams rarely include the features enslavers used to minimize resistance, such as guns, nets to prevent captives from jumping overboard, and iron instruments to force-feed those who resisted.	Ch. 2
		LO 2.4.C Explain how Africans' resistance on slave ships and slave ship diagrams inspired abolitionists and Black artists during the era of slavery and after.	**EK 2.4.C.1** African resistance on slave ships spurred antislavery activism. In the eighteenth and nineteenth centuries, Black and white antislavery activists circulated diagrams of slave ships to raise awareness of the dehumanizing conditions of the Middle Passage. **EK 2.4.C.2** Since abolition, Black visual and performance artists have repurposed the iconography of the slave ship to process historical trauma and honor the memory of their ancestors— the more than 12.5 million Africans who were forced onto over 36,000 known voyages for over 350 years.	Ch. 2
2.5	Slave Auctions and the Domestic Slave Trade	**LO 2.5.A** Describe the nature of slave auctions in the 19th-century U.S. South.	**EK 2.5.A.1** Slavery leveraged the power of the law and white supremacist doctrine to assault the bodies, minds, and spirits of enslaved Africans and their descendants. Those who resisted sale at auction were punished severely by whipping, torture, and mutilation—at times in front of their families and friends.	Ch. 2
		LO 2.5.B Explain how African American authors advanced the causes of abolition and equality in their writings about slave auctions.	**EK 2.5.B.1** African American writers used various literary genres, including narratives and poetry, to articulate the physical and emotional effects of being sold at auction to unknown territory. **EK 2.5.B.2** African American writers sought to counter enslavers' claims that slavery was a benign institution and to advance the cause of abolition.	Ch. 2, Ch. 7
		LO 2.5.C Explain how the growth of the cotton industry in the United States displaced enslaved African American families.	**EK 2.5.C.1** After the U.S. government formally banned the transatlantic slave trade in 1808, the enslaved population grew primarily through childbirth rather than new importations, increasing the supply of enslaved agricultural laborers. **EK 2.5.C.2**	Ch. 5, Ch. 6

			The lower South (South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, and Texas) was dominated by the slave-cotton system, where enslaved African Americans were especially valuable as commodities due to the demand for laborers. **EK 2.5.C.3** During the cotton boom in the first half of the 19th century, many African Americans were forcibly relocated through the domestic slave trade from the upper South (inland states like Tennessee, Kentucky, Arkansas, and Missouri) to the lower South. **EK 2.5.C.4** Marching hundreds of miles, over one million African Americans were displaced by this "Second Middle Passage"—over two-and-a-half times more people than had arrived from Africa during the original Middle Passage. This massive displacement was the largest forced migration in American history.	
2.6	Labor, Culture, and Economy	**LO 2.6.A** Describe the range and variety of specialized roles performed by enslaved people.	**EK 2.6.A.1** Enslaved people of all ages and genders performed a wide variety of domestic, agricultural, and skilled labor in both urban and rural locales. **EK 2.6.A.2** In some areas, there were distinct roles separating domestic and agricultural laborers, although enslaved persons could be reallocated to another type of labor according to the preferences of their enslaver. **EK 2.6.A.3** Some enslaved people relied on skills developed in Africa, such as rice cultivation. **EK 2.6.A.4** Many enslaved Africans brought skills to the Americas, including black-smithing, basketweaving, and the cultivation of rice and indigo. Enslavers exploited these valuable skills, as well as the specializations many African Americans developed as painters, carpenters, tailors, musicians, and healers. In the face of such commodification, African Americans used these skills to survive, create culture, and build community.	Ch. 3, Ch. 6
		LO 2.6.B Explain how slave labor systems enabled the formation of African American musical and linguistic practices.	**EK 2.6.B.1** Enslaved agricultural laborers often worked in a gang system or a task system. **EK 2.6.B.2** In the gang system, enslaved laborers worked in groups from sunup to sundown, under the watch and discipline of an overseer as they cultivated crops like cotton, sugar, and tobacco. Enslaved people working in gangs created work songs (in English) with syncopated rhythms to keep the pace of work. **EK 2.6.B.3** In the task system, enslaved people worked individually until they met a daily quota, generally with less supervision. The task system was used for the cultivation of crops like rice and indigo. With less oversight, some enslaved people found the autonomy to maintain linguistic practices, such as the Gullah creole language that developed in the Carolina Lowcountry	Ch. 3, Ch. 6

		LO 2.6.C Evaluate the economic effects of enslaved people's commodification and labor, within and outside of African American communities.	**EK 2.6.C.1** Slavery fostered economic interdependence between the North and South. Cities that did not play a major role in the African slave trade nonetheless benefited from the economy created by slavery. **EK 2.6.C.2** Enslaved people and their labor were foundational to the American economy, even though they and their descendants were alienated from the wealth that they both embodied and produced. **EK 2.6.C.3** Over centuries, slavery deeply entrenched wealth disparities along the U.S.'s racial lines. Enslaved African Americans had no wages to pass down to descendants and no legal right to accumulate property, and individual exceptions to these laws depended on their enslavers' decision.	Ch. 5, Ch. 6
2.7	Slavery and American Law: Slave Codes and Landmark Cases	**LO 2.7.A** Explain how American law impacted the lives and citizenship rights of enslaved and free African Americans between the 17th and 19th centuries.	**EK 2.7.A.1** Article 1 and Article 4 of the U.S. Constitution refer to slavery but avoid using the terms *slave* or *slavery*. "Slave" appeared in an early draft but was removed. These terms appear for the first time in the 13th Amendment to the U.S. Constitution, which abolished slavery. **EK 2.7.A.2** Slave codes defined chattel slavery as a race-based, inheritable, lifelong condition and included restrictions against freedom of movement, congregation, possessing weapons, and wearing fine fabrics, among other activities. These regulations manifested in slaveholding societies throughout the Americas, including the Code Noir and *Código Negro* in French and Spanish colonies. **EK 2.7.A.3** Slave codes and other laws deepened racial divides in American society by reserving opportunities for upward mobility and protection from enslavement for White people on the basis of their race and by denying opportunities to Black people on the same premise. **EK 2.7.A.4** Free states enacted laws to deny free African Americans opportunities for advancement. **EK 2.7.A.i** Some free states barred entry of free Black people into the state. **EK 2.7.A.ii** Some states enacted restrictions to keep free Black men from voting (e.g., New York) and testifying against Whites in court (e.g., Ohio). **EK 2.7.A.iii** Before the ratification of the Fifteenth Amendment in 1870, only Wisconsin and Iowa had given Black men the right to vote.	Ch. 3, Ch. 4, Ch. 5, Ch. 7
		LO 2.7.B Explain how slave codes developed in response to African Americans' resistance to slavery.	**EK 2.7.B.1** South Carolina's 1740 slave code was updated in response to enslaved people's resistance during the Stono Rebellion in 1739. The 1740 code classified all Black people and the Indigenous communities that did not submit to the colonial government as nonsubjects and presumed enslaved people.	Ch. 3, Ch. 10

			EK 2.7.B.2 South Carolina's 1740 slave code prohibited enslaved people from gathering, drumming, running away, learning to read, or rebelling. It condemned to death any enslaved persons that tried to defend themselves from attack by a White person. **EK 2.7.B.3** Legal codes and landmark cases intertwined to define the status of African Americans by denying them citizenship rights and protections. Dred Scott's freedom suit (1857) resulted in the Supreme Court's decision that African Americans, enslaved and free, were not and could never become citizens of the U.S.	
2.8	The Social Construction of Race and the Reproduction of Status	**LO 2.8.A** Explain how *partus sequitur ventrem* impacted African American families and informed the emergence of racial taxonomies in the United States.	**EK 2.8.A.1** *Partus sequitur ventrem*, a 17th-century law, defined a child's legal status based on the status of its mother and held significant consequences for enslaved African Americans. **EK 2.8.A.2** *Partus* codified hereditary racial slavery in the U.S. by ensuring that enslaved African American women's children would inherit their status as property, which invalidated African Americans' claims to their children. **EK 2.8.A.3** *Partus* was designed to prohibit the mixed-race children of Black women from inheriting the free status of their father (the custom in English common law). **EK 2.8.A.4** *Partus* gave male enslavers the right to deny responsibility for the children they fathered with enslaved women (most often through assault) and to commodify enslaved women's reproductive lives.	Ch. 3
		LO 2.8.B Explain how racial concepts and classifications emerged alongside definitions of status.	**EK 2.8.B.1** Within the discipline of African American Studies, among other fields, the concept of race is considered socially constructed, not based on clear biological distinctions. More genetic difference and variation appear within racial groups than between racial groups. Current biological knowledge does not impute cultural, political, or economic achievement to "races." Concepts and classifications of racial types emerged in tandem with systems of enslavement and oppression. **EK 2.8.B.2** Phenotype (e.g., skin color, hair texture) contributes largely to perceptions of racial identity. During the era of slavery, racial categories were also defined by law, regardless of phenotype. Legal statutes like *partus sequitur ventrem* defined racial categories and tied them to rights and status (e.g., enslaved, free, citizen) in order to perpetuate slavery over generations. **EK 2.8.B.3** In the United States., race classification was determined on the basis of hypodescent. Prior to the Civil War, states differed on the percentage of ancestry that defined a person as White or Black. In	Ch. 3, Ch. 5

			the late 19th and 20th centuries, a practice known as the "one-drop rule" classified a person with any degree of African descent as part of a singular, inferior status. **EK 2.8.B.4** Although many African Americans had European or Indigenous ancestry, race classification prohibited them from embracing multiracial or multiethnic heritage.	
2.9	Creating African American Culture	**LO 2.9.A** Describe African American forms of self-expression in art, music, and language that combine influences from diverse African cultures with local sources.	**EK 2.9.A.1** African American creative expression drew upon blended influences from ancestors, community members, and local European and Indigenous cultures. **EK 2.9.A.2** Africans' descendants in the U.S. added their aesthetic influences as they made pottery and established a tradition of quilt making as a medium of storytelling and memory keeping. **EK 2.9.A.3** African Americans drew from varied African and European influences in the construction of instruments such as the banjo, drums, and rattles from gourds in order to recreate instruments similar to those in West Africa. **EK 2.9.A.4** Enslaved Africans arrived in the United States with knowledge of both African and European languages. Africans who had participated in long-distance trade were accustomed to developing a lingua franca (or common language) to communicate across languages. Enslaved African Americans continued this practice in the United States and developed creole languages, such as Gullah, which combines elements from West African and European languages.	Ch. 3
		LO 2.9.B Describe the ways enslaved African Americans adapted African musical elements from their ancestors and influenced the development of American music genres.	**EK 2.9.B.1** Enslaved people adapted Christian hymns they learned and combined rhythmic and performative elements from Africa (e.g., call and response, clapping, improvisation) with biblical themes, creating a distinct American musical genre. This became the foundation of later American music genres, including gospel and the blues. **EK 2.9.B.2** Senegambians (such as the Wolof and Mandinka) and West Central Africans arrived in large numbers in Louisiana, which influenced the development of American blues. American blues contains the same musical system as *fodet* from the Senegambia region.	Ch. 6, Ch. 15
		LO 2.9.C Explain the multiple functions and significance of spirituals.	**EK 2.9.C.1** Musical and faith traditions combined in the U.S. in the form of spirituals—the songs enslaved people sang to articulate their hardships and their hopes. **EK 2.9.C.2** African Americans' religious practices served social, spiritual, and political purposes. Enslaved people used spirituals to resist the	Ch. 3

			dehumanizing conditions and injustice of enslavement, express their creativity, and communicate strategic information, such as warnings, plans to run away, and methods of escape. **EK 2.9.C.3** The lyrics of spirituals often had double meanings. These songs used biblical themes of redemption and deliverance to alert enslaved people to opportunities to run away via the Underground Railroad. **EK 2.9.C.4** Spirituals reflect African Americans' African heritage and American identity. They preserve rhythms and performance styles from West Africa and express contemporary experiences in America.	
2.10	Black Pride, Identity, and the Question of Naming	**LO 2.10.A** Explain how changing demographics and popular debates about African Americans' identity influenced the terms they used to identify themselves in the 19th century and beyond.	**EK 2.10.A.1** After the U.S. banned international slave trading in 1808, the percentage of African-born people in the African American population declined (despite the importing of enslaved Africans continuing illegally). **EK 2.10.A.2** The American Colonization Society was founded during the same era by White leaders seeking to exile the growing free Black population to Africa. In response, many Black people emphasized their American identity by rejecting the term African, the most common term for people of African descent in the U.S. until the late 1820s. **EK 2.10.A.3** From the nineteenth century onward, African Americans described themselves through a range of ethnonyms (names of ethnic groups, racial groups, and nationalities), such as Afro-American, African American, and Black.	Ch. 5, Ch. 8
2.11	The Stono Rebellion and Fort Mose	**LO 2.11.A** Explain effects of the asylum offered by Spanish Florida to enslaved people in the 17th and 18th centuries.	**EK 2.11.A.1** Founded in Florida in 1565, St. Augustine is the oldest continuously occupied settlement of African American and European origin in the U.S. Beginning in the 17th century, enslaved refugees escaping Georgia and the Carolinas fled to St. Augustine, seeking asylum in Spanish Florida, which offered freedom to enslaved people who converted to Catholicism. **EK 2.11.A.2** In 1738, the governor of Spanish Florida established a fortified settlement under the leadership of Francisco Menéndez, an enslaved Senegambian who fought against the English in the Yamasee War and found refuge in St. Augustine. The settlement, called Fort Mose, was the first sanctioned free Black town in what is now the U.S. **EK 2.11.A.3** Spanish Florida offered emancipation to enslaved people fleeing the British colonies, which in part inspired the Stono Rebellion in South Carolina in 1739. Jemmy, an enslaved man from the Angola region, led nearly 100 enslaved African Americans, who set fire to plantations and marched toward sanctuary in	Ch. 3

