Social Studies

Topic: Triangular Slave Trade Grade: 5

Objectives:
< Locate and identify routes of the Triangular Slave Trade.
< Locate and identify ports of entry of slave ships into North America.
< Locate and identify states that participated in slave trading.

Competency Link:
IA. Geographic Understanding
IIA. Historical Awareness

Materials/Resources:
< Library research time
< Group presentation guidelines
< Materials
< Deadline(s)
< Evaluation

Procedures/Activities:
1. Generate a list of project choices.
2. Divide the class into cooperative teams of 4-6 students.
3. Allow teams to select a project activity.
5. Research selected topics.

Assessment:
< Performance observation
< Peer evaluation
< Group presentation
Social Studies

Topic:  Triangular Slave Trade  

Examples of Projects:

< Maps - African Diaspora. Mural size world map depicting countries that Africans were transported to for enslavement.

< Modern Day Africa - Mural size political map of Africa. Include major land and water forms.

< Ecology/Climate - Mural size map of Africa depicting its six climatic regions or its eight ecological areas. Include a legend.

< Ancient Africa - Pictorial map of ancient Africa specifying at least the kingdoms of Mali, Ghana, and Songhay. Students should include picture items such as gold, pyramids, crowns, and rice.

< United States - Physical map of the United States showing which states participated in the slave trade and the approximate number of slaves traded.

< Resistance Map - Mural size world map highlighting locations of African revolts and any type of resistance (at least 10). Include dates.
Social Studies

Topic: The African Heritage
Grade: 5

Objectives: Identify and trace the beginnings and contributions of highly developed civilizations in Africa.

Competency Link: VB. Cultural Awareness

Materials/Resources: < Timeline
< Outline map of Africa
< Crayons or markers

Procedures/Activities:

1. Locate the civilizations on the map.

2. Research and construct a timeline indicating the rise and fall of each civilization and its most important contributions.

3. Discuss Egypt’s major political contributions.

Assessment:

< Locate and write the names of the ancient African civilizations on a blank outline map.
< List major contributions given to the world by ancient African civilizations.
< Performance observation.
Background Information

The continent of Africa may be divided into six large climatic regions:

1. The mountain region - includes parts of Ethiopia and East Africa.

2. The desert region - Africa has three deserts, the Sahara in the north, the Namib, and Kalahari deserts in the south.

3. The sahel - a semi-arid region. It receives more rainfall than the desert.

4. The Savannah - About 50% of Africa may be characterized as being savannah or grasslands.

5. The equatorial region - Tropical and wet, it receives an average of 50 inches of rainfall per year.

6. The Mediterranean region - It receives rainfall during the winter.

Bibliography


WOULD YOU BELIEVE?

The following countries could fit within Africa:

- China: 4,702,390 sq. mi.
- U.S.A: 2,678,740
- India: 1,266,945
- Europe: 1,205,000
- Argentina: 1,085,168
- New Zealand: 263,728
- New Zealand: 11,662,640

The area of Africa: 11,700,000 sq. mi.

Source of Data: The 1990 World Almanac and Book of Facts

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African American History
Sample Lessons/Activities
Social Studies

Topic: Lift Every Voice and Sing  Grade: 5

Objectives: Identify James Weldon Johnson as the author of the Negro National Anthem.

Competency Link: VB. Cultural Awareness

Materials/Resources: < Poem - Lift Every Voice and Sing
< Biographical sketch of James Weldon Johnson
< Tape recording of the song

Procedures/Activities:

1. Use the Reciprocal Teaching strategy to read the poem, Lift Every Voice and Sing.

2. Listen to a recording of Lift Every Voice and Sing.

3. After reading and listening to the poem, discuss the poem, the poet, and the meaning of the poem.

4. Allow students to pose questions and answers about the poem to share with peers.

Assessment:

< Recite and sing Lift Every Voice and Sing.
< Cite orally the significance of the Negro National Anthem.
< Teacher/Performance Observation
Social Studies

Topic: Lift Every Voice and Sing
Grade: 5

LIFT EVERY VOICE AND SING

Lift every voice and sing
Til earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise
High as the listening skies,
Let it resound loud as the rolling sea.
Sing a song full of the faith that the dark past has taught us,
Sing a song full of the hope that the present has brought us,
Facing the rising sun of our new day begun
Let us march on till victory is won.

Stony the road we trod,
Bitter the chastening rod,
Felt in the days when hope unborn had died;
Yet with a steady beat,
Have not our weary feet
Come to the place for which our fathers sighed?
We have come over a way that with tears has been watered,
Out from the gloomy past,
Till now we stand at last
Where the white gleam of our bright star is cast.

God of our weary years,
God of our silent tears,
Thou who has brought us thus far on the way;
Thou who has by Thy might
Led us into the light,
Keep us forever in the path, we pray.
Lest our feet stray from the places, our God, where we met Thee.
Lest, our hearts drunk with the wine of the world, we forget Thee;
Shadowed beneath Thy hand,
May we forever stand.
True to our God,
True to our native land.