			Spanish Florida. Many of the enslaved people participating in the Stono Rebellion were from the Kingdom of Kongo (present-day Angola), and they were Portuguese speakers familiar with Catholicism. **EK 2.11.A.4** In response to the Stono Rebellion, the British province of South Carolina passed a restrictive slave code in 1740. One month later, British colonial forces invaded Florida, eventually seizing and destroying Fort Mose.	
2.12	Legacies of the Haitian Revolution	**LO 2.12.A** Explain the global impacts of the Haitian Revolution.	**EK 2.12.A.1** The Haitian Revolution (1791–1804) was the only uprising of enslaved people that resulted in overturning a colonial, slaveholding government. It transformed a European colony (Saint-Domingue) into a Black republic free of slavery (Haiti) and created the second independent nation in the Americas, after the U.S. **EK 2.12.A.2** The cost France incurred while fighting Haitians prompted Napoleon to sell the Louisiana Territory to the United States. This sale nearly doubled the size of the U.S. and also increased the land available for the expansion of slavery. **EK 2.12.A.3** France lost its most lucrative coloney and temporarily abolished slavery (from 1794-1802) throughout the empire (e.g., Guadeloupe, Martinique). **EK 2.12.A.4** The destruction of the plantation slavery complex in Haiti shifted opportunities in the market for sugar production to the U.S., Cuba, and Brazil. **EK 2.15.A.5** The Haitian Revolution brought an influx of White planters and enslaved Black refugees to U.S. cities like Baltimore, New York, and Philadelphia and increased anxieties about the spread of slave revolts. **EK 2.12.A.6** Haiti's growth and development was hindered by the requirement to pay reparations to France for approximately 122 years in exchange for France's recognition of Haiti as a sovereign republic.	Ch. 5, Ch. 8
		LO 2.12.B Describe the role of maroons in the Haitian Revolution.	**EK 2.12.B.1** Afro-descendants who escaped slavery to establish free communities were known as maroons. **EK 2.12.B.2** During the Haitian Revolution, maroons disseminated information across disparate groups and organized attacks. Many of the enslaved freedom fighters were former soldiers who were enslaved during civil wars in the Kingdom of Kongo and sent to Haiti.	Ch. 5
		LO 2.12.C Explain the impacts of the Haitian Revolution on African diaspora communities and Black political thought.	**EK 2.12.C.1** For some African Americans, Haiti's independence and abolition of slavery highlighted the unfulfilled promises of the American Revolution. **EK 2.12.C.2**	Ch. 5

			The Haitian Revolution inspired uprisings in other African diaspora communities, such as the Louisiana Slave Revolt (1811), one of the largest on U.S. soil, and the Malê Uprising of Muslim slaves (1835), one of the largest revolts in Brazil. **EK 2.12.C.3** The legacy of the Haitian Revolution had an enduring impact on Black political thinking, serving as a symbol of Black freedom and sovereignty.	
2.13	Resistance and Revolts in the U.S.	**LO 2.13.A** Describe the daily forms of resistance demonstrated by enslaved people.	**EK 2.13.A.1** Enslaved people continually resisted their enslavement by slowing work, breaking tools, stealing food, or attempting to run away. **EK 2.13.A.2** Daily methods of resistance helped galvanize and sustain the larger movement toward abolition. **EK 2.13.A.3** Religious services and churches became instrumental in galvanizing daily forms of resistance to slavery. They served as multi-functional sites for community gathering, celebration, mourning, sharing information, and, in the North, political organizing.	Ch. 3, Ch. 5, Ch. 6
		LO 2.13.B Describe the inspirations, goals, and struggles of different revolts and abolitionist organizing led by enslaved and free Afrodescendants throughout the Americas.	**EK 2.13.B.1** In some areas of the Americas, the transatlantic slave trade led to a concentration of former African soldiers, which aided enslaved communities' ability to revolt. **EK 2.13.B.2** In 1526, Africans enslaved in Santo Domingo (Dominican Republic) were brought to aid Spanish exploration along the South Carolina–Georgia coastline. They led the earliest known slave revolt in what is now U.S. territory and escaped into nearby Indigenous communities. **EK 2.13.B.3** Inspired by the Haitian Revolution, Charles Deslondes led up to 500 enslaved people in the largest slave revolt on U.S. soil, known as the German Coast Uprising, or the Louisiana Revolt of 1811. Deslondes organized support across local plantations and maroon communities (including self-emancipated people from Haiti) and led them on a march toward New Orleans. The revolt was violently suppressed. **EK 2.13.B.4** In 1841, Madison Washington, an enslaved cook, led a mutiny aboard the slave brig, Creole, which transported enslaved people from Virginia to New Orleans. Washington seized the ship and sailed it to the Bahamas, knowing that the British had ended slavery in the West Indian colonies in 1833. As a result, nearly 130 African Americans gained their freedom in the Bahamas. **EK 2.13.B.5** Religion inspired resistance to slavery in the form of rebellions, such as those led by Nat Turner and Denmark Vesey, and the activism of abolitionists like Maria Stewart, Frederick Douglass, and Henry Highland Garnet.	Ch. 5

2.14	Black Organizing in the North: Freedom, Women's Rights, and Education	**LO 2.14.A** Explain how free Black people in the North and South organized to support their communities.	**EK 2.14.A.1** Throughout the late 18th and early 19th centuries, the free Black population grew in the U.S. By 1860, free people were 12% of the Black population. Although there were more free Black people in the South than in the North, their numbers were small in proportion to the enslaved population. **EK 2.14.A.2** The smaller number of free Black people in the North and South built community through institutions that thrived in cities like Philadelphia, New York, and New Orleans. They created mutual-aid societies that funded the growth of Black schools, businesses, and independent churches and supported the work of Black writers and speakers.	Ch. 5, Ch. 7, Ch. 9
		LO 2.14.B Describe the techniques used by Black women activists to advocate for social justice and reform.	**EK 2.14.B.1** In the 19th century, Black women activists used speeches and publications to call attention to the need to consider gender and Black women's experiences in antislavery discussions. **EK 2.14.B.2** Maria Stewart was the first Black woman to publish a political manifesto, and one of the first American women to give a public address. Her advocacy in the 1830s contributed to the first wave of the feminist movement.	Ch. 8
		LO 2.14.C Explain why Black women's activism is historically and culturally significant.	**EK 2.14.C.1** Black women activists called attention to the ways that they experienced the combined effects of race and gender discrimination. **EK 2.14.C.2** Black women activists fought for abolitionism and the rights of women, paving a path for the women's suffrage movement. **EK 2.14.C.3** By highlighting the connected nature of race, gender, and class in their experiences, Black women's activism anticipated political debates that remain central to African American politics.	Ch.8
2.15	Maroon Societies and Autonomous Black Communities	**LO 2.15.A** Describe the characteristics of maroon communities and the areas where they emerged across the African diaspora.	**EK 2.15.A.1** Maroon communities emerged throughout the African diaspora, often in remote and hidden environments beyond the purview of enslavers. Some communities lasted for just a few years, while others continued for a full century. **EK 2.15.A.2** Maroon communities consisted of self-emancipated people and those born free in the community. They created autonomous spaces where African-based languages and cultural practices blended and flourished, even as maroons faced illness, starvation, and the constant threat of capture. **EK 2.15.A.3** African Americans formed maroon communities in areas such as the Great Dismal Swamp (between Virginia and North Carolina) and within Indigenous communities. **EK 2.15.A.4**	Ch. 3, Ch. 5

			Maroon communities emerged beyond the United States and were called *palenques* in Spanish America and *quilombos* in Brazil. The Quilombo dos Palmares, the largest maroon society in Brazil, lasted nearly 100 years.	
		LO 2.15.B Describe the purposes of maroon wars throughout the African diaspora.	**EK 2.15.B.1** Maroon leaders and their militias often staged wars (as distinct from slave revolts) against colonial governments to protect their collective freedom and autonomy. Others made treaties with colonial governments that required them to assist in the extinguishing of slave rebellions. **EK 2.15.B.i** Bayano led a maroon community in wars against the Spanish for several years in Panama in the 16th century. **EK 2.15.B.ii** Queen Nanny led maroons in Jamaica in the wars against the English in the 18th century	Ch. 3, Ch. 5
2.16	Diasporic Connections: Slavery and Freedom in Brazil	**LO 2.16.A** Describe features of the enslavement of Africans in Brazil.	**EK 2.16.A.1** More enslaved Africans disembarked in Brazil than anywhere else in the Americas. Approximately half of the 10 million Africans who survived the Middle Passage landed in Brazil, where they were forced to labor in various enterprises such as sugar plantations, gold mines, coffee plantations, cattle ranching, and production of food and textiles for domestic consumption. **EK 2.16.A.2** The massive number of African-born people who arrived in Brazil formed communities that preserved cultural practices. Some of those practices still exist in Brazil, such as *capoeira* (a martial art developed by enslaved Africans that combines music and call-and-response singing) and the *congada* (a celebration of the king of Kongo and Our Lady of the Rosary).	Ch. 2
		LO 2.16.B Explain shifts in the numbers of enslaved Africans in Brazil and the United States during the 19th century.	**EK 2.16.B.1** During the 19th century in Brazil, the number of enslaved Africans steadily decreased as Brazil's free Black population grew significantly, due to the increased frequency of manumission (release from slavery). Accordingly, by 1888 when Brazil became the last country in the Americas to abolish slavery, approximately 4 million people in Brazil with African ancestry were already free, and Brazil's abolition freed the approximately 1.5 million Africans still enslaved at that point. **EK 2.16.B.2** Even after the 1808 ban against the importing of enslaved Africans, the number of enslaved people in the United States increased steadily throughout the 19th century as children of enslaved people were born into enslavement themselves. Approximately 4 million Africans remained enslaved in the U.S.—about 50% of all enslaved people in the Americas—at the time of the Emancipation Proclamation.	Ch. 2
2.17	African Americans in Indigenous Territory	**LO 2.17.A** Explain how the expansion of slavery in the U.S. South impacted relations between Black and Indigenous peoples.	**EK 2.17.A.1** Some African American freedom seekers (maroons) found refuge among the Seminoles in Florida and were welcomed as kin. They fought alongside the Seminoles in resistance to relocation during the Second Seminole War from 1835 to 1842.	Ch. 6, Ch. 8