James Weldon Johnson (1871 - 1931) Brief Summary

James Weldon Johnson was born in Jacksonville, Florida on June 17, 1871. The creation of music, poetry, and literature played a central role in James’ life despite his many careers as a lawyer, foreign diplomat, and civil rights leader with the NAACP. Together with his brother Rosemond providing the music, James wrote the words to Lift Every Voice and Sing to celebrate Abraham Lincoln’s birthday in 1900. The words to this song not only symbolized James’ desire for equal opportunity and respect for the contributions made by African Americans, but also for the sense of hope that he felt for black people. Lift Every Voice and Sing is referred to as the Negro National Anthem.
Social Studies

Topic: Lift Every Voice and Sing Grade: 5

The following are a few questions that may be used to help motivate the class discussion:

1. Who was James Weldon Johnson?
2. Why did he write this poem?
3. In line 7, to what does “dark past” refer?
4. Line 11, what is the “stony” road?
5. Also in line 11, who are the “we” to which the author refers?
6. The second stanza ends with the words — “the white gleam of our bright star.” What do you think this phrase means?
7. The third stanza is a prayer. How does this stanza express the poet’s faith in God?
8. What stanza or line in the poem do you think expresses hope for the future? If any.
9. This poem was written in the 1900s. Do you think it is relevant to the concerns of African Americans today? How?
10. Are there any conditions in the poem that have not changed for African Americans?

Answers to Motivation Questions:

1. The author of Lift Every Voice and Sing.
2. To celebrate Abraham Lincoln’s birthday in 1900.
4. “Stony road” refers to the difficult times faced in their quest for freedom.
5. The “we” the author refers to (line 11) all African Americans.
6. The star stands for faith.
7. The prayer tells of the suffering and hardships and how God watched over them and helped deliver them.
8. The third stanza - God brought them thus far and he will continue to bless them.
9. Although this poem was written in the 1900s, the struggle for equality is still going on.
10. Yes, the continued fight for equality. Economic deprivation and lack of opportunity are as real today as they were when the poem was written.
Social Studies

Topic: Kente Cloth  Grade: 5

Objectives: Demonstrate an understanding that textiles are an art form that reflect the cultures of Africa.

Competency Link: VB. Cultural Awareness

Materials/Resources: < Crayons
< Plain paper (8 ½ x 11)
< Sample of Kente Cloth

Procedures/Activities:

1. Read and discuss background information about "Kente Cloth."
2. Discuss the significance of the colors: red, gold, and green.
3. Discuss the mineral found in Africa that represents the struggle of African Americans for freedom and equality.

Assessment:

< Name the traditional colors represented in Kente Cloth and explain the significance of each color.
< Create a textile design. Select your choice of colors and explain their significance.
< What does the "shield" motif symbolize?
In Africa, woven cloth has served personal, religious, and political functions for more than 2,000 years, conveying vibrant African beauty. Kente is the primary woven fabric produced by the people in the ancient Ashanti Kingdom of Ghana.

Although the Ashanti tend to favor strips of uniform color, the varying colors in the Kente Cloth express the many paths taken by Africans and the multiple destinations of black slaves who were removed from the shores of Africa.

The traditional red, gold, and green repeated in the middle of the design is one of the several variations of the "liberation colors" recognized by all children of African descent all over the world: red represents the blood (shed by millions in captivity), gold for the mineral wealth (prosperity), and green for the vegetation of the land of Africa (home).

Among the motifs incorporated in the design for this cloth is "abusage foa" (the council of elders), represented by the boxes arranged in an X ("all ideas coming together at one point") to symbolize leadership, consensus, and the voice of the people.

The stepper border which seems to connect all strips, symbolizes unity, independence, and cooperation as prerequisites for the advancement of the people. The "shield" motif symbolizes defense against the countless assaults and obstacles encountered in the course of a lifetime.

Finally, the diamond, rarest handset, and most precious of all the minerals of Africa, represents the many faceted souls of the children of Africa in America and reflects their power to endure and their growing triumph in the struggle for freedom and equality.

Reference: By the Editors of Time-Life books, Alexandria, Virginia, African Americans Voices of Triumph. C. 1993
# ADDITIONAL RESOURCES

**African American Voices**

**Lesson Plan**

## SOCIAL STUDIES

**Topic:** Resistance to Slavery

**Grade:** 5

### Objectives:

- Identify and discuss the methods of resistance used by enslaved Africans to protest slavery.
- Define and identify the following: discrimination, segregation, shackle, slave camp, passive resistance, aggressive resistance, abolitionist, black codes, Jim Crow, Slave Codes, Nat Turner, Seminole Indians, and General L’Ouverture.
- Discuss/explain the meaning behind selected spirituals.

### Competency Links:

- IIA. Historical Awareness

### Materials/Resources:

- Textbook/workbook/handouts
- “Resistance” handout
- “I Resist” and “Partner Chat” handout
- Mural paper
- Recording of Negro spirituals
- “Go Down Moses” handout

### Audiovisuals:

- Library/Media Center Strategies:
  - Use the media center’s print/nonprint resources for research.

### Procedures/Activities:

1. Tell students that you are going to play parts of a few Negro spirituals. Read “Go Down Moses.”

2. Tell them to imagine a group of slaves working in the fields after many hours under the hot sun. Remind them that many of the spirituals had hidden messages and to listen closely for the message. Play recording or read the words.

3. Partner Chat: Have students select a partner to address: What does the word Pharaoh mean? Who might be referred to as Pharaoh in the slaves’ lives? Who is the author referring to when he writes “my people”? What is the hidden message in this spiritual?
SOCIAL STUDIES

Topic: Resistance to Slavery

Grade: 5

4. Ask students how they think slave owners felt about these songs. Remind them that slaves were often not allowed to talk in their own language, stand in groups, or dance. Add that when slaves would sneak in the forest to talk, dance, or sign hidden messages, this was passive resistance.

5. Define passive resistance, (resisting or opposing slavery or authority nonviolently).

6. Allow students to give examples of passive resistance they have experienced.

7. Read the background information about revolts. (Revolts such as the Haitian Revolution).

8. Explain that this is an example of aggressive resistance.

9. Define aggressive resistance (acting out, usually violently, opposition to slavery or authority). Allow examples from daily lives of students.

10. Read the background information “Resistance” to the class or distribute copies for partners to share orally.

11. Discuss and emphasize:
   < The experience of the Middle Passage
   < Types of resistance
   < Groups or individuals that assisted the enslaved Africans
   < Laws or methods that restricted development of African Americans

12. Tell the students that they are going to make a class timeline. Share mural paper with the center line drawn. Review elements of a timeline; e.g., dates, events, captions, and pictures.
SOCIAL STUDIES

Topic: Resistance to Slavery

13. Using the background sheet, decide which events and examples of resistance will be included. Remind students that a specific date is not needed for every example but a picture and caption would make the timeline more interesting. Write the list of examples on the board, making sure there are examples from the slave ship to at least one event from the 1900’s.

14. Tell students that as time permits for the next week, partners may work on the mural. (Leave mural with basic lines drawn and some indication of where each resistance example students selected should be included.)

Part 2

1. Review forms of resistance. Allow students to give examples through role playing.

2. Distribute comprehension question sheet. Students should complete this independently.

3. Students select one proper noun from the vocabulary list. Research the selection. Draw a picture of the findings with a caption list of at least five facts. They may be displayed on a bulletin board as a collage or webbed with yarn entitled “Resistance.”

Assessment:

< Teacher may evaluate comprehension questions for correctness.
< An observation grade may be given for partner chats or partner work on timelines.
< Research assignment may be evaluated for following directions, neatness, and accuracy of information.
SOCIAL STUDIES

Topic: Resistance to Slavery  
Grade: 5

Bibliography:


Resistance

From the slave ship to the plantation life for the African was one of constant misery and pain. Often the only escape, especially as the ship went through the dark tunnels of the Middle Passage, was death.

Traveling on a crowded ship for two months over thousand of miles was possibly the most difficult experience in a slave’s life. The African was kidnaped from home by strangers, shackled in close quarters, and surrounded by people who did not speak the same language. Out of the millions taken from Africa in the 17th through 19th centuries, only one third survived the voyage and made it to a plantation. Starvation, revolts, and jumping overboard to death were ways out.

Soon after arrival, the enslavers would take their cargo to a slave camp where the Africans would be kept until they were “broken”. These camps were in the woods and commonly found in Virginia. Here Africans would be worked and beaten until they were considered tame enough to be sold at a slave market or auction to plantation owners. However, even with camps and other elaborate methods of controlling the Africans, slave resistance actually escalated.

Revolts such as the Haitian Revolution in 1791, sprung up in both the Americas and Caribbean islands. The Haitians led by General Toussaint L’Ouverture defeated the French army. This was the first time the enslavers were overthrown in the Americas History is full groups and individuals, from the Haitians to the Nat Turners (in 1831) who fought and lost their lives for freedom. Black and white individuals, anti-slavery groups, books and newspapers spoke out. The Quakers, a religious and abolitionist group, was the first organization to take a public stand. Its members taught Blacks how to read, and like Harriet Tubman, assisted runaway slaves on the Underground Railroad. Runaway slave communities such as Palmares. Brazil, which had as many as 6,000 began to develop. Slaves would also flock to Florida for refuge with the Spanish settlers or Seminole Indians.

Restrictions, especially on the plantations, tightened. Slaves were not allowed to speak their own language or form groups unless a white person was present. Since music was used to communicate, sometimes Africans could not play instruments, sing, or dance. Most often because of the many restrictions, resistance was individual or in small groups. Thousands of men or women carrying children would run away.

Resistance wasn’t always so obvious. Passive resistance, which is non-violent and depended on the moral values of others to rid the country of slavery, was also common. Salves would pretend not to understand the work or feign laziness. Starvation was one of the common passive ways Africans refused to accept bondage. Others would pass messages, hide runaways, or sneak into the forest to sing, dance, or carry out religious ceremonies. Many owners did not want slaves to learn to read. However, with the help of abolitionists or sympathizers, some Africans learned to read by candlelight. Runaways often followed the North Star to freedom in the north. Imagine what would have happened if a slave could read a newspaper or map!