			EK 2.17.A.2 Many African Americans were enslaved by people of the five large Indigenous nations. When Indigenous enslavers were forcibly removed from their lands by the federal government during the Trail of Tears, they brought the Black people they had enslaved. **EK 2.17.A.3** The five large Indigenous American nations adopted slave codes, created slave patrols, and assisted in the recapture of enslaved Black people who fled for freedom. **EK 2.17.A.4** Codifying racial slavery within Indigenous communities hardened racial lines. It severed Black-Indigenous kingship ties and eliminated recognition for mixed-race members of Indigenous communities, redefining them as permanent outsiders.	
2.18	Debates About Emigration, Colonization, and Belonging in America	**LO 2.18.A** Explain how 19th-century emigrationists aimed to achieve the goal of Black freedom and self-determination.	**EK 2.18.A.1** With the spread of abolition in Latin America and the Caribbean, emigrationists supported building new communities outside the United States as an alternative to the continuation of slavery and racial discrimination, exemplified by the Dred Scott case (1857). **EK 2.18.A.2** Emigrationists identified locations in Latin America, the Caribbean, and West Africa as promising areas for relocation because of their large populations of Afro-descendants, shared histories, and advantageous climates. **EK 2.18.A.3** Black abolitionists who supported emigration, like Paul Cuffee and Martin R. Delany, embraced Black nationalism, which promoted Black unity, pride, and self-determiniation. **EK 2.18.A.4** Paul Cuffee was the first person to relocate African Americans from the United States to Africa. In 1815 he took 39 African Americans to the British Black settlement of Freetown in Sierra Leone.	Ch. 8, Ch. 9, Ch. 10
		LO 2.18.B Explain how transatlantic abolitionism influenced anti-emigrationists' political views about the potential for African Americans belonging in American society.	**EK 2.18.B.1** Anti-emigrationists believed abolition and racial equality reflected the nation's ideals and that they would achieve the liberation, political representation, and full integration of African Americans in American society. They saw themselves as having "birthright citizenship." **EK 2.18.B2** Because of the Fugitive Slave Acts, Frederick Douglass and other formerly enslaved abolitionists were not protected from recapture, even in the North. Many found refuge in England and Ireland and raised awareness for U.S. abolition from abroad. **EK 2.18.B.3** Nineteenth-century anti emigrationists highlighted the paradox of celebrating nearly a century of American independence while excluding millions	Ch. 8, Ch. 9, Ch. 10

			from citizenship because of their race and profiting from their exploitation.	
2.19	Black Political Thought: Radical Resistance	**LO 2.19.A** Describe the features of 19th century radical resistance strategies promoted by Black activists to demand change.	**EK 2.19.A.1** Advocates of radical resistance embraced overthrowing slavery through direct action, including revolts and, if necessary, violence to address the daily urgency of living and dying under slavery. **EK 2.19.A.2** In the 1830s and 1840s, advocates of radical resistance opposed moral suasion, a strategy that sought to change the status of African Americans in American society through persuasion by appealing to a sense of morality and ethics. **EK 2.19.A.3** Advocates of radical resistance leveraged publications that detailed the horrors of slavery to encourage enslaved African Americans to use any tactic, including violence, to achieve their freedom. Antislavery pamphlets were smuggled into the South as a radical resistance tactic.	Ch. 8, Ch. 9
2.20	Race to the Promised Land: Abolitionism and the Underground Railroad	**LO 2.20.A** Describe the role and scale of the Underground Railroad in providing freedom-seeking routes.	**EK 2.20.A.1** The term *Underground Railroad* refers to a covert network of Black and White abolitionists who provided transportation, shelter, and other resources to help enslaved people fleeing the South resettle in free territories in the U.S. North, Canada, and Mexico in the 19th century. **EK 2.20.A.2** An estimated 30,000 African Americans reached freedom through the Underground Railroad in this period. **EK 2.24.A.3** Because of the high number of African Americans who fled enslavement, Congress enacted the Fugitive Slave Acts of 1793 and 1850, authorizing local governments to legally kidnap and return escaped refugees to their enslavers.	Ch. 5, Ch. 7, Ch. 9
		LO 2.20.B Explain the significance of Harriet Tubman's contributions to abolitionism and African Americans' pursuit of freedom.	**EK 2.20.C.1** Harriet Tubman is one of the most well-known conductors of the Underground Railroad. After fleeing enslavement, Tubman returned to the South at least 19 times, leading about 80 enslaved African Americans to freedom. She sang spirituals to alert enslaved people of plans to leave. **EK 2.20.C.2** Tubman leveraged her vast geographic knowledge and social network to serve as a spy and nurse for the Union army during the Civil War. **EK 2.20.C.3** During the Combahee River raid, Tubman became the first American woman to lead a major military operation.	Ch. 9, Ch. 11
2.21	Legacies of Resistance in African American Art and Photography	**LO 2.21.A** Explain the significance of visual depictions of African American leaders in photography and art during and after the era of slavery.	**EK 2.21.A.1** In the 19th century, African American leaders embraced photography, a new technology, to counter stereotypes about Black people by portraying themselves as citizens worthy of dignity, respect, and equal rights.	Ch. 9

			EK 2.21.A.2 Sojourner Truth sold her carte-de-visites to raise money for the abolitionist cause as well as activities such as speaking tours and recruiting Black soldiers to the Union army. Her photos showcased the centrality of Black women's leadership in the fight for freedom. **EK 2.21.A.3** Frederick Douglass was the most photographed man of the 19th century. Photos of formerly enslaved African Americans like Harriet Tubman and Frederick Douglass were especially significant, as they demonstrated Black achievement and potential through freedom. **EK 2.21.A.4** Many contemporary African American artists draw from Black aesthetic traditions to integrate historical, religious, and gender perspectives in representations of African American leaders. Their works preserve the legacy of these leaders' bravery and resistance.	
2.22	Gender and Resistance in Slave Narratives	**LO 2.22.A** Explain how enslaved women used methods of resistance against sexual violence.	**EK 2.22.A.1** Laws against rape did not apply to enslaved African American women. Some resisted sexual abuse and the enslavement of their children through various methods, including fighting their attackers, using plants as abortion-inducing drugs, infanticide, and running away with their children when possible.	Ch. 3, Ch. 6
		LO 2.22.B Explain how gender impacted the genre and themes of slave narratives in the 19th century.	**EK 2.22.B.1** Slave narratives described firsthand accounts of suffering under slavery, methods of escape, and acquiring literacy, with an emphasis on the humanity of enslaved people to advance the political cause of abolition. **EK 2.22.B.2** Narratives by formerly enslaved Black women reflected 19th-century gender norms. They focused on domestic life, modesty, family, and resistance against sexual violence, whereas narratives by enslaved men emphasized autonomy and manhood.	Ch. 4
		LO 2.22.C Explain the impact of Black women's enslavement narratives on political movements in the 19th century.	**EK 2.22.C.1** In the U.S. and the Caribbean, Black women's narratives of their distinct experiences under slavery advanced the causes of abolition and feminist movements in their respective societies.	Ch. 8
2.23	The Civil War and Black Communities	**LO 2.23.A** Describe enslaved and free African American men and women's contributions during the U.S. Civil War.	**EK 2.23.A.1** Thousands of free and enslaved African Americans from the North and South joined the Union war effort to advance the causes of abolition and Black citizenship. **EK 2.23.A.2** Men participated as soldiers and builders, and women contributed as cooks, nurses, laundresses, and spies. **EK 2.23.A.3** Enslaved people in the South fled slavery to join the Union war effort, while free African Americans in the North raised money for formerly enslaved refugees and journeyed south to establish schools and offer medical care.	Ch. 11

			EK 2.23.A.4 Of the 200,000 Black men who served in the Civil War, 50,000 were free men from the North and about 150,000 were formerly enslaved men liberated during the Civil War by Union troops and the Emancipation Proclamation.	
		LO 2.23.B Describe African American soldiers' motivations for enlisting during the U.S. Civil War and the inequities they faced.	**EK 2.23.B.1** For many free and enslaved African American men, service in the Union army demonstrated their view of themselves as U.S. citizens, despite the inequities they faced. **EK 2.23.B.2** Initially excluded from serving in the Civil War, African American men were permitted to join the Union Army when it faced labor shortages; they also served in the Union Navy. African American men enrolled under unequal conditions (e.g., receiving half the salary of White soldiers) and risked enslavement and death if captured by the Confederate Army.	Ch. 11
		LO 2.23.C Explain how Black soldiers' service impacted Black communities during and after the U.S. Civil War.	**EK 2.23.C.1** During the war, free Black communities in the North suffered from anti-Black violence initiated by those who opposed Black military service and the possibility of Black citizenship and political equality. Some White working-class men, largely Irish immigrants, resented being drafted to fight in the Civil War and rioted against Black neighborhoods. **EK 2.27.C.2** Black soldiers took immense pride in their role in preserving the Union and in ending slavery, even though after the war they were not immediately celebrated. African American poetry and photographs preserve an archive of the participation, dignity, and sacrifice of Black soldiers and Black communities during the Civil War.	Ch.11
2.24	Freedom Days: Commemorating the Ongoing Struggle for Freedom	**LO 2.24.A** Describe the events that officially ended legal enslavement in the United States.	**EK 2.24.A.1** The 1863 Emancipation Proclamation, a wartime order, declared freedom for enslaved people held in the 11 Confederate states still at war against the Union. After the Civil War, legal enslavement of African Americans continued in the border states and did not end until the ratification of the 13th Amendment in 1865. **EK 2.24.A.2** The 13th Amendment secured the permanent abolition of slavery in the U.S. It freed four million African Americans, nearly a third of the South's population, and signified a monumental first step toward achieving freedom, justice, and inclusion in the land of their birth. **EK 2.24.A.3** The 13th Amendment did not apply to the nearly 10,000 African Americans enslaved by Indigenous nations. The U.S. government negotiated treaties with these nations to end legal slavery in Indian Territory in 1866, though these treaties did not grant freed men rights as tribal citizens.	Ch. 11, Ch. 13
		LO 2.24.B	**EK 2.24.B.1**	Ch. 11

		Explain why Juneteenth is historically and culturally significant.	Juneteenth marks the end of slavery in the last state of rebellion—Texas. It commemorates June 19, 1865, the day that enslaved people in Galveston, Texas, were informed that they were free by Major-General Gordon Granger's reading of General Order No. 3. This order was the first document to mention racial equality through "an absolute equality of personal rights and rights of property between former masters and slaves." **EK 2.24.B.2** African American communities have a long history of commemorating local Freedom Days, since the celebration of abolition in New York on July 5th, 1827. Juneteenth is one of the many Freedom Days that African American communities have consistently celebrated. Over 150 years after its first celebration, it became a federal holiday in 2021. **EK 2.24.B.3** The earliest Juneteenth celebrations included singing spirituals and wearing new clothing that symbolized newfound freedom, along with feasting and dancing. At that time, Juneteenth was also called Jubilee Day and Emancipation Day. **EK 2.24.B.4** Juneteenth and other Freedom Days commemorate: **EK 2.24.B.4.i** African Americans' ancestors' roles in the struggle to end legal enslavement in the United States **EK 2.24.B.4.ii** African Americans' embrace, postslavery, of a fragile freedom even as they actively engaged in ongoing struggles for equal rights, protections, and opportunities in the United States **EK 2.24.B.4.iii** African Americans' commitment to seeking joy and validation among themselves, despite the nation's belated recognition of this important moment in its own history	

Unit 3: The Practice of Freedom

Topic	Topic Description	Learning Objectives	Essential Knowledge	Hine AP Chapter
3.1	The Reconstruction Amendments	**LO 3.1.A** Explain how the Reconstruction Amendments impacted African Americans by defining standards of citizenship.	**EK 3.1.A.1** During Reconstruction (1865–1877), the federal government sought to reintegrate the former Confederate states and to establish and protect the rights of free and formerly enslaved African Americans, granting them citizenship, equal rights, and political representation in American government. **EK 3.1.A.2** The 13th Amendment (1865) officially abolished slavery, or involuntary servitude, except as a punishment for a crime. **EK 3.1.A.3** The 14th Amendment (1868) defined the principle of birthright citizenship in the United States and granted equal protection to all people, overturning the *Dred Scott v. Sanford* (1857) Supreme Court decision and related state-level Black codes. **EK 3.1.A.4** The 15th Amendment (1870) prohibited the federal government and each state from denying or abridging a citizen's right to vote "on account of race, color, or previous condition of servitude," thereby granting voting rights to Black men.	Ch. 12, Ch. 13
		LO 3.1.B Explain how the Fifteenth Amendment impacted African Americans' participation in American politics.	**EK 3.1.B.1** Black men's access to the right to vote through the Fifteenth Amendment enabled their formal participation in American politics. The participation of thousands of African Americans (many formerly enslaved) in Southern politics was one of the most significant features of the Reconstruction era. **EK 3.1.B.2** During Reconstruction, nearly 2,000 African Americans served in public office from the local level through the United States Senate. Many of the rights gained by African Americans during Reconstruction were blocked during the Jim Crow era. African Americans would fight to reclaim rights in the 1960s that they earned in the 1870s.	Ch. 13, Ch. 14
3.2	Social Life: Reuniting Black Families, and the Freedmen's Bureau	**LO 3.2.A** Describe the purpose of the Freemen's Bureau.	**EK 3.2.A.1** The Bureau of Refugees, Freedmen, and Abandoned Lands (The Freedmen's Bureau) was established by Congress in 1865 and operated until 1872. **EK 3.2.A.2** The Freedmen's Bureau was responsible for managing property abandoned and confiscated during the Civil War, but its primary function was to assist formerly enslaved people as they transitioned into American citizens. Assistance included providing clothing and food, legalizing marriages, and establishing schools.	Ch. 12
		LO 3.2.B Explain how after abolition and the Civil War, African Americans strengthened	**EK 3.2.B.1** Centuries of enslavement disrupted family bonds among African Americans, as relatives were forcibly sold, relocated, and had their names changed repeatedly by their enslavers. Despite these	Ch. 12