Much of this treatment was based on constant fear of an uprising, especially in many communities where the slave population outnumbered the whites. Counties and states began to pass such laws as J im Crow and Black Codes to regulate the slaves. As African Americans tried to better themselves through education and use of the ballot, methods such as segregation and discrimination were used to restrict movement, action and growth even in the late 1900's.
Partner Chat

Spiritual - religious song, sung by a group with lots of expression. Negro spirituals were often sung by slaves and expressed the hardship of slavery or contained hidden messages.

“Go Down Moses” is a popular spiritual that’s sung in African American churches today.

Go Down Moses

When Israel was in Egypt’s land,
   Let my people go!
Oppressed so hard they could not stand,
   Let my people go!

   Go down Moses, Way down in Egypt land,
       Tell old Pharaoh, To let my people go.

   Thus saith the Lord, bold Moses said,
       Let my people go!
   If not, I’ll smile your first-born dead,
       Let my people go!

   Go down Moses, Way down in Egypt land,
       Tell old Pharaoh, To let my people go!

Partner Chat:

What does the word Pharaoh mean?
Who might be referred to as Pharaoh in the slaves lives?
Who is the writer referring to when he writes “my people?”
How do you think the slave owners felt about these songs?
How is this an example of passive resistance?
What part of this spiritual could be aggressive resistance?
I RESIST

NAME__________________________________________________________

Comprehension Questions:

Explain what’s meant by “From the slave ship to the plantation, the life of the African was one of constant pain.”

What is the Middle Passage?

Compare the types of resistance used by Africans to resist slavery.

Give two examples of passive resistance that the Africans used.

Give two examples of aggressive resistance that the Africans used.

Who were the Quakers and what role did they play in the resistance?

List four of the restrictions slaves had to endure. Which do you think was the worst? Why?
Social Studies

Topic: Slave Narrative: Olaudah’s Story  Grade: 5

Objectives:
- Recognize Olaudah’s Story as a true account of a kidnapped African.
- Identify and define the following: seize, furnace, brutal, flag, suffocate, scruple.

Competency Link: VB. Cultural Awareness

Materials/Resources:
- Composition tablets
- Construction paper
- World map
- Tag board
- Crayons/markers

Procedures/Activities:
1. Read “Olaudah’s Story” to the class.
2. Ask students to visualize scenes in “Olaudah’s Story.”
3. Use clues from the story to write journal entries.
4. Select a partner and use the Reciprocal Teaching strategy to reread the story.
5. Have students pair and square to discuss the story and their journal entries.
6. Use the Reciprocal Teaching strategy to read “African Diaspora.”
7. Allow students to write a letter to the characters of “Olaudah”s Story.
Social Studies

Topic: Slave Narrative: Olaudah’s Story

Grade: 5

Assessment:
< Journal entries
< Letters
< Teacher/performance observation

Bibliography


Background Material

Handout: “Olaudah’s Story”

Handout: “African Diaspora”

Handout: Diary Entry sheet
African American Voices
Lesson Plan

Social Studies

Topic: Slave Narrative: Olaudah’s Story

Grade: 5

Olaudah’s Story

Olaudah Equiano was an eleven year old African boy who was kidnapped along with his sister from his home in West Africa, the Benin Kingdom in 1756.

One day, when only I and my dear sister were left behind to mind the house, two men and a woman climbed over our walls, and in a moment seized us both. They stuffed our mouths and ran off with us into the nearest wood...The next day proved a day of greater sorrow...for my sister and I were separated while we lay clasped (weeping) in each other’s arms...

I cried and grieved continually, and for several days I did not eat anything but what was forced into my mouth.

When I looked around the (slave) ship (when I arrived at the coast) and saw a large furnace boiling and a multitude of black people chained together...I no longer doubted my fate...I fell motionless on the deck and fainted. (Later) I asked if we were not to be eaten by those white men with horrible looks, red faces, and loose hair...

I received such a salutation in my nostrils...with the stench and crying together, I became so sick and low that I was not able to eat...I now wished for the last friend, death, to relieve me...I would have jumped over the side, but I could not...The crew used to watch us very closely...and I have seen some of these poor African prisoners most severely cut for attempting to do so, and hourly whipped for not eating. This indeed was often the case with myself.

I had never seen among my people such instances of brutal cruelty, and this not only shown toward us blacks but also to some of the whites themselves. One white man in particular I saw...flogged so unmercifully...that he died as a consequence of it; and they tossed him over the side as they would have done a brute...

The hold was so crowded it almost suffocated us...The shrieks of the women and the groans of the dying rendered the whole a scene of horror almost inconceivable...

At last we came in sight of the island of Barbados...We were sold after the usual manner...Without scruple, our friends and relations separated, most of them never to see each other again.

Olaudah was taken to Virginia where his name changed to Gustavus Vassa and sold into slavery. He eventually bought his freedom and became a writer in Europe.
DIARY ENTRIES

NAME__________________________________

Writing

Pretend you are a slave living in North America. You look back in your diary at the amazing things that have happened to you in your recent past. Use your imagination to write three diary entries explaining in detail what you experienced at each point.

Kidnapped from homeland:

The Middle Passage:

Plantation Life:
AFRICAN AMERICAN VOICES
LESSON PLAN

Social Studies

Topic: The Middle Passage

Grade: 5

Objectives: Understand the conditions under which Africans were brought to America.

Competency Links: IA. Geographic Understanding

Procedures/Activities:

2. Read the account of Olaudah Equiano, an African prince kidnaped from his home in Africa.

3. Discuss how Olaudah must have felt when he was kidnaped.

4. Show students a map of the world and trace the route from Africa to America that Olaudah was forced to travel. Make certain students understand:

   < Most Africans were taken by force;
   < They were tied up like animals and sometimes held at an island under prison-like conditions before being put aboard ship;
   < When put aboard ship, they were chained to each other and to the floor so they could not escape;
   < The journey took an average of 62 days and many of the captives died on the way over because of illness; there were some suicides;
   < The “cargo” - the enslaved Africans - were placed in small spaces like sardines in a can, and shipped one of two ways;
   - loose pack: they laid on their backs
   - tight pack: they laid on their sides;
   < Throughout the passage, they were chained to each other, without being unchained to eat or use the restroom;
After arriving in the United States, each enslaved African was examined and sold off like a horse or a mule - and they remained in chains during this ordeal;

When they reached the plantation where they would live, they were not allowed to:

- speak their own language
- use their own names

They had to do what they were told in order to survive.

Discuss these issues with students:

- What must it have been like to travel this way for three months? (Give students some idea of how long; e.g., from the beginning of school to Thanksgiving.)
- Do a role play - allow selected students to show what loose pack and tight pack might have looked like

Assessment:

The Africans did not run away or escape because:
- they were cheerful;
- they could not move;
- they feared the crew would beat them

Enslaved Africans had to give up their:
- name
- language
- all of the above

Explain why the trip to America was not an enjoyable one for Africans.
Social Studies
{continued}

Topic: The Middle Passage  Grade: 5

OLAUDAH’S STORY

Olaudah Equiano was an eleven year old African boy who was kidnapped along with his sister from his home in West Africa, the Benin Kingdom in 1756.

One day, when only I and my dear sister were left behind to mind the house, two men and a woman climbed over our walls, and in a moment seized us both. They stuffed our mouths and ran off with us into the nearest wood...The next day proved a day of greater sorrow...for my sister and I were separated while we lay clasped (weeping) in each other’s arms...

I cried and grieved continually, and for several days I did not eat anything but what was forced into my mouth.

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I had never seen among my people such instances of brutal cruelty, and this not only shown toward us blacks but also to some of the whites themselves. One white man in particular I saw...flogged so unmercifully...that he died as a consequence of it; and they tossed him over the side as they would have done a brute...

The hold was so crowded it almost suffocated us...The shrieks of the women and the groans of the dying rendered the whole a scene of horror almost inconceivable...

At last we came in sight of the island of Barbados...We were sold after the usual manner...Without scruple, are friends and relations separated, most of them never to see each other again.

Olaudah was taken to Virginia where his name changed to Gustavus Vassa and sold into slavery. He eventually bought his freedom and became a writer in Europe.
Social Studies

Topic: Folklore

Objectives:
- Recognize that enslaved Africans used folklore as a means of teaching values and survival skills.
- Read selected African American biographies, short stories, poetry, myths, legends, and folklore.

Competency Link:
Vbb. Cultural Awareness

Materials/Resources:
- African folk tales
- African American poetry
- Construction paper
- Tag board
- Crayons/markers
- Ruler

Procedures/Activities:

Brer’ Rabbit tales were very popular among slaves because of his cunning manipulative ability. Storytelling helped to give a feeling of unity among slaves, and the stories are very entertaining. They were also designed to build self-esteem in slave children. This activity may be done in groups or as an individual project, depending on the grade level.

1. Create a calendar of selected folklore. (This project will require 12 sheets of paper, one for each month of the year.)

2. The top-half of each sheet will be an illustration of selected poems/stories.

3. On the back of the sheet, students will write the story or poem, along with the name of the author.
Social Studies
{continued}

Topic: Folklore

Grade: 5

4. Teacher may copy a sheet with boxes so that the students can fill in the days of the month and week. (on the bottom half of sheet).

5. Read folklore stories and poems.

Assessment:
< Completed calendar.
< Read stories written to students in earlier grades.

Bibliography:

Social Studies

Topic: African Diaspora/Acculturation  Grade: 5

Objectives:
< Analyze the economic, social, and political impact of slavery on Africa.
< Identify and define the following: Diaspora, economic institution, sugar revolution, rice, coast, gullah.
< Identify skills and products brought to the Americas from Africa.