		family bonds that had been disrupted by enslavement.	challenges, African Americans created new kinship bonds and family traditions during and after slavery. **EK 3.2.B.2** After emancipation, African Americans were able to locate kin separated by the domestic slave trade. They relied on newspapers, word of mouth, and help from the Freedmen's Bureau as they traveled to find lost family and friends. **EK 3.2.B.3** Enslaved African Americans' marriages were not considered legally binding, though many enslaved people "jumped the broom" as a symbol of their union. After abolition, thousands of formerly enslaved African American men and women sought to consecrate their unions through legal marriage when it became available to them. Many adopted a new name that represented their status as free people and ability to shape their own identities. **EK 3.2.B.4** Many African Americans established a tradition of family reunions, an outgrowth of their post-emancipation search to connect with long-lost relatives and friends. Modern family reunions preserve and celebrate Black families' history, resilience, music, and culinary traditions.	
3.3	Black Codes, Land, and Labor	**LO 3.3.A** Explain how Black codes undermined the ability of African Americans to advance after the abolition of slavery.	**EK 3.3.A.1** In 1865 and 1866, during Presidential Reconstruction, many state governments enacted Black codes—restrictive laws that undermined the newly gained legal rights of African Americans and controlled their movement and labor. Black codes aimed to restore the social controls and surveillance of earlier slave codes. **EK 3.3.A.3** Black codes restricted the advancement of African Americans in various ways, including limiting their options for property ownership and requiring them to enter into unfair labor contracts. Many annual labor contracts provided very little pay. Those who tried to escape a labor contract were often whipped, and those without a labor contract could be fined or imprisoned for vagrancy. **EK 3.3.A.4** One set of Black codes disrupted African American families by allowing Black children to be taken by the state and forced to serve unpaid apprenticeships without their parents' consent.	Ch. 12
		LO 3.3.B Explain how new labor practices impeded the ability of African Americans to advance economically after the abolition of slavery.	**EK 3.3.B.1** In 1865, Union General William T. Sherman issued Special Field Orders No. 15, which aimed to redistribute about 400,000 acres of land between South Carolina and Florida to newly freed African American families in segments of 40 acres. **EK 3.3.B.2** President Andrew Johnson revoked Special Field Orders No. 15, and confiscated plantations were returned to their former owners or purchased by northern investors. As a result, African Americans	Ch. 12, Ch. 14

			were evicted or shifted into sharecropping contracts. **EK 3.3.B.3** Through sharecropping, landowners provided land and equipment to formerly enslaved people or indigent White people; as part of this exchange, the farmers were required to return a large share of the crops to the landowner, making economic advancement very difficult. **EK 3.3.B.4** Through crop liens, farmers who began with little or no cash received food, farming equipment, and supplies, borrowing against the future harvest. Their harvested crops often did not generate enough money to repay the debt, leading the farmers into a vicious cycle of debt accumulation. **EK 3.3.B.5** Through convict leasing, Southern prisons profited by hiring out African American men imprisoned for debt, false arrest, or other minor charges to landowners and corporations. Prisoners worked without pay under conditions akin to those of slave labor.	
3.4	The Defeat of Reconstruction	**LO 3.4.A** Explain how Reconstruction-era reforms were dismantled during the late 19th century.	**EK 3.4.A.1** After the election of 1876 and the Compromise of 1877, some states began to rewrite their state constitutions to include *de jure* segregation laws. **EK 3.4.A.2** Black voting was suppressed through measures such as poll taxes, literacy tests, and grandfather clauses. **EK 3.4.A.3** African Americans were endangered by acts of racial violence (e.g., lynching) and retaliation from former Confederates, political terrorist groups like the Ku Klux Klan, and others who embraced white supremacist doctrine. **EK 3.4.A.4** With the Supreme Court ruling in *Plessy v. Ferguson*, 1896, the doctrine of "separate but equal" became the legal basis for racial segregation in American society. In practice, the decision legalized separate and unequal resources, facilities, and rights. **EK 3.4.A.5** In practice, the Plessy v. Ferguson decision legalized separate and unequal resources, facilities, and rights. It would take another Supreme Court ruling with Brown v. Board of Education, 1954, for "separate but equal" to begin to be dismantled.	Ch. 13, Ch. 14
3.5	Disenfranchisement and Jim Crow Laws	**LO 3.5.A** Explain how the introduction of Jim Crow laws impacted African Americans after Reconstruction.	**EK 3.5.A.1** Jim Crow laws were local and state-level statutes passed primarily (but not exclusively) in the South under the protection of the Supreme Court's decision in *Plessy v. Ferguson* (1896). **EK 3.5.A.2** Jim Crow laws limited African American men's right to vote and enforced the racial segregation of	Ch. 14

			hospitals, transportation, schools, and cemeteries for Black and White citizens. Jim Crow–era segregation restrictions would not be overturned until the Civil Rights movement of the 1950s and 1960s.	
		LO 3.5.B Describe the responses of African American writers and activists to racism and anti-Black violence during the nadir.	**EK 3.5.B.1** African American studies scholars refer to the period between the end of Reconstruction and the beginning of World War II as the "nadir," or lowest point of American race relations. This period included some of the most flagrant public acts of racism (including lynching and mob violence) in U.S. history. **EK 3.5.B.2** African American journalists and writers of the era highlighted the racism at the core of Southern lynch laws that sought to justify the rampant, unjust killing of Black people. **EK 3.5.B.3** African American activists responded to attacks on their freedom with resistance strategies, such as trolley boycotts. Activists relied on sympathetic writers in the press to publicize the mistreatment and murder of African Americans.	Ch. 14, Ch. 16, Ch. 17, Ch. 18
3.6	White Supremacist Violence and the Red Summer	**LO 3.6.A** Describe the causes of heightened racial violence in the early 20th century.	**EK 3.6.A.1** Between 1917 and 1921 there was a proliferation of racial violence incited by white supremacists. The acute period of tensions in 1919 is known as the "Red Summer." **EK 3.6.A.2** In the summer of 1919, a global flu pandemic, competition for jobs, and racial discrimination against Black World War I veterans all contributed to a rise in hate crimes across the country. More than 30 urban race riots occurred that summer. **EK 3.6.A.3** In 1921, a mob of White residents and city officials incited the Tulsa race massacre, in Tulsa, Oklahoma. The Tulsa race massacre destroyed more than 1,250 homes and businesses in Greenwood, also known as "Black Wall Street," which was one of the most affluent African American communities in the U.S. **EK 3.6.A.4** Racial violence in the 20th century prevented many African American families from passing down wealth and property.	Ch. 15, Ch. 16, Ch. 17
		LO 3.6.B Explain how African Americans responded to white supremacist attacks in the early 20th century.	**EK 3.6.B.1** African Americans resisted white supremacist attacks on their communities through political activism, published accounts, and armed self-defense. **EK 3.6.B.2** Racial discrimination and violence, coupled with a lack of economic opportunities in the South, spurred the beginnings of the Great Migration.	Ch. 14, Ch. 16
3.7	The Color Line and Double	**LO 3.7.A** Explain how groundbreaking texts like	**EK 3.7.A.1** The symbol of "the mask" (in "We Wear the Mask") and "the Veil" in *The Souls of Black Folk* represents	Ch. 16, Ch. 19

	Consciousness in American Society	Dunbar's "We Wear the Mask" and Du Bois's groundbreaking text *The Souls of Black Folk*—and the dialogue these texts generated—portrays Black humanity and the effects of racism on African Americans in the early 20th century.	African Americans' separation from full participation in American society and struggle for self-improvement due to discrimination. **EK 3.7.A.2** The metaphor of the "color line" refers to racial discrimination and legalized segregation that remained in the United States after the abolition of slavery. Du Bois identified "the problem of the twentieth century is the problem of the color line." **EK 3.7.A.3** "Double-consciousness" refers to the internal conflict experienced by subordinated groups in an oppressive society. Double-consciousness gave African Americans a way to examine the unequal realities of American life. **EK 3.7.A.4** Double-consciousness resulted from social alienation created through racism and discrimination. However, it also fostered agency, adaptation, and resistance.	
3.8	Lifting as We Climb: Uplift Ideologies and Black Women's Rights and Leadership	**LO 3.8.A** Describe strategies for racial uplift (or social advancement) proposed by African American writers, educators, and leaders at the turn of the 20th century.	**EK 3.8.A.1** In the wake of abolition, some African American leaders such as Booker T. Washington advocated for industrial education and training as a means of economic advancement and independence. **EK 3.8.A.2** Booker T. Washington and W.E.B. Du Bois debated different strategies for Black advancement. Washington's speech "The Atlanta Exposition Address" suggested that African Americans should remain in the South and focus on gaining an industrial education before political rights. Du Bois, instead, promoted a liberal arts education and a civil rights agenda. **EK 3.8.A.2** Educators and activists called for women's education and suffrage to promote greater inclusion of Black women in American society. Nannie Helen Burroughs, an educator, suffragist, church leader, and the daughter of enslaved people, helped establish the National Association of Colored Women (1896) and founded a school for women and girls in Washington, D.C. (1909). **EK 3.8.A.3** African American literature, poetry, and music, such as the song "Lift Every Voice and Sing," encouraged African Americans to take pride in their heritage and cultural achievements.	Ch. 15, Ch. 16, Ch. 17
		LO 3.8.B Describe ways that Black women promoted the advancement of African Americans.	**EK 3.8.B.1** Black women leaders advocated for the rights of Black women during the women's suffrage movement of the early 20th century. **EK 3.8.B.2** Black women's leadership was central to rebuilding African American communities in the generations after slavery. Black women entered the workforce to support their families and organized labor unions with the goal of fair treatment.	Ch. 15, Ch. 16, Ch. 18

			EK 3.8.B.3 Black women leaders created women's clubs that countered race and gender stereotypes by promoting the dignity, capacity, beauty, and strength of Black women.	
3.9	Black Organizations and Institutions	**LO 3.9.A** Explain how African Americans promoted the economic stability and well-being of their communities in the early 20th century.	**EK 3.9.A.1** As a response to their ongoing exclusion from broader American society, many African Americans created businesses and organizations that catered to the needs of Black citizens and improved the self-sufficiency of their communities. **EK 3.9.A.2** The expansion of the Black press* played a crucial role in African American communities by providing news to African Americans locally and nationally, documenting aspects of community life, and serving as a vehicle for protesting racial discrimination. **EK 3.9.A.3** African Americans continued to transform Christian worship in the U.S. and created their own institutions. The African Methodist Episcopal Church (AME) was founded in 1816 as the first Black Christian denomination in the U.S., and after Reconstruction the number of Black churches increased significantly. **EK 3.19.A.4** Black churches served as safe spaces for Black organizing, joy, and cultural expression. Black churches created leadership opportunities that developed Black activists, musicians, and political leaders. **EK 3.9.A.5** African American inventors and entrepreneurs like Madame C.J. Walker, the first woman millionaire in the U.S., developed products that highlighted the beauty of Black people, fostered Black economic advancement, and supported community initiatives through philanthropy.	Ch. 12, Ch. 15, Ch. 16, Ch. 19
3.10	HBCUs, Black Greek Letter Organizations, and Black Education	**LO 3.10.A** Describe the founding of historically Black colleges and universities (HBCUs) in the late 19th and early 20th centuries, including the role White philanthropists played.	**EK 3.10.A.1** Discrimination and segregation in education led African Americans to found their own colleges, the majority of which were established after the Civil War. **EK 3.10.A.2** The first HBCUs were private colleges and universities established largely by White philanthropists. Wilberforce University (Ohio, 1856), founded by the African Methodist Episcopal Church, was the first university fully owned and operated by African Americans. **EK 3.10.A.3** Later HBCUs were established as land-grant colleges with federal funding. The Second Morrill Act (1890) required that states either demonstrate that race was not a factor in admission to educational institutions or create separate institutions for Black students. As a result, 18 HBCUs were established.	Ch. 12, Ch. 15. Ch. 16