Competency Link: Geographic Understanding A-6/B(2,3,4)

Materials/Activities: Graphic organizers

Procedures/Activities:

Part 1

1. Define culture using a variety of strategies. (web, k-w-l, concept map, or graphic organizers)

2. Emphasize the significance of culture to African Americans.

3. Use the Reciprocal Teaching strategy to read the background information.

4. Assign the following homework assignment:

< Discuss the terms culture and acculturation with parents.
< Identify elements of their family's culture.
< Give specific examples of how his/her cultural values have influenced society.

5. Share students' individual assignments with the class.
Social Studies
{continued}

Topic: African Diaspora/Acculturation

Grade: 5

Part 2

1. Review the terms culture and acculturation orally.
2. Use board/chart to record students' findings.
3. Divide class into groups according to cultures recorded.
4. Construct collages (each group)
5. Share collages.

Part 3

1. Discuss African acculturation.
2. Define immigration by using a variety of strategies. (webbing, concept maps, k-w-l, or graphic organizers).
3. Use the Reciprocal Teaching strategy to read "Olaulah's Story" and "Acculturation."
4. Review acculturation orally. e.g., food, religion, music, art, celebrations/holidays, dance, instruments.
5. Cite examples of African influence on languages, customs, art, music, politics, economics, religion.
6. Complete one of the following projects:
   < Perform a play.
   < Write an original skit.
   < Record and present findings on a tape.
   < Make musical instruments that originated in Africa or pottery to share with the class.
   < Provide examples of spirituals and explain their significance.
   < Teach original dances of African culture.
Assessment:

- Evaluate the graphic organizers
- Performance observation
- Peer evaluation
- Project assessment
Background Information: African Diaspora

Slavery was an economic institution. Those countries that participated in the slave trade benefitted greatly. Through travel, Europeans and people of the Americas were introduced to new crops such as rice and sugar. The system of trading actually formed a triangle. The traders would take Africans from the west coast of Africa to the West Indies where they would grow products such as sugar cane. Sugar and slaves would be taken from there to North America. Slaves would be sold and molasses, a sugar product, would be processed into rum. The rum would then be taken to Africa to trade for more Africans. As the demand for sugar and rum increased, this became known as the sugar revolution.

Rice was similarly introduced. As plantation owners found it difficult to grow tobacco and cotton in Georgia and South Carolina, rice production flourished. Land owners however, lacked the agricultural knowledge to grow this new crop. Land and climate on the west coast of Africa was similar to that of the southeastern coast of the United States, Caribbean, and Brazil.

Thus, Africans like the Gullah people from Senegal to Liberia were in demand. Farmers were willing to pay higher prices for Africans from what became known as the Rice Coast. With the agricultural expertise of these Africans, South Carolina was exporting 30 million pounds of rice to England each year.

As time passed, it became more difficult to acquire enough slave labor to keep up with the demand. As traders moved farther in from the African coastline, solicitation for assistance from Africans became common. First Kings, then chiefs, larger villages, and individual Africans aided traders primarily out of greed and the desire for items such as rum and firearms. As suspicion among Africans heightened, time was spent on surviving and avoiding capture rather than on being productive. Millions of farmers, blacksmiths, intellectuals, and other specialists’ skills were lost from Africa to the bowels of the slave ship.

It is estimated that between 1600 - 1800, approximately 30 million Africans were taken from their homes. Most of them went to the Caribbean Islands and Brazil. Only a few comparably were sold in the United States. Estimated figures are:

<table>
<thead>
<tr>
<th>Region</th>
<th>Percentage</th>
</tr>
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<tbody>
<tr>
<td>Caribbean</td>
<td>43%</td>
</tr>
<tr>
<td>Brazil</td>
<td>38%</td>
</tr>
<tr>
<td>U.S.</td>
<td>4.5%</td>
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<tr>
<td>Other Countries</td>
<td>14.5%</td>
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</tbody>
</table>
This is the African Diaspora. Diaspora is the disbursement and resettlement of a people. As thousands of families were separated, villages dwindled. Those remaining lost hope. The impact of this type of devastation cannot be measured. No one will ever know the full effect this loss had on Africa economically, socially, or politically.

Acculturation

When Africans were brought to the Americas and the Caribbean Islands, they not only brought agricultural skills, but with them came the riches of their culture. Africans brought their history, religious beliefs, and values along with language, foods, celebrations, and various forms of art. The Gullahs, mentioned earlier, are an example of a people that became known for holding on to African customs. The culture is strongly evidenced in the dialect, art, and foods of South Carolina today.

Through trade, transportation, and communication the mixing and borrowing of ideas between and among cultures takes place. This is acculturation. Elements of African cultures can be seen throughout the world and has become an integral part of our daily lives.

Celebrations - Many celebrations that African Americans recognize are related to freedom from slavery and, as with most holidays and celebrations, often include special dates, activities, music, or foods.

When emancipation came to the slaves in the Bahamas Islands, Bahamians danced to the legend of John Canoe, a West African Chief. Elaborately made headpieces and costumes were made and bands paraded through the streets. The Junkanoo is still celebrated today and has been brought to Miami, Florida as part of the annual Goombay Festival.

Kwanzaa is a non-religious holiday celebrated by millions of African Americans. It recognizes the seven principles of family unity. Colors of the African Flag are remembered and families dress in traditional African attire. Kwanzaa is December 26 through January 1.

Music - Of all the African traditions, music and religion were the two that survived the slave experience. The African Diaspora allowed the spread of dance styles and rhythms throughout the Americas and islands. The earliest form of music is the spiritual. African slaves sent secret messages through the words of their songs. Often their belief in God and the hardships of slavery were expressed while working in the fields.
The rhythm and style slowly changed and many other forms of music emerged such as rock and roll, gospel, jazz, and even rap.

Jazz began with the use of a few instruments. Slowly, words, rhythms and a few more instruments were added. Even though there is a basic melody, the listener does not know what’s going to happen next. It’s unpredictable.

In African tribes, “men of word” or rappers would told a story. Rap is a verbal communication using lyrics or words that rhyme. Some of the movements used with rap came from dances by warriors like those of the Zulus preparing for war.

Africans used the talking drum to communicate or pass messages between villages. The drum is one of the oldest instruments in the world; it originated in Africa. Rattles were made out of gourds with seeds or beads inside. Rattles are another very old instrument used all over the world by musicians, dancers, and even babies.

Dance - Tap dancing began when tribes used their feet and heels to pound the earth to the beat of the music. They used this foot stomping with dances of the sailors on ships and later in the New World.

The capoeira is a dance that looks like karate with sharp kicking motions. Africans used it to protect themselves against animals. It is now commonly performed in Brazil.

Teelband in Trinidad, reggae in Jamaica, merengue in the Dominican Republic, and pleana in Puerto Rico all reflect rhythms from Africa. The bamba is a traditional drum - dance that originated among slaves in Puerto Rico during the colonial period. If you look and listen closely, you see and hear similarities in many of these Caribbean dances and sounds.

Food - Sugar and rice are traditional African foods introduced and popularized during the slave trade. Herbs, plants that are grown in the ground or on a tree, are used to season foods and sometimes to stop infection. Other foods from Africa are black-eyed peas, coconuts, and millet.

Art - The oldest found African art is similar to graffiti and Egyptian hieroglyphics. The prehistoric paintings were found in a cave in the Sahara Desert.
African art can be seen in masks, figures, sculptures, boxes and other objects. Many sculptures are traditionally made of wood; but bronze, ivory, and terra cotta were also used. There are many types of crafts. Many symbols used in craftwork and forms of art represent history, religion, and values.

Religion - the vast majority of Africans engaged in religious practices. Traditionally, ancestor worship was practiced. There was belief that after death, the spirit of the ancestor would come back in the form of nature or a piece of art. That spirit would then have a significant influence on the family's daily life. This artwork was often passed down to the next generation. Many customs and ceremonies focused on the family and deaths of a family member.
Topic: African Diaspora/Acculturation Grade: 5

Holidays/Celebration

Name of the holiday/celebration

________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________

Purpose

________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________

Food

________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________

Music

________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________

Activities/Other special details

________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________
Think about the holiday. Now, write to explain why you would or would not enjoy this celebration.

________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________
________________________________________________________________________________________
African American Voices
Lesson Plan

Mathematics

Topic: Kufi Design (Geometric Shapes) Grade Level: 5

Objective: Design a kufi using the pattern derived from the simplification of an algebraic equation with the use of pattern blocks.

Competency Link: IV. Algebra A

Materials/Resources:
- Pattern blocks
- Pencils
- 3x5 index cards
- Sentence strips
- Crayons or markers
- Stapler
- Colored tissue paper

Procedures/Activities:

1. Pass out pattern blocks. Give students plenty of exploration time before beginning this lesson. Display the following expressions shown in Figures 1-3 on the overhead. Read and discuss how the expression in “1” is solved (2) and then reduce to simplest terms (3) by using the fewest blocks possible.

   A. \[ 2 \left( \begin{array}{c} \square \square \square \square \\ \square \square \end{array} \right) \]
   This Shows: \[ 2(3R + 1R) \]

   B. \[ 2 \left( \begin{array}{c} \square \square \square \square \square \\ \square \square \end{array} \right) = \begin{array}{c} \square \square \square \square \\ \square \square \end{array} + \begin{array}{c} \square \square \square \square \square \square \\ \square \square \end{array} \]
   This Shows: \[ 2(3R + 1R) = 4B - 2R \]

   C. \[ \begin{array}{c} \square \square \square \square \\ \square \square \end{array} + \begin{array}{c} \square \square \square \square \square \square \\ \square \square \end{array} = \begin{array}{c} \square \square \square \square \\ \square \square \end{array} + \begin{array}{c} \square \square \square \square \square \square \\ \square \square \end{array} + \begin{array}{c} \square \square \square \square \\ \square \square \end{array} = \]

African American History
Sample Lessons/Activities
2. Next, display the expression on the overhead. Have students solve and reduce to simplest terms by using the fewest blocks possible. (Answer: $3Y + 1R$)