			EK 3.10.A.4 In the late 19th and early 20th centuries, HBCUs emphasized two education models for learning and professional training across a range of careers: a liberal arts education (e.g., at Fisk University) and a vocational-industrial model (e.g., at Tuskegee Institute). **EK 3.10.A.5** HBCUs were the primary providers of postsecondary education to African Americans up until the Black campus movement of the 1960s.	
		LO 3.10.B Explain how the creation of HBCUs in the United States impacted the educational and professional lives of African Americans nationally and internationally.	**EK 3.10.B.1** The founding of HBCUs transformed African Americans' access to higher education and professional training, which allowed many to rise out of poverty and become leaders in all sectors of society. **EK 3.10.B.2** HBCUs created spaces of cultural pride, Black scholarship, and activism, and helped address racial equity gaps in higher education. **EK 3.10.B.3** Black Greek-letter organizations emerged in colleges and universities across the United States, not only at HBCUs but also at predominantly White institutions. In these organizations, African Americans found spaces to support each other in the areas of self-improvement, educational excellence, leadership, and lifelong community service. **EK 3.10.B.4** The Fisk Jubilee Singers, a student choir at Fisk University, introduced the religious and musical tradition of African American spirituals to the global stage during their international tours.	Ch. 15, Ch. 16, Ch. 22
3.11	The New Negro Movement and the Harlem Renaissance	**LO 3.11.A** Describe ways the New Negro movement emphasized self-definition, racial pride, and cultural innovation.	**EK 3.11.A.1** The New Negro movement encouraged African Americans to define their own identity and to advocate for themselves politically in the midst of the nadir's atrocities. **EK 3.11.A.2** The New Negro movement pursued the creation of a Black aesthetic, which was reflected in the artistic and cultural achievements of Black creators. **EK 3.11.A.3** The New Negro movement produced innovations in music (e.g., blues and jazz), art, and literature that served as counternarratives to prevailing racial stereotypes. These artistic innovations reflected the migrations of African Americans from the South to urban centers in the North and Midwest. **EK 3.11.A.4** The New Negro movement encompassed several political and cultural movements, including the Harlem Renaissance. The Harlem Renaissance was a flourishing of Black literary, artistic, and intellectual life that created a cultural revolution in the United States in the 1920s and 1930s.	Ch. 15, Ch. 17, Ch. 18, Ch. 19

3.12	Photography and Social Change	**LO 3.12.A** Explain how African Americans used visual media in the 20th century to enact social change.	**EK 3.12.A.1** African American scholars, artists, and activists turned to photography to counter racist representations that were used to justify their mistreatment and Jim Crow segregation. **EK 3.12.A.2** During the New Negro movement, African American photographers, seeking to create a distinctive Black aesthetic, grounded their work in the beauty of everyday Black life, history, folk culture, and pride in an African heritage. **EK 3.13.A.3** African American photographers, such as James Van Der Zee, recast global perceptions of African Americans by further illustrating the qualities of the "new negro." They documented Black expression, labor, leisure, study, worship, and home life, and highlighted the liberated spirit, beauty, and dignity of Black people.	Ch. 16, Ch. 17, Ch. 19
3.13	Envisioning Africa in Harlem Renaissance Poetry	**LO 3.13.A** Explain how Harlem Renaissance poets express their relationships to Africa in their poetry.	**EK 3.13.A.1** Harlem Renaissance writers, artists, and scholars explored connections to and detachments from their African heritage as a response to the legacies of colonialism and Atlantic slavery. **EK 3.13.A.2** Some Harlem Renaissance poets used imagery to counter negative stereotypes about Africa's peoples and landscapes. **EK 3.13.A.3** Some Harlem Renaissance poets explored the relationship between Africa and African American identity and heritage through personal reflection.	Ch. 17
3.14	Symphony in Black: Black Performance in Music, Theater, and Film	**LO 3.14.A** Describe African Americans' contributions to American music in the 1930s and 1940s.	**EK 3.14.A.1** In the early decades of the twentieth century, the Harlem Renaissance and the Jazz Age opened opportunities for African American record labels, musicians, and vocalists to gain a wider audience. The rise of radio broadcast African American genres including blues, gospel, and jazz across the nation. **EK 3.14.A.2** Blues music has its roots in slavery. Beginning as acoustic music in the American South, a new, electric version evolved as African Americans moved north during the Great Migration. The heightened emotion of blues music conveys themes such as despair and hope, love, and loss, using repetition, call and response, and vernacular language. **EK 3.14.A.3** Jazz has been described as the United States' most distinctive contribution to the arts. Like blues, jazz originated among African American communities in the South (New Orleans) and developed new styles following migration to the North, Midwest, and West. From big band to free jazz, the genre continues to evolve in the present day.	Ch. 15, Ch. 17, Ch. 19
		LO 3.14.B	**EK 3.14.B.1**	Ch. 19

		Describe African Americans' contributions to American theater and film in the 1930s and 1940s.	Black performers flourished in cabarets, on Broadway, and in film in the early twentieth century. Hollywood also produced all-Black musicals, such as Cabin in the Sky (1943) featuring prominent Black actors, musicians, and dancers*. Ethel Waters was the first African American to star in her own television show (1939).	
3.15	Black History Education and African American Studies	**LO 3.15.A** Explain why New Negro renaissance writers, artists, and educators strove to research and disseminate Black history to Black students.	**EK 3.15.A.1** New Negro renaissance writers, artists, and educators believed that U.S. schools reinforced the idea that Black people had made no meaningful cultural contributions and were thus inferior. They urged African Americans to become agents of their own education and study the history and experiences of Black people to inform their future advancement. **EK 3.15.A.2** Writers, artists, and intellectuals of the New Negro renaissance refuted the idea that African Americans were people without history or culture and created a body of literature and educational resources to show otherwise. The early movement to place Black history in schools allowed the ideas of the New Negro renaissance to reach Black students of all ages.	Ch. 19
		LO 3.15.B Describe the development and aims of the Black intellectual tradition that predates the formal integration of African American studies into American colleges and universities in the mid-20th century.	**EK 3.15.B.1** The Black intellectual tradition in the United States began two centuries before the formal introduction of the field of African American studies in the late 1960s. It emerged through the work of Black activists, educators, writers, and archivists who documented Black experiences. **EK 3.15.B.2** Beginning in the late 18th century, the African Free School provided an education to the children of enslaved and free Black people in New York. The school helped prepare early Black abolitionists for leadership. **EK 3.15.B.3** The Black Puerto Rican bibliophile Arturo Schomburg's collection, donated to The New York Public Library, became the basis of the Schomburg Center for Research in Black Culture. **EK 3.15.B.4** The sociologist and activist W.E.B. Du Bois's research and writings produced some of the earliest sociological surveys of African Americans. **EK 3.15.B.5** Anthropologist Zora Neale Hurston's writings documented forms of African American culture and expression. **EK 3.15.B.6** The historian Carter G. Woodson founded what became Black History Month in addition to publishing many works chronicling Black experiences and perspectives in history.	Ch. 7, Ch. 17
3.16	The Great Migration	**LO 3.16.A** Describe the causes of the Great Migration.	**EK 3.16.A.1** The Great Migration was one of the largest internal migrations in U.S. history. Six million African Americans relocated in waves from the South to the	Ch. 14. Ch. 16, Ch. 20

			North, Midwest, and western United States from the 1910s to 1970s. **EK 3.16.A.2** Labor shortages in the North during World War I and World War II increased job opportunities in northern industrial cities, appealing to African Americans in search of economic opportunities. **EK 3.16.A.3** Environmental factors, such as floods, boll weevils, and spoiled crops, had left many Black Southerners impoverished. **EK 3.16.A.4** African Americans relocated in search of safety for their families. The dangers of unmitigated lynching and racial violence prompted many Blacks to leave the Jim Crow South. **EK 3.16.A.5** A new railway system and the Black press made the Great Migration possible. Trains offered a means to travel, and the Black press provided encouragement and instructions for African Americans leaving the South.	
		LO 3.16.B Explain the impact of the Great Migration on Black communities and American culture.	**EK 3.16.B.1** The effects of the Great Migration transformed American cities, Black communities, and Black cultural movements. The migration infused American cities such as New York, Chicago, Pittsburgh, and Los Angeles with Black Southern culture, creating a shared culture among African American communities across the country. **EK 3.16.B.2** The Great Migration transformed African Americans from primarily rural people to primarily urban dwellers. Black Southerners forged new connections to their northern environment, such as engaging with nature for leisure rather than labor. **EK 3.17.B.3** As underpaid and disempowered Black laborers began to leave the South, racial tensions increased. Employers often resisted the flight of African Americans and at times had them unjustly arrested. **EK 3.17.B.4** The National Urban League was founded in New York City in 1910 as an interracial organization. The Urban League assisted African Americans migrating from the rural South during the Great Migration, helping them acclimate to northern urban life and secure housing and jobs. The Urban League would later support A. Philip Randolph's 1941 March on Washington and work directly with the Southern Christian Leadership Conference (SCLC) during the civil rights movement.	Ch .16, Ch, 17, Ch. 18, Ch. 19, Ch. 20, Ch. 21

3.17	Afro-Caribbean Migration	**LO 3.17.A** Describe the reasons for the increase in Black Caribbean migration to the United States during the first half of the 20th century.	**EK 3.17.A.1** Afro-Caribbeans were affected by the decline of Caribbean economies during the First World War and the expansion of United States political and economic interests in the Caribbean, such as the acquisition of the Panama Canal (1903). They came to the U.S. for economic, political, and educational opportunities.	Ch. 16
		LO 3.17.B Describe the effects of Afro-Caribbean migration to the U.S. in the early 20th century and the migration's effect on African American communities.	**EK 3.17.B.1** More than 140,000 Afro-Caribbean immigrants arrived between 1899 and 1937. Most settled in Florida and New York. **EK 3.17.B.2** The arrival of Afro-Caribbean immigrants to African American communities sparked tensions but also created new blends of Black culture in the United States. **EK 3.17.B.3** Afro-Caribbean migration to the U.S. increased the religious and linguistic diversity of African American communities, as many of the new arrivals were Catholic, Anglican, and Episcopalian and hailed from non-English-speaking islands. **EK 3.17.B.4** Afro-Caribbean intellectuals also contributed to the radicalization of Black thought in the 20th century by infusing their experiences of Black empowerment and autonomy into the radical Black social movements of the time.	Ch. 16
3.18	The Universal Negro Improvement Association	**LO 3.18.A** Describe the mission and methods of the Universal Negro Improvement Association (UNIA).	**EK 3.18.A.1** Marcus Garvey led the largest pan-African movement in African American history as founder of the UNIA. The UNIA aimed to unite all Black people and maintained thousands of members in countries throughout the Caribbean, Latin America, and Africa. **EK 3.18.A.2** Marcus Garvey's Back-to-Africa movement popularized the phrase "Africa for the Africans" and founded a steamship company, the Black Star Line, to repatriate African Americans to Africa.	Ch. 17
		LO 3.18.B Describe the impact of Marcus Garvey and the UNIA on political thought throughout the African diaspora.	**EK 3.18.B.1** Garvey inspired African Americans, who had faced intense racial violence and discrimination, to embrace their shared African heritage. He championed the ideals of industrial, political, and educational advancement and self-determination through separatist Black institutions. **EK 3.18.B.2** Marcus Garvey outlined the UNIA's objective to achieve Black liberation from colonialism across the African diaspora. This framework became the model for subsequent Black nationalist movements throughout the 20th century. The UNIA's red, black, and green flag continues to be used by advocates of Black solidarity and freedom worldwide.	Ch. 17

Unit 4: Movements and Debates

Topic	Topic Description	Learning Objectives	Essential Knowledge	Hine AP Chapter
4.1	The *Négritude* and *Negrismo* Movements	**LO 4.1.A** Describe the context of and connections between the *négritude* and *negrismo* movements in the first half of the 20th century.	**EK 4.1.A.1** The emergence of the *négritude* and *negrismo* movements in the early to mid20th century affirmed the influence of African heritage and cultural aesthetics on Afro-descendants throughout the African diaspora. These movements reinforced each other, and both movements were influenced by the New Negro renaissance in the U.S. **EK 4.1.A.2** The New Negro, Négritude, and Negrismo movements shared an emphasis on cultural pride and political liberation of Black people, but they did not always envision Blackness or relationships to Africa in the same way. **EK 4.1.A.3** *Négritude* (meaning "blackness" in French) was a political, cultural, and literary movement of the 1930s through 1950s that started with French-speaking Caribbean and African writers protesting colonialism and the assimilation of Black people into European culture. **EK 4.1.A.4** *Negrismo* emerged in the Spanish-speaking Caribbean at the same time as the *négritude* movement. *Negrismo* was embraced by Black and mixed-race Latin Americans and celebrated African contributions to Latin American music, folklore, literature, and art.	Ch. 22
		LO 4.1.B Explain why proponents of *négritude* and *negrismo* critiqued colonialism.	**EK 4.1.B.1** Proponents of *négritude* and *negrismo*, such as Aimé Césaire (Martinique), Frantz Fanon (Martinique), and Léopold Senghor (Senegal), rejected the notion that European colonialism civilized colonized subjects. They argued that racial ideologies underpinned colonial exploitation, violent intervention, and systems of coerced labor. **EK 4.1.B.2** African Americans who supported Négritude and Negrismo saw connections between these movements and their own critique of global capitalism and racism. Writers and activists* such as Jessie Redmon Fauset (editor of the NAACP journal The Crisis) condemned racism and colonialism as interrelated means of dehumanizing people of African descent.	Ch. 17, Ch. 22
4.2	Anticolonialism and Black Political Thought	**LO 4.2.A** Describe the Black Freedom movement in the twentieth century.	**EK 4.2.A.1** The Black Freedom movement encompasses a period of transnational activism from the mid-1940s to the 1970s. It is marked by both the Civil Rights movement, which annulled Jim Crow laws and practices, and the Black Power movement, which heightened Black consciousness and racial pride in the U.S. and abroad.	Ch. 21, Ch. 22
		LO 4.2.B Describe examples of diasporic solidarity that emerged across the African	**EK 4.2.B.1** In the 1950s and 1960s, African American writers, leaders, and activists visited Africa to	Ch. 20, Ch. 21, Ch. 22

		diaspora in the twentieth century.	express diasporic solidarity and support for Africa's decolonization. Some embraced pan-Africanism and advocated for the political and cultural unity of all people of African descent. **EK 4.2.B.2** The Republic of Ghana's independence from British colonial rule in 1957 inspired visits from African American activists such as Martin Luther King Jr. and Malcolm X, writer Maya Angelou, lawyer Pauli Murray, and historian and sociologist W.E.B. Du Bois. **EK 4.2.B.3** In 1960, renowned boxer Joe Louis traveled with a predominantly African American delegation to Cuba to discuss plans to promote Cuba as a tourist destination for African Americans to escape the prevalence of Jim Crow discrimination and segregation.	
		LO 4.2.C Explain how diasporic solidarity between African Americans and Africans impacted Black politics in the U.S. and abroad in the twentieth century and beyond.	**EK 4.2.C.1** As African Americans and Africans acknowledged their shared struggles against anti-Black racism and oppression, diasporic solidarity between them bolstered the global reach of the Black Freedom movement to audiences beyond the U.S. **EK 4.2.C.2** Diasporic solidarity between African Americans and Africans brought international attention to Africa's decolonization movement. In 1960, also known as the "Year of Africa," 17 African nations declared their independence from European colonialism. Diasporic solidarity continues to the present day.*	Ch. 20, Ch. 22
4.3	African Americans and the Second World War: Double V Campaign and the G.I. Bill	**LO 4.3.A** Describe the African Americans' involvement in the Second World War.	**EK 4.3.A.1** The United States Armed Forces remained segregated at the outset of the Second World War. Despite this, over two million African Americans registered for the draft or voluntarily enlisted and served in every branch of the U.S. military. **EK 4.3.A.2** The Tuskegee Airmen were the first African American pilots in the United States military. Serving in the U.S. Army Air Corps (the precursor to the United States Air Force), these pilots contributed to the fight against fascism through their service in Europe and North Africa during the Second World War.	Ch. 20
		LO 4.3.B Explain how the Double V Campaign emerged during the Second World War.	**EK 4.3.B.1** During the era of the Second World War, African Americans critiqued the unequal treatment they faced as U.S. citizens as the country rallied to fight fascism in Europe. In 1942, veteran and journalist James G. Thompson inspired the "Double Victory" Campaign with a letter to the African American newspaper, Pittsburgh Courier. His letter urged readers to fight for the "double victory"—a victory against fascism abroad and a victory against Jim Crow segregation at home.	Ch. 20
		LO 4.3.C Describe African Americans' access to the benefits of the G.I. Bill.	**EK 4.3.A.1** The G.I. Bill of 1944 was designed as a race-neutral gesture of gratitude toward American veterans returning from World War II, including 1.2 million Black veterans, by providing funds for college tuition, low-cost home mortgages, and low-interest	Ch. 20, Ch. 22

			business startup loans—major pillars of economic stability and mobility. **EK 4.3.A.2** The G.I. Bill's funds were administered locally and subject to Jim Crow discriminatory practices, and as a result, they were often disproportionately disbursed to White veterans.	
4.4	Discrimination, Segregation, and the Origins of the Civil Rights Movement	**LO 4.4.A** Describe the enduring forms of segregation and discrimination in daily life that African Americans faced in the first half of the 20th century.	**EK 4.4.A.1** Through the mid-20th century, African Americans in the North and South continued to face racial discrimination, violence, and segregation in education, housing, transportation, and voting. The civil rights movement emerged from the need to eradicate segregation and ensure federal protection of the rights guaranteed by the Reconstruction Amendments and the Civil Rights4. Act of 1875 (which outlawed racial discrimination in public places).	Ch. 21, Ch. 22
		LO 4.4.B Explain the rationale for the *Brown v. Board of Education* decision to overturn "separate but equal.	**EK 4.4.B.1** In 1954, the Supreme Court ruled racial segregation in public schools unconstitutional in the *Brown v. Board of Education* decision. The decision determined state-sanctioned school segregation violated the equal protection clause of the Fourteenth Amendment and overturned the prior ruling of "separate but equal" established in *Plessy v. Ferguson.* **EK 4.4.B.2** The Supreme Court cited the "doll test" conducted by psychologists Mamie and Kenneth Clark in the 1940s as a key factor in its decision: this study demonstrated the impact of racial segregation on children's self-esteem.	Ch. 21
		LO 4.4.C Explain how different groups responded to school integration as a result of the Brown v. Board of Education decision.	**EK 4.4.C.1** De facto segregation in public schools persisted despite the ruling of *Brown v. Board of Education*. Some states cut funding for integrated schools while providing financial support to those that remained predominantly White. Some White families fled to the suburbs and private schools, shifting their investment into schools and neighborhoods that few African Americans could access. In some places, local and federal police were used to prevent integration, and some schools chose to shut down rather than integrate. **EK 4.4.C.2** Following the Supreme Court's ruling in *Brown v. Board of Education,* students at all age levels, such as the "Little Rock Nine" (Little Rock High School, Little Rock, Arkansas, 1957), attempted to integrate schools throughout the South despite continued resistance.	Ch. 21
4.5	Redlining and Housing Discrimination	**LO 4.5.A** Explain the long-term effects of housing	**EK 4.5.A.1** In the 20th century, African Americans faced restrictions on their access to home ownership that	Ch. 20, Ch. 21, Ch. 22, Ch. 24

		discrimination on African Americans in the second half of the 20th century.	in turn limited their ability to pass on wealth to their descendants. **EK 4.5.A.2** Housing segregation was codified in the Federal Housing Administration's *Underwriting Manual* (1938). Restrictions made it illegal for African Americans to live in many communities in the United States. The NAACP fought housing discrimination from 1914 through the passage of the Fair Housing Act in 1968. **EK 4.5.A.3** Throughout the twentieth century and peaking in the mid-1900s, mortgage lenders practiced redlining—the discriminatory practice of withholding mortgages to African Americans and other people of color within a defined geographical area under the pretense of "hazardous" financial risk posed by those communities. **EK 4.5.A.4** African Americans who integrated into well-resourced neighborhoods across the country sometimes became targets of mob violence. **EK 4.5.A.5** Housing discrimination intensified preexisting disparities between African Americans and white people. Many African American communities had limited access to public transportation, clean water and air, recreational spaces, healthy food, and healthcare services, exacerbating health disparities along racial lines. **EK 4.5.A.6** Predominantly Black areas often lacked sufficient infrastructure for public transportation. African Americans responded by operating jitneys (small buses that provided taxi services) and starting their own bus companies.	
4.6	Major Civil Rights Organizations	**LO 4.6.A** Describe the essential methods of the major civil rights organizations.	**EK 4.6.A.1** Major civil rights organizations united African Americans with different experiences and perspectives through a common desire to end racial discrimination and inequality. These organizations included the "Big Four": The National Association for the Advancement of Colored People (NAACP), the Southern Christian Leadership Conference (SCLC), the Congress of Racial Equality (CORE), and the Student Nonviolent Coordinating Committee (SNCC). **EK 4.6.A.2** Local branches of major civil rights organizations launched a national movement built on the shared methods of nonviolent, direct, and racially inclusive protest and grassroots efforts. Nonviolent forms of civil disobedience—including marches, sit-ins, litigation, economic boycotts, and the use of mass media—were often met with violence, which sometimes precipitated a response of self-defense.	Ch. 16, Ch. 17, Ch. 20, Ch. 21, Ch. 22
		LO 4.6.B Explain how nonviolent resistance strategies	**EK 4.6.B.1** Civil rights leaders organized the Birmingham Children's Crusade (Alabama, 1963), which strategically included children because they were not	Ch. 21, Ch. 22

		mobilized the civil rights movement.	subject to penalties such as loss of homes or jobs. The violent response by local police against children was televised and met with shock and anger by many Americans and people around the world. **EK 4.6.B.2** In 1963, A. Philip Randolph, Bayard Rustin, and an alliance of Black civil rights organizations and leaders from religious and labor groups organized the March on Washington for Jobs and Freedom. The march highlighted issues of economic inequality, unemployment, and racial discrimination. Martin Luther King Jr. delivered his "I Have a Dream" speech, calling for an end to discrimination and racism. **EK 4.6.B.3** The Mississippi Freedom Summer project (1964) highlighted the racial violence African Americans faced while trying to assert their constitutional right to vote. The Big Four civil rights organizations established 41 Freedom Schools to prepare African Americans for civic activism through voter registration and a celebration of Black history. The killing of three young activists that summer, one African American and two Jewish, helped galvanize the movement and the formation of the Mississippi Freedom Democratic Party.	
		4.6.C Explain how civil rights activism in the mid-twentieth century led to federal legislative achievements.	**EK 4.6.C.1** The coordinated efforts of the Civil Rights movement resulted in the Civil Rights Act of 1964, which ended segregation and prohibited discrimination on the basis of race, color, and religion. **EK 4.6.C.2** The Voting Rights Act of 1965 outlawed discriminatory barriers in voting.	Ch. 21
4.7	Black Women's Leadership in the Civil Rights Movement	**LO 4.7.A** Describe the ways Black women leaders furthered the goals of the major civil rights organizations.	**EK 4.7.A.1** Black women were central leaders in the work of civil rights, though they often faced sex discrimination within those organizations. Leaders such as Ella Baker and Fannie Lou Hamer stressed the importance of addressing both racial and gender discrimination during the Black Freedom movement, building on a long tradition of Black women activists. **EK 4.7.A.2** Ella Baker became known as the "mother of the civil rights movement" for her major impact on the NAACP, the SCLC, and the SNCC. She focused on grassroots organizing and encouraged young people to contribute to social justice efforts that fought both racism and sexism. **EK 4.7.A.3** In her speech at SNCC's founding in 1960, Ella Baker emphasized the need for group-centered leadership over leader-centered groups in the civil rights movement. She also argued that peaceful sit-ins at lunch counters were about more than access to goods and services; they demonstrated the need for the full inclusion of African Americans in every aspect of American life. **EK 4.7.A.4**	Ch. 20, Ch. 21