3. Try several other expressions until the students understand how to set up an equation, solve and reduce to simplest terms. Once students demonstrate understanding, have them create their own algebraic expression on an index card. Once their expression is recorded, have them solve their expression with pattern blocks. On a sentence strip, the student will trace around the answer for their equation beginning at one end of the sentence strip. This will be the set pattern that will continue to repeat until they reach the other end of the sentence strip. Check each expression on the index card with the answer for that expression strip. If the algebraic expression correctly matches its solution, the student will continue. If not, repeat the steps from the beginning until the student can successfully solve and create expressions.
4. Collect the completed index card from each student. Next, make a Kufi by taking the sentence strip and stapling the two ends together to form a cylinder. Glue or staple colored tissue paper to the inside creating a “pillbox” hat. Children put their Kufi on their head. Pass out the completed index cards at random. Each student must stand with their Kufi on and find the hat that matches his/her solution to the equation on the index card. When all students get back their own cards they have demonstrated their ability to solve equations.

Assessment:
Performance demonstration
Science

Topic: Lewis Latimer’s work with Electricity

Grade: 5

Objectives:
- Understand that Lewis Latimer was an African American who developed the first safe and inexpensive electric light bulb used in households.
- Follow in Lewis Latimer’s footsteps by exploring the design of a sample lightbulb.
- Understand that electrical circuits provide a pathway for electricity.

Competency Link: I. Nature of Science as Inquiry A/B

- Pencil
- Paper
- Aluminum foil
- B-volt lantern battery

Procedures/Activities:

1. Cut out a strip of aluminum foil about one foot long and about one-half inch wide. Fold this strip in half lengthwise to strengthen it.

2. Connect one end of the folded foil strip to the negative pole of your battery. Tightly wrap the other end of the folded foil strip around the threads of your bulb. Make sure the foil is not touching the metal on the bottom of the bulb.

3. Carefully form an electric circuit by holding the bulb so that the bottom part of the bulb touches the positive pole of your battery.

4. Use your own words to explain what happens.
Science

Topic: Lewis Latimer’s work with Electricity

Grade: 5

5. Sketch a picture of your lightbulb. Label the wire and the filament. Which parts of our bulb do you associate with Latimer’s investigations?

6. What are some of Lewis Latimer’s accomplishments working with electricity?

Assessment:

< Labeled sketch of lightbulb
< Peer evaluations
Lewis Howard Latimer was a pioneer in the development of the electric light bulb. He was the only Black member of the Edison Pioneers, a group of distinguished scientists and inventors who worked with Thomas Edison.

Latimer, whose father was a former slave, was born in Chelsea, Massachusetts, in 1848, and raised in Boston. At age sixteen, Latimer enlisted in the Navy and served as a cabinboy on the U.S.S. Massasoit for the remainder of the Civil War. In 1865, after receiving an honorable discharge, he returned to Boston seeking work. His skill in mechanical drawing enabled him to secure a position with Crosby and Gould, patent solicitors. The work of the patent draftsmen fascinated young Latimer, and he taught himself draftsmanship skills. Becoming confident, he asked to be allowed to submit some drawings. The request was begrudgingly granted, but Latimer's impressive work earned him the position of junior draftsman and in a short time, he was advanced to chief draftsman. During the late 1870's, he married Mary Wilson, and later fathered two daughters.

After 1876, Alexander Graham Bell had recognized his need for a highly skilled draftsman to prepare blueprints for his new invention, the telephone. Bell went to Crosby and Gould, and it was Latimer who was given the assignment to draw the plans for Bell's telephone patent.

In 1879, Latimer left Crosby and Gould to work as a draftsman for Hiram Maxim, who invented the machine gun and also headed the U.S. Electric Lighting Company in Bridgeport, Connecticut. Although electricity was in its infancy, Latimer perceived it to be the wave of the future. Latimer proceeded to work on improving the quality and life of the carbon filament used in the light bulb. In 1882, he received a patent for what was probably his most important invention—an improved process for manufacturing carbon filaments. This process proved far superior to any other due to longer lasting properties because the carbon filaments, made from the cellulose of cotton thread or bamboo, were excellent conductors of electricity. He assigned this patent and others to the U.S. Electric Lighting Company.

Latimer left Maxim and transferred to the engineering department at the Edison Company in 1884. He supervised the installation of Edison's electric light systems in New York, Philadelphia, Canada and London. Six years later, Latimer was assigned to the legal department where he performed an invaluable service as an expert witness, defending Edison's patents in court. Millions of dollars were at stake. Based on Latimer's testimony, Edison won his cases because of Latimer's vast knowledge of electrical patents. Latimer was a man of many talents and skills, not limited to electrical inventions. Volumes of this love poems were privately published; he also authored a book in 1890, entitled Incandescent Electric Lighting.

Lewis Latimer did more than just help to bring electric lights to the streets of New York and its office buildings, homes and subway stations. Through his many activities, he brought “light” to the lives of those around him. He worked for civil rights organizations, and taught recent immigrants mechanical drawing and in the English language in a New York City community center. Lewis Latimer's death in 1928 was mourned the world over. In honor of his significant contributions to America’s industrial revolution, the Lewis H. Latimer Public School, dedicated on May 10, 1968, in Brooklyn, New York, bears his name.