			Dorothy Height led the National Council of Negro Women for 40 years and routinely worked on civil rights projects with the Big Six leaders, including work on the March on Washington.	
		LO 4.7.B Describe the ways grassroots organizing beyond the South advanced the goals of the Civil Rights movement.	**EK 4.7.B.1** In the mid-1960s, the Coordinating Council of Community Organizations (CCCO) was established to protest school segregation in Chicago. Before disbanding in 1967, it turned its attention to other issues like employment and housing discrimination plaguing Black Chicagoans. **EK 4.7.B.2** In 1964, 464,000 students—nearly half of New York City's student body—boycotted school to protest racial segregation in schools. The New York City school boycott of 1964 was the largest single-day civil rights protest in U.S. history.	Ch. 22
4.8	The Arts, Music, and the Politics of Freedom	**LO 4.8.A** Explain how artists, performers, poets, and musicians of African descent advocated for racial equality and brought international attention to the Black Freedom movement.	**EK 4.8.A.1** During the Black Freedom movement of the 20th century, Black artists contributed to the struggle for racial equality through various forms of expression. Their work brought African Americans' resistance to inequality to global audiences and strengthened similar efforts by Afro-descendants beyond the U.S. **EK 4.8.A.2** In their writings, poets such as Nicolás Guillén, a prominent *negrismo* Cuban poet of African descent, examined the connections between anti-Black racism in the United States and Latin America. They denounced segregation and racial violence and brought Black-freedom struggles to the attention of audiences beyond the U.S. **EK 4.8.A.3** Musicians, such as jazz bassist Charles Mingus, composed protest songs reliant on African American musical traditions like call and response. Their music drew global attention to white supremacist responses to racial integration in the U.S. (e.g., the Little Rock Crisis, 1957).	Ch. 17, Ch. 19, Ch. 22
		LO 4.8.B Explain how faith and music inspired African Americans to combat continued discrimination during the civil rights movement.	**EK 4.8.B.1** Faith and music were important elements of inspiration and community mobilization during the civil rights movement of the 1950s and 1960s. Many freedom songs emerged through the adaptation of hymns, spirituals, gospel songs, and labor union songs in Black churches, which had created space for organizing and adapting this broad range of musical genres. **EK 4.8.B.3** Freedom songs inspired African Americans, many of whom risked their lives as they pressed for equality and freedom. These songs unified and renewed activists' spirits, gave direction through lyrics, and communicated their hopes for a more just and inclusive future. **EK 4.8.B4** Martin Luther King Jr. described "We Shall Overcome" as an anthem of the civil rights movement. Activists often sang the song while marching, while protesting, when they were arrested, and while in jail. Exemplifying the role of freedom songs as an inspiration for political protest, the	Ch. 21, Ch. 22

			anthem served as a muse for King's 1966 speech of the same name.	
4.9	Black Religious Nationalism and the Black Power Movement	**LO 4.9.A** Describe the origins and the beliefs of the Nation of Islam.	**EK 4.9.A.1** The Nation of Islam (NOI) was founded in Detroit in 1930, blending basic beliefs and practices of Islam (devotion to Allah, study of the Qur'an) with mythology and Black Nationalist ideology. **EK 4.9.A.2** Elijah Muhammad, who from 1934 led the Nation of Islam from its Chicago headquarters, encouraged his followers to forgo their surnames for Muslim ones. Many members adopted the letter "X" as a symbolic gesture of abandoning the name of their enslavers until devout members received a new identity.	
		LO 4.9.B Explain how Black Freedom movement strategies transitioned from civil rights to Black Power.	**EK 4.9.B.1** During the mid-1960s, some African Americans believed the civil rights movement's focus on racial integration, equal rights, and nonviolent strategies did not sufficiently address the widespread disempowerment and lack of safety they faced in their daily lives. Many embraced Black Power, a movement that promoted self-determination, defended violence as a viable strategy, and strove to transform Black consciousness by emphasizing cultural pride. **EK 4.9.B.2** Malcolm X, a Muslim minister and activist, championed the principles of Black autonomy and encouraged African Americans to build their own social, economic, and political institutions instead of prioritizing integration. **EK 4.9.B.3** Malcolm X not only encouraged African Americans to exercise their right to vote but also to exercise the Second Amendment's right to keep and bear arms. He further urged African Americans to "defend themselves" if the government was "unwilling or unable to defend the lives and the property" of African Americans. His emphasis on self-defense, sense of dignity, and solidarity influenced the political groups that emerged during the Black Power movement. **EK 4.9.B.4** Malcolm X's ideas evolved over his lifetime. Toward the end of his life, Malcolm X left the Nation of Islam to pursue an egalitarian and inclusive political agenda that promoted human rights and protested injustices internationally.	Ch. 22
4.10	The Black Arts Movement	**LO 4.10.A** Explain how the Black Arts movement (BAM) influenced Black culture in the 1960s and 1970s.	**EK 4.10.A.1** The Black Arts movement (BAM) (1965–1975) galvanized the work of Black artists, writers, musicians, and dramatists who envisioned art as a political tool to achieve Black liberation. They did not espouse a monolithic vision of what Black art should be, though they were unified by the notion that Black art was distinct in its inspiration, characteristics, and purposes. **EK 4.10.A.2** Like the Harlem Renaissance of the 1920s, which proclaimed a new mentality for the "new negro," the	Ch. 22

			Black Arts movement created a new political foundation for Black art. It emphasized the long tradition of Black cultural production by connecting contemporary writers and artists to their forerunners.	
		LO 4.10.B Explain how the Black Arts movement influenced the development of African American Studies.	**EK 4.10.B.1** The Black Arts movement inspired the creation of Black magazines, publishing houses, art houses, scholarly journals, and some of the earliest African American studies programs in universities. The flourishing of Black cultural forms during this movement helped to establish African American studies as an interdisciplinary field.	
4.11	The Black Panther Party for Self-Defense	**LO 4.11.A** Explain how the Black Panther Party pursued political, economic, and social reforms in the 20th century.	**EK 4.11.A.1** The Black Panther Party for Self-Defense was a revolutionary Black Power organization inspired by Malcolm X's arguments. The Party's Ten-Point Program called for freedom from oppression and imprisonment, and access to housing, healthcare, education, and employment opportunities. **EK 4.11.A.2** The Black Panthers' platform cited the Second Amendment to promote and justify the right to bear arms in self defense. The party's calls for violent resistance to oppression resulted in armed conflicts. In turn, the FBI waged a campaign against the Black Panthers as a threat to national security. **EK 4.11.A.3** Local Black Panther offices were frequently led by women, who made up about half of the party's membership. The organization quickly expanded, with chapters in dozens of U.S. cities, to advocate for other social reforms. To provide help for low-income communities, the Black Panther Party implemented what they termed "survival programs": the Free Breakfast for School Children Program, legal aid offices, and relief programs that offered free medical care and clothing.	Ch. 21, Ch. 22
4.12	Black is Beautiful and Afrocentricity	**LO 4.12.A** Describe the emergence of the Black is Beautiful movement and Afrocentricity in the mid-twentieth century.	**EK 4.12.A.1** The Black is Beautiful movement and Afrocentricity emerged in the 1960s and 1970s, respectively. Both movements emerged as African Americans embraced Black beauty and well-being and sought to strengthen their connections to Africa. They rejected notions of inferiority and conformity to mainstream standards of beauty.	Ch. 22
		LO 4.12.B Explain how the Black is Beautiful movement and Afrocentricity influenced Black culture in the 1960s, 1970s, and beyond.	**EK 4.12.B.1** The Black is Beautiful movement celebrated Afrocentric aesthetics in natural hairstyles (e.g., the afro and cornrows), fashion (e.g., dashikis and African head wraps), African and Islamic naming practices, celebrations like Kwanzaa (established in 1966), and the embrace of the Akan adinkra symbols like the Sankofa bird. **EK 4.12.B.2** Afrocentricity is an approach that highlights the experiences, perspectives, and aesthetics of Black people by placing Africa at the center of history and achievements of people of	

			African descent. This approach emerged during movements in the 1960s to establish the field of African American Studies and to elebrate pride in African heritage.	
		LO 4.12.C Explain how the Black is Beautiful movement and Afrocentricity influenced the development of African American Studies and ethnic studies.	**EK 4.12.C.1** The Black is Beautiful movement's rejection of cultural assimilation laid a foundation for later multicultural and ethnic studies movements. **EK 4.12.C.2** Although Afrocentricity celebrates Africa and elevates it to a central position in the identities and histories of people of African descent, it blurs distinctions across ethnicities within the African diaspora. Critics also emphasize the problems of such an approach, including that Afrocentricity can be a substitute for, rather than a challenge to, Eurocentrism.	
4.13	The Black Feminist Movement, Womanism, and Intersectionality	**LO 4.13.A** Explain how the Black feminist movement of the twentieth century drew inspiration from earlier Black women's activism.	**EK 4.13.A.1** Throughout U.S. history, Black women played central roles in the struggle for freedom and racial and gender equality. In the eighteenth and nineteenth centuries, activists such as Jarena Lee, Sojourner Truth, and Harriet Tubman resisted injustice and oppression as enslaved and free people. In the 1970s, the Black feminist movement drew inspiration from these Black women activists and others who highlighted Black women's unique experiences of racism and sexism. **EK 4.13.A.2** Taking their name from Harriet Tubman's famous Combahee River raid that freed over 700 African Americans during the Civil War, the Combahee River Collective was a Boston-based, Black feminist and lesbian organization. Their Collective Statement (1977) argued that Black women's liberation would free all members of society as it would require the destruction of all systems of oppression (e.g., racism, sexism, classism, homophobia). **EK 4.13.A.3** In the 1980s, writer Alice Walker coined the term *womanist*, which builds upon earlier forms of Black women's activism through opposition to racism in the feminist community and sexism in Black communities. **EK 4.13.A.4** In the 1990s, scholar Kimberlé Crenshaw introduced the term intersectionality, a framework for understanding Black women's distinct experiences through the interactions of their social, economic, and political identities with systems of inequality and privilege. The concept of intersectionality connected Black feminist scholarship with earlier Black women's activism.	Ch. 24
4.14	Interlocking Systems of Oppression	**LO 4.14.A** Describe the concept of "interlocking systems of oppression" and its connection to earlier Black feminist activism.	**EK 4.14.A.1** The concept of "interlocking systems of oppression" describes how social categories (e.g., race, gender, class, sexuality, ability) are interconnected, and considers how their interaction with social systems creates unequal outcomes for individuals. The	Ch. 24

			concept examines interrelated contexts, systems, and institutions that facilitate oppression or privilege in many areas of society, including education, health, housing, incarceration, and wealth gaps. **EK 4.14.A.2** The concept of "interlocking systems of oppression," first articulated by Patricia Hill Collins and commonly used in sociology, builds on a long tradition of Black feminist scholars, activists, and writers who critiqued the tendency to treat race, gender, class, and sexuality as mutually exclusive categories.	
		LO 4.14.B Explain how Black writers have represented interlocking systems of oppression in their work.	**EK 4.14.B.1** Writers like Gwendolyn Brooks and Mari Evans explore the lived experience of Black women and men and show how their race, gender, and social class can affect how they are perceived, their roles, and their economic opportunities. **EK 4.14.B.1** In literature like *Maud Martha*, writers like Gwendolyn Brooks depict how African Americans negotiate the multiple dimensions of their identity and social class as they navigate spaces within and beyond their communities.	Ch. 22
4.15	Economic Growth and Black Political Representation	**LO 4.15.A** Explain how economic growth in Black communities has been hindered and promoted in the second half of the 20th century.	**EK 4.15.A.1** Despite the growth of the Black middle class, substantial disparities in wealth along racial lines remain. Discrimination and racial disparities in housing and employment stemming from the early 20th century limited Black communities' accumulation of generational wealth in the second half of the 20th century. In 2016, the median wealth for Black families was $17,150 compared to $171,000 for Whites. **EK 4.15.A.2** Desegregation in the 1950s and 1960s expanded educational opportunities and gradually increased the number of Black college graduates. By 2019, 23% of African American adults had earned a bachelor's degree or higher. **EK 4.14.A.3** Urbanization increased opportunities for employment and the growth of Black businesses. Black entrepreneurs have long contributed to American society and the economy. Black-owned businesses, such as restaurants, banks, and publishing houses, were established to serve Black communities.	Ch. 22, Ch. 23, Ch. 24
		LO 4.15.B Explain how the Voting Rights Act of 1965 impacted the growth of Black political representation in American politics in the late twentieth century.	**EK 4.15.B.1** The Voting Rights Act of 1965 prohibits local and state governments from enacting laws and procedures that create racial discrimination in voting. As a result of the Voting Rights Act, Black voting power and political representation expanded in the late twentieth century alongside the growth of the Black middle class. Many African Americans achieved influential positions as members of Congress, local legislators, judges, and high-ranking officials in presidential administrations.	Ch. 22

			EK 4.15.B.2 Between 1970 and 2006, the number of Black elected officials in the U.S. grew from about 1,500 to 9,000—a sixfold increase. The largest annual increase occurred in 1971, reflecting the impact of the Black Freedom movement on Black political representation.	
		LO 4.15.C Describe major advances in Black federal political leadership in the late 20th and early 21st centuries.	**EK 4.15.C.1** Shirley Chisholm became the first Black woman in Congress in 1968. In 1971, she helped found the Congressional Black Caucus, a group of Black members of Congress that promotes the growth of Black political power by supporting Black candidates in local elections and lobbying for reforms in healthcare, employment, and social service programs. **EK 4.15.C.2** In 2001, Colin Powell became the first Black secretary of state, serving under President George W. Bush. He founded the America's Promise Alliance, a cross-sector partnership of nonprofits that creates opportunities for America's youth. He was succeeded as secretary of state by Condoleezza Rice—the first Black woman to hold the position. **EK 4.15.C.3** The early 21st century saw historic precedents in Black executive branch political leadership, with the elections of Barack Obama as president (2008) and Kamala Harris as vice president (2020). They are the first African Americans to hold these positions in U.S. history.	Ch. 22, Ch. 23
4.16	Demographic and Religious Diversity in Contemporary Black Communities	**LO 4.16.A** Explain how the African American population has grown and become more diverse since 2000.	**EK 4.16.A.1** Since 2000, the number of Black college degree holders has more than doubled. **EK 4.16.A.2** The number of Black immigrants in the U.S. has nearly doubled since 2000, driven primarily by immigrants from Africa and the Caribbean. As the Black population grows, the number of its members who identify as Black and Hispanic or otherwise multiracial has also grown. **EK 4.16.A.3** Between 2000 and 2019, the Black-identifying population in the U.S. grew by 30% to approximately 47 million people, nearly 14% of the U.S. population. **EK 4.16.A.4** The unifying term *Black* indicates a community's shared African heritage and shared experiences. Black communities in the U.S. include people with diverse ancestries and histories, including the descendants of those enslaved in the U.S. (who may use the ethnonym *African American*), recently arrived immigrants (who may identify by their race and nationality (e.g., *Afro-Colombian*), and people who identify as multiracial (e.g., with significant Black and White or other ancestry).	Ch. 24
		LO 4.16.B Explain how religion and faith have played dynamic social, educational, and	**EK 4.16.B.1** In the early 21st century, two-thirds of African American adults identify as Protestant, while 20% do not affiliate with any religion.	Ch. 21, Ch. 22, Ch, 24

		community-building roles in African American communities.	**EK 4.16.B.2** Black religious leaders and faith communities have played substantial roles in Black civil rights and social justice advocacy by mobilizing their congregations to act on political and social issues, including those beyond Black communities. **EK 4.16.B.3** The Black church has served as an institutional home for developing and debating core values within Black communities related to education, community improvement, race relations, cultural practices, vernacular, and the broader African diaspora.	
4.17	The Evolution of African American Music: From Spirituals to Hip-Hop	**LO 4.17.A** Describe ways African American music blends musical and performative traditions from Africa.	EK 4.17.A.1 Since their ancestors' first arrival in the Americas, African Americans have drawn from African-based musical and performative elements as the foundation for the sounds, expressions, and interpretations developed in African American music. These elements include improvisation, call and response, syncopation, storytelling, and the fusion of music with dance.	Ch. 15
		LO 4.17.B Describe the influence of the African American musical tradition on American and global music genres.	**EK 4.17.B.1** The African American musical tradition, comprised of genres including spirituals, blues, jazz, gospel, rhythm and blues (R&B), and hip-hop, has influenced and revolutionized American (such as rock and roll) and international musical genres (such as Latin jazz). **EK 4.17.B.2** African American performers, such as Sister Rosetta Tharpe, Bo Diddley, and Little Richard, laid the foundation for rock and roll by modifying gospel and blues with new rhythms and electric instruments. **EK 4.17.B.3** African American music reflects lived experiences of joy, hope, creativity, and social critique in the midst of ongoing racism and oppression.	Ch. 15, Ch. 17, Ch. 22, Ch. 24
		LO 4.17.C Describe the origins and elements that define hip-hop culture.	**EK 4.17.C.1** Hip-hop refers to a culture born out of collaboration and artistic creativity among young Black and Latino community members in the 1970s. Rooted in New York City's Bronx borough, hip-hop has developed into a global phenomenon. **EK 4.17.C.2** Music is the most enduring component of hip-hop. African American artists like James Brown influenced DJs and the music they shared at community events in the 1970s. DJs like Grandmaster Flash added improvised vocal rhymes and experimented with turntable techniques (e.g., mixing and scratching), which became the origins of modern rap music. **EK 4.17.C.3**	Ch. 24

			DJs developed new techniques such as extending the point in a song referred to as "the break." This provided dancers with extended opportunities to showcase new moves and routines. "Breakdancing" was performed independently by "b-boys" and "b-girls" and in groups (crews). **EK 4.17.C.4** Graffiti art predates the facets of music and dance but became another vital form of artistic expression in the emerging youth culture of hip-hop. "Writers," as they were known, emblazoned walls, bridges, and subway cars with art that brought acclaim to artists like Jean-Michel Basquiat.	
		LO 4.17.D Explain how African American political and cultural movements of the 1960s and 1970s influenced the emergence of hip-hop.	**EK 4.17.D.1** Hip-hop emerged in the wake of the Black Freedom movements and Black Arts movement of the 1960s and 1970s. It blended elements such as Black Panthers' and Afrocentric fashion, Black nationalism, jazz, and poetry to articulate uniquely African American experiences and identities. **EK 4.17.D.2** After the decline of the Black Power movement, hip-hop vocalized African Americans' ongoing political struggles and reflected on the state of Black America in the past, present, and future. A wide range of hip-hop artists, from Queen Latifah to Kendrick Lamar, increase awareness of African Americans' political issues in music that reaches global audiences.	Ch. 24
4.18	Black Life in Theater, TV, and Film	**LO 4.18.A** Describe representations of African Americans on the stage and screen by African Americans in the twentieth and twenty-first centuries.	**EK 4.18.A.1** To combat the prevalent and racist depictions of African Americans in early twentieth century cinema, filmmakers like Oscar Micheaux presented Black life and characters as realistic and complex. Micheaux produced nearly 50 films between the 1920s and 1940s. He created opportunities for all- Black casts to perform a range of roles that challenged negative stereotypes and paved the way for future Black directors and producers in TV and film*. **EK 4.18.A.2** Soul Train was a popular African American dance program modeled on American Bandstand. The show was created by Don Cornelius in 1971.	Ch. 19
		LO 4.18.B Explain how migration and economic growth influenced representations of African Americans in television and film.	**EK 4.18.B.1** Black theater in the twentieth century blossomed with companies emerging in urban centers where migrants settled during the Great Migration. Professional and community theaters produced plays tackling political and social issues pertinent to Black life as well as offering depictions of Black joy in both dramatic and musical forms. **EK 4.18.B.2** Since the 1970s, African Americans and African American life have been depicted in ways that attempt to capture the diversity within the culture. Television shows like *The*	Ch. 19, Ch. 24

			Jeffersons (1975–1985) and *The Fresh Prince of Bel-Air* (1990–1996) portrayed upward mobility; strong family units are characteristic of series such as *Good Times* (1974–1979) and *Black-ish* (2014–2022).	
4.19	African Americans and Sports	**LO 4.19.A** Describe the contributions of Black athletes to sports in the nineteenth century and beyond.	**EK 4.19.A.1** Beginning in Reconstruction, African American athletes demonstrated their abilities and broke barriers in racially segregated sports throughout the nineteenth century*. For example, Oliver Lewis won the inaugural Kentucky Derby in 1875; two years later William "Billy" Walker also won the Derby. Lewis and Walker set a precedent of most winners of the Derby being African American until the early twentieth century. **EK 4.19.A.2** In 1895, Black athletes in Halifax, Nova Scotia, founded the Colored Hockey League of the Maritimes, which predated the National Hockey League. They established teams throughout the Maritime provinces of Canada. **EK 4.19.A.3** Due to racial segregation in sports, African American athletes created their own athletic leagues. Immediately after the Civil War, African Americans founded baseball associations throughout the country known as "Negro leagues" that persisted until the 1960s. In 1947, Jackie Robinson became the first Black player in Major League Baseball. **EK 4.19.A.4** African American Olympians have earned many gold medals for the U.S. Jesse Owens won four gold medals at the 1936 Olympics and returned home to racial discrimination.	Ch. 15, Ch. 19
		LO 4.19.B Explain how African American athletes in the twentieth and twenty-first centuries have contested discrimination and advocated for racial equality.	**EK 4.19.B.1** Through their athletic achievements across many different sports, African American athletes have broken and continue to break racial barriers in sports and used their public platform to promote racial equality. **EK 4.19.B.2** In 1967, boxer Muhammad Ali refused to enlist in the U.S. Army and participate in the Vietnam War. Ali cited religious reasons for his refusal but also pointed out the continued racism at home, stating, "The real enemy of my people is right here." **EK 4.19.B.3** Olympians Tommie Smith and John Carlos participated in nonviolent protest against racial discrimination when they raised the Black power fist to show solidarity with the Black Freedom movement. **EK 4.19.B.4** Frustrated by the prevalence of police brutality, in 2016 Colin Kaepernick and other NFL players began kneeling during the playing of the national anthem. This peaceful protest inspired athletes in other sports to do the same, bringing the problem of police brutality into the national spotlight.	Ch. 22
4.20		**LO 4.20.A**	**EK 4.20.A.1**	Ch. 24

	Science, Medicine, and Technology in Black Communities	Describe African Americans' contributions to scientific or technological advancements.	African American inventions and scientific discoveries have had a global impact, with significant contributions in the fields of agriculture, technology, medicine, science, and engineering. For example, George Washington Carver, born enslaved, became a botanist and professor who developed methods for preventing soil depletion and served as a counselor on agriculture to President Theodore Roosevelt. **EK 4.20.A.2** African American women like Katherine Johnson and Mae Jemison played instrumental roles in the U.S. aeronautics and space programs. Katherine Johnson, a mathematician, worked for NASA. Her successful calculations for space travel helped launch astronauts to the moon and back. Physician, engineer, and NASA astronaut Mae Jemison became the first African American woman to travel in space in 1992.	
		LO 4.20.B Describe African Americans' contributions to American medical care, training, and medical advancements.	**EK 4.20.B.1** African Americans have contributed in key ways to the American healthcare system, from providing free community-based care that encourages early diagnosis of illness to collaborating with local governments to establish America's first nonsegregated hospitals during the Black hospital movement in the mid-20th century. **EK 4.20.B.2** African Americans established medical schools (e.g., at Meharry College, Howard University, Morehouse, and other HBCUs) and the National Medical Association to support training for Black medical professionals since they were initially barred from entry into the American Medical Association. **EK 4.20.B.3** African Americans have long contributed to advancements in medicine. Among many examples, contributions include the work of Onesimus, an enslaved man who brought awareness of variolation to the British American colonies, which helped curtail smallpox; Daniel Hale Williams, who founded the first black-owned hospital in the United States and performed the world's first successful heart surgery, in 1893; and Kizzmekia Corbett, who was central to the development of the Moderna COVID-19 mRNA vaccine.	Ch. 24
		LO 4.20.C Describe multiple, compounding forms of discrimination against Black people with disabilities as well as governmental responses.	**EK 4.20.C.1** During the early twentieth century, the rise of eugenics heightened the stigmatization of persons considered inferior based on their race and ability. As a result of these stigmatizations, Black people with disabilities encountered multiple forms of systemic oppression, harassment, institutionalization, and infringement of their rights, such as forced sterilization. **EK 4.20.C.2** In 1990, the Americans with Disabilities Act (ADA) built upon the civil rights legislative achievements outlawing Jim Crow by prohibiting discrimination for those with disabilities in areas including housing, employment, and government programs.	Ch. 18, Ch. 23

4.21	Black Studies, Black Futures, and Afrofuturism	**LO 4.21.A** Explain how the discipline of African American studies has contributed to interdisciplinary academic studies.	**EK 4.21.A.1** African American studies remains a primary means to examine the global influence of Black expression and racial inequities. The field analyzes Black history, literature, politics, and other subjects not included in more traditional disciplines, using approaches that focus on past and present Black experiences. These approaches continue to develop as the discipline evolves.	Ch. 22, Ch. 24
		LO 4.21.B Explain how Afrofuturism envisions Black lives in futuristic environments.	**EK 4.21.B.1** Afrofuturism is a movement that reimagines Black pasts, such as a past without oppression, and envisions Afrocentric-futures using technology and science. This boundless exploration of new possibilities for Black people comes to life in the intersections of art, music, film, fashion, literature, and architecture. **EK 4.19.B.2** Early examples of Afrofuturism include the poet Phillis Wheatley's visions of future freedom and mobility after abolition, and the mathematician and astronomer Benjamin Banneker's study of the stars in his Almanac and Ephemeris. **EK 4.21.B.3** Afrofuturism's characteristic works emerged from the 1970s onward, including the music of Sun-Ra and films like *Black Panther.*	Ch. 24